

# THEORIES OF THE HOLY SPIRIT (T.H. ETHRIDGE)

by T.H. Ethridge

---

*A study examining what the Bible teaches concerning the Holy Spirit and His work. Ethridge addresses the widespread confusion surrounding the doctrine of the Spirit, aiming to bring clarity through careful scriptural exposition.*

20 Chapters

## Table of Contents

1. Holy Spirit -01-I. The Holy Spirit and His work
2. Holy Spirit -02- Who is the Holy Spirit?
3. Holy Spirit -03- Gifts of the Holy Spirit
4. Holy Spirit -04- The Baptism of the Holy Spirit
5. Holy Spirit -05- Gifts Through Laying on of Apostles■ Hands
6. Holy Spirit -06- The Gift to all Christians
7. Holy Spirit -07- How the Holy Spirit Makes Christians
8. Holy Spirit -08- Led by the Spirit
9. Holy Spirit -09- Witness of the Spirit
10. Holy Spirit -10-II. Pseudo-Views of the Holy Spirit
11. Holy Spirit -11- The Theory of the Direct Operation of the Holy Spirit in Co...
12. Holy Spirit -12- The Doctrine and Practice of Modern Miracles
13. Holy Spirit -13-III. Holy Rollerism and Other Isms
14. Holy Spirit -14-IV Mental Healing, or So-Called Divine Healing
15. Holy Spirit -15-V. Questions on the Holy Spirit
16. Holy Spirit -16- Were any but the apostles baptized in the Holy Spirit on Pe...
17. Holy Spirit -17- What is the connection between one■s being made an apostle ...
18. Holy Spirit -18- What is the relation of baptism of the Holy Spirit and salv...
19. Holy Spirit -19-What is the meaning of the Spirit■s being poured out on all fles...
20. Holy Spirit -20- Explain 1Co\_12:13

## **Holy Spirit -01-I. The Holy Spirit and His work**

---

I. THE HOLY SPIRIT AND HIS WORK The Bible has much to say concerning the Holy Spirit, yet on no one subject, perhaps, is there so much confusion as on this. It is not the aim of this sermon to try to answer all the questions which have arisen on the subject but to suggest to the serious student a line of approach to the study of the Holy Spirit, so as to learn what may be known concerning him and his work; and, at the same time, avoid speculation on matters beyond human comprehension. Moses said, "The secret things belong to Jehovah our God; but the things that are revealed belong unto us and to our children forever" (Deuteronomy 29:29).

## Holy Spirit -02- Who is the Holy Spirit?

---

Who is the Holy Spirit?

Notice that the question is who, rather than what, is the Holy Spirit. Our God is one God. This was the rallying cry of ancient Israel among the idolatrous peoples around them. "Hear, O Israel: Jehovah our God is one Jehovah" (Deuteronomy 6:4) . Yet somehow this One is a triunity-God the Father, God the Son, and God the Holy Spirit. "For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one" (1 John 5:7). The Word was made flesh and dwelt among men-the Son of God (John 1:1-5) .

We may not know how one is three and three are one, but neither can we know how the Father was in the Son and the Son in the Father, and the two are one (John 17:21). For that matter, we cannot know fully, perhaps, how husband and wife are one (Genesis 2:24), but we can accept what we do not know by faith when God says it. "For we walk by faith" (2 Corinthians 5:7) . A distinguished Bible scholar said of this sublime relationship in the Godhead that the Father planned all; the Son executed all; the Spirit finished all- that these distinct offices are so clearly revealed in the Bible they can be apprehended by all people, yet are so profound as to be comprehended by none. In creation this seems clear. "In the beginning God created the heaven and the earth" (Genesis 1:1); yet he created the world by his Word" (John 1:1-2; Hebrews 1:1-3); then, the Spirit "brooded on the face of the waters" (Genesis 1:2). "By his Spirit he hath garnished the heavens" (Job 26:13). This being true in the creation, or generation, of the world, we should expect the same to be true in the re-creation, or regeneration (2 Corinthians 5:17; Matthew 19:28), and we shall find this to be true. This should show us that the Holy Spirit is a manifestation of deity, a person. To this end the words of Jesus are conclusive (Note the personal pronouns). "And I will pray the Father, and he will 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; for he dwelleth with you, and shall be in you" (John 14:16-17) . Compare John 16:7-16.

## Holy Spirit -03- Gifts of the Holy Spirit

---

### Gifts of the Holy Spirit

There is one Holy Spirit. "There is one body and one Spirit, even as ye are called in one hope of your calling" (Ephesians 4:4). However there are a number of "gifts" of the Spirit. "Now there are diversities of gifts but the same Spirit" (1 Corinthians 12:4) . There are at least three classes of these gifts revealed in the Bible-the baptism of the Holy Spirit; the gifts of the Holy Spirit imparted through the laying on of the apostles' hands, and the gift common to all Christians. Sometimes one is asked if the Holy Spirit had no office in man's relation to God prior to the gospel dispensation. Indeed so! The prophets of the old dispensation "spake as they were moved by the Holy Ghost" (2 Peter 2:21) . But the Spirit's relation to men changed radically after the Master went back to the Father, so much so, that previous to the Lord's glorification the Holy Spirit is not thought of as having been given at all. "But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was- not yet given; because Jesus was not yet glorified" (John 7:39). Previous to our Lord's sojourn on the earth "measures" of the Spirit had been received by men, doubt less, but Jesus gives the Spirit without measure. "For he whom God hath sent speaketh the words of God: for he giveth not the Spirit by measure" (John 3:34, A. R. V.). In this sense the Holy Spirit had not been given prior to the first Pentecost after the resurrection of Christ. On that day the gospel dispensation began, and it is the manifestations of the Spirit in this dispensation that demands our interest.

## Holy Spirit -04- The Baptism of the Holy Spirit

---

### The Baptism of the Holy Spirit

John the Immerser promised some of his audience that Christ would baptize them in the Holy Spirit (Matthew 3:11). After his resurrection, Jesus promised his apostles that they should be baptized in the Holy Spirit (Acts 1:5). This promise was fulfilled in the day of Pentecost (Acts 2:1-4). "And they were all filled with the Holy Spirit, and began to speak with other tongues as the Spirit gave them utterance" (verse 4). "The like gift" was poured out on the house of Cornelius (Acts 11:17). We do not read of any such manifestation of the Holy Spirit to any other person, or persons, in the Bible. On these cases McGarvey remarks:

"When the apostles were filled with the Holy Spirit and began to speak as the Spirit gave them utterance, the promise of a baptism in the Holy Spirit and of power from on high was fulfilled. The power took effect on their minds, and its presence was manifested outwardly by their speaking in languages which they had never learned. The inner and mental miracle was demonstrated by the outward and physical. The promise, 'It shall not be ye that speak, but the Spirit of my Father that speaketh in you'; was fulfilled in its most literal sense; for the very words which they uttered were supplied to them immediately by the Spirit \* \* \* It was literally given them in that hour what they should speak. Such power had never before been bestowed on men.

It was the baptism in the Holy Spirit; not of their bodies, like John's baptism in water, but of their spirits. It was not a literal baptism, for this is not to be affirmed of the connection between spirit and spirit; but the word baptism is used metaphorically. As the body, when baptized in water, is sunk beneath the surface and completely overwhelmed, so their spirits were completely under the control of the Holy Spirit, their words being his and not theirs. The metaphor is justified by the absolute power which the divine Spirit exerted upon their spirits. Such is not the case with ordinary influences of the Spirit, consequently these are not styled baptisms in the Spirit" (Comments on Acts 2:1-4).

Commenting on Acts 10:44-46, he says:

"The ground of amazement to the Jewish brethren was not the mere fact that these Gentiles received the Holy Spirit; for if Peter had finished his discourse, promising them the Holy Spirit on the terms which he had laid down on Pentecost, and had then baptized them, these brethren would have taken it as a matter of course that they received the Spirit. And, if after this, he had laid hands on them and imparted the miraculous gift of the Spirit, as in the case of the Samaritans, they would not have been greatly surprised. The considerations which cause the amazement, were, first, that the Holy Spirit was 'poured out' upon them directly from God, as it had never been before on any but the apostles; and second, that this unusual gift was bestowed on Gentiles .... We have no event with which to classify it except the gift bestowed on the apostles on Pentecost; and thus it is actually classified by Peter farther on (XI 15) .... In these words he identifies it as a baptism in the Holy Spirit, and these two are the only events that are thus designated in the New

Testament. The one was the divine expression of the first Jews into the new Messianic Kingdom, and the other, that of the first Gentiles." On this point A. Campbell said:

"Baptism in the Holy Spirit, as promised by Jesus, Acts 1:5, and explained on Pentecost, Acts II, and in the house of Cornelius, Acts X 16, 17, indicates those supernatural gifts of the Holy Spirit, bestowed, for the confirmation of the testimony, upon the Apostles and first converts from among the Jews and Gentiles. This immersion of the Jews and Gentiles was only once, as in the case of private or personal immersion.... These gifts appearing externally and internally of the persons of the Apostles and the first fruits of both people, were so overwhelming as to be figuratively called an immersion in the Holy Spirit" (Appendix to the "Living Oracles").

Since the one case of baptism of the Spirit opened up the door of faith to the Jews and the other to the Gentiles, we may not look for another. Since there are no people who are not either Jews or Gentiles there is no need for another case of Spirit-baptism.

## Holy Spirit -05- Gifts Through Laying on of Apostles' Hands

---

Gifts Through Laying on of Apostles' Hands The Holy Spirit was imparted to certain people through the laying on of the hands of an apostle. The one having the hands of an apostle laid on him was enabled to perform certain miracles.

"Now 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 ..Now when Simon saw that through the laying on of the Apostles' hands the Holy Spirit was given, he offered them money, saying, Give me also this power that whomsoever I lay my hands he may receive the Holy Spirit " (Acts 8:14-19). The variety of gifts possessed by certain brethren in the various churches in the Apostolic age, was bestowed by this means, as for example, Paul found certain disciples in Ephesus who knew only the message and baptism of John the Harbinger, whom he taught further, and baptized in the name of the Lord. Upon these he laid his hands and the Holy Spirit came upon them (Acts 19:1-7).

Numerous kinds of gifts of this order are enumerated in the twelfth chapter of First Corinthians.

"Now there are diversities of gifts, but the same Spirit . . . but the manifestation of the Spirit is given to every man to profit withal. For to one is given 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 divers kind of tongues, to another the interpretation of tongues; but all these worketh that one and the self-same Spirit, dividing to every man severally as he will" (1 Corinthians 12:4-11).

Since these gifts were conferred by the laying on of the apostles' hands, they automatically ceased when the last man died on whom the apostles laid hands. Miraculous manifestations of the Spirit were confined to the infancy of the church. They were needed to confirm the gospel (Mark 16:20; Hebrews 2:3-4). "The perfect law of liberty" (James 1:25), the New Testament, has now been confirmed and miracles are no longer needed, hence they have passed away. This is exactly what Paul said should happen. "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 which is perfect is come, then that which is in part shall be done away" (1 Corinthians 13:8-10).

## Holy Spirit -06- The Gift to all Christians

---

### The Gift to all Christians

There is a gift of the Spirit common to all Christians, hence this remains with the church today. This is conditioned on one's obedience to the gospel. "Repent, and be baptized, every one of you in the name of Jesus Christ for the remission of sins and ye shall receive the gift of the Holy Ghost" (Acts 2:38). And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father" (Galatians 4:6) . "Know ye not that ye are the temple of God and that the Spirit of God dwelleth in you" (1 Corinthians 3:16) . That the Holy Spirit somehow dwells in the hearts of Christians does not admit of a doubt, but just how he dwells in us is the source of much controversy, for it is possible that we are not able to understand just how he dwells in our hearts. In fact we cannot tell how our own spirits dwell in us but unquestionably they do so. "But though our outward man perish yet the inward man is renewed day by day" (2 Corinthians 4:16) . So we accept the fact of the in dwelling of the Holy Spirit, without asserting dogmatically how he does it.

## Holy Spirit -07- How the Holy Spirit Makes Christians

---

### How the Holy Spirit Makes Christians

Though we may not know how the Spirit dwells in the hearts of Christians, we do know how the Holy Spirit is received. Paul asked this very question, and by asking the question, answered it. "Received ye the Spirit by the works of the law, or by the hearing of faith?" (Galatians 3:2). The question is rhetorical and demands the answer: by the hearing of faith. "The hearing of faith" is the condition on which a Christian receives the Spirit. This shows also how the Spirit operates in making a Christian; for let it be understood clearly that in the conviction and conversion of a sinner the Holy Spirit performs an essential office. "But ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God" (1 Corinthians 6:11). How does the Holy Spirit wash the unclean? "Husbands love your wives, even as Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it by the washing of water by the word" (Ephesians 5:25-26). This shows that the word of God is the means by which the washing is done. How is one sanctified? "Sanctify them through thy truth; thy word is truth" (John 17:17). This shows that the word of God is the Spirit's means of sanctification.

How is one justified? "Therefore being justified by faith we have peace with God" (Romans 5:1). "So then faith comes by hearing, and hearing by the word of God" (Romans 10:17). This shows that the Spirit justifies through faith and that this is done by the word of God. The Master said, "It is the Spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life" (John 6:63), that is, they are spiritual and life-giving. The Holy Spirit uses the word of God to make Christians. Then he takes up his abode in the Christian's heart. This is his temple. This doctrine is in strong contrast to the doctrine that the Spirit enters the sinner's heart in order to make him a Christian. The divine order is, "because ye are sons God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father." Again, of the Holy Spirit as a Comforter Jesus says, "Whom the world cannot receive" (John 14:17). On this passage B. W. Johnson pertinently remarks:

"'Whom the world cannot receive.' The reason the world cannot receive the Comforter is indicated in verses 15 and 23. There must be a preparation of the soul for his indwelling. The heart must be purified by faith, the soul must be filled with the love of Christ, this condition must be demonstrated by obedience to his commandments. This is in harmony with the entire teaching of the New Testament. 'Except a man be born again he cannot see the kingdom of God' (John 3:3). The necessity of a loving obedience in order to the reception of the Holy Spirit is taught emphatically. Peter said to the Jews (Acts 5:32). 'We are witnesses of these things, and so is also the Holy Spirit which God gives to them who obey him.' In John 7:38 it is declared that the Savior 'spoke of the Spirit which they that believe on him should receive.' In Acts 2:38 Peter, in reply to the anxious inquiry of convicted sinners, answers, 'Repent and be baptized, every one of you, in the name of Christ, for the remission of sins, and ye shall receive the gift of the Holy Spirit; ' the gift being made dependent upon repentance and obedience. The temple of the human heart has to be prepared by

obedience for the indwelling of the Father and the Son, and hence the world cannot receive the Comforter through whom they are manifested."

## Holy Spirit -08- Led by the Spirit

---

### Led by the Spirit

"For as many as are led by the Spirit of God, they are the sons of God" (Romans 8:14). Men must have faith in God. "For he that cometh to God must believe that he is and that he is a rewarder of them that diligently seek him" (Hebrews 11:6). Men must repent of their sins. "Except ye repent Ye shall all likewise perish" (Luke 13:3). The goodness of God leads to repentance (Romans 2:4). None know of his goodness except through the word-the revelation of God, the gospel (Acts 17:30). Men must be baptized. "Except a man be born of water and the Spirit he can not enter into the kingdom of God" (John 3:5) . One is born again through the word of God. "Being born again ..by the word of God which liveth and abideth forever" (1 Peter 1:22-25).

Hence those who believe, repent, and are baptized are led by the word of God revealed by the Holy Spirit sent down from heaven. "For no prophecy ever came by the will of man: but men spake from God, being moved by the Holy Spirit" (2 Peter 1:21) But such as are led by the Holy Spirit, these are the sons of God.

## Holy Spirit -09- Witness of the Spirit

---

### Witness of the Spirit

"The Spirit itself beareth witness with our spirit, that we are the children of God." Notice, please, that there are two witnesses, God's Spirit and our spirit. His Spirit testifies, "He that believeth and is baptized shall be saved" (Mark 16:16). The man who has obeyed the gospel can testify, I have believed and have been baptized. Therefore, we have the witness of' the Spirit, bearing witness with our spirit, that we are children of God.

Invitation of the Spirit "And the Spirit and the bride say, Come And let him that heareth say, "Come.

Let him that is athirst come. And whosoever will, let him take the water of life freely" (Revelation 22:17).

## **Holy Spirit -10-II. Pseudo-Views of the Holy Spirit**

---

II. PSEUDO VIEWS OF THE HOLY SPIRIT In my former paper I undertook to show the truth on the subject Or the Holy Spirit, or such a portion of the truth, that anyone with an open mind and an open Bible can find all one needs to know on this very important theme. In this paper I shall deal with some false, unnecessary views which have beclouded men's minds and have hindered many honest, good people from seeing the truth on the subject of the Holy Spirit, a sort of religious phenomena which are neither the Holy Spirit nor his work.

## Holy Spirit -11- The Theory of the Direct Operation of the Holy Spirit in Conversion

---

1. The Theory of the Direct Operation of the Holy Spirit in Conversion. This is one of the most pernicious of all false theories. It has been most prolific in "fooling folks" and rests upon another theory equally false and soul-destroying-viz., the doctrine known as "Hereditary Total Depravity." The doctrine of hereditary total depravity is the teaching that men are, on account of Adam's sin, born sinners, corrupt in all the faculties of soul and body, and are opposite to all good and wholly inclined to all evil, and so dead in sin that they cannot obey God or do anything at all well-pleasing to him without there first being a quickening to life and salvation through a direct operation, or impact, on the sinner's heart by the Holy Spirit-a doctrine which is neither "whole some nor very full of comfort." This doctrine is false for the following reasons: First: Men do not inherit sins. Sin is a transgression of the law (1 John 3:4) . One cannot any more inherit guilt or transgression than he can inherit holiness or righteousness which is obedience to God's law (Psalms 119:172; Psalms 1:1-6 1 John 2:29) . God expressly says neither call be bequeathed nor inherited (Ezekiel 18:2-24). "The soul that sinneth it shall die. The son shall not bear the iniquity of the father; nor the father the iniquity of the son. The righteousness of the righteous shall be upon him and the wickedness of the wicked shall be upon him."

2. If the doctrine of inherent depravity were true then little children would be sinners, but Jesus who knows what is in man (John 2:24-25) says, "Suffer the little children and forbid them not to come unto me, for of such is the kingdom of heaven" (Matthew 19:14). Is the kingdom of heaven totally depraved ? Third: It is man's own sins which alienate him from God, which they could not do if man were already alienated-separated- from God at birth (Isaiah 59:1-2). Fourth: Even the passages relied upon to support this infamous doctrine closely examined reveal that they teach the exact opposite of the doctrine they are supposed to support. Moreover, the direct operation theory makes God responsible for every soul that is lost. If God does not send his Spirit to every man, and one cannot be saved unless God does send his Spirit to him, then man is lost through either the neglect or through the partiality of God, both of which alternatives are unthinkable; especially since the Bible declares that God is no respecter of persons And since the theory holds further that this direct, enabling power is irresistible on the part of the sinner, the theory's impeachment of God is further inescapable. God does convert people by his Spirit, but he does this by the Spirit's operating through the word of God. As a matter of fact, God does convict and God-the sword of the Spirit (Ephesians 6:17), and only in this way does he save men.

Everything that God says that he does for the sinner in the sinner's being saved by the Spirit, God likewise says he does this through his word. Let's try a few instances:

THE SPIRIT

THE WORD

Begets

Begets (John 1:18)

Quickens

Quickens (Psalms 119:50)

Converts

Converts (Psalms 19:7)

New birth

New birth (1 Peter 1:22-25)

Saves

Saves (Romans 1:16)

Makes free

Makes free (John 8:32)

Washing

Washing (Ephesians 5:25)

Cleansing

Cleansing (John 15:2)

Justified

Justified (Romans 5:1; Romans 10:17)

Sanctified

Sanctified (John 17:17)

Gives light

Gives light (Psalms 119:130)

In every instance where it is asserted that the Spirit does something for the sinner in his turning to God a passage can likewise be found showing that this is done by the word of God, the gospel. This harmonizes beautifully with all that is known of the Spirit's work, and emphasizes his work, for the Word of God was given by the Spirit. It is an inspired word; that is to say, a Spirit-breathed word. If men were converted by a direct operation of the Holy Spirit there would be no need of preaching the gospel; no need for missionaries to the heathen. Every missionary sent to a foreign land is a clear denial of the doctrine. Really every "home" missionary is a flat denial of the doctrine. To believe in preaching the gospel that men may be saved (Romans 1:16) and holding to the direct-operation-of-the-Spirit theory is a vain attempt to ride two horses going in opposite directions at the same time.

Another significant fact, overlooked by the advocates of the theory, is that no one has an operation of the Spirit, nor any idea of "The Holy Spirit," where the word of God has not gone. "As many as

are led by the Spirit of God they are the sons of God," but the Holy Spirit never leads anyone where the word of God is absent. No one has any adequate idea of God and no one ever knows of the Christ, the Savior of the world, except where the Bible goes. Despite all this men are urged to accept the Holy Spirit by these theorists and are promised the Christ if they receive the Spirit. In New Testament times the word was preached (See Acts 2:1-47 and chapter 8th chapter), men were asked to accept Christ and were then promised they should receive the Holy Spirit (See Acts 2:38; Acts 5:32). In deed the doctrine is neither of the Holy Spirit nor his work.

## Holy Spirit -12- The Doctrine and Practice of Modern Miracles

---

2. The Doctrine and "Practice" of Modern Miracles That God can perform miracles no believer in the Bible doubts for a moment. This is necessarily implied in his being God. That he has performed miracles in the past is freely granted. The only question is, Does he perform miracles today? That he once performed miracles is no proof that he now does. He created the first man and woman. These were miracles-but men and women now are born by the working of God's natural laws. None are being created now. Jesus raised the dead to life again, but he is not raising any from the dead now.

Really we can lay the proposition down as a truism that all things both in nature and in grace started by miracles, but when established, were and are perpetuated by law. Unless God is starting something new now, he is not working through miracles but through law. That Christianity was started and confirmed-established-by miracles is abundantly proved by the New Testament. That the message of the gospel was confirmed "by wonders, signs and manifestations of the Holy Spirit" is also true. That it is the everlasting gospel, "the faith once for all delivered to the saints" is certainly true. We hold, therefore, that no miracles are needed now and that none are performed today. What saith the Scriptures? How readest thou? The gospel dispensation began on the first Pentecost after the resurrection of our Lord, A short time-probably ten days-before this Pentecost, Jesus commissioned the disciples to go into all the world and preach the gospel to every creature. Read the passage:

"Afterward he appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen. And he said unto them, Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe: In my name they shall cast out devils; they shall speak with new tongues; they shall take up serpents; and if they shall drink any deadly thing it shall not hurt them; they shall lay hands on the sick, and they shall recover. So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God. And they went forth and preached everywhere, the Lord working with them, and confirming the word with signs following, Amen" (Mark 16:14-20).

These disciples had been unbelievers when they first heard of the Lord's resurrection. They are now believers and the Lord upbraided them on their former unbelief and hardness of heart. Then he gave them the Great Commission, and made the following promise. (Note the tense of the verbs and the personal pronouns). "These signs shall follow them that believe." It does not say a thing in this passage about others who afterward may believe. Some others would have miracle-working powers but that is not promised in this passage. Nor does the passage say that "These signs shall follow them that believe in my name," making the promise general, but limiting it to those then believing. A colon cuts off the latter phrase, and the passage simply says, "These signs shall follow them that believe"-that is, those who were then believers. Then it further reads.

"In my name they shall cast out devils; they shall speak with new tongues." etc....: .. "So after the Lord had spoken unto them...and they went forth, and preached everywhere, the Lord working with them and confirming the word with signs following."

Referring to this occasion the author of the book of Hebrews says, "How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him; God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his will" (Hebrews 2:3-4). Afterward these apostles laid their hands on certain people and conferred on them the power to work miracles; as for instance, "Now when the apostles who were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John (apostles): who when they were come down, prayed for them, that they might receive the Holy Spirit: for as yet it was fall en upon none of them: only they had been baptized into the name of the Lord Jesus. Then laid they their hands on them, and they received the Holy Spirit. Now when Simon saw that through the laying on of the apostles' hands the Holy Spirit was given, he offered them money, saying, Give me also this power that on whomsoever I may lay my hands, he may receive the Holy Spirit" (Acts 8:14-19) . He wanted the prerogatives and powers of an apostle. He thus sinned in the sight of God and stood condemned. Read Acts 8:20-23 following. People on whom the apostles laid hands could work wonders, but they could not in turn lay their hands on others and confer the power on them. Keep this in mind, please. Remember that Philip, who had preached to and converted these Samaritans, including Simon the sorcerer, had apostolic hands laid on him (Acts 6:5-6) and he performed miracles at Samaria himself (Acts 8:4-8), but conferred no such power on others, nor were such powers conferred until the apostles Peter and John came and did it.

Afterward Paul was made an apostle. Read Acts 9:10-19; Acts 22:3-21; Acts 26:9-18. Ananias, a disciple could restore Paul's sight (Acts 22:13), but this did not confer the power of an apostle on him. That was done by the Lord (Acts 26:16-18). Being an apostle, he went to Ephesus, found certain people knowing only the message and baptism of John the Baptist, and taught them the way of the Lord more perfectly, baptized them and then laid his hands on them, and they received the Holy Spirit (Acts 19:1-7). Many people in the infantile state of the church could perform miracles because the apostles laid their hands on many people, especially leaders in the churches, and it was only through the laying on of apostolic hands that the power was conferred on other men that they might perform these signs. When the last man died on whom the apostles laid their hands miracles ceased. No real miracles are performed today. All people claiming to be miracle workers are frauds. Let no one be deceived by them. Why were miracles confined to the early age of the church? From the foregoing it is clear that they were to confirm the gospel. The New Testament was not completed until around 90 or 100 A.D.. Gospel workers needed confirmation of their message. Miracles did this very thing. Congregations needed instructions. Many strange voices were heard. How did the people know which to heed? True leaders could perform wonders as a sign manual of their being from God. But when the New Testament was completed and Christianity firmly established then the law of the Lord as revealed in the New Testament could be, and was, appealed to as authority. "If any man thinketh himself to be a prophet, or spiritual, let him take knowledge of the things which I write unto you, that they are the commandment of the Lord" (1 Corinthians 15:37). What has been left us in the New Testament is all the guidance we have today in religion and is all we need. When people build a house they

erect a scaffold to assist in its erection but when the building, is finished, the scaffolding is taken away. The church is the house of God (1 Timothy 3:15). It is erected by the New Testament message, but before the New Testament was written, the message had to have scaffolding to confirm it. Now that it has been, and will always remain, confirmed, miracles are not longer needed. Hence Paul said to the Corinthian church, a church possessing at that time many kinds of miraculous gifts, "But covet earnestly the best gifts, yet show I unto you a more excellent way." This is the last verse of 1st Corinthians the 12th chapter. In the 13th chapter he showed them what this "more excellent way" is-the way of Faith, Hope and Love.

## Holy Spirit -13-III. Holy Rollerism and Other Isms

---

III. HOLY ROLLERISM AND OTHER ISMS In my last chapter I discussed the direct operation of the Holy Spirit and the faith and "practice" of modern-miracle heresies. In this paper I want to discuss the latter doctrine further with direct reference to "Holy Rollerism." I shall also deal with other forms of alleged "faith miracles." Modern denominationalism has held that conversion is a miracle no less wonderful than the raising of Lazarus from the dead! See the "Nashville Debate" for the position of J. B. Moody in his discussion with James A. Harding. Holding this view, and claiming generally that people are now "baptized in the Holy Spirit," it remained for Nazarenes, Holinists, and other forms of "Holy Rollers" -more "rolly" than "holy"-to carry the doctrine to its logical conclusion. This they have done with a vengeance. Holy Rollers, reading the New Testament. found that in every case of baptism of the Holy Spirit, those baptized in the Holy Spirit spoke with "new tongues"--tongues that had not been learned-and, that also those baptized in the Holy Spirit could work miracles, they (the Holy Rollers) simply protest that they have been baptized in the Holy Spirit and proceed to try to "speak with tongues," "heal the sick," and handle rattle snakes ! This logic was and is invincible except for one thing, viz., They have not been baptized in the Holy Spirit, as no one is being baptized in the Holy Spirit now. See discussion in former article entitled, "The Holy Spirit and His Work," and note the following: In times past there have been several baptisms. There were washings, baptisms, under the law of Moses (Hebrews 6:2; Hebrews 9:10). These were done away when the law was changed (Hebrews 7:12; Hebrews 10:9). John came with his baptism. This was also done away (Acts 19:5) being superseded by the baptism of Christ found in the Great Commission (Matthew 28:19; Acts 10:48).

Christ's suffering was called a baptism (Mark 10:35-45). This passed away at the cross. There were but two others, the baptism in the Holy Ghost and the baptism of the commission. Around the year 60 A. D., when Paul wrote the church at Ephesus, he declared, "There IS...one Lord, one faith, one baptism" (Ephesians 4:6). At that period one of these two baptisms had passed away. Which one? The baptism of the Holy Spirit was to open the door of faith to both Jews and Gentiles, hence we find a case of such baptism at the beginning of the gospel message's being given to each, i. e., to the Jews in Acts, second chapter, and to the Gentiles at the house of Cornelius as recorded in the 10th and 11th chapters of Acts, but we find cases of baptism in the Holy Spirit nowhere else-and such is needed nowhere else, as there are no human beings who are not either Jews or Gentiles ! Then when Jesus gave the commission to the apostles, he said: Go make disciples and baptize them into the name of the Father and of the Son, and of the Holy Ghost, and promised them, "Lo, I am with you always even to the end of the world." Only the Lord could baptize with the Holy Spirit-no human being could do it-but the baptism that they were to perform was to extend to every creature in all nations and to last till the end of time-always. They could and did baptize in water. Therefore baptism still exists, as it existed when Paul said, "There is one Lord, one faith, one baptism." But since water baptism is the only one now remaining Holy Spirit baptism has passed away.

Every man admits this every time he raises his hand over a candidate and say., "I baptize you into the name of the Father and of the Son, and of the Holy Spirit." Holy Rollers claim that they have been baptized in the Holy Spirit, and they utter inarticulate sounds and call it "tongues." They should call it "jabbering," for that is what it is. How unlike the "tongues" of New Testament times! Then the speakers knew what they said and the hearers heard them and understood them. Take the case on Pentecost as an example. Then the sojourners in Jerusalem, speaking fifteen or more dialects, for they were gathered at Jerusalem for the feast of Pentecost from various parts of the Roman world, exclaimed, "How hear we every man in the tongue wherein we are born?" The apostles were not jabbering-they were speaking! "Tongues" served a good purpose, in that the people who spoke and understood only their native vernacular, could be preached to by the apostles, who, under the Holy Spirit, could preach in languages they had not learned, and that they did not have to learn. Since apostolic times, when men desire to preach to people having a different language they have to learn the language in order to preach to the people of a foreign tongue. The case of the church in Corinth is a further exemplification of the same principle Some had the power to speak with tongues; others the power to interpret tongues. This was necessary in the infancy of the church, and the power was conferred by the apostles through their laying hands on certain ones in the church.

Sometimes men would come into the assembly of a strange speech, then the one who could speak with tongues could instruct him; at other times, a Christian of a strange language would meet with the brethren and would have a message of instruction and encouragement. He would deliver it, but the people would not be benefitted except that one in the church had the gift of interpreting. When interpreted, all would be benefitted. When there was no occasion for tongues, they were out of place. Then it was time to speak the words of understanding. Though Paul could speak with tongues more than all in Corinth yet he never exercised the power except when needed, for he said that he would rather speak five words with understanding than ten thousand in a tongue, in order to teach a needed lesson. Even when "tongues" existed, Paul would have them used with discretion that people might not think the brethren crazy. Read 1 Corinthians 14:1-40 th chapter. Holy Rollers not only would rather have "tongues" than intelligent speech, but even prefer their jabbering to the gospel.

What applies here to the Holy Rollers applies with exactly the same force to the Mormons, and other alleged miracle-workers, tonguers, etc. But they claim they do actually speak with tongues and that we people who know better are opposing God! But is God the author of Holy Roller "jabbering" and not Mormon "jabbering"? Or is he the author of Mormon tonguing and healing but not of the Holy Roller activities of the very same sort? Indeed he is the author of neither. God is not the God of confusion nor of contradictory systems.

Besides God said tongues would cease. He also told when they would cease. At the same time he said other miraculous "gifts" would cease. When were they to cease? and have they ceased? Let us see. Paul told the Corinthian brethren to covet earnestly the best gifts and yet he would show them a more excellent way (Last verse of the 12th chapter of 1 Corinthians). He had discussed these gifts, and then in the next chapter he developed the more excellent way, the way of faith, hope, and love. He showed why this way is more excellent than the way of miraculous gifts, as they were to be purely temporary, while the more excellent way was to "abide." Hear him, "Whether there be prophecies they shall fail, whether there be tongues, they shall cease, whether

there be knowledge it shall vanish away" (1 Corinthians 13:8). When were prophecies and tongues to cease and this knowledge through "gift" to pass out? "For we know in part and we prophesy in part, but when that which is perfect is come these things in part shall be done away" (1 Corinthians 13:9-10), "When that which is perfect is come." What is perfect? "Whoso looketh into the perfect law, the law of liberty, and continueth therein, this man shall be blest in his deeds" (James 1:26). In other words, when the New Testament is completed, tongues, prophecies, knowledge, faith that can remove mountains, healings, government of the church by gift, interpretations by the Holy Spirit, etc., will cease. The New Testament was finished, men were forbidden to add to it or take from it. It contains the faith once for all delivered unto the saints, and everything pertaining to life and godliness, and is profitable for doctrine, reproof, correction, and instruction in righteousness, that the man of God may be "perfect" thoroughly furnished unto every good work. Incidentally, if the Bible were not perfect it could not lead men unto perfection. But when that perfect thing came miracles of every sort and kind ceased. Don't be deceived. God cannot be mocked success fully. Those professed "tonguers," "healers" by divine power, etc., have an awful day of reckoning ahead of them. Do not be en meshed in their delusions. Brethren, expose these pernicious, false prophets. Preach the word. Not only will our religious neighbors not preach a full gospel but they are helpless in the presence of these "wonder-workers," because the average sectarian believes in miracles, and holds that conversion is a miracle. We have the truth, God's law. Let us hold to it. "The law of the spirit of life in Christ Jesus hath made me free from the law of sin and death" (Romans 8:2).

## Holy Spirit -14-IV Mental Healing, or So-Called Divine Healing

---

### IV. MENTAL HEALING OR SO CALLED DIVINE HEALING

Every psychologist with anything like a general knowledge of his field of study is familiar with "mental healing," though all psychologists do not practice it. Some do, however, with remarkable results. Doubtless others would practice it but for the fact that there are so many charlatans who prey on the untutored and credulous public that they hesitate to be accused of being part and parcel with the "frauds" who claim divine powers, miraculous gifts, and give off the impressions that they are "some great ones." This paper is simply a sketch of some things which may be done in the field of mental therapy. It will also call attention to some things which cannot be done. Human ailments are of four kinds viz., Traumatic, Toxic, Neural, and Functional. These are to be defined as follows: Traumas are abrasions of the anatomy, such as bruises, bone-breaks, cuts, etc.; toxic disorders are poisonings, such as animal, mineral, or vegetable poisons, pus, etc.; neural diseases are impingements of neurones, their failure of proper development, or their atrophying, or the improper functioning of the ductless glands, or more technically, the endocrines; while functional diseases are not diseases properly at all. They are not physical ailments; they are mental. See Griffith's "General Introduction to Psychology," p. 425, published by the Macmillan Company, New York. Some of these may have had their occasion in some organic malady, but they persist even after the patient becomes physically well. Many are caused by worry, family troubles, financial reverses, or unrequited love. Some are cases of pure insanity, where the exact cause cannot be located. Being mental they can often be treated successfully by mental means. They make up a large part of our human ills.

Dr. Richard Cabot, dean of the Medical Faculty of Harvard University, whose expert opinion is worthy of serious consideration, says that fully fifty percent of the patients treated by practicing physicians are neurotics-people suffering from functional diseases. Of course nearly all the patients being treated by neurologists are only functionally sick, and all the patients being treated by psychiatrists are functional cases. Surely a large field for quacks, "human money leeches" and other frauds! See A. I. Gates' "Elementary Psychology" pages 273-275.

What diseases can be cured by various mental means? Not traumatic diseases, not toxic disorders, not genuine neural disturbances, but functional "ailments" only. What mental means can alleviate functional suffering? Just any kind the patient believes in, or can be got to believe in; as for example, Christian Science, which is neither Christian nor science. Christian Science teaches that there is no pain, no disease, in fact, no matter; all is mental. so just think you are well and you are well. Of course a neurotic, having no organic ailment but only suffering because he thinks himself sick, when convinced that there is nothing the matter with him is immediately cured. He was only functionally sick and now he is functionally well! Small wonder it is that Christian Science has a million members, when you remember that the majority of folks who are being treated today have actually nothing the matter with them. But Christian Science can't "mental off" a bone-break, or cure a rattlesnake's bite by Mrs. Eddy's Science and Health, which logically would deny that

there is any rattlesnake in the first place-except in the mind!

Really Christian Science is only able to cure functional diseases, and it is itself only a sort of religious delirium tremens. As another example, take a Mormon miracle-worker (?). He gets hold of a neurotic, prays over him and convinces the poor, self-deluded soul that the Mormon practitioner is divinely endowed with the powers of Jesus Christ and his holy apostles, changes the man's delusions from himself to the Mormon preacher who tells the poor fellow he is cured by the Lord-and he is cured, but not by the Lord. Such neurotics are willing to be cured provided it is "wonderful." But the said practitioner can't furnish a cure for the poor fellow who has swallowed carbolic acid without a medicinal antidote. Again, a neurotic calls a physician, who knows the patient is a neurotic. He gets the patient's confidence, knows the patient wants "medicine" to fit her "case." Such neurotics demand that their "cure" shall taste nasty. The doctor gives some harmless potion mixed with enough bad-tasting dope to taste like medicine, talks kindly and sympathetically with patient to keep her confidence, and, presto! the patient gets well, assuring all her neighbors that she was the sickest woman ever, but none of the great number of doctors ever understood her "case" until, just by accident, she called in Dr. John Doe, who just looked at her, and saw immediately her condition, and had her "up" in no time. She still shudders to think what would have happened if she just hadn't called Dr. Doe. She is certain that she would have been in her grave today! To the credit of the doctors generally, however, let it be said that such "cases" are the bane of their lives. Rest assured that they really do something when there is really something wrong with the patient. All honor to the medical profession, a profession honored by Luke "the beloved physician" and companion of the Apostle Paul. It can be laid down as a true proposition that functional diseases being only mental they can only be treated by mental means. But instead of such "cures" being miraculous they are the most natural treatments in the world since they follow methods that employ "mental laws." Mental treatments are adequate for mental diseases, and so far as treatments go they are legitimate, but when one undertakes to use them as proof that he is "anointed of the Lord for healing," and that such cures are "miracles wrought by the power of God," he perpetrates a fraud that cannot be too severely exposed. While mental treatments are adequate for mental disorders they are pure humbugger for physical diseases-they will not even cure the toe itch. Thousands of people suffering functionally are being psycho-analyzed, going to "magnetic healers," or repeating with Coue "Every day in every way I'm getting better and better," taking valueless nostrums that have a great number of "testimonials," and are getting cured, provided they have "faith" in the remedy. But faith in the remedy does not cure traumas, toxins, or dead nervous mechanisms.

How different these "faith cures" are to the kind of, and the circumstances around, the cures wrought by the Lord. Jesus raised Lazarus from the dead, but it was not necessary for Jesus to exhort dead Lazarus' corpse: "Now just believe that I can and will raise you and you will get right up! Only have faith. It may not be today or next week, but just as soon as you believe I can raise you, and you just throw yourself on the Lord, I'll raise you!" Four men brought a paralytic to the Lord and Jesus seeing their faith said to the sick of the palsy, "Take up thy bed and walk," and he did. Modern healers would say to the sick of the palsy, "If you will believe, the Lord will heal you," but Jesus saw the faith of the four who brought him. No one knows if the sick man had any faith, at all. Jesus opened a blind man's eyes--a man born blind ! None such are having their eyes opened today. No, for no miracles are being wrought today.

Peter and John cured a poor impotent man at the gate of the temple, but it was on the basis of their faith and not the poor man's faith. He did not even know of the Christ. But the apostles had miraculous faith and could work miracles. No such faith exists today. That kind of faith was in the performer of the deed and not in the beneficiary of the miracle.

Paul had a poisonous viper to bite him on the hand but he shook it off and "felt no harm," though those who stood by, knowing it to be a deadly serpent, expected him to drop dead. Now-a-days a man who has a deadly viper fasten his fangs in his hand either does drop dead pretty soon or suffers a mighty long time before he can get "out and about" again. No, the age of miracles is past. None are needed now and none are performed now. When functional cures are wrought by Holiness exhorters, Mormon elders, Christian Science readers, Catholic priests, exhibiting "St. Anne's shin bone" or a "weeping statue of the Virgin," it is no miracle, nor do they cure any organic diseases that way. Such stunts are neither the Holy Spirit nor his work. "Animal Magnetism" Throughout the ages men have sought a remedy for their real and fancied ills, especially by means, marvelous, dramatic or bad tasting. As science developed, remedies for real illness have been produced, and even scientific treatment has made progress in functional cases. But remedies for functional "diseases" did not have to wait for the long, experimental findings of science. Such remedies have been like the poor, always with us. Thaumaturgus in the third century A. D. did wonders-so much and so many-that a species of mental healing has been called "thaumaturgy" after him. Paracelsus in the 15th century not only practiced alchemy, allegedly turning lead and other common metals into gold, but treated diseases on the assumption that stars and magnets had a peculiar, invisible fluid in them to heal and influence the human body. He cured those who only thought that they were sick and he became rich at the practice.

During the 17th century an Irishman, with that proverbial sense of humor, and an eye for business, gave out that he was some great one and cured multitudes. Read it in Jastrow's "Fact and Fable in Psychology," page 177. Popular report had it "that God had bestowed on Mr. Gratarick a peculiar Temperament, or composed his body of some particular Ferments, the Effluvia whereof, being introduced sometimes by a light, sometimes by violent friction, should restore the Temperament of the Debilitated parts, reinvigorate the Blood, and dissipate all heterogeneous Ferments out of the Bodies of the Diseased, by the Eyes, Nose, Mouth, Hand and Feet." Likewise Mesmer claimed great things for himself, but afterward his pupil, Puysegur, hypnotized a man and got the same results. Puysegur called it "magnetizing" the patient, but Braid in 1841 did the same things in a similar way, and called it "hypnotism," introducing that word for the first time. Hypnotism is an "induced sleep," or more properly, a redirecting the focus of consciousness so that the hypnotized is under the direction of the operator instead of his own will. Many "wonderful" things can be done through hypnotism-even minor operations have been performed in France, while the patients were under hypnosis. It can certainly make a "monkey" out of any man who thinks that the hypnotizer is an agent of the Lord Al mighty and that such situations are miracles. Before Thaumaturgus, Paracelsus, Gratarick, Mesmer, or other "magnetizers," how ever, were the Indian "medicine men," Australian "Shamans" and African Voodoo, or "black magic."

Time and space forbid mentioning Phineas Quimby and Pfarrer Gassner and other "worthy" predecessors of modern miracle workers. Suffice it to say that the works of these men did not suffer in comparison with the works of Jesus and his apostles more than do the alleged miracles of Aimee Semple-McPherson-Hutton, Mormon "Apostles" Richieism, "Brother Isaiah-ism," Holy

Rollers, Spiritualists, Theosophists, and "Images of the Virgin," St. Anne's "Shin bones," the blessing of a King like Henry the VIII, or of the Pope of Rome.

## **Holy Spirit -15-V. Questions on the Holy Spirit**

---

### V. QUESTIONS ON THE HOLY SPIRIT

## **Holy Spirit -16- Were any but the apostles baptized in the Holy Spirit on Pentecost?**

---

1. Were any but the apostles baptized in the Holy Spirit on Pentecost?

Answer: It seems that one should so understand from a careful reading, but it is possible that the "one hundred and twenty" of the chapter preceding the account in Acts 2:1-4 could be the antecedent of the pronoun "they" in Acts 2:1. It really makes not one particle of difference whether "the twelve" or "the hundred and twenty" were baptized, so far as any doctrine is concerned. It has only an "exegetical" interest, as all "the hundred and twenty" were Jews and they only were the receivers of this first case of Spirit-baptism.

## **Holy Spirit -17- What is the connection between one's being made an apostle and his being bap...**

---

2. What is the connection between one's being made an apostle and his being baptized in the Holy Spirit?

Answer: Just none at all. Paul was an apostle and there is no account of his ever being baptized in the Holy Spirit; the household of Cornelius were baptized in the Holy Spirit and not one of them was an apostle. The apostles received the baptism of the Spirit on Pentecost as Jews-not as apostles, as such!

## **Holy Spirit -18- What is the relation of baptism of the Holy Spirit and salvation?**

---

### 3. What is the relation of baptism of the Holy Spirit and salvation?

Answer: Baptism was a prelude to salvation's being offered to a people, a sign manual from God that people could call upon the name of the Lord unto the salvation of their souls. Baptism of the Spirit was promised by the Lord through Joel the prophet (Joel 2:28-30), and the promise was made that "it shall come to pass that whosoever shall call on the name of Jehovah shall be delivered," or as Peter, in Acts, second chapter, expressed it, "shall be saved." That Jewish Christians so understood this to be the significance of the promise is evident from Peter's remark to the six Jewish brethren who accompanied him to the house of Cornelius. "Who can forbid water that these should not be baptized, seeing that they have received the Holy Spirit as well as we?" (Acts 10:47-48); and, likewise, the same, clear intimation of their understanding is shown by the brethren at Jerusalem, when Peter was called "on the carpet" by them for going in unto the Gentiles. After Peter had rehearsed the matter of the conversion of Cornelius' household, and asserted that God gave them the "like gift" as "unto us at the beginning," they were completely satisfied, "Then held they their peace, and glorified God, saying, Then hath God also granted unto the Gentiles repentance unto life" (Acts 11:18) . The baptism in the Spirit was not to convert but was a necessary prelude for them to know that the gospel should be preached. This is shown by the fact that the Holy Spirit fell on the Gentiles before Peter delivered his message, "As I began to speak the Holy Spirit fell on them, even as on us at the beginning" (Acts 11:15). Remember that in order to be saved men must call on the Lord, but in order to call on him they must believe, but in order to believe they must hear the gospel (Romans 10:13; Romans 10:17). Peter had not preached, they had not heard, and therefore had not believed, 90 their baptism in the Spirit did not save them-it only made for the opening up of the door of faith to them. Since that hour, there has been no people who needed a baptism of the Spirit, as the door of faith has never been closed to any nation, tribe, or tongue.

## **Holy Spirit -19-What is the meaning of the Spirit's being poured out on all flesh?**

---

4. What is the meaning of the Spirit's being poured out on all flesh?

Answer: All flesh means both Jews and Gentiles. There is no other flesh that is comprehended in the gospel -simply all human flesh. It does not mean every being that has flesh and bones and blood. True it is said by Paul: "There is one flesh of men, another flesh of beasts, and another flesh of birds and another of fishes" (1 Corinthians 15:39); but one thinks to conclude that beasts, birds, and fishes are baptized in the Holy spirit because God promised to pour out his Spirit "on all flesh." Nor do any suppose that he means all human flesh distributively -the good, the bad, the different. No, all know better than that. In fact it was not a "distributive" promise at all but a "representative" promise that all flesh should receive God's Spirit. This all flesh did receive-the Jews at Jerusalem on Pentecost when the gospel in its completeness was first allowed to be preached to them, and the Gentiles at Caesarea at the house of the Roman centurion, Cornelius, when the word was first allowed to be preached to uncircumcised people.

## Holy Spirit -20- Explain 1Co\_12:13

---

5. Explain 1 Corinthians 12:13 : "By one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free: and have all been made to drink into one Spirit."

Answer: When a thing is done by the authority of a proper agent, it is tantamount to saying that that has been done by the authority even though the authority may have used an agent- as for example, men build a bridge by the authority of the state, we say that the state built the bridge. Again, "When the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John, though Jesus himself baptized not but his disciples" (John 4:1-2). Though Jesus personally did no baptizing but only his disciples did the baptizing-even baptizing more than John the Baptist had baptized-the Pharisees knew that Jesus made and baptized more disciples than John-because they knew enough to know that when one in authority has his agents do any thing that it is his work just as much as if the authority had done it personally. So when men following the instruction of the Spirit baptized men and women into Christ-into the church, which is his body (Ephesians 1:22-23), these men and women are baptized by the Spirit. Such is the Spirit's baptism but not Spirit-baptism. The fact that no one was baptized under the authority of the Great Commission until the Holy Spirit came to lead them to do so, and after that the Spirit led the disciples into baptizing believers both Jew and Gentiles into the one body it completely harmonizes with Paul's statement in 1 Corinthians 12:13 that "by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free: and have all been made to drink into one Spirit." The Revised Version says "in one Spirit" instead of "by one Spirit" but the thought is the same. The Greek preposition "en" is translated both "in" and "by" when it is used in an "ablative" sense, and such is the case here. Whether we use "in" or "by" the thought is the same; that is to say, in the teaching or guidance of one Spirit, we are all, both Jews and Gentiles, both bondmen and free men, baptized Into one body, the body of Christ. On this passage, note the following outstanding scholars:

(a) Jamieson, Faussett, and Brown, Commentary Critical and Explanatory, in loco, "By Spirit .... baptized-literally, "in;" in virtue of; through. The designed effect of baptism, which is realized when not frustrated by the unfaithfulness of men. Gentiles-literally, Greeks. All made to drink into one Spirit, The oldest MSS. read: "Made to drink of one Spirit," omitting "into" (John 7:37). There is an indirect allusion to the Lord's supper, as there is a direct allusion to baptism in the beginning of the verse. So the Spirit, the water and the blood" (1 John 5:8) similarly combine the two outward signs with the inward things signified, the Spirit's grace.

(b) Beet-In 1 Corinthians 12:13, we read: In one Spirit are we all baptized into one body .....and all were made to drink one Spirit. This probably refers to baptism by water. For we have here no suggestion of any other than the ordinary meaning of the word baptize. St. Paul is speaking of the church which is the body of Christ, and of the Holy Spirit who is its animating principle. By baptism, his readers entered the Church and were thus united to the body of Christ. And by faith, of which their baptism was a confession, they obtained (Galatians 3:2) the gift of the Spirit. Consequently,

to St. Paul's thought the outward condition, and the inward source, of the new life were closely associated: In one Spirit they were baptized into one body. Similarly in John 3:5 we have a birth of water and Spirit. So in Acts 2:38 we read: Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Spirit. On the other hand, St. Paul never uses the phrase baptize with the Holy Spirit, found in Matthew 3:11; Mark 1:8; Luke 3:16; John 1:33; Acts 1:5. If our exposition is correct, we have in 1 Corinthians 12:13 a definite reference to baptism as the outward and visible gate into the church and into the company of those savingly joined to each other and to Christ-Christian Baptism, pp. 18, 19. (Quoted by Shepherd in his Hand Book on Baptism, p. 393.) Dr. Beet was a most learned Methodist commentator and theologian. Perhaps the Wesleyan Methodist Church never produced another scholar his equal.

(c) Blount-For by one Spirit are we all baptized into one body. Thus the Unity of the Church originates in its sacramental life: its members becoming one, not through any act of mutual consent, agreement, or love, but because God the Holy Spirit has made them one by the life which he has bestowed in baptism, when he made them "members of Christ"-Annotated Bible, 1 Corinthians 12:13. Quoted by Shepherd in Hand Book on Baptism, p.394. Blount was a distinguished theologian of the Church of England, and a prolific writer.

(d) Hammond-For in baptism being made partakers of the same Spirit we are entered into one body to be fellow members with all Christians, of what quality or sort soever we are--Paraphrase on 1 Corinthians 12:13. It is said of him, who was Chaplain to Charles I of England, "He was a man of great learning, as well in the classics and general philology as in doctrinal and school divinity, and possessed great natural ability." See Shepherd's Hand Book, pp. 394, 483.

(e) Sadler-In 1 Corinthians 12:13, the Fathers and the Divines of the time of the Reformation, without exception, find a reference to water baptism as the outward and formal means by which the Holy Spirit grafts men into the mystical body of Christ. This text can only mean this, for St. Paul, as the whole context shows, is evidently speaking of a something which pertains to the whole Corinthian church and to every individual of it-Church Doctrine-Bible Truth, p. 59, See Shepherd's Hand Book on Baptism, p. 394. Sadler belonged to the Church of England and was a learned commentator.

# *Grow in Your Walk with Christ*

---

Listen and read messages that will stir your heart for Christ and point you to deeper repentance and devotion.

- 50,000+ Sermons from speakers past and present
- 3,900+ Classic Christian Books freely readable online
  - 1,200+ Bible Translations and Commentaries
- Over 450k forum posts — Join our vibrant online Christian forum

**[www.sermonindex.net](http://www.sermonindex.net)**