

WHAT BIBLE TEACHES

by R. A. Torrey

R.A. Torrey's systematic topical study of what the Bible teaches on major doctrines, organized by subject with careful exposition of Scripture's teaching on each theme.

10 Chapters

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-Torrey - What The Bible Teaches

WHAT THE BIBLE TEACHES

THE TRUTHS OF THE BIBLE MADE PLAIN, SIMPLE AND UNDERSTANDABLE

R.A. TORREY

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The Personality of the Holy Spirit

Ch 01 The Personality of the Holy Spirit I. THE IMPORTANCE OF THE DOCTRINE.

It is of the highest importance from the standpoint of worship that we decide whether the Holy Spirit is a divine person worthy to receive our adoration, our faith, and our love, or simply an influence emanating from God, or a power that God imparts to us. If the Holy Spirit is a divine person and we do not act on it, we are robbing a divine being of the love and adoration which are his due.

It is of the highest practical importance that we decide whether the Holy Spirit is a power that we in our weakness and ignorance are somehow to get hold of and use or whether the Holy Spirit is a personal being infinitely wise, infinitely holy, infinitely tender, who is to get hold of us and use us. The one conception is heathenish, the other Christian. The one conception leads to self-humiliation, self-emptying, and self-renunciation; the other conception leads to self-exaltation.

It is of the highest experiential importance that we know the Holy Spirit as a person. Many can testify to the blessing that came into their lives when they came to know the Holy Spirit not merely as a gracious influence (emanating, it is true, from God), but as an ever-present loving friend and helper.

II. THE PERSONALITY OF THE HOLY SPIRIT. THE USE OF PERSONAL PRONOUNS John 15:26 — "But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, He shall testify of me. John 16:7-8 — "Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send Him unto you. And when he is come, He will reprove the world of sin, and of righteousness, and of judgment." John 16:13-14" Howbeit when He, the spirit of truth, is come, he will guide you into all truth: for he will not speak of Himself: but whatsoever he shall hear, that shall he speak: and he will show you things to come. He shall glorify me: for he shall receive of mine, and shall show it unto you."

First Proposition: Various pronouns that clearly imply personality are repeatedly used of the Holy Spirit. The use of these pronouns is remarkable considering that in the Greek language the word for "spirit" is a neuter noun, and according to Greek usage, the pronouns that refer to spirit should be neuter. Yet in numerous instances a masculine pronoun is used, thus bringing out very strikingly how the Bible idea of the personality of the Holy Spirit dominates grammatical construction. There are instances, of course, where the natural grammatical usage is followed and a neuter pronoun used (Romans 8:16; Romans 8:26). But in many instances this construction is set aside and the masculine personal pronoun used to refer to the neuter noun.

PERSONAL CHARACTERISTICS ASCRIBED TO THE HOLY SPIRIT

1 Corinthians 2:10-11 — "For God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man, save the spirit

of man which is in him? even so the things of God knoweth no man, but the Spirit of God."

Knowledge is ascribed to the Holy Spirit. 1 Corinthians 12:11 — "But all these worketh that one and the self:same Spirit, dividing to every man severally as he will." Will is ascribed to the Spirit. Romans 8:27 — "And he that searcheth the hearts knoweth what is in the mind of the Spirit, because he maketh intercession for the saints according to the will of God."

Mind is ascribed to the Holy Spirit. The word here translated "mind" is a comprehensive word including the ideas of thought, feeling and purpose. (Compare to Romans 8:7 — "Because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be.") Romans 15:30 — "Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in your prayers to God for me."

Love is ascribed to the Holy Spirit. Nehemiah 9:20 — "Thou gavest also thy good Spirit to instruct them, and withheldest not thy manna from their mouth, and gavest them water for their thirst."

Intelligence and goodness are ascribed to the Holy Spirit. Note that this passage is from the Old Testament, where the truth of the personality of the Holy Spirit is not as fully developed as in the New Testament. Ephesians 4:30 — "And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption."

Grief is ascribed to the Holy Spirit. The Holy Spirit thinks, feels, purposes, knows, wills, loves, grieves.

Second Proposition: Many characteristics that only a person can possess are ascribed to the Holy Spirit.

PERSONAL ACTS ASCRIBED TO THE HOLY SPIRIT

1 Corinthians 2:10 — "But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God." The Holy Spirit searches the deep things of God. Revelation 2:7 — "He that hath an ear, let him hear what the Spirit saith unto the churches: To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God." The Holy Spirit speaks. Galatians 4:6 — "And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father." The Holy Spirit cries out. Romans 8:26, R.V. — "And in like manner the Spirit also helpeth our infirmity: for we know not how to pray as we ought; but the Spirit himself maketh intercession for us with groanings which can not be uttered." The Holy Spirit intercedes. John 15:26 — "But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me." The Holy Spirit testifies. John 14:26 — "But the Comforter, which is the Holy Ghost, 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 unto you." (Compare John 16:12-14 "I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come. He shall glorify me: for he shall receive of mine, and shall show it unto you." Nehemiah 9:20 — "Thou gavest also thy good Spirit to instruct them, and withheldest not thy manna from their mouth, and gavest them water for their thirst.") The Holy Spirit teaches all the truth. Romans 8:14 "For as many as are led by the Spirit of God, they are the

sons of God." The Holy Spirit leads, or directs believers in what to do. Acts 16:6-7 — "Now when they had gone throughout Phrygia and the region of Galatia, and were forbidden of the Holy Ghost to preach the word in Asia, After they were come to Mysia, they assayed to go into Bithynia; but the Spirit suffered them not." The Holy Spirit commands. Acts 13:2 — "As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them." Acts 20:28 — "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood." The Holy Spirit calls us to work and appoints our role or office. John 15:26 — "But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me." The Holy Spirit goes forth upon missions to which He is sent.

Third Proposition: Many acts that only a person can perform are ascribed to the Holy Spirit.

PERSONAL OFFICE

John 14:16-17 — "And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you."

It is the office of the Holy Spirit to be "another Comforter" (or paraclete) to take the place of the absent Savior. Is it possible that Jesus Christ could use such language in speaking of an impersonal influence or power?

Fourth Proposition: An office is predicated of the Holy Spirit that could only be predicated of a person.

PERSONAL TREATMENT ASCRIBED TO THE HOLY SPIRIT

Isaiah 63:10 R.V. — "But they rebelled, and grieved his holy spirit: therefore he was turned to be their enemy, and himself fought against them." The Holy Spirit can be rebelled against and grieved, or offended. (Compare to Ephesians 4:30.) Hebrews 10:29 — "Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant wherewith he is sanctified, an unholy thing, and hath done despite unto the Spirit of grace." The Holy Spirit can perceive when people treat it with despite. Acts 5:3 — "But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back part of the price of the land?" The Holy Spirit can be lied to. Matthew 12:31-32 — "Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come." The Holy Spirit can be blasphemed against.

Fifth Proposition: A treatment is predicated of the Holy Spirit that could only be predicated of a person.

Concluding Proposition: The Holy Spirit is a person.

Theoretically we may believe this. Do we in our real thought of Him, or in our practical attitude toward Him, treat Him as a person? Do we regard Him as indeed as real a person as Jesus Christ — as loving, wise and strong, as worthy of our confidence and love and surrender, as He? He came to be to the disciples, and to us, what Christ had been to them during the days of His personal companionship with them (John 14:16-17). Do we know "the communion or fellowship" of the Holy Ghost (Corinthians 13:14)?

The Deity of the Holy Spirit

Ch 02 The Deity of the Holy Spirit

I. DIVINE ATTRIBUTES. Hebrews 9:14 — "How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?"

First Proposition: The Holy Spirit is eternal. Psalms 139:7-10 — "Whither shall I go from thy Spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me."

Second Proposition: The Holy Spirit is omnipresent. Luke 1:35 — "And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God."

Third Proposition: The Holy Spirit is omnipotent. 1 Corinthians 2:10-11 — "For God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God." John 14:26 — "But the Comforter, which is the Holy Ghost, 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 unto you." John 16:12-13 — "I have yet many things to say unto you, but ye can not bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come."

Fourth Proposition: The Holy Spirit is omniscient.

Concluding Proposition: Each of the four distinctly divine attributes is ascribed to the Holy Spirit.

II. DIVINE WORKS. Job 33:4 "The Spirit of God hath made me, and the breath of the Almighty hath given me life." Psalms 104:30 — "Thou sendest forth thy spirit, they are created: and thou renewest the face of the earth."

First Proposition: Creation is ascribed to the Holy Spirit. John 6:63 — "It is the Spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life." Romans 8:11 — "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." Genesis 2:7 — "And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul."

Second Proposition: The impartation of life is ascribed to the Holy Spirit. 2 Peter 1:21 R.V. — "For no prophecy ever came by the will of man: but men spake from God, being moved by the Holy

Ghost." 2 Samuel 23:2-3 — "The Spirit of the LORD spake by me, and his word was in my tongue. The God of Israel said, The Rock of Israel spake to me, He that ruleth over men must be just, ruling in the fear of God."

Third Proposition: The Bible ascribes authorship of divine prophecies to the Holy Spirit.

Concluding Proposition: The Bible ascribes three distinctively divine works to the Holy Spirit.

III. STATEMENTS THAT REFER TO THE LORD OR JEHOVAH IN THE OLD TESTAMENT APPLIED TO THE HOLY SPIRIT IN THE NEW TESTAMENT. Isaiah 6:8-10 — "Also I heard the voice of the LORD, saying, whom shall I send, and who will go for us? Then said I, Here am I; send me. And he said, Go, and tell this people, hear ye indeed, but understand not; and see ye indeed, but perceive not. Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes and hear with their ears, and understand with their heart, and convert, and be healed." (Compare to Acts 28:25-27 — "And when they agreed not among themselves, they departed, after that Paul had spoken one word.

Well spake the Holy Ghost by Esaias the prophet unto our fathers, saying, Go unto this people, and say, Hearing ye shall hear, and shall not understand; and seeing ye shall see, and not perceive: For the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest they should see with their eyes, and hear with their ears, and understand with their hearts and should be converted, and I should heal them.") This same passage is applied to Jesus Christ. Could it be that in the threefold "holy" of the seraphic cry in Isaiah 6:3, "And one cried unto another, and said, Holy, holy, holy, is the LORD of hosts: the whole earth is full of his glory," we have a hint of the triune personality of the Jehovah of Hosts and hence the propriety of the threefold application of the vision? Exodus 16:7 — "And in the morning, then ye shall see the glory of the LORD; and what are we, that ye murmur against us?" (Compare Hebrews 3:7-9 — "Wherefore as the Holy Ghost saith, To-day if ye will hear his voice, harden not your hearts, as in the provocation, in the day of temptation in the wilderness: When your fathers tempted me, proved me, and saw my works forty years.") See also Psalms 95:8-11.

Proposition: Statements which in the Old Testament distinctly name the Lord, God, or Jehovah as their subject are applied to the Holy Spirit in the New Testament; thus, the Holy Spirit occupies the position of deity in the New Testament thought.

IV. THE WAY IN WHICH THE NAME OF THE HOLY SPIRIT IS COUPLED WITH THAT OF GOD. 1 Corinthians 12:4-6 — "Now 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 which worketh all in all." Matthew 28:19 — "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." 2 Corinthians 13-14 "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen."

Proposition: The name of the Holy Spirit is coupled with the name of God in a way that it would be impossible for a reverent and thoughtful mind to couple the name of any finite being with that of the deity.

V. THE DIVINE NAME APPLIED TO THE HOLY SPIRIT. Acts 5:3-4 "But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back part of the price of the land? While it remained, was it not thine own? and after it was sold, was it not in thine own power? why hast thou conceived this thing in thine heart? thou hast not lied unto men, but unto God."

Proposition: The Holy Spirit is called God. By the ascription of all the distinctively divine attributes and several distinctively divine operations; by referring statements that in the Old Testament distinctly name Jehovah, the Lord, or God as their subject to the Holy Spirit in the New Testament; by coupling the name of the Holy Spirit with the name of God in a way that it would be impossible to couple that of any finite being with that of the deity; by calling the Holy Spirit "God" — in all these unmistakable ways, God in His word distinctly proclaims the Holy Spirit is a divine person.

Distinction Holy Spirit from Father Son

Ch 03 The Distinction of the Holy Spirit from the Father and the Son

Luke 3:21-22 — "Now when all the people were baptized, it came to pass, that Jesus also being baptized, and praying, the heaven was opened, and the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased."

First Proposition: A clear distinction is drawn between Jesus Christ who was on the earth, the Father who spoke to him from heaven, and the Holy Spirit who descended in a bodily form as a dove upon Jesus. Matthew 28:19 — "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."

Second Proposition: A clear distinction is drawn between "the name of the Father" and "of the Son" and "of the Holy Ghost." John 14:16 — "And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever."

Third Proposition: A clear distinction is drawn between the Son who prays, the Father to whom He prays, and the "another Comforter" who is given in answer to the prayer. John 16:7 — "Nevertheless I tell you the truth: it is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you."

Fourth Proposition: A clear distinction is drawn between Jesus who goes away and the Holy Spirit who comes to take His place. Acts 2:33 — "Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear."

Fifth Proposition: A clear distinction is drawn between the Son, who is exalted to the right hand of the Father, and the Father Himself, and the Holy Spirit, who the Son receives from the Father and sheds upon the church.

Concluding Proposition: Again and again the Bible draws the clearest possible distinction between the Holy Spirit and the Father and the Son.

They are separate personalities, having mutual relations to one another, acting upon one another, speaking of or to one another, and they apply the pronouns of the second and third persons to one another.

It has been said that the doctrine of the Trinity is not taught in the Bible. It is true that it is not directly taught; but the doctrine of the Trinity is the putting together of truths that are taught. It is clearly taught in the Bible that there is but one God. It is also clearly taught that there are three divine per-sons — the Father, the Son, and the Holy Spirit.

The Subordination Spirit Father Son

Ch 04 The Subordination of the Spirit to the Father and the Son

John 14:26 — "But the Comforter, which is the Holy Ghost, 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 unto you." John 15:26 — "But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me."

First Proposition: The Holy Spirit is sent by the Father and also by the Son.

Elsewhere we are taught that Jesus Christ was sent by the Father (John 6:29; John 8:29; John 8:42). Romans 8:9 — "But ye 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."

Second Proposition: The Holy Spirit is called "the Spirit of God" and "the Spirit of Christ." (Compare Acts 16:7 R.V. — "And when they were come over against Mysia, they assayed to go into Bithynia; and the spirit of Jesus suffered them not.") John 16:13 R.V. — "Howbeit when he, the Spirit of truth, is come, he shall guide you into all the truth: for he shall not speak from himself; but what things soever he shall hear, these shall he speak: and he shall declare unto you the things that are to come."

Third Proposition: The Holy Spirit speaks not from Himself but speaks the things which He bears. In a similar way Jesus said of Himself, "my teaching is not mine, but His that sent Me" (John 7:16; John 8:26; John 8:40). John 16:14 — "He shall glorify me: for he shall receive of mine, and shall show it unto you."

Fourth Proposition: It is the work of the Holy Spirit to glorify Christ. In a similar way Christ sought not His own glory but the glory of Him that sent Him (John 7:18).

Concluding Proposition: The Holy Spirit in His present work is subordinated to the Father and to the Son.

We shall see later that in his earthly life Jesus lived and taught and worked in the power of the Holy Spirit.

The Names of the Holy Spirit

Ch 05 The Names of the Holy Spirit

1 Corinthians 2:10, R.V. — "But unto us God revealed them through the Spirit: for the Spirit searcheth all things, yea, the deep things of God." "The Spirit.' The word means "breath" or "wind." Both thoughts are in the word as applied to the Holy Spirit. (John 20:22 — "And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost." Genesis 2:7 — "And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.") Compare Psalms 104:30 — "Thou sendest forth thy spirit, they are created: and thou renewest the face of the earth," and Job 33:4 "The Spirit of God hath made me, and the breath of the Almighty hath given me life." Taken together, these passages show the idea of the Spirit as the breath of Christ and of God. In John 3:6-8 ("That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit"), we have the idea of the Spirit as the wind. The full significance of this name as applied to the Holy Spirit may be beyond us to fathom, but this much seems clear: 1. The Spirit is the outbreathing of God, His life going forth to quicken.

Possibly we should note the fact that the breath is itself the vital principle, and some have thought that the Spirit is therefore the inmost life of God. 2. The Spirit, like the wind, is: Sovereign. "Bloweth where it listeth" (John 3:8). (Compare Corinthians 12:11 — "But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will.") Invisible. "Thou hearest the sound thereof" (John 3:8).

Inscrutable. "Thou knowest not whence it cometh and whither it goeth" (John 3:8).

Indispensable. Without air in motion there is not life. (John 3:5 — "Jesus answered, Verily, verily, I say unto you, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.") Lifegiving. Ezekiel 37:8-10 — "And when I beheld, lo, the sinews and the flesh came up upon them, and the skin covered them above: but there was no breath in them. Then said he unto me, Prophesy unto the wind, prophesy, son of man, and say to the wind, Thus saith the Lord God; Come from the four winds, O breath, and breathe upon these slain, that they may live. So I prophesied as he commanded me, and the breath came into them, and they lived, and stood up upon their feet, an exceeding great army." (Compare John 3:5.)

Much at least of the difficulty in John 3:5 would disappear if we would remember that "spirit" means "wind" and translate literally "Except a man be born of water and wind, he cannot enter into the Kingdom of God" (i.e., except a man be born of the cleansing and quickening power of the Spirit or of the cleansing word — Compare John 15:3, Ephesians 5:26, James 1:18; James 1:1 Peter 1:23).

Irresistible. (Compare Acts 1:8 — "But ye shall receive power, after that he Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth," and Acts 6:10 — "And they were not able to resist the wisdom and the spirit by which he spake.") A man filled with the Holy Ghost is transformed into a cyclone. 1 Corinthians 3:16 — "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" "The Spirit of God." This name includes the same essential thought as the former, but emphasizes His divine origin, character and power. Isaiah 11:2 — "And the Spirit of the LORD shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the LORD." (Compare Isaiah 63:14.) "The Spirit of Jehovah." Isaiah 61:1 — "The Spirit of the Lord God is upon me; because the LORD hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound." "The Spirit of the Lord God," or rather "Lord Jehovah." This is still more emphatic. 2 Corinthians 3:3 — "Forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshly tables of the heart." "The Spirit of the Living God." Romans 8:9 — "But ye 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." "The Spirit of Christ." This name brings out the relation of the Spirit to Christ as well as to the Father. (Compare to Acts 2:33 — "Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear.") Galatians 4:6 — "And because ye are sons, God hath sent forth the Spirit of his Son into your hearts crying, Abba, Father." "The Spirit of His Son." This name is given to the Holy Spirit in especial connection with His testifying to the sonship of the believer. It is "the Spirit of His Son" who testifies to our sonship. Php_1:19 — "For I know that this shall turn to my salvation through your prayer, and the supply of the Spirit of Jesus Christ." "The Spirit of Jesus Christ." The Spirit is not merely the spirit of the eternal word, but the spirit of the word incarnate, Jesus Christ. It is the man Jesus exalted to the right hand of the Father who receives and sends the Spirit. Acts 2:32-33 — "This Jesus hath God raised up, whereof we all are witnesses. Therefore, being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear." Acts 16:7 R.V. — "And when they were come over against Mysia, they assayed to go into Bithynia: and the Spirit of Jesus suffered them not." (Compare to verse 6 — "And they went through the region of Phrygia and Galatia, having been forbidden of the Holy Ghost to speak the word in Asia.") "The Spirit of Jesus." The relation of the Spirit to the man Jesus is still more clear here. Luke 11:13 — "If ye then, being evil, know how to give good gifts unto your children; how much more shall your heavenly Father give the Holy Spirit to them that ask him?" "The Holy Spirit." This name emphasizes the essential moral character of the Spirit. He is holy in Himself. He imparts holiness to others. (Compare to 1 Peter 1:2.) Oh that we, as the seraphim, would bow in His presence and cry, "Holy, Holy, Holy." Yet how thoughtlessly many talk about Him. We pray for Him to come into our churches and our hearts, but what will He find there? Isaiah 4:4 "When the LORD shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof by the spirit of judgment, and by the spirit of burning." "The Spirit of Burning." This name emphasizes His searching, refining, dross-consuming, illuminating, and energizing work. Romans 1:4 "And declared to be the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead." "The Spirit

of Holiness.' This name may emphasize His holiness even more than "the Holy Spirit." Ephesians 1:13 R.V. "In whom ye also, having heard the word of truth, the gospel of your salvation, in whom, having also believed, ye were sealed with the Holy Spirit of promise." "The Holy Spirit of Promise.' This name refers to His being the great promise of the Father and the Son. (Compare to Acts 1:4-5 — "And, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me. For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence." Acts 2:33 — "Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear.") John 14:17 — "Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you." John 15:26 — "But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me." John 16:13 — "Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come." "The Spirit of Truth.' His essence is truth (Compare to 1 John 5:7 RV — "And it is the Spirit that beareth witness, because the Spirit is the truth.") It is His work to communicate truth. (Compare to John 14:26; John 16:13.) All truth is from Him. Romans 8:2 — "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. "The Spirit of Life.' Isaiah 11:2 — "And the Spirit of the LORD shall rest upon him, the Spirit of wisdom and understanding, the Spirit of counsel and might, the Spirit of knowledge and of the fear of the LORD. "The Spirit of Wisdom and Understanding,' "The Spirit of Counsel and Might, ' "The Spirit of Knowledge and of the Fear of the Lord.' All these suggestive names refer to the gracious work of the Spirit in "the servant of the Lord." Hebrews 1:9 — "Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, that anointed thee with the oil of gladness above thy fellows." "The Oil of Gladness.' A beautiful and suggestive name for Him whose fruit is first "love," then "joy" (Galatians 5:22). Hebrews 10:29 — "Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?" "The Spirit of Grace.' This name brings out the fact that it is the Holy Spirit's work to administer and to apply the grace of God. Not only is He gracious, but He is making ours, experientially, the multifold grace of God. 1 Peter 4:14 "If ye be reproached for the name of Christ, happy are ye; for the Spirit of glory and of God resteth upon you: on their part he is evil spoken of, but on your part he is glorified." "The Spirit of Glory." This name is intended to teach not only that He is glorious Himself, but that He imparts the glory of God to us. (Compare verse 13 — "But rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy," and Romans 8:16-17 — "The Spirit himself beareth witness with our spirits, that we are the children of God: and if children, then heirs; heirs of God, and joint heirs with Christ; if so be that we suffer with him, that we may be also glorified together.") The Holy Spirit is the administrator of glory and grace, or rather of a grace that culminates in glory. (Compare to Ephesians 3:16-19 — "That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of

God.") Hebrews 9:14 "How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?" "The Eternal Spirit. ' John 14:26 — -"But the Comforter, which is the Holy Ghost, 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 unto you." John 15:26 — -"But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me." (See also John 16:7.) "The Comforter." The word translated "Comforter" means far more than just that. It means literally "one called to another's side," the idea being one is at hand to take another's part. It is the same word translated "advocate" in 1 John 2:1 ("My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous"). The thought is that the Holy Spirit is one who is called to our side, one who is ever ready "to stand by us," to take our part. It is a wonderfully tender name for this Holy One.

The Work of the Holy Spirit

Ch 06 The Work of the Holy Spirit

I. THE WORK OF THE SPIRIT IN THE UNIVERSE. Psalms 33:6 — "By the word of the LORD were the heavens made, and all the host of them by the breath of his mouth." Job 33:4 "The Spirit of God hath made me, and the breath of the Almighty hath given me life."

First Proposition: The creation of man and the material universe is effected through the agency of the Holy Spirit. In Colossians 1:16 RV ("For in him were all things created, in the heavens and upon the earth, things visible and things invisible, whether thrones or dominions or principalities or powers; all things have been created through him and unto him;") all things are said to have been created in the Son. In Hebrews 1:2 ("Hath in those last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds") God is said to have made the worlds (or ages) through Him. In the first passage given above the word as well as the Spirit is mentioned in connection with creation. (Compare to Genesis 1:2-3.) The Father, Son and Holy Spirit are all active in the creative work. The Father works through His Word and His Spirit. Psalms 104:29-30 — "Thou hidest thy face, they are troubled: thou takest away their breath, they die, and return to their dust. Thou sendest forth thy spirit, they are created: and thou renewest the face of the earth."

Second Proposition: The maintenance of living creatures is through the agency of the Holy Spirit. Genesis 1:2-3 — "And the earth was without form and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters. And God said, Let there be light: and there was light." Genesis 2:7 — "And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul."

Third Proposition: The development of the present order of things from the early chaotic, undeveloped state is effected through the agency of the Holy Spirit.

Seemingly, each new and higher impartation of the Spirit of God brings forth a higher order of being — inert matter, motion, light, vegetable life, animal life, man (the new man), Jesus Christ. This is biblical development, as distinguished from the godless evolution so popular today. This, however, is only hinted at in the Bible. The Word of God is even more plainly active in each stage of progress in creation. "God said" occurs ten times in Genesis 1.

II. THE WORK OF THE SPIRIT IN HUMANS IN GENERAL. John 15:26-27 — "But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me: And ye also shall bear witness, because ye have been with me from the beginning." Acts 5:30-32 — "The God of our fathers raised up Jesus, whom ye slew and hanged on a tree. Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins. And we are his witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey him."

First Proposition: The Holy Spirit bears witness to the truth regarding Jesus Christ. At first sight this testimony seems to be confined to the believer, for John 15:26 says, "Whom I will send unto you" (i.e., of course, believers), but in the next chapter, verses 7-8 ("Nevertheless I tell you the truth.., if I go not away, the Comforter will not come unto you: but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin"), where the Holy Spirit's work in the world is distinctly described, it says, "I will send him unto you." The truth seems clearly to be that the Spirit works in the world through the believers to whom He is sent. If we as believers realized the utter dependence of the world upon us for the Spirit's gracious work, we would be more careful to see that the Spirit found in us an unobstructed channel. How slowly the world comes to know Jesus because of the unfaithfulness of the church. John 14:17 — "Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you." All truth is from the Spirit — He is "the Spirit of truth" but it is His especial work to bear witness to Him who is the truth — Jesus Christ.

It is only through the testimony of the Spirit that we ever come to a true knowledge of Christ. (See 1 Corinthians 12:3.) If you wish others to get a true view of Jesus Christ — such a view of Him that they may believe and be saved — you must seek for them the testimony of the Holy Spirit.

Neither your own testimony, nor even that of the Word alone, will effect this — though it is your testimony or that of the word which the Holy Spirit uses. But unless your testimony and that of the word is taken up by the Holy Spirit and He Himself testifies, they will not believe. This explains why it is that one who has been long in darkness concerning Jesus Christ so quickly comes to see the truth when he surrenders his will to God and seeks light from him. (Compare to John 7:17 and Acts 5:32.) It also explains why it is that when you have shown a man the truth about Christ over and over again and he has seen nothing, suddenly it all bursts upon him, and he sees and believes. The Spirit has borne His witness to Christ. It was not merely Peter's words about Christ that convinced the Jews of the truth concerning Christ on the Day of Pentecost. It was the Spirit Himself bearing witness. If you wish men to see the truth about Christ, do not depend upon your own powers of expression and persuasion, but cast yourself upon the Holy Spirit and seek for them His testimony. This is the cure for both ignorance and skepticism concerning Christ. (Compare to John 7:17.) The testimony of the Holy Spirit to Christ is different from His testimony to our sonship. That we will consider later. John 16:8-11 RV — "And he, when he is come, will convict the world in respect of sin, and of righteousness, and of judgment: of sin, because they believe not on me; of righteousness, because I go to the Father, and ye behold me no more; of judgment, because the prince of this world hath been judged."

Second Proposition: The Holy Spirit convicts the world of sin, of righteousness, and of judgment.

He convicts (that is, convinces with a convincing that is self-condemning) the world of its sin in not believing on Christ. (Compare to Acts 2:36-37 — "Therefore let all the house of Israel know assuredly that God hath made that same Jesus, whom ye have crucified, both Lord and Christ. Now when they heard this, they were pricked in their hearts, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do?") He convicts the world of Christ's righteousness attested by His going to the Father, the coming of the Spirit being in itself a proof that Christ has gone to the Father. (Compare to Acts 2:33 — "Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth

this, which ye now see and hear.") He convicts the world of judgment, because the ruler of this world has been judged. He was judged at the cross. (Compare Colossians 2:15 — "And having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it.") John 12:31 — "Now is the judgment of this world: now shall the prince of this world be cast out." Hebrews 2:14 "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil."

It is our responsibility to preach the word and look to the Holy Spirit to produce conviction. (Acts 2:4; Acts 2:37). Often the reason we fail to produce conviction is we are trying to do it ourselves. Let us not forget on the other hand that it is through us that the Spirit produces conviction (John 16:7-8).

III. THE WORK OF THE HOLY SPIRIT IN THE BELIEVER. Titus 3:5, RV — "Not by works done in righteousness, which we did ourselves, but according to his mercy he saved us, through the washing of regeneration and renewing of the Holy Ghost." John 3:3-5 — "Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he can not see the kingdom of God. Nicodemus saith unto him, How can a man be born again when he is old? Can he enter the second time into his mother's womb, and be born?"

Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he can not enter into the kingdom of God."

First Proposition: The Holy Spirit makes anew or regenerates the believer. (Compare to Romans 12:2 and to 2 Corinthians 5:17.)

Regeneration is the Holy Spirit's work. Regeneration is the impartation of life, spiritual life, to the one "dead in trespasses and sins" (Ephesians 2:1). It is the Holy Spirit who imparts this life. (John 6:63 — "It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life.") In 2 Corinthians 3:6, we are told that the letter killeth, but the Spirit giveth life. This is sometimes interpreted to mean that the literal interpretation of the Scripture kills, but that the interpretation that gives the spirit of the passage gives life. It means nothing of the kind, as the context shows. This is a favorite perversion of Scripture with those who do not like to take the Bible as meaning just what it says. Still another false interpretation is that the letter means the old covenant and the law. But this is not the thought. The contrast, as is seen in verse 3, is between the mere word written with ink, and the living word written in the heart "with the Spirit of the living God." This much is true in the second interpretation, that the law was "the ministration of death" (v. 7), because it was unaccompanied by the Spirit's power; and the gospel is a ministration of life, because it is a ministration of the Spirit. But the gospel is a ministration of the Spirit and of life only when the gospel is preached "not in persuasive words of wisdom, but in demonstration of the Spirit and of power" (1 Corinthians 2:4); or as Paul puts it in another place (Thessalonians 1:5) when the gospel comes "not in word only, but also in power, and in the Holy Ghost." The mere letter of the gospel will merely condemn and kill unless accompanied by the Spirit's power. The ministry of many an orthodox preacher and teacher is a ministry of death. It is true the word of the gospel is the instrument God uses in regeneration (Compare James 1:18; 1 Peter 1:23; 1 Corinthians 4:15), but it is not the bare word, but the word made a living thing in the heart by the power of the Holy Spirit. No amount of preaching, no matter how orthodox it may be,

no amount of mere study of the Word, will regenerate unless the Holy Spirit works. It is He and He alone that makes a man a new creature. This He is ever ready to do when the conditions are supplied. But just as we are utterly dependent upon the work of Christ for us in justification, so we are utterly dependent upon the work of the Holy Spirit in us for regeneration. Regeneration is the impartation of a new nature — God's nature (1 Peter 1:4). It is the Holy Spirit who imparts this to us, makes us partakers of the divine nature (see Luke 1:35). It is done through the Word (2 Peter 1:4; 1 Corinthians 4:15). To put it in a word: the human heart is the soil, the preacher or teacher is the sower, the word of God is the seed, the Spirit of God quickens the seed, and the Divine nature is the result. The Spirit of God dwells in the one thus born of the Spirit. (Corinthians 3:16 — "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?") Some say that it is not the individual believer, but the church who is thus indwelt by the Spirit of God. But Corinthians 6:19 ("What! know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?") shows that Paul conceives of the individual believer as the temple of the indwelling Spirit. In the indwelling of the Spirit we have an advance upon the work of regeneration. In the indwelling Spirit is an abiding presence (John 14:17). The Holy Spirit dwells in every one who belongs to Christ (Romans 8:9 — "But ye 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"). The Corinthian believers were very imperfect believers, but Paul told them that they were temples of the Holy Spirit even when dealing with them concerning gross immorality (1 Corinthians 6:15-19). The Holy Spirit dwells in every child of God. In some, however, He dwells way back in the hidden sanctuary of their spirit and is not allowed to take possession as He desires of the whole man — spirit, soul, and body. Some, therefore, are not distinctly conscious of His indwelling, but He is there. What a solemn but glorious thought. If we are children of God we are not so much to pray that the Spirit may come and dwell in us; for He does that already. We are rather to recognize His presence, His gracious and glorious indwelling, and give Him complete control of the house He already inhabits, and strive to so live as not to grieve this Holy one, this Divine guest. We shall see later that it is right to pray for "the filling" or "baptism" with the Spirit. What a thought it gives of the hallowedness of life and of the sacredness of the body, to think of the Holy Spirit dwelling within us. How carefully we ought to walk as not to grieve Him. How considerately we ought to treat these bodies, and how sensitively we ought to shun everything that will defile them. This indwelling Spirit is a source of everlasting satisfaction and life. John 4:14 "But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." (From a comparison with John 7:37-39, it is plain that the water here spoken of is the Holy Spirit.) The one who drinks of this water "shall never thirst" or literally shall not thirst unto eternity. He has a fountain within, now with no need to go outside for satisfaction. He is independent of environment for life and joy. Why then do so many professed Christians run to the world for their satisfaction? Romans 8:2 — "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death."

Second Proposition: The Holy Spirit sets the believer in Christ free from the law of sin and death. The law of sin and death is addressed in Romans 7:9-24. Paul had been aroused by the law of God to see what was holy and just and good. He delighted in this law after the inward man (Romans 7:22) and strove to keep it. But he found that there was not only this "holy and just and good" law without him, but he found there was another law in his members warring against the law of his mind. This law of sin and death was that when he would do good evil was present (7:21).

"To will is present to me, but to do that which is good is not" (v. 18 RV). In this wretched position of approving of the law in his mind, but in servitude to the law of sin and death in his actions, Paul found himself until he discovered in Christ Jesus a third law, "the law of the Spirit of life." This law set him free from the law of sin and death so that now he not only could "will" but also "do," and the righteousness of the law was fulfilled in him who walked not after the flesh, but after the Spirit. (Romans 8:3). It is the work of the Holy Spirit when we give up trying to live right in our own strength — i.e., in the energy of the flesh — and surrender to the Holy Spirit to live in Him and walk in his blessed power, to set us free from this awful law of sin and death.

There are many professed Christians today experiencing Romans 7:9-24. Some even go so far as to reason that this is the normal Christian life. But Paul tells us distinctly in verse 9 that this was "when the commandment came," and again in verse 14 that this was his experience as "carnal, sold under sin." In Romans 8:9 he tells us how not to be in the flesh but in the Spirit. In the eighth chapter of Romans we have the picture of the true Christian life, the life that is possible and that God expects from every one of His children — the life where not merely the commandment comes, but the Spirit comes and works obedience and victory; where we not only see the beauty of the law, but where the Spirit imparts power to keep it (Romans 8:4). We still have "the flesh," but we do not live after it; we "through the Spirit do mortify the deeds of the body" (Romans 8:13). We walk after the Spirit and do not fulfill the lusts of the flesh (Galatians 5:16). We "have crucified the flesh with the passions and lusts thereof" (Galatians 5:24 RV). It is thus our privilege in the Spirit's power to get daily, hourly, constant victory over the flesh and over sin. But this victory is not in ourselves, not in any strength of our own. Left to ourselves, deserted of the Spirit of God, we would be as helpless as ever. It is still true that in us, that is, in our flesh, "dwelleth no good thing" (Romans 7:18). Victory is all in the Spirit's power. The Spirit's power may be so full that one is not conscious of the presence of the flesh — it seems dead and gone — but it is only kept dead by the Holy Spirit. If we try to take one step in our own strength we fail. We must live and walk in the Spirit to have victory (Galatians 5:16; Galatians 5:25). In John 8:32, it is the truth that sets us free and gives victory over sin, and in Psalms 119:11, it is the indwelling word. In this, as in everything else, what in one place is attributed to the Spirit is elsewhere attributed to the word. Ephesians 3:16 RV — That he would grant you, according to the riches of his glory, that ye may be strengthened with power through his Spirit in the inward man."

Third Proposition: The Holy Spirit strengthens the believer with power in the inward man. The result of this strengthening is seen in verses 17-19 — "That Christ may dwell in your hearts through faith; to the end that ye, being rooted and grounded in love, may be strong to apprehend with all the saints what is the breadth and length and height and depth, and to know the love of Christ which passeth knowledge, that ye may be filled unto all the fulness of God." This work of the Holy Spirit is closely related to that mentioned in the preceding section. It is a carrying out of the former work to completion. Here the power of the Spirit manifests itself not merely in giving us victory over sin, but (a) in Christ's dwelling (a strong word meaning permanently settling) in our hearts, (b) in our being rooted and grounded in love, (c) in our being made strong to apprehend with all the saints what is the breadth and length and height and depth and to know the love of Christ which passeth knowledge, and (d) in our being "filled unto all the fulness of God." Romans 8:14 "For as many as are led by the Spirit of God, they are the sons of God."

Fourth Proposition: The Holy Spirit leads us into a holy life, a life as sons of God, a godly life. The Holy Spirit not only gives us power to live a holy life, a life well pleasing to God when we have discovered what that life is; He also takes us as it were by the hand and leads us into that life. Our whole part is simply to surrender ourselves utterly to Him to lead and mold us. Those who do this are not merely God's offspring, which all men are (Acts 17:28), neither are they merely God's children: "These are sons of God." Romans 8:16, RV "The Spirit himself beareth witness with our spirit, that we are children of God."

Fifth Proposition: The Holy Spirit bears witness together with the spirit of the believer that he is a child of God.

Note that Paul does not say that the Spirit bears witness to our spirit but with it. That is, there are two who bear witness to our sonship; first our spirit bears witness that we are children of God; second, the Holy Spirit bears witness together with our spirit that we are children of God.

QUESTION: How does the Holy Spirit bear His testimony to this fact?

ANSWER: Galatians 4:6 — "And because ye are sons, God has sent forth the Spirit of his Son into your hearts, crying, Abba, Father." It is only when "the law of the Spirit of life in Christ Jesus has made me free from the law of sin and death (Romans 8:2), and so "the righteousness of the law is fulfilled" in me "who walk not after the flesh but after the Spirit" (8:4), and I "through the Spirit of God do mortify the deeds of the body" (8:13), and when I am surrendered to the Spirit's leading (8:14) — it is then and only then that I can expect (8:16) to actually experience the clear assurance of sonship that comes from the Spirit of God testifying together with my spirit that I am a child of God. There are many seeking this testimony of the Holy Spirit in the wrong place (i.e., as a condition of their surrendering wholly to God). Galatians 5:22-23 — "But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is not law."

Sixth Proposition: The Holy Spirit brings forth fruit in the believer in Christlike graces of character. (Compare to Romans 14:17 — "For the kingdom of God is not meat and drink; but righteousness and peace, and joy in the Holy Ghost." Romans 15:13 — "Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost." Romans 5:5 — "And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.") All real beauty of character, all real Christlikeness in us, is the Holy Spirit's work; it is His fruit. He bears it, not we.

Notice these graces are not said to be the fruits of the Spirit, they are the fruit. There is a unity of origin running through all the multiplicity of manifestation. It is a beautiful life that is set forth in these verses. Every word is worthy of earnest study and profound meditation. "Love," "joy, peace," "longsuffering," "kindness," "goodness," "faith," "meekness," "self control." Is not this the life we all long for, the Christ-life? It is not natural to us, and it is not attainable by any effort of the flesh or nature. The life that is natural to us is set forth in the three preceding verses (Galatians 5:19-21). But when the indwelling Spirit is given full control in the one He inhabits, when we are brought to realize the utter badness of the flesh and give up in hopeless despair of ever attaining to anything in its power — in other words, when we come to the end of self and just give over the whole work of making us what we ought to be to the indwelling Holy Spirit, then, and only then,

holy graces of character are His fruit. Do you wish these graces in your character and life? Renounce self utterly and all its striving after holiness, and let the Holy Spirit, who dwells in you, take full control and bear His own glorious fruit. Settle it clearly and forever that the flesh can never bear this fruit, that you can never attain these things by your own effort, that they are "the fruit of the Spirit."

We hear a good deal today about "character-building." That is all very well if you let the Holy Spirit do the building, and then it is not so much building as fruit-bearing. (See, however, 2 Peter 1:5-7.)

We hear also about cultivating graces of character, but we must always bear in mind that the way to cultivate true graces of character is by submitting ourselves utterly to the Spirit to do His work. "This is sanctification of the Spirit" (1 Peter 1:2; 2 Thessalonians 2:13).

There is a sense, however, in which cultivating graces of character is right.

We look at Jesus Christ to see what we ought to be, then we look to the Holy Spirit to make us what we ought to be. John 16:13 RV — "Howbeit when he, the Spirit of truth, is come, he shall guide you into all the truth: for he shall not speak from himself: but what things soever he shall hear, these shall he speak: and he shall declare unto you the things that are to come."

Seventh Proposition: The Holy Spirit guides the believer into all truth. This promise was made in the first instance to the apostles, but the apostles themselves applied it to all believers (1 John 2:20; 1 John 2:27). It is the privilege of each of us to be "taught of God." Each believer is independent of human teachers — "ye need not that any man teach you." This does not mean, of course, that we may not learn from others who are taught of the Holy Spirit. If John had thought that, he never would have written this epistle to teach others. The man who is most fully taught of God is the very one who will be most ready to listen to what God has taught others. Much less does it mean that when we are taught of the Spirit we are independent of the Word of God. For the Word is the very place to which the Spirit leads His pupils and the instrument through which He instructs them (Ephesians 6:17; John 6:63; Ephesians 5:18-29; Colossians 3:16). But while we may learn much from men, we are not dependent upon them. We have a divine teacher, the Holy Spirit.

We shall never truly know the truth until we are thus taught. No amount of mere human teaching, no matter who our teachers may be, will give us a correct apprehension of the truth. Not even a diligent study of the Word either in English or the original languages will give us a real understanding of the truth. We must be taught of the Holy Spirit. And each and every one of us may be taught by Him.. The one who is taught by the Spirit will understand the truth of God better, even if he does not know a word of Greek or Hebrew, than the one who knows Greek, Hebrew, and all the cognate languages, and is not taught of the Spirit. The Spirit will guide the one He teaches into all the truth. Not in a day, nor in a week, nor in a year, but step by step. There are two special lines of the Spirit's teaching mentioned: (a) "He shall declare unto you the things that are to come." Many say we can know nothing of the future, that all our thoughts on that subject are guesswork. Anyone taught by the Spirit knows better than that. (b) "He shall glorify me [i.e., Christ], for he shall take of mine, and shall declare it unto you." This is the Holy Spirit's specialty with the believer as with the unbeliever, to declare unto them the things of Christ and glorify Him.

Many fear to emphasize the truth about the Holy Spirit lest Christ be disparaged, but no one magnifies Christ as the Holy Spirit does. We shall never understand Christ nor see His glory until the Holy Spirit interprets Him to us. The mere listening to sermons and lectures, the mere study of the Word, will never allow you to see "the things of Christ." The Holy Spirit must show you, and He is willing to do it. He is longing to do it. I suppose the Holy Spirit's most intense desire is to reveal Jesus Christ to men. Let Him do it. Christ is so different when the Spirit takes the things of Christ and shows them unto us. John 14:26 — "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he will teach you all things, and bring all things to your remembrance, whatsoever I have said unto you."

Eighth Proposition: The Holy Spirit brings to remembrance the words of Christ.

Here again we have the teaching of the Holy Spirit, but we have something besides. This promise was made primarily to the apostles, and is the guarantee of the accuracy of their report of what Jesus said; but the Holy Spirit does a similar work with each believer who expects it of Him and looks to Him to do it. He brings to mind the teachings of Christ and the Word, just when we need them for either the necessities of our life or of our service.

How many of us could tell of occasions when we were in great distress of soul, or great questioning as to duty, or great extremity as to what to say to one whom we were trying to lead to Christ or to help, and just the Scripture we needed — some passage we had not thought of for a long time and perhaps never in this connection — was brought to mind? It was the Holy Spirit who did this, and He is ready to do it even more when we expect it from Him. Isn't it significant that in the verse following this promise, Jesus says: "Peace I leave with you, my peace I give unto you"? If we will look to the Holy Spirit to bring Scripture to mind just when we need it, we will indeed have Christ's peace. 1 Corinthians 2:9-14 "But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God.

Now we have received, not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual. But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned."

Ninth Proposition: (a) The Holy Spirit reveals to us the deep things of God which are hidden from, and foolishness to, the natural man; and, (b) The Holy Spirit imparts power to discern, know and appreciate what He has taught. In these verses we have a twofold work of the Spirit. It is primarily to the apostles that He does this, but we cannot limit this work of the Spirit to them. Not only is the Holy Spirit the author of the revealed written word of God, but He is also the interpreter of what He has revealed. How much more interesting any book becomes when we have its author right at hand to interpret it to us. This is what we always may have when we study the Bible. The author, the Holy Spirit, is right at hand to interpret. To understand the book, we look to Him and the darkest places become clear.

We need to pray often with the Psalmist, "Open thou mine eyes, that I may behold wondrous things out of thy law" (Psalms 119:18). It is not enough that we have the objective revelation in the written word, we must have the subjective illumination of the Holy Spirit to enable us to comprehend it. It is a great mistake to try to comprehend a spiritual revelation with natural understanding. The foolish attempt to do this has landed many in the bog of "higher criticism." A man who is color-blind might as well expect to appreciate a famous painting because he owns a paint brush, as an unspiritual man to understand the Bible simply because he understands the laws of grammar and the vocabulary of the languages in which the Bible was written. We all need to recognize the utter insufficiency and worthlessness before God of our own wisdom (see, e.g., 1 Corinthians 1:19-21; 1 Corinthians 1:26-27). That is perhaps the lesson that this nineteenth century of overweening intellectual conceit needs most of any. To understand God's word we must empty ourselves utterly of our own wisdom, and rest in utter dependence upon the Spirit of God to interpret it to us. (Matthew 11:25 — "At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes.") When we have put away our own righteousness, then, and only then, we get the righteousness of God (See Php_3:4-7; Php_3:9 and Romans 10:3). When we have put away our own wisdom, then, and only then, we get the wisdom of God (1 Corinthians 3:18; Matthew 11:25; Corinthians 1:25-28). When we put away our own strength, then, and then only, we get the strength of God (Isaiah 40:29; 2 Corinthians 12:9; 1 Corinthians 1:27-28).

Emptying must precede filling: self poured out that God may be poured in.

We must daily be taught by the Spirit to understand the word. I cannot depend today on the fact that the Spirit taught me yesterday. Each new contact with the Word must be in the power of the Spirit. That the Holy Spirit once illumined our mind to grasp a certain passage is not enough. He must do so each time we confront that passage. Andrew Murray put this truth well when he said, "Each time you come to the Word in study, in hearing a sermon or reading a religious book, there ought to be, as distinct as your intercourse with the external means, a definite act of selfabnegation, denying your own wisdom and yielding yourself in faith to the Divine teacher." (The Spirit of Christ, p. 221.) 1 Corinthians 2:1-5 — "And I, brethren, when I came to you, came not with excellence of speech or of wisdom, declaring unto you the testimony of God. For I determined not to know anything among you, save Jesus Christ and him crucified. And I was with you in weakness, and in fear, and in much trembling. And my speech and preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power: that your faith should not stand in the wisdom of men, but in the power of God." 1 Thessalonians 1:5 — "For our Gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance: as ye know what manner of men we were among you for your sake." Acts 1:8 — "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."

Tenth Proposition: The Holy Spirit enables the believer to communicate to others in power the truth He Himself has been taught.

We need the Holy Spirit in the first place to reveal the truth, and the Holy Spirit in the second place to interpret to us the truth He has revealed, and we need the Holy Spirit in the third place to enable us to effectually communicate to others the truth He has interpreted to us. We need Him all along

the line. One great cause of real failure in ministry even when there is seeming success is from attempting to teach by "enticing words of man's wisdom" (i.e., by the arts of human logic, rhetoric and eloquence) what the Holy Spirit has taught us. What is needed is "demonstration of the Spirit and of power." There are three causes of spiritual failure in preaching: 1. Some other message is taught than the message which the Holy Spirit has revealed in the Word — men preach science, art, philosophy, sociology, history, experience, etc., and not the simple word of God as found in the Holy Spirit's Book, the Bible. 2. The Spirit-taught message, the Bible, is studied and sought to be comprehended by the natural understanding — i.e., without the Spirit's illumination. That, alas! is too common even in institutions where men are being trained for the ministry. 3. The Spirit-given message, the Word, the Bible, studied and comprehended under the Holy Ghost illumination, is given out to others with "enticing words of man's wisdom," and not "in demonstration of the Spirit and of power." We are absolutely dependent upon, the Spirit all along the line. He must teach us how to speak as well as what to speak. His must be the power as well as the message.

Jude 1:20 — "But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost." Ephesians 6:18 — "Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints." (Compare to Romans 8:26 — 27 RV.) Eleventh Proposition: The Holy Spirit helps, guides and gives power to the believer in prayer. The disciples did not know how to pray as they ought, so they came to Jesus and said: "Lord, teach us to pray." (Luke 11:1.) We "know not how to pray as we ought," but we have another paraclete right at hand to help (John 14:16-17). In fact, "The Spirit helpeth our infirmity" (Romans 8:26 RV). He teaches us to pray. True prayer is prayer in the Spirit — i.e., prayer the Spirit inspires and directs. When we come into God's presence we should recognize our infirmity, our ignorance of what we should pray for, or how, and in the consciousness of our utter inability to pray tightly, look to the Holy Spirit and cast ourselves utterly upon Him to direct our prayers, to lead our desires, and guide our utterance of them.

Rushing heedlessly into God's presence and asking the first thing that comes to mind, or that some thoughtless one asks us to pray for, is not praying "in the Spirit," and is not true prayer. We must wait for the Holy Spirit, and surrender ourselves to the Him. The prayer that God the Holy Spirit inspires is the prayer that God the Father answers. Romans 8:26-27 RV says, "And in like manner the Spirit also helpeth our infirmity: for we know not how to pray as we ought; but the Spirit himself maketh intercession for us with groanings which cannot be uttered. And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God." The longings which the Holy Spirit begets in our hearts are often too deep for utterance, too deep apparently for clear and definite comprehension on the part of the believer himself in whom the Holy Spirit is working. God Himself must "search the heart" to know "what is the mind of the Spirit" in these unuttered and unutterable longings. But God does know what is the mind of the Spirit. He knows what those Spirit-given longings mean, even if we do not; and these longings are "according [to the will of] God." He grants them so it comes to pass that "He is able to do exceedingly above all that we ask or think, according to the power that worketh in us" (Ephesians 3:20). 1 Corinthians 14:15 — "What is it then? I will pray with the Spirit, and I will pray with the understanding also: I will sing with the Spirit, and I will sing with the understanding also." There are other times when the Spirit's leadings are so clear that we "pray with the Spirit and with the understanding also." Ephesians 5:18-20 RV — "And be not drunken with wine,

wherein is riot, but be filled with the Spirit; speaking one to another in psalms and hymns and spiritual songs, singing and making melody with your heart to the Lord; giving thanks always for all things in the name of our Lord Jesus Christ to God, even the Father."

Twelfth Proposition: The Holy Spirit inspires the believer to, and guides him in, praise and thanksgiving. Not only does He teach us to pray, He also teaches us to render thanks.

One of the most prominent characteristics of "the spirit-filled life" is thanksgiving. (Compare to Acts 2:4; Acts 2:11.) True thanksgiving is "to God, even the Father," through or "in the name of our Lord Jesus Christ," in the Holy Spirit. The same is true of prayer. (Compare to Ephesians 2:18 RV.) Php_3:3 RV — "For we are the circumcision, who worship by the Spirit of God, and glory in Christ, and have no confidence in the flesh."

Thirteenth Proposition: The Holy Spirit inspires worship on the part of the believer.

Prayer is not worship, thanksgiving is not worship. Worship is a definite act of the creature in relation to God. Worship is bowing before God in adoring acknowledgment and contemplation of Himself. Someone has said: "In our prayers we are taken up with our needs, in our thanksgiving we are taken up with our blessings, in our worship we are taken up with Himself."

There is no true and acceptable worship except that which the Holy Spirit prompts and directs. "Such doth the Father seek to be His worshippers" (John 4:23 RV). The flesh seeks to enter every sphere of life. It has its worship as well as its lusts. The ownership which the flesh worships is an abomination unto God. Not all earnest and honest worship is worship in the Spirit. A man may be very honest and very earnest in his worship, and still not have submitted himself to the guidance of the Holy Spirit in the matter, and so his worship is in the flesh. Even when there is great loyalty to the letter of the Word, worship may not be "in the Spirit" — i.e., inspired and directed by Him. To worship aright we must "have no confidence in the flesh," we must recognize the utter inability of the flesh — i.e., our natural self — to worship acceptably. We must realize also the danger there is that the self may intrude into our worship. In utter self-distrust and self-abnegation we must cast ourselves upon the Holy Spirit to lead us aright in our worship. Acts 13:2; Acts 13:4 "As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. So they, being sent forth by the Holy Ghost, departed unto Seleucia; and from thence they sailed to Cyprus."

Fourteenth Proposition: The Holy Spirit calls men and sends them forth to definite lines of work. The Holy Spirit not only calls men in a general way into Christian work, but selects the specific work and points it out. "Shall I go to China, to Africa, to India?" many a believer is asking (and many others ought to ask).

You cannot rightly settle that question for yourself, neither can anyone else settle it rightly for you. Not every Christian is called to China or Africa, or to the foreign field at all. God alone knows whether He wishes you in any of these places. He is willing to show you.

How does the Holy Spirit call? The passage before us does not tell us. It is presumably purposely silent on this point, lest, perhaps, we think that He must always call in precisely the same way. There is nothing to indicate that He spoke by an audible voice, much less that He made His will known in any of the fantastic ways in which some profess to discern His leading (for example, by

twitchings of the body, or by opening the Bible at random and putting a finger on a passage that may be construed into some entirely different meaning than the inspired writer intended)t. But the important point is, He made His will clearly known and He makes His will clearly known to us today.

We have plenty of men and women whom men have called and sent forth. And we have many who object strenuously to being sent forth by men, by any organization; but they are immeasurably worse — they are sent forth by self. The great need in Christian work today is men and women whom the Holy Spirit calls and sends forth.

How shall we receive the Holy Spirit's call? By desiring it, seeking it, waiting upon the Lord for it, and expecting it. "As they ministered to the Lord and fasted," the record reads. Many a Christian is saying in selfjustification for staying out of ministry, "I have never had a call." How do you know that? Have you been listening for it? God speaks often in a "still small voice." Only the listening ear can catch it. Have you offered yourself to God to send you where He will? While no one should go to China or Africa unless clearly and definitely called, we ought to definitely offer ourselves to God for this work, to be ready for a call and to be listening sharply that we may hear it when it comes. No educated Christian man or woman has a right to rest easy out of the foreign field unless he has definitely offered himself to God for that work, and is clear no call from God has come. Acts 8:27-29 — "And he arose and went: and, behold, a man of Ethiopia, a eunuch of great authority under Candace queen of the Ethiopians, who had the charge of all her treasure, and had come to Jerusalem for to worship, was returning, and sitting in his chariot reading Esaias the prophet. Then the Spirit said unto Philip, Go near, and join thyself to this chariot." Acts 16:6-7 — "Now when they had gone throughout Phrygia and the region of Galatia, and were forbidden of the Holy Ghost to preach the word in Asia, after they were come to Mysia, they assayed to go into Bithynia; but the Spirit suffered them not."

Fifteenth Proposition: The Holy Spirit guides in the details of daily life and service, as to where to go and where not to go; what to do and what not to do.

It is possible for us to have the unerring guidance of the Holy Spirit at every turn of life. For example, in personal work it is manifestly not God's intention that we witness to every one we meet. There are some to whom we ought not to speak. Time spent on them would be taken from work more to God's glory. Doubtless Philip met many as he journeyed toward Gaza before he met the one of whom the Spirit said: "Go near, and join thyself to this chariot." So He is ready to guide us also. So also in all the affairs of life, business, study, everything, we can have God's wisdom.

There is no promise more plain and explicit than James 1:5: "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him."

How shall we gain this wisdom? James 1:5-7 — "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering: for he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive anything of the Lord."

Here are; really five steps: 1. We "lack wisdom." We must be conscious of and fully admit our own inability to decide wisely. Not only the sinfulness, but the wisdom of the flesh must be renounced. 2. We must really desire to know God's way, and be willing to do God's will. This is implied in

asking if the asking is sincere. This is a point of fundamental importance. Here we find the reason why men often do not know God's will and have the Spirit's guidance. They are not really willing to do whatever the Spirit leads. It is "the meek" whom He guides in judgment and "the meek" to whom "He will teach his way" (Psalms 25:9). It is he that "willeth to do his will" who shall know, etc. (John 7:17 RV). 3. We must "ask," definitely ask guidance. 4. We must confidently expect guidance. "Let him ask in faith, nothing doubting" (verses 6-7 RV). 5. We must follow step by step as the guidance comes. Just how it will come no one can tell, but it will come. It may come with only one step made clear at a time. That is all we need to know — the next step.

Many are in darkness about guidance because they do not know what God will have them do next week, next month, or next year. Do you know the next step? That is enough. Take it and He will show you the next.

GOD'S GUIDANCE IS CLEAR GUIDANCE

Many are tortured by leadings they fear may be from God, but of which they are not sure. You have a right, as God's children, to be sure. (John 1:5 — "God is light, and in him is no darkness at all.") Go to God.

Say, "Here I am, heavenly Father. If this is thy will I will do it, but make it clear if it is so." He will do so, if it is His will, and you are willing to do it; and you need not, and ought not to do that thing until He does make it clear. We have no right to dictate to God how He shall give His guidance: by shutting up every other way, or by a sign. It is ours to seek and expect wisdom, but it is not ours to dictate how it shall be given.

Two things are evident from what has been said thus far about the work of the Holy Spirit in the believer: First. How utterly dependent we are upon the Holy Spirit at every turn of Christian life and service. Second. How perfect is the provision for life and service that God has made, and what fulness of privilege is open to the humblest believer through the Holy Spirit's work. It is not so much what we are by nature, intellectually, morally, spiritually, or even physically, that is important, but what the Holy Spirit can do for us, and what we will let Him do. The Holy Spirit often takes the one who gives the least natural promise and uses him beyond those who give the greatest natural promise. Christian life is not to be lived in the realm of natural temperament, and Christian work is not to be done in the power of natural endowment, but Christian life is to be lived in the realm of the Spirit, and Christian work is to be done in the power of the Spirit. The Holy Spirit is willing and eagerly desirous to do His whole work. He will do for each of us all that we let Him do. Romans 8:11 — "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."

Sixteenth Proposition: The Holy Spirit quickens the mortal body of the believer.

This, as the context shows, refers to the future Resurrection of the body. This is the Spirit's work. The glorified body is from Him. It is a spiritual body. We now have the first fruits of the Spirit, but are waiting for the full harvest, the redemption of the body. (Romans 8:23 — "And not only they, but ourselves also, which have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body.") There is a sense in which the Spirit even now quickens our bodies. Matthew 12:28 — "But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you." Acts 10:38 — "How God anointed Jesus of

Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil: for God was with him." James 5:14 "Is any sick among you: let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord." God by His Holy Spirit does impart new health and vigor to these mortal bodies in the present life. Compare Psalms 104:29-30 — "Thou hidest thy face, they are troubled: thou takest away their breath, they die, and are returned to the dust. Thou sendest forth thy spirit, they are created: and thou renewest the face of the earth."

Baptism With the Holy Spirit

Ch 07 Baptism With the Holy Spirit

I. WHAT IS THE BAPTISM WITH THE HOLY SPIRIT? Acts 1:5 — "For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence." Comp Revelation 2:4; Revelation 2:38 — "And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance. Then Peter said unto them, 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 4:8 — "Then Peter, filled with the Holy Ghost, said unto them, Ye rulers of the people, and leaders of Israel." Acts 10:44-46 — "While Peter yet spake these words, the Holy Ghost fell on all them which heard the word. And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost. For they heard them speak with tongues, and magnify God." Acts 11:15-17 — "And as I began to speak, the Holy Ghost fell on them, as on us at the beginning. Then remembered I the word of the Lord, how that he said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost. Forasmuch then as God gave them the like gift as he did unto us, who believed on the Lord Jesus Christ, what was I, that I could withstand God?" Acts 19:2-6 — "He said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost. And he said unto them, Unto what then were ye baptized? And they said, Unto John's baptism. Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which 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 Ghost came on them; and they spake with tongues, and prophesied." Hebrews 2:4 "God also bearing them witness, both with signs and wonders, and with diverse miracles and gifts of the Holy Ghost, according to his own will." 1 Corinthians 12:4; 1 Corinthians 12:11; 1 Corinthians 12:13 — "Now there are diversities of gifts, but the same Spirit But all these worketh that one and the self-same Spirit, dividing to every man severally as he will For by one Spirit are we all baptized into one body, whether we be Jews or gentiles, whether we be bond or free; and have been all made to drink into one Spirit." Luke 24:49 — "And behold I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high."

First Proposition: A number of phrases are used in the New Testament to describe one and the same experience: "baptized with the Holy Ghost," "filled with the Holy Ghost," "the Holy Ghost fell on them," "the gift of the Holy Ghost was poured out," "receive the Holy Ghost," "the Holy Ghost came on them," "gifts of the Holy Ghost," "I send the promise of my Father upon you," "endued with power from on high." Acts 19:2 RV — "And he said unto them, Did ye receive the Holy Ghost when ye believed? And they said unto him, Nay, we did not so much as hear whether the Holy Ghost was given."

Second Proposition: Baptism with the Holy Spirit is a definite experience.

One may and ought to know whether he has received it or not. Compare to Acts 8:15-16 — "Who, when they were come down, prayed for them, that they might receive the Holy Ghost: For as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus." Galatians 3:2 — "This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith?" Acts 1:5 — "For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence."

Here was a company of regenerated men, pronounced so by Christ. (Compare to John 15:3 — "Now are ye clean through the word which I have spoken unto you," and to John 13:10 — "Jesus saith to him, He that is washed needeth not save to wash his feet, but is clean every whit: and ye are clean, but not all.") And yet the baptism with the Spirit lay for them some days in the future. Acts 8:12 — "But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women." In this company of baptized believers, there were certainly some regenerated people, but we read in verse 15:16, "Who, when they were come down, prayed for them, that they might receive the Holy Ghost: (For as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus.)" We see the same example of believers regenerated but not baptized with the Holy Ghost in Acts 19:1-2 — "And it came to pass, that while Apollos was at Corinth, Paul having passed through the upper coasts, came to Ephesus; and finding certain disciples, He said unto them, Have ye received the Holy Ghost since ye believed? and they said unto him, we have not so much as heard whether there be any Holy Ghost." Compare to verse 6 — "And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied."

Third Proposition: Baptism with the Holy Spirit is an operation distinct from, additional to, and subsequent to HIS regenerating work. A man may be regenerated by the Holy Spirit and still not be baptized with the Holy Spirit. In regeneration there is an impartation of life, and the one who receives it is saved; in baptism with the Holy Spirit there is an impartation of power and the one who receives it is fitted for service.

EVERY TRUE BELIEVER HAS THE HOLY SPIRIT

Romans 8:9 — "But ye 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." (See also 1 Corinthians 6:19.) But not every believer has the baptism with the Holy Spirit, though every believer may. Baptism with the Holy Spirit may be received immediately after the new birth, as, for example, in the household of Cornelius. In a normal state of the church every believer would have the baptism with the Holy Spirit, as in the church at Corinth (1 Corinthians 12:13 — "For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit"). In a normal state of the church, baptism with the Holy Spirit would be received immediately upon repentance and baptism into the name of Jesus Christ for the remission of sins (Acts 2:38). But the doctrine of baptism with the Holy Spirit has been allowed to drop out of sight. The church has had so little expectancy along this line, that a large portion of the church is like the churches in Samaria and Ephesus: someone has to come and call the attention of the believers to their privilege in the risen Christ and claim it for them. Acts 1:5; Acts 1:8 — "For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence. But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses

unto me both in Jerusalem and in all Judea, and in Samaria, and unto the uttermost parts of the earth." Luke 24:49 — "And behold I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high." Acts 2:4 "And they were all filled with the Holy Ghost, and began to speak with other tongues, as the spirit gave them utterance." Acts 9:17; Acts 9:20 — "And Ananias went his way, and entered into the house; and putting his hands on him said, Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost. And straightway he preached Christ in the synagogues, that he is the Son of God." 1 Corinthians 12:4-14 "Now 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 which worketh 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 prophecy; to another discerning of Spirits: to another divers kinds of tongues; to another the interpretation of tongues: But all these worketh out that one and the selfsame Spirit, dividing to every man severally as he will. For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit."

Fourth Proposition: The Baptism with the Holy Spirit is an experience connected with and primarily for the purpose of service.

Baptism with the Holy Spirit is not primarily intended to make believers happy or holy, but to make them useful. In every passage in the Bible where the results of baptism with the Holy Spirit are mentioned, they are related to testimony and service. Baptism with the Holy Spirit has no direct reference to cleansing from sin. It has to do with gifts for service rather than with graces of character. The steps by which one ordinarily receives baptism with the Holy Spirit are of such a character, and baptism with the Holy Spirit makes God so real, that in most cases this baptism is accompanied by a great moral uplift, or even a radical transformation. But the Baptism with the Holy Spirit is not in itself either an eradication of the carnal nature or cleansing from an impure heart. It is the impartation of supernatural power or gifts in service.

It is indeed the work of the Holy Spirit to cleanse from sin, and to lead one into a life of victory over the world, the flesh and the devil, but this is not baptism with the Holy Spirit. It is, however, more fundamental and important.

II. RESULTS OF BAPTISM WITH THE HOLY SPIRIT. 1 Corinthians 12:4-10 — "Now 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 which worketh 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 prophecy; to another discerning of Spirits: to another divers kinds of tongues; to another the interpretation of tongues."

First Proposition: The specific manifestations of baptism with the Holy Spirit are not precisely the same in all persons. "There are diversities of gifts, but the same Spirit." The gifts vary with the different lines of service to which God has called each person. The church is a body, and different parts of the body have different functions. The Spirit imparts to the one who is baptized with the Spirit those gifts that fit him for the work to which the Spirit has called him. For example, many in the early church who were baptized with the Holy Spirit spoke in tongues (Acts 10:46; Acts 19:6), but not all (1 Corinthians 12:27-30). So today the Holy Spirit imparts to some gifts as an evangelist, to others as pastors and teachers, to others as "helps and governments," and so on. 1 Corinthians 12:7 — "For the manifestation of the Spirit is given to every man to profit withal."

Second Proposition: There will be at least one gift to every individual baptized with the Holy Spirit. 1 Corinthians 12:11 RV — "But all these worketh the one and the same Spirit, dividing to each one severally even as he will."

Third Proposition: The Holy Spirit distributes to each one as He will. The Holy Spirit is absolutely sovereign in deciding how — in what special gift, operation, or power — baptism with the Holy Spirit shall manifest itself.

It is not for us to pick out some place of service and then ask the Holy Spirit to qualify us for that service; it is not for us to select some gift and then ask the Holy Spirit to impart to us that gift. It is for us simply to put ourselves entirely at the disposal of the Holy Spirit to send us where He will, to select for us what kind of service He will, and to impart what gift He will. He is absolutely sovereign, and our position is that of unconditional surrender to him. I am glad this is so: that He, in His infinite wisdom and love, is to select the field, service and gifts and not I, in my shortsightedness and folly. Failure to recognize this absolute sovereignty of the Spirit causes many to meet with disappointment. They are trying to select the gift and so get none. Of course, it is scriptural, while recognizing and rejoicing in the sovereignty of the Holy Spirit, to "covet earnestly the best gifts" (1 Corinthians 12:31). Acts 1:5; Acts 1:8 — "For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence. For ye shall receive power, after that the Holy Ghost is come upon you and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."

Fourth Proposition: Baptism with the Holy Spirit always imparts power in service. The power may be of one kind in one person and of another kind in another person, but there will always be power. There will come a power that was never there before — power for the very work God has for you to do. The results of that power may not be manifest at once in conversions (Acts 7:55-60). Acts 4:29; Acts 4:31 — "And now, Lord, behold their threatenings: and grant unto thy servants, that with all boldness they may speak thy Word And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness.

Fifth Proposition: Baptism with the Holy Spirit imparts boldness in testimony and service.

Baptism with the Holy Spirit converts cowards into heroes. (Compare Acts 4:8-12.) Acts 2:4; Acts 2:7-8; Acts 2:11 — "And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance. And they were all amazed and marvelled, saying one to another, Behold, are not all these which speak Galileans? And how hear we every man in our

own tongue, wherein we were born? Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God." Acts 4:31; Acts 4:33; Acts 4:8-10 — "And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness. And with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all Then Peter, filled with the Holy Ghost, said unto them, Ye rulers of the people, and elders of Israel, if we this day be examined of the good deed done to the impotent man, by what means he is made whole; be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole." Acts 9:17; Acts 9:20 — "And Ananias went his way, and entered into the house; and putting his hands on him said, Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost And straightway he preached Christ in the synagogues, that he is the Son of God." Acts 10:44-46 — "While Peter yet spake these words, the Holy Ghost fell on all them which heard the word. And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost, for they heard them speak with tongues, and magnify God." Ephesians 5:18-19 — "And be not drunk with wine, wherein is excess; but be filled with the Spirit speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord."

Sixth Proposition: Baptism with the Holy Spirit causes one to be occupied with God and Christ and spiritual things.

Concluding Proposition: Baptism with the Holy Spirit is the Spirit of God coming upon the believer, filling his mind with a real apprehension of truth, and taking possession of his faculties, imparting to him gifts not otherwise his that qualify him for the service to which God has called him.

III. THE NECESSITY OF BAPTISM WITH THE HOLY SPIRIT. Luke 24:48-49 — "And ye are witnesses of these things. And behold, I send the promise of my Father upon you: but tarry ye (sit ye down) in the city of Jerusalem, until ye be endued with power from on high." Acts 1:4-5; Acts 1:8 — "And, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."

First Proposition: Jesus Christ commanded the disciples not to enter upon the work to which He had called them until baptized with the Holy Ghost.

They were uniquely fitted for the work by experience, by association with Jesus, and by long training at His own hands, but the further preparation of baptism with the Holy Spirit was so essential that they must not move without it.

There was apparently imperative need that something be done at once. The whole world was perishing and they alone knew the saving truth.

Nevertheless Jesus strictly charged them, "wait." What a testimony to the all importance of baptism with the Holy Spirit as a preparation for work that shall be acceptable to Christ. Acts 10:38

— "How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him." Luke 3:22 and Luke 4:1; Luke 4:14; Luke 4:17-18 — "And the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased And Jesus being full of the Holy Ghost returned from Jordan, and was led by the Spirit into the wilderness And Jesus returned in the power of the Spirit into Galilee: and there went out a fame of him through all the region round about And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written, The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captive, and recovering of sight to the blind, to set at liberty them that are bruised."

Second Proposition: Jesus Christ Himself, though the only begotten Son of God, did not enter upon His ministry until the Spirit of God had come upon Him, and He had thus been "anointed with the Holy Ghost and power." Acts 8:14-16 — "Now when the apostles which 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 Ghost: for as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus." Acts 19:1-2 — "And it came to pass, that, while Apollos was at Corinth, Paul having passed through the upper coasts came to Ephesus; and finding certain disciples, he said unto them, Have ye received the Holy Ghost since ye believe? And they said unto him, We have not so much as heard whether there be any Holy Ghost."

Third Proposition: When the apostles found believers in Christ, they at once demanded whether the believers had received the Holy Spirit, and, if not, the apostles at once saw to it that they did.

Concluding Proposition: Baptism with the Holy Spirit is absolutely necessary in every Christian for the service that Christ demands and expects.

IV. WHOM IS BAPTISM WITH THE HOLY SPIRIT FOR? Acts 2:38-39 — "Then Peter said unto them, 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. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." The promise of these verses is "baptism with the Holy Spirit" or "the gift of the Holy Spirit." Compare to Acts 1:4; Acts 2:33, and also the context.

Proposition: Baptism with the Holy Spirit was not merely for the apostles, nor merely for the apostolic age, but for "all that are afar off, even as many as the Lord our God shall call" as well.

It is for every believer in every age of the Church's history. If any believer in any age is not baptized with the Holy Spirit, it is solely because he does not claim his privilege in Christ.

V. THE REFILLING WITH THE HOLY SPIRIT. Acts 2:4 "And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." Acts 4:8; Acts 4:31 — "The Peter, filled with the Holy Ghost, said unto them, Ye rulers of the people, and elders of Israel And when they had prayed.., they were all filled with the Holy Ghost, and they spake the word of God with boldness."

Proposition: The same disciple (Peter) is said to have been "filled with the Holy Spirit" on three different occasions.

It is not enough that one be filled with the Holy Spirit once. We need a new filling of the Holy Spirit for each new emergency of Christian service.

VI. HOW TO OBTAIN BAPTISM WITH THE HOLY SPIRIT. Acts 2:38 RV — "Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins, and ye shall receive the gift of the Holy Ghost." Acts 10:44 "While Peter yet spake these words, the Holy Ghost fell on all them which heard the word." Compare Acts 15:8-9 — "And God which knoweth the hearts, bare them witness, giving them the Holy Ghost even as he did unto us, and put no difference between us and them, purifying their hearts by faith." Galatians 3:2 — "Received ye the Spirit by the works of the law, or by the hearing of faith?"

First Proposition: The fundamental conditions upon which baptism with the Holy Spirit is bestowed are: repentance, faith in Jesus Christ as an all-sufficient Savior (apart from works of the law), and baptism in the name of Jesus Christ for the remission of sins. Acts 19:2; Acts 19:6 RV — "He said unto them, Did ye receive the Holy Ghost when ye believed? And they said unto him, Nay, we did not so much as hear whether the Holy Ghost was given."

Second Proposition: For those who believe in Jesus Christ the experience of receiving baptism with the Holy Spirit is sometimes conditioned on the believer's knowing that there is such a blessing and that it is for him now. Acts 5:32 — "The Holy Ghost, whom God hath given to them that obey him."

Third Proposition: God gives the Holy Spirit to them that obey Him.

Obedience means absolute surrender. This is really involved in true repentance and faith in Jesus Christ. It is one of the most fundamental conditions of entering into this blessing. It is the point at which thousands fail to receive it today. Acts 8:15-16 — "Who, when they were come down, prayed for them that they might receive the Holy Ghost; for as yet he was fallen on none of them." (See also verse 17.)

Fourth Proposition: Baptism with the Holy Spirit is given to those who have already believed on Christ and been baptized with water (v. 12) in answer to definite prayer.

Compare to Luke 11:13. But there may be much earnest praying without the Holy Spirit coming because the prayer is not in faith (James 1:6-7). The faith that receives the gift at once is the faith that counts it as its own (Mark 11:24 RV; 1 John 5:14-15).

The Work Holy Spirit Prophets Apostles

Ch 08 The Work of the Holy Spirit in Prophets and Apostles

I. THE DISTINCTIVE CHARACTER OF THE WORK OF THE HOLY SPIRIT IN PROPHETS AND APOSTLES. 1 Corinthians 12:4; 1 Corinthians 12:8-11; 1 Corinthians 12:28-29 — "Now there are diversities of gifts, but the same Spirit 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 divers kinds of tongues; to another the interpretation of tongues: But all these worketh out that one and the selfsame Spirit, dividing to every man severally as he will And God hath set some in the church, first apostles, secondly prophets, thirdly teachers, after that miracles, then gifts of healing, helps, governments, diversities of tongues. Are all apostles? are all prophets? are all teachers? are all workers of miracles?"

First Proposition: The work of the Holy Spirit in apostles and prophets differs from His work in other believers; He imparts to apostles and prophets a special gift for an special purpose. The doctrine which is becoming so common and so popular in our day, that the work of the Holy Spirit in preachers and teachers and in ordinary believers, illuminating them and guiding them into the truth and into the understanding of the word of God, is the same in kind and differs only in degree from the work of the Holy Spirit in prophets and apostles, is thoroughly unscriptural and untrue. It overlooks the clearly stated and carefully elucidated fact that while there is "the same Spirit," "there are diversities of gifts," "diversities of ministrations," "diversities of workings" (1 Corinthians 12:4-6 RV), and that not all are prophets or apostles (1 Corinthians 12:29).

Those who desire to minimize the difference between the work of the Holy Spirit in apostles and prophets and his work in other men often refer to the fact that the Bible says that Bezaleel was to be "filled with the Spirit of God" to devise the work of the Tabernacle (Exodus 31:1-11) as a proof that the inspiration of the prophet does not differ from the inspiration of the artist or architect; but they are ignorant of the fact, or forget, that the Tabernacle was to be built after the pattern shown to Moses on Mount Sinai (Exodus 25:9; Exodus 25:40), and that, therefore, it was itself a prophecy and an exposition of the truth of God.

It was the word of God done into wood, gold, silver, brass, cloth, skin, etc.

There is much reasoning about inspiration today that appears at first sight very learned, but that will not bear much rigid scrutiny or candid comparison with the word of God.

II. RESULTS OF THE WORK OF THE HOLY SPIRIT IN PROPHETS AND APOSTLES. Ephesians 3:5 RV — "Which in other generations was not made known unto the sons of men, as it hath now been revealed unto his holy apostles and prophets in the Spirit."

First Proposition: Truth hidden from men for ages or which they had not discovered and could not discover by the unaided process of human reasoning has been revealed to apostles and to

prophets in the Spirit. The Bible contains truth that men never discovered, and never would have discovered if left to themselves, but which the Father in great grace has revealed to his children through His servants the prophets and the apostles. 1 Peter 1:10-12 — "Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you: Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. Unto whom it was revealed, that not unto themselves but unto us they did minister the things which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into.

Second Proposition: The revelation made to the prophets was independent of their own thinking; it was made to them by the Spirit of Christ which was in them — and was a subject of inquiry to their own mind as to its meaning; it was not their thought, but His. 2 Peter 1:21 RV — "For no prophecy ever came by the will of man: but men spake from God, being moved by the Holy Ghost."

Third Proposition: No prophetic utterance was of the prophets' own will, but they spake from God, and the prophets were carried along in it by the Holy Spirit. Hebrews 3:7 — "Wherefore as the Holy Ghost saith, To-day, if ye will hear his voice." Hebrews 10:15-16 — "Whereof the Holy Ghost also is a witness to us: for after that he had said before, This is the covenant that I will make with them after those days, saith the Lord; I will put my laws into their hearts, and in their minds will I write them." Acts 28:25 — "And when they agreed not among themselves, they departed, after that Paul had spoken one word. Well spake the Holy Ghost by Esaias the prophet unto our fathers." 2 Samuel 23:2 RV — "The Spirit of the LORD spake by me, and his word was in my tongue."

Fourth Proposition: It was the Holy Spirit who spoke in the prophetic utterance; it was His word that was upon the prophet's tongue. The prophet was simply the mouth by which the Holy Spirit spoke. As a man, except as the Spirit taught him and used him, the prophet was fallible as other men, but when the Spirit was upon him and he was borne along by the Holy Spirit, he was infallible in his teachings. The teaching, indeed, was not his, but the Holy Spirit's. God was speaking, not the prophet. For example, Paul doubtless had many mistaken notions, but when he taught as an apostle, under the Spirit's power, he was infallible — or rather the Spirit who taught through him, and the consequent teaching, were as infallible as God.

We do well to carefully distinguish what Paul may have thought as a man, and what he actually taught as an apostle. In the Bible we have the record of what he taught as an apostle, with the possible exception of Corinthians 7:6, 25 — "But I speak this by permission, and not of commandment Now concerning virgins I have no commandment of the Lord: yet I give my judgment, as one that hath obtained mercy of the Lord to be faithful." Here Paul does not seem to have been sure that he had the word of the Lord and is careful to note the fact, thus giving additional certainty to all other passages.

It is sometimes said that Paul taught in his early epistles that the Lord would return during his lifetime, and in this was mistaken. Paul never taught that the Lord would return during his lifetime. In 1 Thessalonians 4:17 ("Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we be ever with the Lord"), as he was still alive, he naturally did not include himself with those who were fallen asleep. Quite probably he

did believe that he might be alive, and the attitude of expectancy is the true attitude in all ages for every believer. Paul probably believed he would live to the coming of the Lord, but he did not so teach. The Holy Spirit kept him from this as all other errors in his teachings. 1 Corinthians 2:13 — "Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual."

Fifth Proposition: The Holy Spirit in the apostle taught not only the concept" but the words in which the concept was to be expressed. This is not only a necessary inference from the fact that thought is conveyed from mind to mind by words, and if the words were imperfect the thought expressed in those words would necessarily be imperfect, but it is explicitly stated. Nothing could be plainer than Paul's statement "In words, which the Spirit teacheth." The Holy Spirit has anticipated all these modern ingenious but unbiblical false theories regarding His own work in the apostles. The more carefully and minutely one studies the wording of the statements of the Bible, the more one becomes convinced of the marvelous accuracy of the words used to express the thought. To a superficial student the doctrine of verbal inspiration may appear questionable or even absurd, but any regenerated and Spirit-taught man who ponders the words of the Scripture, day after day and year after year will become convinced that the wisdom of God is in the very words, as well as in the thought which is expressed in the words. Our difficulties with the Bible rapidly disappear as we note the precise language used. The change of a word or letter, of a tense, case, or number would land us in contradiction or untruth, but taking the words just as written, difficulties disappear and truth shines forth. The divine origin of nature shines forth clearly under a microscope as we see the perfection of form and adaptation of the minutest particles of matter. So likewise the divine origin of the Bible shines forth clearly under the microscope as we note the perfection with which the turn of a word reveals the absolute thought of God.

QUESTION: If the Holy Spirit is the author of the words of Scripture, how do we account for variations in style and diction from the human writers?

ANSWER: The Holy Spirit is quite wise enough and has quite enough linguistic facility in revealing truth, to use words, phrases, and forms of expression in an individual's vocabulary, and to use that person's peculiar individuality. It is a mark of the divine wisdom of this book that the same divine truth is expressed with absolute accuracy in such widely varied forms of expression. Mark 7:13 — "Making the word of God of none effect through your traditions, which ye have delivered: and many such like things do ye." 2 Samuel 23:2 — "The Spirit of the Lord, I spake by me, and his word was in my tongue." 1 Thessalonians 2:13 — "For this cause also thank we God without ceasing, because, when ye received the word of God, which ye heard of us, ye received it not as the word of men, but, as it is in truth the word of God, which effectually worketh also in you that believe."

Sixth Proposition: The utterances of the apostles and the prophets were the Word of God. When we read these words we are not listening to the voice of man but to the voice of God.

The Work of the Holy Spirit in Jesus Christ

Ch 09 The Work of the Holy Spirit in Jesus Christ

I. HOW DID THE HOLY SPIRIT WORK IN JESUS CHRIST? Luke 1:35 — "And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God."

First Proposition: Jesus Christ was begotten of the Holy Spirit. In regeneration the believer is begotten of God; Jesus Christ was begotten of God in generation. He is the only begotten Son of God. (, John 3:16 — "For God so loved the world, that he gave his only begotten Son, what whosoever believeth in him should not perish but have everlasting life.") The regenerated man has the carnal nature received from his earthly father and the new nature imparted by God. Jesus Christ had only the new holy nature. He was, however, a man, since he had a human mother. Hebrews 9:14 "How much more shall the blood of Christ who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God."

Second Proposition: Jesus Christ led a holy, spotless life and offered Himself to God through the working of the Holy Spirit. Acts 10:38 — "How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him." Isaiah 61:1 — "The Spirit of the LORD God is upon me; because the LORD hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captive, and the opening of the prison to them that are bound." Luke 4:14; Luke 4:18 — "And Jesus returned in the power of the Spirit into Galilee: and there went out a fame of him through all the region round about The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised."

Third Proposition: Jesus Christ was anointed for service by the Holy Spirit.

Compare to Luke 3:21-22 — "Now when all the people were baptized, it came to pass, that Jesus also being baptized, and praying, the heaven was opened, and the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased," and to Luke 4:1; Luke 4:14 "And Jesus being full of the Holy Ghost returned from Jordan, and was led by the power of the Spirit into Galilee: and there went out a fame of him through all the region round about." Luke 4:1 — "And Jesus being full of the Holy Ghost returned from Jordan, and was led by the Spirit into the wilderness."

Fourth Proposition: Jesus Christ was led by the Holy Spirit in His movements. Isaiah 11:2 — "And the Spirit of the LORD shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, and spirit of knowledge and of the fear of the LORD."

Compare to Matthew 12:17-18 — "That it might be fulfilled which was spoken by Esaias the prophet, saying, behold my servant whom I have chosen; my beloved, in whom my soul is well pleased: I will put my Spirit upon him, and he shall shew judgment to the Gentiles."

Fifth Proposition: Jesus was taught by the Holy Spirit, who rested upon Him. The Spirit of God was the source of His wisdom in the days of His flesh. John 1:33 — "And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost." John 3:34 RV — "For he whom God hath sent speaketh the words of God: for he giveth not the Spirit by measure.

Sixth Proposition: Because the Holy Spirit rested upon Jesus in fulness, the words He spoke were the words of God. Acts 1:2 — "Until the day in which he was taken up, after that he through the Holy Ghost had given commandments unto the apostles whom he had chosen."

Seventh Proposition: Jesus Christ gave commandment to His apostles whom he had chosen through the Holy Spirit. Matthew 12:28 — "But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you."

Eighth Proposition: Jesus wrought His miracles in the power of the Holy Spirit.

Compare to 1 Corinthians 12:9-10 — "To another faith by the same Spirit; to another the gift of healing by the same Spirit; to another the working of miracles," etc. Romans 8:11 — "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."

Ninth Proposition: Jesus Christ was raised from the dead by the power of the Holy Spirit.

II. PRACTICAL INFERENCES FROM THE WORK OF THE HOLY SPIRIT IN JESUS CHRIST.

Several things are evident from the study of the work of the Holy Spirit in Jesus Christ. (1.) The completeness of His humanity. He lived, thought, worked, taught, conquered sin, and won victories for God in the power of that same Spirit who we may all have. (2.) Our dependence upon the Holy Spirit. If it was in the power of the Holy Spirit that Jesus Christ, the only begotten Son of God, lived, worked, and triumphed, how much more are we dependent upon Him at every turn of life, service, and conflict with Satan and sin. (3.) The wondrous world of privilege, blessing, victory, and conquest that is open to us. The same Spirit by which Jesus was begotten is at our disposal for us to be begotten of Him. The same Spirit by which Jesus Christ offered Himself without spot to God is at our disposal for us to offer ourselves without spot, the same Spirit by which Jesus was anointed for service is at our disposal for us to be anointed for service, and so on through all the points given above.

Jesus Christ is our pattern (1 John 2:6), the firstborn among many brethren. Whatever he realized through the Holy Spirit is there for us to realize also.

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