

The Holy Spirit

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INTRODUCTION

These articles are taken from a book published by Brother F. L. Rowe under the name, "Fundamental Principles". All who have been around for some time will remember brother Rowe of Cincinnati, Ohio. (See his Preface) These articles written many years ago by the learned John Rowe on the Holy Spirit, I feel, are very useful and timely. Thus I feel a very great need can be met by lifting them from this old book which I treasure very much.

I feel that I must tell that this book was given to me, as a penniless lad on the farm, by the publisher, Brother F. L. Rowe, who at this time was old and in failing health, I believe, kindly wrote in one of the religious papers that he had an overstocked amount of books on hand which he should like to donate to deserving young preachers who were not able to afford them. I stated my case to him on a postal card and in 1940 I received a valuable supply of books from this kind and generous man. "Fundamental Principles" was in this supply.

I send this book forth with the hope that it will aid many in the all important study of THE HOLY SPIRIT.

M. Lynwood Smith
Wesson, Mississippi
January 16, 1973

PREFACE

In bringing out these chapters on Fundamental Principles, we are yielding to the request of many brethren who have felt that these important lessons should be reprinted for the benefit of present and future students of the New Testament scriptures.

There can not be too much rehearsing of the truths that are vital to the existence of God's people. Too often we find in different communities a neglect of the very teaching that has made us possible as a body of people who demand a "Thus saith the Lord" for all things in faith and practice.

In presenting these chapters on Fundamental Truths, we are putting in concise shape valuable essays that can profitably be read and re-read by all those who love the old paths and insist on presenting the Gospel in its apostolic simplicity and power.

The author of these chapters was one of the second generation associated with the Campbells and other pioneer brethren, and who, having sat at the feet of Alexander Campbell, received the inspiration of his zeal and personality and was likewise impressed with the importance of keeping first and foremost in the hearts and minds of the brethren the vital truths enunciated in the following chapters.

—F. L. R.

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THE HOLY SPIRIT.

God made promise in the gospel that the Holy Spirit should remain in the Church of Christ forever. The Spirit of God comes to the world and to the church as a promise, not as a command, and not in answer to a prayer. What God promises, he fulfills. When religious zealots pray God, and sometimes even command him, to "send down the Holy Spirit," they perform a thing that has no warrant in the word of God. It looks like great irreverence, and betrays a wonderful ignorance of the mind of the scriptures, to see men asking God to "send down" the Holy Spirit periodically, or as occasion may demand, or when sensational preachers are in a humor to get up a "big meeting," when at the same time the Spirit of God is ever present in his church. When we read, "The Spirit and the Bride say, come," is not that always in the present tense—ever present and never absent? When Christ said to his apostles that the Father would send them another Comforter (John 14:16), even the Spirit of truth, that he might *abide* with them and with the disciples of Christ *forever*, why irreverently and stupidly pray for that which we already possess? The Holy Spirit is ever present with the word, as God and Christ are ever present in the word. Some preachers act as though the Spirit of God, the greater part of time, was roaming in infinite space and that the Spirit made periodical visits to the earth whenever some fanatic proposes to besiege the dominions of darkness.

(God, in the beginning, revealed truth; Christ, as the Son of God, revealed the truth; the Holy Spirit confirmed the truth revealed, and these three agree in one—agree in

character, agree in purpose, agree in action. God reveals law; Christ executes the law; the Holy Spirit confirms and gives finality to the law. In this we have the legislative, the executive and the judicial. The apostles did not preach the Holy Spirit, but they preached as the Spirit gave them utterance—preached “Christ and him crucified,” infallibly guided by the Spirit. It is not the mechanical operations of the Spirit that change the moral nature of man, but it is the truth, as revealed by the Spirit, the truth being brought in contact with the mind and conscience of the sinner. We do not intend to discuss the possibilities and limitations of the Holy Spirit, but simply the sublime truths revealed by the Spirit. What the Spirit of God has power to do in the vast universe, above and beyond the revealed truth, we know not, nor is it our business to pry into the mysteries of the great Creator; but it is our privilege to harmonize and preach the truth which the Spirit has revealed. We shall scripturally analyze the following propositions:

- (a) The baptism of the Holy Spirit.
- (b) The impartation of the Holy Spirit by the imposition of apostolic hands.
- (c) The gospel of the word as revealed by the Spirit.
- (d) The confirmation of the word by attestations of miraculous power.
- (e) The relation of the Spirit to the sinner.
- (f) The relation of the Spirit to the child of God.
- (g) The gift of the Spirit.
- (h) Who quench the Spirit?
- (i) Resisting the Spirit.
- (j) The witness of the Spirit.
- (k) The fruits of the Spirit.
- (l) Personality of the Spirit.

There are only two cases on record of a visible baptism in the Holy Spirit, viz., the one which occurred on the

day of Pentecost, when the gospel, *in fact*, for the first time was offered to the Jews, in the name of our risen Lord, and the one which took place in the house of Cornelius at Caesarea, when, for the first time, the gospel *in fact*, was proclaimed to the Gentile world by the apostle Peter, who, with the "keys of the kingdom of God as the *first* of the apostles in authority, but not *above* the other apostles in authority, opened the kingdom to both Jew and Gentile." (Acts, chapters two and ten.) In both these places the gospel was introduced by visible miraculous manifestations, in harmony with the fact that in the inauguration of any new order of things, whether physical or religious, the Almighty made use of extraordinary power; but that, after the inauguration of the special order, by supernatural power, the Lord subsequently employed ordinary means in the accomplishment of his will. Spiritual creation is analogous to physical creation. In the physical creation, God created the first man a perfect man in stature, and not a babe in stature. Subsequent to that, every human being, including the Son of Mary, came up from babyhood, according to the laws of procreation. The first animal of every species, and the first bird of every species, and the first fish of every species, and the first flower of every species, was each made perfect according to its nature. After that everything in the physical world must be reproduced through the medium of the seminal principle. The *giving* of the Ten Commandments on Mount Sinai by Moses was through the interposition of a miracle. After this revelation, the Jewish people, in their religious worship and moral conduct, were to be educated and regulated by the precepts and principles which the constitution of the Jewish theocracy contained. Analogous to this was the Gospel Dispensation. To miraculously *reveal* the gospel was one thing; to induce the human family to live by its

spiritual precepts and its moral power is another thing. The law of Moses miraculously came down from Mount Sinai; "the law of the Spirit of life in Christ Jesus, which makes us free from the law of sin and death," came down miraculously from Mount Zion.

Certain results followed the baptism of the Spirit in the two cases mentioned:

1. A sound came from heaven like the rushing of a mighty wind.

2. Whatever that sound was, or the particular thing that produced the sound, it filled the room where the apostles were awaiting the fulfillment of the promise of the Father.

3. Cloven or parted tongues, resembling fire, rested upon the heads of the apostles, symbolic of the fact that God intended to make use of human tongues in the dissemination of the glad tidings of salvation. Paul says (2 Cor. 4:7): "We have this treasure (the preaching of the gospel) in *earthen vessels*, that the excellency of the power may be of God and not of us"—the apostles.

4. The apostles were empowered by the guidance of the Spirit to speak in every tongue of the wonderful works of God.

On the self-evident principle that like causes, under like circumstances, produce like effects, we have this to say, that if anyone in these modern times pretends to have been immersed in the Holy Spirit as were the apostles of Jesus Christ, he must produce the same credentials as those which appertained to the apostles. He must give assurance that at the time of his immersion in the Holy Spirit there was (1) heard the rushing of a mighty wind coming down out of heaven; (2) that parted tongues as of fire stood upon his head; (3) that the house was filled with an unearthly sound, and (4) that he can speak in every

man's tongue the gospel of Christ, without having learned the languages of all the tribes of the earth. Unless he can present such credentials as these he is self-deceived as well as a deceiver of others.

The strange phenomenon which on the day of Pentecost and in the house of Cornelius resembled fire, was but a *manifestation* of the presence of God, as was the fire that came down from heaven and licked up the first sacrifice upon the first altar reared by the command of Jehovah; as was the flaming sword placed at the entrance of the Garden of Eden after the expulsion of Adam and Eve; as was the burning bush as seen by Moses in the land of Midian; as was also the Shekinah in the most holy place of the tabernacle and temple worship of Jews. When preachers, ignorant of the word of God—and sometimes wilfully ignorant—call upon God to baptize the people “with the Holy Ghost and *with fire*,” they do not seem to be aware of the fact that, since the organization of human society, and through all the generations of men, God has used fire as a symbol of his vengeance upon wicked nations, upon wicked families, and upon wicked individuals. When John the Baptist spoke of baptism in the Holy Spirit and in fire, he was addressing two distinct classes of men—the believing and the unbelieving, the righteous and the unrighteous. (Matt. 3:11.) This statement is made clear by the fact that when Christ told his apostles that they “should be baptized in the Holy Spirit not many days hence,” he said nothing about a “baptism in fire,” for the reason that he was addressing *only believers*, and not unbelievers, as in the case of John, who had both classes before him. (See Acts 1:5.)

The apostles received the miraculous endowment of the Holy Spirit as the fulfillment of a special promise made by the Savior to them, but to no one else. Joel, the prophet, as well as John the Baptist, in general terms and in a cer-

tain sense, spoke of all nations as coming under the influence of the Spirit, just as, in a general sense, all families were to be blessed in Christ, or by the gracious influences of his gospel, according to the promise which God made to Abraham, or as quoted by Paul in these words (Gal. 3:8): "And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel to Abraham, saying: In thee shall all nations be blessed." But after Christ selects his apostles and educates them, and in anticipation of fitting them to carry out the great commission, he tells them, in specific terms, that they, as his accredited witnesses and ambassadors, shall "receive the promise of the Father," and be endowed "with power from above." This promise Christ never made to the promiscuous multitude. There must be a limit somewhere, and Christ himself defines the limit; because, if we embrace all mankind under the term "all flesh," as becoming recipients of the baptism of the Spirit, the proposition would include all sorts of men—believers, infidels and scoffers, and, therefore, in proving too much, it would prove nothing.

THE BAPTISM IN THE SPIRIT.

It is one of the distinct offices of the Spirit to reveal the truth—not ordinary truth which belongs to matter and force, but spiritual truth, which is born in heaven. In the city of Jerusalem, on the eventful day of Pentecost, when it was noised abroad that the apostles were speaking in every man's tongue the wonderful works of God, "as the Spirit gave them utterance," then "*the multitude came together*" and the multitude were troubled in mind, because that every man had heard them speak in his own language." Here it is plainly seen that the multitude were not present to receive the endowment of the Holy Spirit as the apostles received it. Christ never promised to immerse the "multitude" in the Holy Spirit, neither on the day of Pentecost nor on any subsequent period.

Christ, in his special charge to his apostles, 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 to *you*; but if I depart, I will send him to *you*. And when he (*not it*) is come, he will convince the world of sin, and of righteousness, and of judgment"—not convince the world by a *direct* agency, but through the *medium* of the apostles. (Acts 16:7, 8.) On the day of Pentecost, *after* "the multitude came together," the apostle Peter, standing up with the eleven, and speaking as the Spirit gave him utterance, without any thought upon his part, preached the good news of salvation to the assembled people, who, after being pierced to the heart by the words of truth uttered, cried out in great distress of mind, "Men and brethren, what must we do?" The answer to this will be given in another place.

We now come to the second case of the immersion in the Holy Spirit, that of the household of Cornelius, as recorded in the tenth and eleventh chapters of Acts of Apostles. Peter, in referring to the case of Cornelius and his house, after the immersion in the Spirit had taken place, in his rehearsal of the great event before his Jewish brethren, said: "And as I began to speak (began to preach the gospel), the Holy Spirit fell on them, *as on us at the beginning.* Then remembered I the word of the Lord, how that he said, John indeed baptized you in (*en*) water, but you shall be baptized in (*en*) the Holy Spirit." The word of the Lord, under the reign of Christ, and, therefore, under the new covenant, was first to be proclaimed in Jerusalem, as the *beginning* place. (See Isaiah 2 and Luke 24.) The Jewish brethren, who accompanied Peter to Caesarea as witnesses, "were astonished, because that on the Gentiles also was poured out the gift of the Holy Spirit. For they heard them (the first Gentile converts) *speak with tongues and magnify God*"—as the direct effect of this remarkable endowment. Peter, in his apology before his Jewish brethren, says: "Forasmuch then, as God gave them the like gift *as he did unto us* (apostles), who believed on the Lord Jesus Christ, what was I, that I could withstand God?" In these days of miracles we must be careful to discriminate between the recipient of miraculous power and the recipient of the remission of sins through obedience to the gospel; for, in the case before us, we see that after the Holy Spirit "fell on all them who heard the word," Peter said, "Can any man forbid water that these should not be baptized, who have received the Holy Spirit as well as we?" God evidently intended by this special miracle to convince the Jews that the "middle wall of partition" between Jews and Gentiles was now to be broken down, and

that the boon of salvation through the gospel was also to be granted to the Gentiles.

From these facts, as well as from collateral testimony, we learn that the purpose of the immersion of certain characters in the Holy Spirit, was not to change the moral nature of those persons, but that, as expressed in the language of Paul, tongues (the miraculous use of language) are for a *sign*, not to them that *believe*, but to them who *believe not*. (1 Cor. 14:22.) But "the gospel," as revealed by the Holy Spirit, "is the power of God unto salvation to them who believe" and obey. (Rom. 1:16.) God performed many miracles in the presence of Pharaoh, to give that hard and inexorable despot to understand that the Lord, by whom Moses was sent, was the Jehovah—the I am that I am—of the Israelites. Aaron's rod, metamorphosed into a serpent, swallowed up the rods of the Egyptian magicians, whose rods of divination also became serpents. But in that miraculous display of power there was nothing to change the moral character of the witnesses. The inspiration of the dumb beast on which Balaam, the heathen prophet, rode, and which brute beast rebuked the false prophet, did not affect the moral condition of that distinguished animal. Nor, so far as the facts are revealed to us, was the moral character of the prophet himself changed, who, mechanically guided by the Spirit of God, pronounced the richest of blessings upon the Israelites. The Corinthian church possessed more gifts of working miracles than any church mentioned in the New Testament, and yet this church, above all the churches founded by the apostles, was, the proudest and most corrupt, and one which was full of disorder and discontent, and against which Paul files no less than six distinct charges of immorality—all of which forcible facts go to show that inspiration does not by itself, as a mechanical agency of God, change the moral nature of man, nor the will-power of man.

The Lord, as it were, dipped the apostles in a flood of inspiration, as men did pens in ink, that by them, as pens in his hand, he might write upon the "fleshy tablets of the heart" *the law* of the "Spirit of life in Christ Jesus." Paul writes to the Corinthians: "Ye are our epistle written in our hearts, known and read of all men; forasmuch as you are manifestly declared to be the epistles of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart." (2 Cor. 3:3; Rom. 8:2.) Here, figuratively, we have the pen, the ink and the written words: and the written or revealed words contain or convey the glad tidings of salvation.

IMPARTATION OF THE HOLY SPIRIT BY APOSTOLIC HANDS.

After his resurrection, and just before his ascension, Christ thus addressed the apostles:

"But wait (at Jerusalem) for the promise of the Father, which," said he, "you have heard of me. For John truly baptized in water, but you shall be baptized in the Holy Spirit not many days hence." (Acts 1:4, 5.)

After rebuking some of the apostles for their unbelief, because they refused to believe that he had risen from the dead, thus Christ addresses them in connection with the Great Commission: "And these signs shall follow them that believe—*In my name* they shall cast out demons, they shall speak with new tongues, they shall take up serpents, and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." (Mark 16:17, 18.)

The subsequent history of the apostles shows conclusively that all these instructions of the Savior had direct reference to the miracles that should be wrought by the apostles and by those persons upon whom they should lay apostolic hands. Of course, the apostles could lay hands

upon a third party, and the third party could perform miracles, as in the Corinthian church; but it stands nowhere recorded that the power of working miracles ever transcended the third party; so that when the apostles left the stage of action, all this extraordinary power ceased entirely. Paul explicitly told the church at Corinth that prophecies should cease, and that speaking in other tongues and interpreting mysteries should vanish away; but, said he, "I show you a *more excellent way*," the "*faith that works by love*." (See 1 Corinthians, chapters twelve and thirteen.)

The imposition of apostolic hands was uniformly, if not invariably, attended by the working of miracles, and the act had no necessary connection with the remission of sins, which was alone effected by *obedience* to the gospel, or "the obedience of the faith." It is said of Stephen, after he had in common with others, received the laying on of apostolic hands: "And Stephen, full of faith and power, did great wonders and miracles among the people." (Acts 6:8.) "Now when the apostles, who were at Jerusalem, heard that Samaria had received the word of God, they sent them Peter and John; who, when they were come down, prayed for them and they received the Holy Spirit. . . . Then laid they their hands on them and *they received the Holy Spirit*." (Acts 8:14-17.) Here we see that after the apostles had received the Holy Spirit, as a miraculous endowment, they had power to impart the same miraculous gift to others. In the case of Cornelius the miracle occurred *before* baptism in water; in this case—in the case of the Samaritans—the miracle occurred *after* baptism in water; facts which go to show that God worked miracles in the days of the apostles when and where he pleased, without reference to the personal obedience of the sinner. Paul could not work miracles until he received the Holy Spirit. "And Ananias went his way (especially directed by the Lord) and entered into the

house; and putting his hands upon him, said, Brother Saul, the Lord, even Jesus, who appeared to thee in the way, as thou camest, hath sent me, that thou mightest receive thy sight and *be filled with the Holy Spirit.*" (Acts 9:15-17.) Here, again, baptism in water took place *after* the miracle of the Holy Spirit; for after Paul had received sight (being physically blind) he arose and was baptized."

When Paul came to Ephesus he found certain disciples of John—probably converts of Apollos—to whom he thus spoke: "Have you received the Holy Spirit since you believed? And they said to him, We have not so much as heard whether there be any Holy Spirit. And he said to them, Unto what, then, were you baptized? And they said, Unto John's baptism. Then said Paul, John indeed baptized with the baptism of repentance, saying to the people that they should believe on him who should come after him; that is, on Christ Jesus. When they heard this they were baptized in 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*"—as a direct result of this miraculous impartation. (Acts 19.) Here the miracle occurred *after* the baptism in water. Paul himself had been miraculously called to be an apostle, that he might testify to the resurrection of Jesus the Christ, having both seen his glorified person and heard the voice of his mouth; but, in the meantime, in order to obtain the remission of his sins, he was obliged to do then what every sinner must do now. (Acts 9:22.)

If only religious teachers could see and appreciate this highly important distinction between the ordinary and the extraordinary—between what *officially* belongs to the apostles and what belongs to uninspired men, what a vast amount of mental perplexity and theological confusion and useless speculation might be saved. Why do not men discriminate

between the age of miracles and the age in which we now live? If we, indeed, have indicated to us in "the gospel of our salvation" a "more *excellent way*" than the working of miracles, let us dismiss from our minds the idea of miraculous interposition as having no direct connection with our own personal salvation, and let us, as wise and prudent men, abide the order of heaven. God *reveals* the truth; we *obey* the truth. God reveals our Savior; we believe Christ to be the Son of God and submit to the conditions of salvation.

We know nothing of the secret counsels of God. We know nothing of unrevealed truth. But Paul says that "the mystery which has been hid from ages and from generations" is "now made manifest to his saints; to whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in (among) you, the hope of glory." (Col. 1:26, 27.) Paul, in the close of his epistle to the Romans, says: "Now to him who is able to establish you according to my gospel, and the proclamation of Jesus Christ, according to the revelation of the secret, concealed in the times of the ages (but is now made manifest by the prophetic writings, and by the commandment of the eternal God is made known to all the Gentiles, in order to the obedience of faith): to the wise God alone, through Jesus Christ, to whom be the glory forever." (Rom. 16:25, 26, Macknight's Trans.) Again to the Ephesians, Paul writes: "For this reason, I, Paul, the prisoner of Jesus Christ for you Gentiles, if, indeed, you have heard of the administration of the favor of God, which was given me for you, that by revelation the secret was made known to me . . . which in former ages was not made known to the sons of men, as it *is now revealed to his holy apostles and prophets by the Spirit*. . . . To me, the least of all saints, was this favor given, to publish among the Gentiles the unsearchable riches of Christ, and to make all see what is the administration of the secret, which had been hid from the ages by God who created all things." (Eph. 3:1-9, Macknight's Trans.)

By these and parallel passages, it will be seen that it was

the office of the Holy Spirit to reveal the truth, and, in revealing the truth, to make known the plan of salvation. The Savior thus addressed himself to his apostles: "Nevertheless, I tell you the truth; it is expedient (or good) for you that I go away; for if I go not away, the Comforter will not come to you; but if I depart, I will send him to you. And when he is come, he will convict the world of sin, and of righteousness, and of judgment; of sin, because they believe not on me; of righteousness, because I go to my Father, and you see me no more; of judgment, because the Prince of this world is judged." (John 16:7-11.)

By this testimony we learn that the Holy Spirit revealed the plan of salvation to the sinner, and, by the power of gospel truth, we also learn that the sinner would be converted to Christ. There is not the least intimation here of a special, direct, mystic operation upon the mind of the sinner; but, on the contrary, the language clearly indicates that the testimony of the scriptures—the facts of the gospel—were intended to bear upon the understanding and conscience of the sinner, in order to the illumination of his mind, in order to convict him of sin, and also to make known to him the conditions of salvation. On the day of Pentecost the apostles spake as the Spirit gave them utterance. The tongue of the apostle Peter was guided by inspiration. An ungodly multitude—the "betrayers and murderers" of Jesus Christ—stood transfixed before the apostle. He gave utterance to truth that caused the people to tremble with fear. He used human speech in conveying the truth to the hearts of the paralyzed people. The truth conveyed to their hearts was divine truth—the moral power of God. Three thousand were pierced to the heart *by the words spoken*. And being convicted by the words spoken, they cried out, "Men and brethren, what shall we do?" The answer of the apostle was direct: "Repent and be immersed, every one of you, in the name of

Jesus Christ for the remission of sins, and you shall receive the gift of the Holy Spirit." (Acts 2.) This gift of the Holy Spirit we shall notice under the same head further on.

We quote the language of Christ again: "If you love me, keep my commandments. And I will pray the Father, and he shall give you (apostles) another Comforter (the Paraclete) that he may abide with you forever; even *the Spirit of truth*, whom the *world can not receive*, because it sees him not, neither knows him; but you (apostles) know him, for he dwells with you, and shall be in you." (John 14: 15-17.) Again: "But when the Comforter is come, whom I will send to you (apostles), from the Father, even *the Spirit of Truth*, which proceeds from the Father, he shall testify of me (by means of language), and you also shall bear witness (testimony) because you have been with me from the beginning." (John 15:26, 27.) From these utterances of Christ we discover that the *relation* which the Holy Spirit sustained to the apostles, and, we might say, to Christians, was entirely different from that which he sustained to the unregenerate world. Here it is positively asserted that the world *can not* receive the Holy Spirit in the same sense in which the apostles received him, and as the children of God receive him. But, for the enlightenment and conviction of the sinner, the Holy Spirit reveals the truth, presents the arguments of scripture, and brings to bear the motive power of the gospel. The Spirit is the agent, and the word revealed is the instrument—the sword of the Spirit—whether wielded by apostles, evangelists, preachers or common disciples of Christ. And all this convicting power, as was manifested everywhere, in all the preaching of the apostles, was clothed in human language, through which medium alone the truth was communicated to the hearts of sinners. We dare not presume to limit the range and the power of the Holy Spirit; nevertheless, we are only au-

thorized to proclaim to the world that which the Spirit of God has clearly revealed. "Revealed things belong to us and to our children; but secret things belong to God," and hence we dare not "rush in where angels fear to tread." Paul distinctly informs us that the Lord had committed the preaching of the gospel to "earthen vessels, that the excellency of the power may be of God, and not of us." The Holy Spirit revealed the message of salvation, but the message was to be *borne to men by men*. Hence Paul inquires: "How then shall they call on him in whom they have not believed? And how shall they believe in him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach, except they be sent?" (Rom. 10:14, 15.) This one passage itself is sufficient forever to exclude the idea of an abstract operation of the Spirit on the sinner's heart.

But, if possible, to render this proposition still more explicit and conclusive, we quote the language of Christ again: "These things have I spoken to you (the apostles), being yet present with you; but the Comforter, which is the Holy Spirit, whom the Father will send in my name, he shall *teach you all things*, and bring all things to your remembrance, whatsoever I have *said* to you." Again: "Howbeit when he, the Spirit of Truth, is come, he will *guide you into all truth*: for he shall not speak of himself (independently of, and contrary to the mind of the Father and the Son), but whatever he shall hear, *that shall he speak*: and he shall show you things to come." (John 14:26; 16:13.) If these apostles testified, they testified with their lips; and if they used their lips, they made use of language; and if they used language, this language as the vehicle of inspired ideas, conveyed the glad tidings of salvation to the world.

On the day of Pentecost, when the apostles received "the

promise of the Father"—the endowment of the Holy Spirit—"the law of the Spirit of Life in Christ Jesus, which makes us free from the law of sin and death," was revealed; and this "law of the Spirit," which is "the gospel of our salvation," superseded the law of Moses—the law of condemnation, "the letter that kills." (Rom. 8.) In this "law of the Spirit," which is variously represented by the apostle as "the gospel," the "law of liberty," the "law of faith," etc., the conditions of salvation are found, as everywhere proclaimed in the apostolic age. If, in the conversion of a sinner, there is a power above and beyond the revealed truth necessary to intensify and consummate the process of the new creation in the image of Christ, the knowledge of such a fact is not recorded upon the pages of inspiration. When Paul emphatically declares that "the gospel is *the* power of God unto (or, in order to) salvation," which gospel consists in three fundamental facts—the death, the burial, and the resurrection of Jesus Christ from the dead; and when we feel assured that faith in Christ as our personal Savior, and obedience to his gospel, positively and without doubt, secures our redemption from sin, and from all its fearful consequences, why perplex and delude ourselves upon mere matters of human speculation, and about which the revelation of God has nothing to say?

The apostle Peter understood this matter perfectly when writing "to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia (Minor) and Bithynia," he said: "To whom (the prophets) it was revealed, that not to themselves, but to us (the apostles) they did minister the things which are now reported to you by them who have preached the gospel to you *with the Holy Spirit sent down from heaven.*" (1 Pet. 1:12.) And in the last verse of this same chapter, he emphasizes the declaration by saying: "But the word of the Lord endures forever. *And this is the word*

which by the gospel is preached to you." Such unmistakable and irrefutable testimony as this forever declares all modern systems of mystic regeneration unscriptural and false.

Paul sets the matter before the Corinthian church thus: "For the preaching of the cross (the gospel) is to them who perish foolishness; but to us who are saved, it is *the power of God.*" In the same chapter he declares "Christ to be the power of God and the wisdom of God." (1 Cor. 1: 18, 24.) Thus he writes to the church at Rome: "Now to him that is of power to establish you according to my gospel and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began, but *now is made manifest*; and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of (the) faith." (Rom. 16:25-27.) Paul, speaking to the Corinthians of the things that are "prepared for them who love God, says: "God has *revealed them to us by his Spirit*; for the Spirit searches all things, yea, the deep things of God. For what man knows the things of a man, save the spirit of man, which is in him? Even so the things of God knows 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; which *things* (not abstractions) we speak, not in the words which man's wisdom teaches, but which *the Holy Spirit teaches* (through the gospel), comparing spiritual things spiritually." (1 Cor. 2:10-13.) The apostle John accords with Peter and Paul when he thus expresses himself: "We are of God; he who knows God hears us; hereby *know we the Spirit of Truth and the spirit of error.*" (1 John 4:6.) If, then, all these things were brought to the recollection of the apostles, and they were guided by inspiration into *all the truth*, and all that truth is now in our

possession as respects the scheme of redemption, what further need have we of testimony?

We intend a thorough investigation of this question, and hence the subject of the Spirit will be pursued.

Confirm means to make strong, to ratify, to make conclusive. That which was *legislated* into existence by the Almighty, and *executed* by the Son of God, was finally *confirmed* or ratified by the Holy Spirit. The word revealed was confirmed by attestations of supernatural power. After the apostles received the Great Commission, "they went forth and preached (Mark 16:20) everywhere, the Lord working with them, and *confirming the word with signs following.*" Paul says: "Wherefore tongues (miracles) are for a sign, *not to them who believe*, but to them *who believe not*: but prophesying (teaching, as is the meaning in this connection) serves not for them who believe not, but for them who believe." (1 Cor. 14:22.) Isaiah says: "*Bind up the testimony, seal the law among my disciples.* And I will wait upon the Lord, that hides his face from the house of Jacob, and I will look for him. Behold, I and the children whom the Lord hath given me, are for *signs* and for *wonders* in Israel from the Lord of hosts, who dwelleth in Mount Zion." (Isa. 8:16-18.) According to Isaiah 8:19, 20, and Rom. 10:6-10, all men are prohibited from seeking after new revelations. In regard to the confirmation of the word, Paul says: "How shall we escape if we neglect (we Christians) so great salvation, which at the first began to be spoken by the Lord, and was *confirmed* to us by them who heard him. God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Spirit, according to his own will." (Heb. 2:3, 4.)

We shall now give some illustrations of what is meant by the confirmation of the word revealed. A few days after

the preaching of the gospel in Jerusalem and after the establishment of the model church, Peter, on his way to the temple, about three o'clock, cured a man who had been lame and helpless from his birth. The helpless man expected alms of Peter, but Peter, fastening his eyes upon him, with John, said, "Look on us . . . Silver and gold have I none; but such as I have I give thee: in the name of Jesus Christ of Nazareth rise up and walk. And he took him by the right hand, and lifted him up; and immediately his feet and ankle-bones received strength. And he, leaping up, stood, and walked, and entered with them into the temple, and leaping, and praising God." (Acts 3:1-8.) Here is an example of the confirmation of the word, or the gospel revealed by the Holy Spirit. It was a physical miracle, and nothing is said which goes to show that Peter preached the gospel to the lame man at this time. If the lame man was converted to Christ, it took place after the miracle was performed, and by the preaching of the gospel.

We have a fearful illustration of the power of God, in those days of miracles, in the case of Ananias and Sapphira, his wife, whom the Lord instantaneously struck down dead, because they lied to the Holy Spirit, by representing that they had laid the price of their entire possession at the apostles' feet, when at the same time they had "kept back part of the price." Surely, if, as some preachers boldly allege, God converts sinners to Christ by a miracle, this miracle produced a strange effect. In consequence of this wonderful display of the terrible power of God, "great fear came upon all the church, and upon as many as heard these things. And by the hands of the apostles were many signs and wonders wrought among the people . . . insomuch that they brought forth the sick into the streets, and laid them on beds and couches, that at least the shadow of Peter passing by might overshadow some of them. There came

also a multitude out of the cities round about to Jerusalem, bringing sick folks, and them who were tormented with evil spirits, and they were healed every one." (Acts 5.) These miracles were a confirmation of the word, harmonizing with what Christ said to his apostles when he authorized them to go into all the world to preach the gospel, and making this promise to them—a promise which he never made to any other class of men: "And these signs shall follow them that believe (these miracles shall be reported to the credit of the apostles, endowed with the Holy Spirit): In my name shall they cast out demons; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." And then we learn that "they went forth, and preached everywhere, the Lord working with them, and *confirming the word* with signs following." (Mark 16:16-20.)

"And there sat a certain man at Lystra, impotent in his feet, being a cripple from his mother's womb, who had never walked: the same heard Paul speak, who steadfastly beholding him, and perceiving that he had faith to be healed, said with a loud voice, Stand upright on thy feet. And he leaped and walked. And when the people saw what Paul had done, they lifted up their voices, saying, The gods have come down to us in the likeness of men. And they called Barnabas, Jupiter; and Paul, Mercurius, because he was the chief speaker." (Acts 14:8-12.) Here was a physical miracle, but not moral regeneration, which only can be accomplished by bringing the truth—the gospel—which is "*the power of God,*" in contact with the understanding and conscience of the sinner.

While preaching in the streets of Philippi, Paul restored a certain woman to her right mind, by commanding, in the name of Jesus Christ, the evil spirit of divination to come

out of her, but the miracle did not convert the woman to Christ. In connection with this same event, in the same city, while Paul and Silas were singing praises to God in the Philippian prison, where they had been imprisoned by their pagan persecutors, "suddenly there was a great earthquake, so that the foundations of the prison were shaken; and immediately all the doors were opened, and every one's bands were loosed." (Acts 14 and 21.) After this miracle, the Philippian jailer *heard the word of the Lord*, believed in the Lord Jesus Christ, and was immediately immersed, with all his house, who believed with him, and rejoiced with him. It is recorded that while Paul was in Ephesus, "disputing daily in the school of one Tyrannus, for the space of two years, that God wrought special miracles by the hands of Paul, so that from his body were brought to the sick handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them." (Acts 19.)

Paul, on his journey to Rome, having made his appeal to Caesar, while crossing the Mediterranean Sea, was shipwrecked with other prisoners, and he and they cast upon the island of Melita. The record reads: "And the barbarous people showed us no little kindness: for they kindled a fire and received us every one, because of the present rain and because of the cold. And when Paul had gathered a bundle of sticks, and laid them on the fire, there came a viper out of the heat, and fastened on his hand. And when the barbarians saw the venomous beast hang on his hand, they said among themselves, No doubt this man is a murderer, whom, though he has escaped the sea, yet vengeance suffers not to live. And he shook off the beast into the fire, and felt no harm." (Acts 28:1-5.) This miracle did not tell these barbarians who Jesus Christ was; from the miracle itself they learned nothing of the life and character of the Messiah; learned nothing of the revealed truth, and of the plan of

salvation; learned nothing of the personal obedience to the gospel; did not even learn that they were without hope and without God in the world.

All the miracles recorded in Acts of the Apostles were intended to be confirmatory of the revealed word. These divine attestations were necessary to fully establish the religion of Jesus Christ, and to give it precedence and superiority over all the religions of earth. But while all these miracles were performed with a view of opening the eyes of unbelievers, it required at the same time, the power of the revealed truth to affect the heart and to transform the spiritual nature of man. The Spirit ever speaks through the revealed truth and never without intelligible language. The belief of the truth, and the obedience of the gospel, which saved and sanctified sinners in the apostolic days, will, by the same application, save sinners now. How dare we make the Holy Spirit contradict himself, by adding a supposed power to the gospel which God has never revealed, and which simply amounts to a priestly assumption? The apostles, guided infallibly by the Spirit, preached only "Christ and him crucified." When theologians and ministerial mountebanks torture the Spirit to testify to a mode of salvation, in the present day, which he never testified to under the direct supervision of the apostles, they are not only found guilty of committing an egregious blunder, but they are perpetrating a terrible sin. Let us illustrate: A cause is tried in a civil court. A change of *venue* is called, and the case is transferred to another court. The same witnesses are called to testify on both occasions. Suppose the witnesses in the second trial contradict the testimony they gave on the first trial—what would be the verdict of the people? Would they not cry out that the witnesses had perjured themselves? Now, then, what disposition will God make of men—professedly leaders of the people, and professedly servants of Jesus Christ—

who will make the Holy Spirit contradict his own testimony, by teaching a mode of salvation in the present age which was not taught in the apostolic age? Let the people hear what "the Spirit and the Bride *say*" in intelligible words, which all men can understand. While Peter was on the house-top in Joppa, and "thought on the vision, the Spirit *said* to him (in words to be understood), Behold, three men seek thee. Arise, therefore, and get thee down, and go with them, doubting nothing, for I have sent them"; and Peter, in rehearsing the conversion of Cornelius and his household, thus alludes to the case: "And he showed us how he (Cornelius) had seen an angel in his house, which stood and said to him, Send men to Joppa, and call for Simon, whose surname is Peter; who shall *tell thee words* whereby thou and all thy house *shall be saved.*" (Acts 11:13, 14.) "Now the Spirit *speaks expressly* that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of demons," etc. (1 Tim. 4:1.) Thus we see that when the Spirit spoke he used words, the words conveyed ideas—conveyed "the mind of the Spirit"—and the ideas were always tangible and intelligible.

THE GIFT OF THE HOLY SPIRIT.

We must distinguish between the gift of the Holy Spirit as the power of working miracles, and the gift of the Holy Spirit as the promise of God to his obedient and ever-faithful children. Paul says: "There are *diversities* of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God who works all in all. But the manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit, the word of wisdom; to another the word of knowledge, by the same Spirit; to another, faith, by the same Spirit; to another the gifts of healing, by the same Spirit; to another the working of miracles; to another prophecies; to another the discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues. But all these work that one and the selfsame Spirit, dividing to every man severally as he will." (1 Cor. 12:4-11.)

All these endowments evidently refer to the power of working miracles, and must not be confounded with "the gift of the Holy Spirit" as a promise made to the ordinary Christian, who is not expected to work miracles as they were worked in the apostolic age. And yet "the gift of the Holy Spirit," as promised on the day of Pentecost to the three thousand converts, may have included the working of miracles, while the apostles were present in person with the churches of Christ. Whether this "gift" to the ordinary Christian means the actual personal indwelling of the Spirit, or an abstract indwelling of the Spirit, or the indwelling of

“the *mind* of the Spirit,” are questions which have been the source of endless and perplexing talk. We do not believe in the “word alone” system, nor in the “Spirit alone” system, but we do believe that if the word of the Spirit is in the heart of the Christian the Spirit is present with the word; the *how* of it we do not know: we walk by faith. We can not conceive of an abstract principle, nor of the bare isolated word dwelling separately in the heart of a Christian. We confidently assert, because of the absence of rebutting testimony, that where the word or mind of the Spirit is not received into the heart, there the Spirit does not go.

Paul says: “Let this mind be in you, which was also in Christ Jesus.” “Let the word of Christ dwell in you richly.” (Col. 3:16; Phil. 2:5.) “The *word* of Christ” evidently is the same as “the *mind* of Christ.” Christ is certainly present with his own word wherever received, but in what metaphysical sense we can not explain any more than we can explain how God in the physical world is present working in the seed which has been deposited in the ground. The body is represented as “the temple of the Holy Spirit.” because it is by the truth which the Holy Spirit has revealed that the heart is sanctified, and the body consecrated to the service of the Lord. (1 Cor. 6:19.) It is after the sinner obeys the gospel and not before he obeys that he receives “the gift of the Holy Spirit.” Paul, in addressing Christians at Ephesus, says: “That we should be to the praise of his glory, who first trusted in Christ. In whom you also trusted, after that you heard the word of truth, the gospel of your salvation: in whom also after that you believed, you were sealed with the Holy Spirit of promise, which is the earnest (or pledge) of our inheritance, until the redemption of the purchased possession.” (Eph. 1:13.) The promise of the Father is that the Spirit shall abide with the Christian forever, and through the word be the constant luminary of the

church, the temple of God, which is composed of living stones or regenerated men and women.

Christians are represented as “walking after the Spirit”; as “minding the things of the Spirit”; as being “in the Spirit”; as having the Spirit of Christ; as “mortifying the deeds of the body through the Spirit”; as being “led by the Spirit”; as having “received the Spirit of adoption”; and the Spirit is represented as “dwelling in our mortal bodies.” (Rom. 8.) In the same chapter we learn that the “Spirit bears witness with our spirit (the mind of the Spirit bears witness with the mind of God’s children) that we are the children of God”; that “the Spirit helps our infirmities,” and that he “makes intercession for us”—the children of God. None of these beautiful and expressive terms apply to the ungodly and disobedient. They indicate the tender and intimate relations which exist between the promised Comforter and the adopted children of God. The final glorification of the saints depends on the fact that the Spirit of God dwells in their mortal bodies. Says Paul: “Now if any man have not the Spirit of Christ he is none of his. And if Christ be in you (not literally) the body (or the passions in the body) is dead because of sin; but the spirit (of the man) is life because of righteousness. But if the Spirit of him who raised up Jesus from the dead dwell in you (Christians), he who raised up Christ from the dead shall also quicken (make alive) your mortal bodies by his Spirit who dwells in you.” From which premises we conclude that unless we receive and retain in our hearts “the mind of the Spirit” and are led by the words of the Spirit, we shall never be raised up to glory and immortality. They who are the “sons of God” are “led by the Spirit of God,” and having received “the Spirit of adoption” they, as “new-born babes,” are enabled to cry, “Abba, Father.” (Rom. 8.) Paul writes in the same style to the Galatian Christians, when he says:

“Because you are sons (once having been aliens) God has sent forth the Spirit of his Son into your hearts, crying, Abba, Father.” He addressed them as the adopted sons of God, and not as unbelieving and disobedient aliens. The Spirit of God strives with the wicked world as in the days of Noah, *through the word of God*, which is “the sword of the Spirit,” and which was wielded by prophets and apostles.

While it is true that sinners must be convicted by a divine revelation as revealed by the Spirit, and also be convicted and convinced by the arguments of the scriptures, in order to the obedience of the faith, it is equally true that the children of God must “pray in the Spirit and keep themselves in the love of God.” (Jude 20, 21.) They must “pray always, with all prayer, and supplication *in the Spirit.*” (Eph. 6:18.) “Where the Spirit of the Lord is, there is liberty,” because it is “the Law of the Spirit of Life in Christ Jesus that makes us free from the law of sin and death.” (2 Cor. 3:17; Rom. 8:2.) “But if you (Christians) are led by the Spirit”—the law of the Spirit, or “the spirit of truth”—you are not under the law of sin and death. (Gal. 5:18.) “By one Spirit,” both Jews and Gentiles have access to the Father, and “*through the Spirit*” the children of God are built together, for an habitation of God. (Eph. 2:18 22.) “By one Spirit”—instructed by “the mind of the Spirit”—we have all been immersed (*ebaptistheemen*) into one body, whether we be Jews or Gentiles . . . and have been all made to *drink into one Spirit.*” (1 Cor. 12:13, 14.)

The Spirit of God is said to “rest upon” his children in tribulation. “If you be reproached for the name of Christ, happy are you, for the Spirit of the glory of God rests upon you.” (1 Pet. 4:12.) Christians are said to be sanctified by the Spirit. “Elect according to the fore-

knowledge of God the Father, through sanctification of the Spirit unto obedience and sprinkling of the blood of Jesus Christ." (1 Pet. 1:2, 4.) God's people are sealed by the Spirit. "Now he who established us with you, in Christ, and has *anointed* us (typified by the anointing of kings under the Jewish dispensation) is God, who has also *sealed* us, and given the earnest (pledge) of the Spirit in our hearts." (2 Cor. 1:21,22.) "Grieve not the Holy Spirit of God, whereby you are *sealed* to the day of redemption." (Eph. 1:13; 4:30.)

"The allusion to the seal," says "Bickersteth, "as a pledge of purchase, would be peculiarly intelligible to the Ephesians, for Ephesus was a maritime city, and an extensive trade in timber was carried on there by the shipmasters of the neighboring ports. The method of purchase was this: The merchant, after selecting his timber, stamped it with his own signet, which was an acknowledged sign of ownership. He often did not carry off his possession at the time; it was left in the harbor with other floats of timber; and in due time the merchant sent a trusty agent with the signet, who, finding that timber which bore a corresponding impress, claimed and brought it away for the master's use. Thus, the Holy Spirit impresses on the soul now, the image of Jesus Christ; and this is the sure pledge of the everlasting inheritance."

We have already had something to say on the gift of the Spirit, but as it is a question of considerable perplexity, and, as a consequence, has given rise to much controversy, we shall further attempt to throw light upon it. We shall show that the gift of the Holy Spirit was peculiar to the apostolic age. First, we remark, that the Spirit, as a personality, is distinct from the *gift* of the Spirit. The gift of the Spirit is a *promise* and not a command. On the day of Pentecost, Peter said to the penitent believers, "Repent, and be immersed, every one of you, in the name of Jesus Christ, for the remission of sins, and you shall receive *the gift* of the Holy Spirit. For the *promise* is to you, and to your children, and to all who are afar off, even as many as the Lord our God shall call." In Peter's sermon, from which the above is quoted (Acts 2) we have these words: "Therefore, being by the right hand of God exalted, and having received of the Father the *promise* of the Holy Spirit, he has shed forth this, which you now see and hear." In a general sense, all who obey the gospel receive the gift of the Spirit by receiving the blessing of God through the gospel; for "the gift of God is eternal life through Jesus Christ"; but in a special sense, the gift of the Holy Spirit is the power of working miracles.

By reference to the words of Peter just quoted, it will be seen that the remission of sins was one thing, and the special gift of working miracles in the future altogether another thing, as may be seen by tracing out the work and preaching of the apostles, consequent upon whose preaching the work of performing miracles followed, in many

places and by diverse methods. This "gift" on the day of Pentecost was similar to that bestowed upon the household of Cornelius, the first Gentile converts. The accompaniments of this special gift were not always the same; but, as in the Corinthian church, it was given to every man by the same Spirit to profit withal; and because the Corinthians could work miracles they were puffed up with pride. The gift of the Holy Spirit was not always bestowed in the same manner, nor for the same purposes, a full explanation of which may be found in 1. Cor. 12. The gift of the Holy Spirit is further explained in what took place in the household of Cornelius, in the city of Caesarea. It is said that when the Holy Spirit fell on these Gentile converts, on that eventful occasion, that the Jewish brethren who accompanied Peter were astonished, "because that the gift of the Holy Spirit was poured out upon the Gentiles." When rehearsing this matter before his Jewish brethren, after his return to Jerusalem (Acts 11), Peter said: "And as I began to speak, the Holy Spirit fell on them, even as on us (apostles) at the beginning, and I remembered the word of the Lord, how he said, John indeed immersed in water; but you shall be immersed in the Holy Spirit. Since then God gave them the *like gift*, as he did to us (apostles) who believed on the Lord Jesus Christ, what was I, that I could withstand God?"

That this gift of the Spirit was for a special object and limited to the apostolic period, and that it was diverse in its manifestations, can only be made clear by an appeal to the facts. Philip, who was only an evangelist, and not an apostle, had preached in Samaria, and there made a number of converts. This news having gone to Jerusalem, the headquarters of the apostles, the apostles sent down Peter and John, both apostles, who, on arriving at the place, discovered the fact "that the Holy Spirit had fallen upon none

of them, only they were immersed in the name of the Lord Jesus," through whom they had received the remission of sins, and, of course, were now constituted members of the "one body." The apostles then prayed "that they might receive the Holy Spirit"; and, having "laid their hands upon them, *they received the Holy Spirit*"; in pursuance of which miraculous gift they were at once enabled to perform miracles, as did the apostles themselves. (Acts 8.) At another time, when Paul arrived at Ephesus, he found certain of John's disciples there, who had never heard of the wonderful demonstrations of the Holy Spirit, but knew only of the baptism of John; but who, after listening attentively to the preaching of Paul, "were immersed in the name of the Lord Jesus," in obedience to which command they obtained the remission of their sins, which was in strict harmony with the organic law of induction into Christ's kingdom, as announced in the Great Commission. Then "when Paul laid his hands upon them (who were already Christians). *the Holy Spirit came upon them,*" and, as a result, corresponding with similar cases, "*they spake with tongues and prophesied.*" (Acts 19.)

Paul, writing to the Corinthian church, whose members grew proud by the working of miracles, thus writes: "But the manifestation (or gift) of the Spirit is given to every man to profit withal. For to one is given by the Spirit *the word of wisdom*; to another, *the word of knowledge*, by the same Spirit; to another, *faith*, by the same Spirit; to another, *the gifts of healing*, by the same Spirit; to another, *the working of miracles*; to another, *prophecy*; to another, *discerning of spirits*; to another, *diverse kinds of tongues*; to another, *the interpretation of tongues*. But all these work that one and the selfsame Spirit, dividing to every man severally as he will." (1 Cor. 12:7-11.)

With the passing away of the apostles, these miraculous

manifestations ceased. They all tended toward the perfection of the body of Christ. When the primitive church came into "the *unity of the faith*, and of the knowledge of the Son of God, unto a *perfect man*, unto the measure of the stature of the *fullness* of Christ . . . making increase of the body to the *edification of itself in love*," the special gifts of working miracles were dispensed with to give way to *the more excellent way which works by love*.

THE WITNESS OF THE SPIRIT.

“The Spirit itself (himself) bears witness with our spirit that we are the children of God.” This language was addressed specifically to Christians—to the children of God—and not to sinful and unconverted men. As God’s faithful and believing children we receive the “mind of the Spirit”; this mind of the Spirit is the testimony of the scriptures, for “the testimony of Jesus is the Spirit of prophecy.” The “*mind* of the Spirit” contains the conditions of salvation. The gospel is the mind of the Spirit revealed. In the revelation made by the Spirit, we find the mind or the will of the heavenly Father. The apostles, under the guidance of the Holy Spirit, proclaimed the last will and testament of the great Testator. We receive the testimony; we believe the testimony; our faith is founded on testimony; we obey the conditions of the gospel and obtain the remission of our sins; consequently the mind or the spirit of the believer bears witness with the Spirit, or, which is the same thing, with the *mind* of the Spirit, that he is a child of God, because he has received, and believed, and obeyed the things revealed by the Holy Spirit. Hence, also, the Christian is “*led* by the Spirit of God.” The sinner must be *convicted* by the revealed facts of the Spirit and *obey* the truth of the Spirit, before he can claim to be *led* by the Spirit. “For as many as are led by the Spirit of God (led by the *instructions* of the Spirit of God), they are the sons of God.” (Rom. 8:16.) Paul’s admonition to Christians is this: “*Walk in the Spirit*, and you shall not fulfill the lust of the flesh.” “But if you are led by the Spirit—“by the law of the Spirit”—you are not under the (Mosaic) law.” (Gal. 5.)

The “groanings” spoken of by Paul in Rom. 8:22, 26,

are not the "groanings" of the Holy Spirit, but the groanings of this flesh, under the dominion of sin. Hear Paul's explanation in verse 27: "And he who searches the hearts (by the truth) knows what is the *mind* of the Spirit, because he makes intercession *for the saints* (not for the sinners) *according to the will of God.*" Intercession, in behalf of the saints, is made through the revealed will of God. It is the promises of God that help our infirmities. Paul, in this chapter, is speaking of the redemption of the bodies of the saints. The body of the saint is in bondage, groaning and travailing to be "delivered from the bondage of corruption into the glorious liberty of the children of God." The hope of the Christian is the redemption of his body from the grave. Paul says distinctly: "Even we ourselves (we Christians) *groan within ourselves*, waiting for the adoption, viz., the "*redemption of our body*" from the pains and penalties of physical death.

Resisting the Holy Spirit.—The blessed Stephen, standing in the august presence of the Jewish Sanhedrim, after having given utterance to a most searching sermon, based on a long line of historical evidence, and deduced from their own scriptures, and proving by them that this Jesus is the Christ, the Son of God, thus addressing them: "You stiff-necked and uncircumcised in heart and ears, you do always resist the Holy Spirit; *as your fathers did, so do you.*" And the *manner* of resisting the Holy Spirit is thus expressed in the succeeding verse: "Which of the prophets have not your fathers persecuted? And they have slain them who showed before of the coming of the Just One; of whom you have now been the murderers and betrayers; who have received the law by the disposition of angels, and have not kept it. When they heard these things (these words of burning truth) they were cut to the heart." (Acts 7.)

By reference to the ninth chapter of Nehemiah, we may ascertain how the Jewish fathers resisted the Spirit of God. The prophet, referring to the guidance of the Israelites through the wilderness, says:

“Thou gavest thy good Spirit also *to instruct* them.

Nevertheless they were disobedient, and rebelled against thee, and cast thy law behind their backs, and slew thy prophets who *testified* against them. . . . Yet many years didst thou forbear them, and testified against them *by thy Spirit in thy prophets*; yet they would not give ear; therefore thou gavest them into the hand of the people of the lands.” God clothed the prophets with his Spirit. “The Spirit of the Lord clothed Gideon.” “The Spirit of God clothed Amasia.” “The Spirit of God clothed Zachariah.” (Judges 6:34; 1 Chron. 12:18; 2 Chron. 24:20.) God inspired the prophets; clothed with authority, the prophets bore the message of God to the people; by resisting the prophets, the people resisted the words of the prophets; by resisting the words of the prophets the people resisted the Spirit of God, which was in these prophets. In the same manner the Lord clothed the apostles with the Holy Spirit. Clothed with the Spirit, the apostles bore the message, or the words of salvation, to the nations of earth. By resisting the words of the apostles, ungodly men resisted the Spirit of God, who spoke through them. These were ministers extraordinary. Ministers ordinary now take up the same words, and bear them to the people. “The gospel is the power of God unto salvation, whether preached by the apostles or by uninspired men. All who resist the truth in the present day, resist the Spirit of God precisely in the same sense that wicked people did under the preaching of the apostles, because it was the Spirit of God that revealed the same truth. The word of God is the sword of the Spirit, and when rebels run against that instrument they plunge

against that which is sharper than any two-edged sword.” (Heb. 4.)

While it is true that in this way sinners resist the truth, and therefore the Spirit that revealed the truth, it is equally true that Christians “quench the Spirit” by neglecting to be “led by the Spirit” wherever Christian duty has been pointed out. If anyone produces the “fruits of the Spirit,” we may know that such an one is under the power and influence of the Spirit. If any professed Christian produce not the fruits of the Spirit, but is sour and crabbed and petulant and ugly in disposition, and withal covetous and avaricious, though he professes to have been baptized in the Spirit, we may conclude at once that that person is not under the directing power of the Spirit.

Personality of the Holy Spirit.—The Holy Spirit is not an abstraction, or a subtle influence, or a mystic effluence, or an ethereal intangibility, any more than the Father is, any more than the Son is. The Holy Spirit is always represented as speaking by intelligible language. When the antediluvians resisted the Spirit of God, who spoke through Noah, and resisted the Spirit by *resisting the words of the Spirit*, God said: “My Spirit shall not always strive with man.” (Gen. 6:3.) “Wherefore, as the Holy Spirit *says*, Today if you will hear *his* (not *its*) voice, harden not your hearts.” (Heb. 3:7.) “The Spirit and the Bride *say*, Come, and let him that hears *say*, Come; and let him that is athirst come; and whoever will, let him take of the water of life freely.” (Rev. 22:17.) “He that hath an ear, let him *hear* what the Spirit *says* to the churches.” (Rev. 2 and 3.) “The Spirit *speaks* expressly that in the last days some shall depart from the faith.” (1 Tim. 4:1.) If we had space, and deemed the fact necessary to the argument, we could adduce an abundance of scripture to show that the Holy Spirit, as a personal being, can be vexed, blasphemed,

lied against, tempted, insulted. This can not be predicated of a mere influence, for an influence can not be vexed.

“Blessed are the dead that die in the Lord. Yea, *says* the Spirit, they rest from their labors, and their works do follow them.”

THE LAW OF THE SPIRIT.

These expressions are found in the eighth chapter of Romans:

“The law of the Spirit of life in Christ Jesus has made me free from the law of sin and death.”

“Who walk not after the flesh, but after the Spirit.”

“For they that are after the flesh, do mind the things of the flesh; but they that are after the Spirit, the things of the Spirit.”

“But you are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now, if any man have not the Spirit of Christ, he is none of his.”

“But if Christ be 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 dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.”

“For if you live after the flesh, you shall die; but if ye through the Spirit do mortify the deeds of the body, ye shall live.”

“For as many as are led by the Spirit of God, they are the sons of God.”

“But you have not received the spirit of bondage again to fear; but you have received the spirit of adoption, whereby we cry, ‘Abba, Father!’ ”

“The Spirit also bears witness with our spirit, that we are the children of God.”

“Who have the first-fruits of the Spirit?”

“Likewise the Spirit also helps our infirmities.”

“But the Spirit itself makes intercession for us.”

“And he that searches the heart knows what is the mind of the Spirit.”

In the first citation we see at a glance that Paul is comparing the law of the Spirit—the gospel—with the law of Moses. It was the truth contained in the law of the Spirit that made Paul free from the bondage of sin and death. That is, the conditions of salvation are found in that law, which, by the Holy Spirit, was sent down from heaven. (1 Pet. 1:12.) All the epistolary writings were addressed to Christians, and not to the world. Hence, these writings can not be applied to the world. Christians are not to follow after and be controlled by the instincts of the flesh; but they must follow the Spirit, or pay strict attention to the things revealed by the Spirit. Christians are not exhorted to look after the *nature*, the *essence*, and the *origin* of the Spirit. Now “*the things of the Spirit*” are the facts and precepts and promises of God that are found in the gospel. The gospel contains the good news of salvation.

Christians can not walk literally in the Spirit, for since the Spirit is an intelligent Person, and not an essence, how could such a thing be? That which is flesh itself can not walk literally in the flesh, but the carnal man is subject to the laws of an animal nature. It is not conceivable that a Christian can *literally walk in the Spirit*, and the Spirit *literally dwell in him* at one and the same time. This would be a palpable contradiction in terms. A Christian can enjoy the Spirit of Christ without the necessity of the actual personal presence of Christ. We receive the Spirit of Christ by receiving his words; for his “*words are life and they are spirit*. His words communicate eternal life to the children of God. “Let the word of Christ dwell in you richly *in all wisdom*.” The germinating power is in “the seed of the kingdom.” The word of God is the seed of the kingdom. Without

receiving the doctrine of Christ, we can not receive the Spirit of Christ. And, by parity of reasoning, we can not receive the Spirit unless we accept "the law of the Spirit." It is by living a life of righteousness that we secure to ourselves the Spirit of life.

The same Spirit that raised up Jesus from the dead will also quicken our mortal bodies—raise them from the dead—if we retain in our hearts the germinating principle of life, which by the gospel is communicated to us. If we follow the promptings of our animal desires, we shall surely die; but if, through the Spirit—minding the things of the Spirit—we mortify the base passions of our bodies, we shall live. Only those are the sons of God who are led by the Spirit of God. As the Spirit is not here in person to lead us, and we can not conceive of being led by an essence or an influence, we must conclude that we are led by the "mind of the Spirit," that we might know, by positive knowledge, the things that are freely given to us. (1 Cor. 2:12.) Paul says, "I am crucified with Christ; nevertheless I live; yet not I, but *Christ liveth in me*; and the life which I now live in the flesh, *I live by the faith of the Son of God*, who loved me, and gave himself for me." (Gal. 2:20.) Do not all Christians live in the same manner? In Gal. 3:2, he thus questions the Galatians: "This only would I learn of you, Received you the Spirit by the works of the law, or *by the hearing of faith*? Are you so foolish? Having *begun in the Spirit*, are you now made perfect by the flesh?" These Christians were under the dispensation of the Spirit, not under the dispensation of Moses. In the same chapter we read "that the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive *the promise* of the Spirit through faith; which promise is the blessing of salvation through Christ." In Gal. 5, we are represented as obtaining our liberty through Christ. In Romans,

we are made free by "the law of the Spirit"; or, in other words, by the gospel of Christ. In the fifth verse, again we read: "For we, through the Spirit, wait for the hope of righteousness *by faith*." These Galatians were exhorted to "walk in the Spirit"—in the dispensation of the Spirit, and not in the "lust of the flesh," as those under the law. "But if you be led of the Spirit, you are not under the law." This is Paul's argument throughout—running a parallel between the law and the gospel for the benefit of those Judaizing Christians who troubled the churches.

We receive "the Spirit of adoption" and are made "fellow-citizens with the saints in light," by being "immersed into the one body," under the dispensations and direction of the "one Spirit." The Spirit, or "the *mind* of the Spirit," "bears witness with our spirit," or with the *mind* of our spirit, that we "are the children of God," which is predicated on the fact that we are led by the revelations of the Spirit. Consequently, wherever the mind or the words of the Spirit go, there the Spirit is present; but in what special sense we presume not to know any more than we know how God is present in a grain of corn to cause it to grow. We pretend to know nothing about final causes. In all these operations we walk by faith, not by sight. The Spirit that helps our infirmities can not be an abstract, ethereal Spirit, or a subtle influence; and the Spirit, therefore, that intercedes in our behalf, must intercede through some medium; and hence to save ourselves from the bewilderment of all mysticism, we must conclude that "the mind of the Spirit" is that medium, and that the word of God is the mind of the Spirit. The consolations of the Spirit come to the child of God through the revelations of the Spirit. And the Spirit tells us by revelation, "that eye hath not seen, nor ear heard, nor hath it entered the heart of man, the things which God hath laid up for them who love him." If the

consolations of the Spirit do not come to the Christian through the revelations of the Spirit, then the whole subject is wrapped in impenetrable mysticism. It is all summed up in a few words by Paul to Timothy: "Hold fast the form of sound words, which thou hast heard of me, in faith and love, which is in Christ Jesus. *That good thing* which was committed to thee, *keep*, by the Holy Spirit which dwells in us." Satan is ever trying to catch away that good thing—the word of God—out of our hearts, lest we should believe and be saved. (Luke 8:12.)

