

The Holy Spirit
Nashville School of Preaching and Biblical Studies
Winter 2005

Purpose of this class:

This class seeks to study the person, nature, and work of the Holy Spirit as revealed in the Scriptures. We will explore the work of the Spirit in revealing God's will, in miracles, and in the indwelling of the Christian.

Course Objectives:

1. The student will demonstrate an understanding of the Divine nature and work of the Holy Spirit in the church and in the Christian life.
2. The student will demonstrate knowledge of the place of miracles in the work of God.
3. The student will demonstrate knowledge of the indwelling of the Holy Spirit.

Course Requirements:

Students are required to attend class. Three unexcused absences will render the student ineligible to pass this course. Weather, work, illness, and church activities are bases for an excused absence. An open-note, take-home exam will be given mid-term and at the end of the semester. Students who miss classes are responsible for reading the distributed material.

Reflection papers will be required during the semester on assigned topics. Open-book, take-home exams will be given at mid-term and at the close of the semester. Grades will reflect scores on exams and in the completion of reflection paper assignments.

Reflection papers are one-page papers that reflect on notes in the class book. The goal of the student is to write two paragraphs: (1) what does this mean? (2) how does it apply?

Class Schedule:

Jan.	4	The Divine Nature of the Holy Spirit
	11	The Person of the Holy Spirit
	18	The Holy Spirit in the Old Testament
	25	The Holy Spirit and Inspiration
Feb.	1	The Holy Spirit and Conversion I
	15	The Holy Spirit and Conversion II
		Mid-Term Test
	22	Baptism in the Holy Spirit I
March	1	Baptism in the Holy Spirit II
	8	The Holy Spirit and Miraculous Gifts
	22	Does Anyone Have Miraculous Gifts Today?
	29	Led by the Spirit
April	4	The Indwelling of the Holy Spirit
		Final Exam
	11	The Work of the Spirit in the Christian Life

Recommended Reading:

James D. Bales, *The Holy Spirit and the Christian*, Shreveport, La.: Lambert, n.d.
Jimmy Jividen, *Alive in the Spirit!*, Nashville, Tenn.: Gospel Advocate, 1990.
Gus Nichols, *Lectures on the Holy Spirit*, Montgomery, Ala.: Faulkner Univ., 1994.
Owen Olbricht, *The Holy Spirit: Person and Work*, Gospel Light, 1999. (See Truth for Today, January 1999, Vol. 19, No. 8. for additional information.)
James Meadows, *A Study of the Holy Spirit as Revealed in the Bible*.
Goebel Music, *A Resource and Reference Volume on the Indwelling of the Holy Spirit*, 2000.
Roy H. Lanier Sr., *The Timeless Trinity*.
J. J. Turner & Edward P. Myers, *Doctrine of the Godhead*.
F. Furman Kearley, *God's Indwelling Spirit*, Gospel Advocate.
Franklin Camp, *The Work of the Holy Spirit in Redemption*, Guardian of Truth, 1972.
Harvey Floyd, *Is the Holy Spirit for Me?* 21st Century Christian.
Wendell Winkler, *What Do You Know about the Holy Spirit?* Winkler Publications.
Robert R. Taylor Jr., *The Bible Doctrine of the Holy Spirit*, Quality Publications.

Debates and Discussions:

Ramsey-Hicks Debate. 1973. Godhead, Holy Spirit Baptism, Healing and Miracles, Tongues.
Woods-Franklin Debate. 1974. Holy Ghost baptism and miraculous gifts.
Cotham-John Debate, 1989. Miracles Today.
Are Miraculous Gifts for Today? Four Views. Grudem, Zondervan, 1996.
Hardeman Bogard Debate. On the direct operation of the Holy Spirit

Miracles:

James D. Bales, *Miracles or Mirages?*, Firm Foundation, 1956.
Jimmy Jividen, *Miracles From God or Man?*, ACU Press, 1987.
Jimmy Jividen, *Glossolalia From God or Man?*, Star Publishing, 1971.
Waymon D. Miller, *Faith Healing, Fact or Fiction?* Tulsa: Plaza Press, 1990.
Gerald N. Wright, *Now That's A Miracle!*
Frank Pack, *Tongues and the Holy Spirit*, Abilene: Biblical Research Press, 1972.
Anthony A. Hoekema, *What about Tongue Speaking?* Eerdmans, 1966.
Robert G. Gromacki, *The Modern Tongues Movement*, 1967.
Jack Deere. *Surprised by the Power of the Spirit*. Zondervan, 1993. (Believes miracles happen today)

Direct Operation of the Holy Spirit:

Curtis A. Cates, *Does the Holy Spirit Operate Upon the Heart of a Saint?*

The Divine Nature of the Holy Spirit

In the Old Testament the Hebrew word uniformly employed for the Spirit as referring to God's Spirit is "*ruach*" meaning "breath," "wind" or "breeze." A kindred verb is נָחַךְ, meaning "to breathe" "having breathing room," "to be spacious," etc. The word always used in the New Testament for the Spirit is the Greek neuter noun *pneúm a* with or without the article, and for Holy Spirit, *pneúm a hágion*. In the New Testament we find also the expressions, "the Spirit of God," "the Spirit of the Lord," "the Spirit of the Father," "the Spirit of Jesus," "of Christ." The word for Spirit in the Greek is from the verb *pnéo*, "to breathe," "to blow." The corresponding word in the Latin is *spiritus*, meaning "spirit."¹

Through the years various views have been suggested concerning the Holy Spirit. One view suggests that the Holy Spirit is not a person but a divine influence proceeding from the Father. This view considers the Holy Spirit as an "it" and denies the doctrine of the Trinity. Dynamic Monarchianism taught the Holy Spirit was a force or presence of God the Father but was not a person in and of 'itself.' Modal Monarchianism taught that the Father, the Son, and the Holy Spirit are just consecutive modes of the single person who is God. Oneness Pentecostal groups still hold this view and baptize in the name of Jesus only. The second view is that the Holy Spirit is a person and is active in all the ways of a personality. For them, the Holy Spirit is one person in the Godhead.

In 156 AD Montanus put forth the belief that "Christ had promised the Spirit's coming in more abundant measure in the future."² He argued that a new dispensation of the Holy Spirit had begun with prophecy and miraculous spiritual gifts.

In 215 AD Sabellius taught, "Father, Son, and Holy Spirit are one and the same. They are three names of the one God who manifests Himself in different ways according to circumstances. As Father He is the lawgiver of the Old Testament, as Son He is incarnate, as Spirit He is inspirer of the Apostles."³ Sabellianism held that the Spirit was one of the terms applied to God and not to a distinct divine person separate from the Father and the Son.

The heretic Arius said in the fourth century, "The Son has a beginning, but ... God is without beginning." He argued that both Jesus and the Spirit were created beings.⁴ All of this shows that there has been much confusion and controversy over the nature and person of the Holy Spirit.

The Holy Spirit goes by several different names:

1. the Spirit (Luke 4:1; Compare Mark 3:29 with Matt. 12:31; see Numbers 11:17, 25-29; 27:18).
2. the Spirit of your Father (Matt. 10:20 compared with Mark 13:11)
3. the Spirit of God (Compare Mark 1:10 and John 1:32 with Luke 3:22; see Rom. 8:9, 11, 14; 1 Cor. 2:11, 14; 3:16; 6:11; 7:40; 12:3; 2 Cor. 3:3; Eph. 4:30. In the OT, see Gen. 1:2; Ex. 31:3; 35:31; Num. 24:2; 1 Sam. 11:6)

¹ International Standard Bible Encyclopedia. *op.cit.*

² Williston Walker, *A History of the Christian Church*, 3rd ed. (New York: Scribner's Sons, 1970), 56.

³ *Ibid.*, 69-70.

⁴ *Ibid.*, 107.

4. the Spirit of Christ or Spirit of Jesus or Spirit of His Son (Rom. 8:9; Gal. 4:6; Phil. 1:19; 1 Pet. 1:11). Compare 2 Pet. 1:20, 21 with 1 Pet. 1:11; the Holy Spirit is the Spirit of Christ.
5. the Spirit of Truth (John 14:16, 17; 15:26) “Comforter” and “Holy Spirit” are used interchangeably in John 15:26.
6. the Spirit of the Lord (Luke 4:18; Acts 5:3, cf. 9; 2 Cor. 3:17, 18) The “Spirit of the Lord” is used often in the OT (Judges 6:34; 11:29; 13:25; 14:6)
7. Helper or Comforter (John 14:26; 15:26)

The Scriptures used these various terms to refer to the Holy Spirit; and one may correctly use any one of these terms to refer to the third person of the trinity.

The KJV used the words “Holy Ghost” to refer to the “Holy Spirit.” The term “ghost” usually refers to a scary apparition or to the spirit of a dead person. When Jesus died, he yielded up His “spirit” (pneuma) (Matt. 27:50; John 19:30); but the KJV says he gave up the “ghost.” When the KJV was translated, this was likely an accurate translation, but “spirit” communicates more accurately what is meant (James 2:26).

The Scriptures Attribute Divine Personality to the Holy Spirit.

1. Eternity (Heb. 9:14)
2. Omniscience (1 Cor. 2:10-11)
3. Omnipotence (Micah 3:8; Rom. 15:19; Luke 1:35)
4. Omnipresence (Psalm 139:7-10)
5. Holy (100 times in Bible)
6. Sovereign (2 Cor. 3:17,18; Rev. 2:7)

The Work of the Spirit Reveals His Divinity

1. creator (Gen. 1:2; Psa. 33:6; 104:30)
2. worked wonders in material universe (Job 26:13; Psalm 104:30)
3. works miracles through men (1 Cor. 12:9,11)
4. physical life given by the Holy Spirit (Job 27:3; 33:4)
5. has foreknowledge (Acts 1:16; 11:27,28)
6. regenerator (2 Cor. 3:6; Tit. 3:5; Rom. 15:16)
7. able to resurrect (Rom. 8:11; 1 Pet. 3:18,19)
8. revelation and inspiration (Gal. 1:11-12; 2 Pet. 1:21; 2 Tim. 3:16-17)
9. sanctifying (2 Thess. 2:13)

The Spirit in Relation to the Godhead

We consider next the Spirit of God in relation to God Himself in the Old Testament. Here there are several points to be noted.

The first is that there is no indication of a belief that the Spirit of God was a material particle or emanation from God. Biblical writers retained a very clear distinction between spirit and flesh or other material forms. Again we observe in the Old Testament both an identification of God and the Spirit of God, and also a clear distinction between them.

- The identification is seen in Ps 139:7 where the omni-presence of the Spirit is declared, and in Isa 63:10; Jer 31:33; Ezek 36:27.

- In a great number of passages, however, God and the Spirit of God are not thought of as identical, as in Gen 1:2; 6:3; Neh 9:20; Ps 51:11; 104:29 f.

The Spirit was God in action, particularly when the action was specific, with a view to accomplishing some particular end or purpose of God. The Spirit came upon individuals for special purposes. The Spirit was thus God immanent in man and in the world. As the angel of the Lord, or angel of the Covenant in certain passages, represents both Yahweh Himself and one sent by Yahweh, so in like manner the Spirit of Yahweh was both Yahweh within or upon man, and at the same time one sent by Yahweh to man.

Do the Old Testament teachings indicate that the Spirit of Yahweh was a distinct person in the Divine nature? The passage in Gen 1:26 is scarcely conclusive. The idea and importance of personality were but slowly developed in Israelite thought. Not until some of the later prophets did it receive great emphasis, and even then scarcely in the fully developed form. The statement in Gen 1:26 may be taken as the plural of majesty or as referring to the Divine council, and on this account is not conclusive for the Trinitarian view. Indeed, there are no Old Testament passages which compel us to understand the complete New Testament doctrine of the Trinity and the distinct personality of the Spirit in the New Testament sense. There are, however, numerous Old Testament passages which are in harmony with the Trinitarian conception and prepare the way for it, such as Ps 139:7; Isa 63:10; 48:16; Hag 2:5; Zec 4:6. The Spirit is grieved, vexed, etc., and in other ways is conceived of personally, but as He is God in action, God exerting power, this was the natural way for the Old Testament writers to think of the Spirit.

The Trinity

A definition of the Trinity is not easy to construct. Some are done by stating several propositions. Others err on the side either of oneness or threeness. One of the best is Warfield's: "There is one only and true God, but in the unity of the Godhead there are three coeternal and coequal Persons, the same in substance but distinct in subsistence" (B.B. Warfield, "Trinity," *The International Standard Bible Encyclopaedia*, James Orr, ed. [Grand Rapids: Eerdmans, 1930], 5:3012). The word "Persons" might be misleading as if there were three Individuals in the Godhead, but what other word would suffice? The word "substance" might be too materialistic; some would prefer to use the word "essence." Many will not know the meaning of subsistence but a dictionary can remedy that ("necessary existence").

Positively, the definition clearly asserts both oneness and threeness and is careful to maintain the equality and eternality of the Three. Even if the word "person" is not the best, it does guard against modalism, and, of course, the phrase "the same in substance" (or perhaps better, essence) protects against tritheism. The whole undivided essence of God belongs equally to each of the three Persons.

John 10:30: "I and the Father are One," beautifully states this balance between the diversity of the Persons and the unity of the essence. "I and the Father" clearly distinguishes two Persons, and the verb, "We are," is also plural. But, said the Lord, "We are One," and "one" is neuter; that is, one in nature or essence, but not one Person (which would require masculine form). Thus the Lord distinguished Himself from the Father and yet claimed unity and equality with the Father.

The word "trinity" is not found in the Bible but is certainly a Biblical concept. The word refers to the concept that God is one in essence or substance and three in person. God is one but is known as Father, Son, and Spirit.

The Scriptures teach clearly that God is one and there is no other:

- Deut. 6:4 "the Lord our God is one Lord"
- Mark 12:29 "the Lord our God, the Lord is one"
- Deut. 4:35,36 "the Lord is God; there is none else besides him"
- Isa. 43:10,11 "before me there was no God formed, neither shall there be after me. I even I, am Jehovah, and there is no savior."
- Isa. 44:6 "I am the first, and I am the last; and besides me there is no God."
- Isa. 45:5 "I am God, and there is none else; besides me there is no God."
- 1 Cor. 8:4,6 "there is no God but one. . .yet to us there is one God."
- Rom. 3:30 "God is one."

Yet we have just as positive teaching that the Father is God; the Son is God; and the Holy Spirit is God.

Father	Son	Holy Spirit
1 Cor. 8:6	Rom. 9:5	Acts 5:3,4
Gal. 1:1	Col. 2:9	Matt. 28:19
John 6:27	John 20:28	2 Cor. 13:14
Phil. 2:11	John 10:30	2 Cor. 3:17,18
John 20:17	John 1:1,18	1 Cor. 2:10-13
Mark 14:36	Phil. 2:6	Rom. 8:9,11
John 11:41	1 John 5:20	

We are not saying that one God is three Gods; we are saying that there is but one infinite Spirit Being, but within that one Spirit essence there are three personal distinctions, each of which may be, and is called God. Each is capable of loving and being loved by the others (John 14:31). Each has a distinct part to play in the creation of the universe, and in the creation and salvation of mankind.

The Scriptures speak of God as a united one as in the case of Gen. 2:24 where a man and a woman are said to become "one flesh" or in Ex. 26:6,11 where many pieces are put together so that the tabernacle may be one. This same word is used to describe God in Deut. 6:4,5 where the Bible says, "the Lord our God is one Lord." This is a united one. Three persons united into one God.

In Matt. 3:16,17 while Jesus was being baptized into the Jordan River, the Father spoke from heaven; and the Holy Spirit descended upon Jesus in the form of a dove. We are compelled to distinguish each of these persons. In John 15:26 Jesus said, "But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth."

Again we clearly see distinctions between the persons of the Godhead: the Father, the Son, and the Holy Spirit. Other passages which show this distinction: Matt. 28:19; Acts 7:55; Rom. 11:36; 8:11; Eph. 2:18,21,22; Gal. 4:6; Heb. 9:14; and Jude 20,21. Eph. 4:4-6 makes it clear that there is one God and Father, one Lord, and one Spirit.

These Divine Three are equal. This does not mean we cannot arrange them with the Father first, the Son second, and the Spirit third. This is not a difference in glory, power, or length of existence, but simply one of order.

The idea of three in one is somewhat mysterious. One might find analogies helpful to understand how three things can be of the same substance but different. H₂O is the same in substance whether it is solid, liquid or gas in form. Yet ice, water and steam are different in temperature and in function. We might think of an apple. The same genetic makeup of an apple is in the tree, the fruit and the seed. Each has its own distinction and function, yet all may be truly regarded as "apple."

Note: For more information see Roy H. Lanier, *The Timeless Trinity*, pp. 45-59. This source provided much help for this section.

The concept of the economical Trinity concerns administration, management, actions of the Persons, or the *opera ad extra* (“works outside,” that is, on the creation and its creatures). For the Father this includes the works of electing (1 Peter 1:2), loving the world (John 3:16), and giving good gifts (James 1:17). For the Son it emphasizes His suffering (Mark 8:31), redeeming (1 Peter 1:18), and upholding all things (Heb. 1:3). For the Spirit it focuses on His particular works of regenerating (Titus 3:5), energizing (Acts 1:8), and sanctifying (Gal. 5:22-23).

Even with all the discussion and delineation that we attempt in relation to the Trinity, we must acknowledge that it is in the final analysis a mystery. We accept all the data as truth even though they go beyond our understanding.

The Holy Spirit as a Person

The Scriptures consider the Holy Spirit as a person, a spirit, and Divine. The Holy Spirit should never be considered as some kind of "force" or influence, as if he had no personality.

The Holy Spirit is a Person

- He speaks (1 Tim. 4:1)
- He witnesses (John 15:26)
- He teaches (John 14:26; Luke 12:11-12; 1 Cor. 2:13)
- He guides (John 16:13; Acts 16:6-10)
- He makes intercession (Rom. 8:26)
- He possesses a mind (Rom. 8:27)
- He has knowledge (1 Cor. 2:11)
- He has affections (Rom. 15:30)
- He possesses a will (1 Cor. 12:11)
- He can be grieved (Eph. 4:30; Isa. 63:10)
- He can be despised (Heb. 10:29)
- He can be resisted (Acts 5:3)

Several passages describe the Spirit as "He" or "Him" (not "it"):

- John 14:16, 17, 26
- John 16:13-14

The Holy Spirit is a *παρακλητος*, paraclete, an advocate, helper, or comforter (John 14:26). Jesus describes the Spirit as "another Helper" (John 14:16), another of the same kind of Helper as Jesus Himself was.

His personality is proved

- (1.) from the fact that the attributes of personality, as intelligence and volition, are ascribed to him (John 14:17, 26; 15:26; 1 Cor. 2:10, 11; 12:11). He reproves, helps, glorifies, intercedes (John 16:7-13; Rom. 8:26).
- (2.) He executes the offices peculiar only to a person. The very nature of these offices involves personal distinction (Luke 12:12; Acts 5:32; 15:28; 16:6; 28:25; 1 Cor. 2:13; Heb. 2:4; 3:7; 2 Pet. 1:21).

His divinity is established

- (1.) from the fact that the names of God are ascribed to him (Ex. 17:7; Ps. 95:7; compare Heb. 3:7-11); and
- (2.) that divine attributes are also ascribed to him, omnipresence (Ps. 139:7; Eph. 2:17, 18; 1 Cor. 12:13); omniscience (1 Cor. 2:10, 11); omnipotence (Luke 1:35; Rom. 8:11); eternity (Heb. 9:4).
- (3.) Creation is ascribed to him (Gen. 1:2; Job 26:13; Ps. 104:30), and the working of miracles (Matt. 12:28; 1 Cor. 12:9-11).

(4.) Worship is required and ascribed to him (Isa. 6:3; Acts 28:25; Rom. 9:1; Rev. 1:4; Matt. 28:19).

The Holy Spirit in the Old Testament

The Holy Spirit is mentioned by name in 23 of the 39 books of the Old Testament. Altogether there are some 88 references to the Holy Spirit in the Old Testament. He is called: Spirit, Spirit of God, Spirit of the Lord, and Holy Spirit. The Holy Spirit of the New Testament is directly associated with the Spirit of God of the Old Testament.

The Holy Spirit and One God

Both the Old and New Testaments emphasize there is One God. This one God is shown to consist in three persons: Father, Son and Holy Spirit. The OT shows that God and the Spirit of God are distinct from one another and not to be thought of as identical:

- Isa. 40:13 Who has directed the Spirit of the LORD, Or as His counselor has informed Him?
- Isa. 63:10 But they rebelled And grieved His Holy Spirit; Therefore He turned Himself to become their enemy, He fought against them.
- Psalm 139:7 Where can I go from Your Spirit? Or where can I flee from Your presence?
- Gen. 1:2 The earth was formless and void, and darkness was over the surface of the deep, and the Spirit of God was moving over the surface of the waters.
- Gen. 6:3 Then the LORD said, "My Spirit shall not strive with man forever, because he also is flesh; nevertheless his days shall be one hundred and twenty years."
- Psalm 51:11 Do not cast me away from Your presence And do not take Your Holy Spirit from me.
- Neh. 9:20 "You gave Your good Spirit to instruct them, Your manna You did not withhold from their mouth, And You gave them water for their thirst.

Concerning these passages, Garth Black observed, "These passages do not prove that God and the Spirit of God were thought of as distinct beings by the Old Testament writers but only that the Spirit had activities of His own distinct from God."⁵

The words "Spirit of God" are *Ruah Elohim*. *Ruah*, is translated 180 times as spirit(s), 92 times as wind(s) and 32 times as breath(s). Keil and Delitzsch have expert insight to the usage of the word. *Ruah*, "denotes wind and spirit, like *pneuma*, from *pneuo*. *Ruach Elohim*, is not a breath of wind caused by God (as Theodoret suggested), for the verb does not suit this meaning, but the creative Spirit of God, the principle of all life (Ps.33:6; 104:30), which worked upon the formless, lifeless mass, separating, quickening, and preparing the living forms, which were called into being by the creative words that followed." (Commentary on the Old Testament, Volume I, C.F.Keil and F. Delitzsch, Eerdmans Publishing Co., Fifth Printing, June 1978)

The Holy Spirit Empowers God's Servants for Service

⁵ Garth W. Black, *The Holy Spirit* (Abilene: Biblical Research Press, 1967), 11.

In Numbers 11.25-26 the helpers appointed by Moses to assist him in his work are to receive the same 'spirit' as he enjoys - 'the Lord took some of the spirit that was upon him, and put it upon the seventy elders, and when the spirit rested upon them they prophesied'. The activity of the Spirit is revealed in prophesying, but in this case as a sign of permanent empowerment with the Spirit of wisdom.

When the ark of the covenant, the throne of the invisible God, is to be made, God inspires Bezalel and Oholiab for the task. "Behold --- I have filled him with the spirit of God, with ability and intelligence, with knowledge and all craftsmanship --". God enables His servant and the Spirit is revealed in perfect workmanship.

In fact we later learn that God's whole deliverance of His people is by His Spirit, the angel of His presence (Isaiah 63.7-14). It should be noted that apart from in creation God's Spirit only works through and enters into people. He is never said to enter or fill a place, even the Tabernacle. His presence is known by His activity through people. When Moses has finally to be replaced it is by a man 'in whom is the Spirit' (Numbers 27.18), probably linking him with the seventy elders previously mentioned.

The Holy Spirit Inspires Deliverers

When Israel is in danger of being destroyed or absorbed into the surrounding nations, "the Spirit of the Lord" comes upon various leaders to enable them to deliver them from their enemies - for example, Othniel (Judges 3.9), Gideon (Judges 6.34), Jephthah (Judges 11.29), and Samson (Judges 14.6, 19; 15.14), the latter being first "stirred by the Spirit" (13.25). In all these cases the presence of the Spirit is seen in the successful outcome of events. There is no reason to think that they experienced any special emotions that they connected with the Spirit. It is true that Samson was aware that he had lost his strength, but this was because something he was trying to do made this obvious. These experiences would appear to have been temporary for the task in hand.

When Saul is chosen to be 'king' (the term here means warleader) of Israel, the Spirit of the Lord comes on him and he prophesies (1 Samuel 10.10), and the same Spirit comes on him to give victory in battle (1 Samuel 11.6). Unhappily, he did not maintain his obedience to God; and the Spirit of God leaves him (1 Samuel 16.14). He is no longer God's empowered leader, and this is revealed by his future failure. Here there is the idea of a more permanent presence of the Spirit, as with the elders of Moses, in contrast with the more temporary experiences of the Judges. (The Spirit leaving him refers to His special empowering. The thought of the Spirit's indwelling, as mentioned in the Psalms, is not in mind).

In the case of David 'the Spirit of the Lord' came on him "from that day forward" (1 Samuel 16.13) as is revealed by his continual success, until he has finally established God's people firmly in the Promised Land. While he was a magnificent fighter and leader, his success is attributed to the Spirit of God.

The Holy Spirit and Inspiration

2 Peter 1:21 tells us that "prophecy came not in old time by the will of man: but holy men of God spoke as they were moved by the Holy Spirit." The word moved in this verse literally means to be "borne along" or "carried along." Even though human beings were used in the process of writing down God's Word, they were all literally "borne along" by the Holy Spirit.

The human wills of the authors were not the originators or the carriers of God's message....God did not permit the will of man to divert, misdirect, or erroneously record His message. God moved and the prophet mouthed these truths; God revealed and man recorded His word. Interestingly, the Greek word for "moved" in 2 Peter 1:21 is the same word found in Acts 27:15-17. The experienced sailors could not navigate the ship because the wind was so strong. The ship was being driven, directed, and carried about by the wind. This is similar to the Spirit's driving, directing, and carrying the human authors of the Bible as He wished. Yet, just as the sailors were active on the ship (though the wind, not the sailors, controlled the ship's movement), so the human authors were active in writing as the Spirit directed.

Inspiration in the Old Testament

The Old Testament recognizes that it is the Holy Spirit who speaks through its writers (2 Samuel 23:2-3). Indeed, many Old Testament passages quoted in the New Testament are said to have the Holy Spirit as their author, even though a human prophet actually spoke the words in the Old Testament (see Mark 12:36; Acts 1:16; 28:25; Hebrews 3:7; 10:15-16).

Old Testament Designation/New Testament Designation

- The psalmist said (Psalm 95:7)/The Holy Spirit said (Hebrews 3:7)
- The psalmist said (Psalm 45:6)/God said (Hebrews 1:8)
- The psalmist said (Psalm 102:25,27)/God said (Hebrews 1:10-12)
- Isaiah said (Isaiah 7:14)/The Lord spoke by the prophet (Matthew 1:22-23)
- Hosea said (Hosea 11:1)/The Lord spoke by the prophet (Matthew 2:1).
- Eliphaz's words (Job 5:13)/God's Word (1 Corinthians 3:19)

More Examples:

- Acts 1:16 is a highly significant verse in this regard, for we read: "Men and brethren, this scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spoke before concerning Judas, which was guide to them that took Jesus" (emphasis added).
- Likewise, we read in Acts 4:24-25: "And when they heard that, they lifted up their voice to God with one accord, and said, Lord, thou art God, which hast made heaven, and earth, and the sea, and all that in them is: Who by the mouth of thy servant David hast said, Why did the heathen rage, and the people imagine vain things?" (emphasis added).

- And again, we read in Acts 28:25: "When they agreed not among themselves, they departed, after that Paul had spoken one word, Well spoke the Holy Ghost by Isaiah the prophet unto our fathers."

God's Words in the Mouths of the Prophets

In 2 Samuel 23:2 we read the following words from the mouth of David: "The Spirit of the Lord spake by me, and his word was in my tongue." Here is a clear reference to a human being used as a mouthpiece for the spirit of God. Similarly, we read in Isaiah 59:21, "As for me, this is my covenant with them, saith the Lord; My spirit that is upon thee, and my words which I have put in thy mouth..." (emphasis added). Though God used human beings in the process of communicating His words, it is clear that the Holy Spirit was in charge of the process so that no human error or opinion entered into the picture.

In Jeremiah 1:9 we read, "Then the Lord put forth his hand, and touched my mouth. And the Lord said unto me, Behold, I have put my words in thy mouth." Again, we see that God is in control of the process of communicating His word to man. In Zechariah 7:12, "Yea, they made their hearts as an adamant stone, lest they should hear the law, and the words which the Lord of hosts hath sent in his spirit by the former prophets: therefore came a great wrath from the Lord of hosts" (emphasis added).

Inspiration in the New Testament

Jesus promised His followers that it would be the work of the Holy Spirit to provide an accurate recounting of the events of His life (John 14:26). And because of this, you and I can trust the Bible as the Word of God. The Holy Spirit superintended the process from beginning to end. Let's look at more details of this doctrine in the New Testament.

The New Testament Books Are "Scripture"

2 Timothy 3:16

"All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." When Paul said that "all Scripture" is inspired, did he have in mind just the Old Testament (which is a common New Testament usage of the word "Scripture"), or did he have a larger grouping in mind (a grouping that included some New Testament books)?

The apostle Paul had already described a specific New Testament book as "Scripture" in his first letter to Timothy (see 1 Timothy 5:18 where Luke 10:7 is called Scripture). It therefore makes sense that when Paul used the term "Scripture" in his second letter to Timothy, he was thinking not just of Old Testament books but also of New Testament books that had been written up to that time. The apostle Peter uses the same Greek word for "Scripture" to describe the writings of the apostle Paul (2 Peter 3:16).

By the time 2 Timothy 3:16 was written, all of the New Testament books had already been written except for 2 Peter, Hebrews, Jude, and the apostle John's writings. Since Paul uses the

word “all” or “every,” we may safely conclude that he meant not only that which had been written by prophets and apostles but also that which was to be written.

1 Timothy 5:18

In 1 Timothy 5:18, the apostle Paul joins an Old Testament reference and a New Testament reference and calls them both (collectively) Scripture (Deuteronomy 25:4 and Luke 10:7). It was not unusual that in the context of first-century Judaism an Old Testament passage was called "Scripture" in the New Testament. It is highly significant that a New Testament book was called "Scripture" so soon after it was written. Luke was written around 60 AD; 1 Timothy was written around 63 AD. Yet, Paul does not hesitate to place Luke on the same level as the Old Testament (the Book of Deuteronomy).

Jesus' View of the Bible

- Divine Inspiration: *Matthew 22:43*
- Indestructibility: *Matthew 5:17-18*
- Infallibility: *John 10:35*
- Final Authority: *Matthew 4:4,7,10*
- Historicity: *Matthew 12:40; 24:37*
- Scientific Accuracy: *Matthew 19:2-5*
- Factual Inerrancy: *John 17:17; Matthew 22:29*
- Christ-Centered Unity: *Luke 24:27; John 5:39*
- Spiritual Clarity: *Luke 24:25*
- Faith and Life Sufficiency: *Luke 16:31*

New Testament References Where the Writers Claim Divine Authority for their Writings

1 Corinthians 2:13

In 1 Corinthians 2:13 the apostle Paul said he spoke "not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual."

In this passage Paul (who wrote a huge portion of the New Testament) affirms that his words were authoritative because they were rooted not in fallible man but infallible God (the Holy Spirit). The words were taught by the Holy Spirit. The Spirit here is the Spirit of truth who was promised to the apostles to teach and guide them into all the truth (see John 16:13).

1 Corinthians 14:37

In this verse Paul says, "If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord." Paul's writings have divine authority because they are "commandments of the Lord," not the words of fallen man.

1 Thessalonians 2:13

In 1 Thessalonians 2:13 Paul says, "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." Again, the reason why Paul's words were authoritative is that they were rooted in God, not in man. God used Paul as His instrument to communicate His word to man. Regarding this, note the following summary formulated by the Synod of the Christian Reformed Church in 1961:

It is significant that Paul, while holding to the view of a canon of God-breathed writings which constitute "the oracles of God," claims for his own teaching, either oral or written, equal status. The word that he preached was not "the word of men" but "the word of God" (1 Thess. 2:13).

- That which he wrote was "the commandment of the Lord" (1 Cor. 14:37).
- He that does not obey the writing of the apostle is to be disciplined (2 Thess. 3:14).
- If any man preach or teach any other gospel than that which Paul proclaimed, he is to be accursed (Gal. 1:8-9).
- When Paul speaks as an apostle of Jesus Christ to the churches it is "Christ that speaketh" in him (2 Cor. 13:3).
- Paul did not learn his gospel at the feet of men but rather received it "through revelations of Jesus Christ" (Gal. 1:12), some of which were "exceeding great" (2 Cor. 12:7).

"God Breathed" Scriptures **By Hugo McCord**

Divine Breathing

In the creation of the universe, "By the word of Jehovah were the heavens made, and all the host of them by the breath of his mouth" (Psalm 33:6). "The Spirit of God was hovering above the waters" (Genesis 1:2).

In the creation of the "first man Adam" (1 Corinthians 15:45), God as a potter "formed" (yasar, "molded") some "dust" (*`aphar*, "clay") into the shape of a human being, and "breathed" (naphah) "the breath of life" into the dead clay, "and the man became a living being" (Genesis 2:7).

In the creation of the Bible, "every Scripture" was "God breathed" (*theopneustos*, 2 Timothy 3:16) into selected authors "guided by the Holy Spirit" (2 Peter 1:21) to write "words taught by the Spirit" (1 Corinthians 2:13). The Greek word *theopneustos*, "God breathed," the lexicons (Thayer, B-G-D) translate as "inspired by God," which means divine breathing. In anticipation of the day of Pentecost, May 28, A.D. 30, the birthday of the church and of the kingdom, Jesus "breathed on" the apostles, "and said to them, 'Receive the Holy Spirit'" (John 20:22).

The ASV translation of 2 Timothy 3:16, "Every scripture inspired of God is also profitable," leaves the impression that some Scriptures are not inspired by God. The apostle Peter affirmed that all Scriptures are inspired by God: "Know this first, that no prophecy of the Scripture is of anyone's own origination (*epilusis*, "unloosing," "release"), for no prophecy ever came by the will of man, but men, being guided by the Holy Spirit, spoke from God" (2 Peter 1:20-21).

However, the ASV in its margin has another translation of 2 Timothy 3:16: "Every scripture is inspired by God and profitable," which translation is in full agreement with Peter's words. The Scriptures are also called "living oracles" (*logia zonta*, Acts 7:38; Romans 3:2; Hebrews 5:12). An "oracle" (*logion*) is "any utterance of God" (Thayer, 379). Christians are to speak as "the oracles of God" (1 Peter 4:11).

Verbal Inspiration

In verbal inspiration, inspired men "guided by the Holy Spirit" (2 Peter 1:21) did not have to think of what words that they should speak or write, for it was given to them "in that hour" what to say or write (Matthew 10:19). They were told, "Settle it therefore in your hearts, not to meditate beforehand how to answer" (Luke 21:14). In such situations, they were "not the ones speaking, but" it was the "Spirit of the Father" speaking through them (Matthew 10:20). They were "filled with the Holy Spirit," and on occasion spoke "in other languages, as the Spirit was inspiring them" (Acts 2:4).

A startling example of verbal inspiration, "words taught by the Spirit" (1 Corinthians 2:13), is the word *politeuomai*, "to behave as a citizen" (Thayer, 528). Inspired letters were written to Timothy, to the Hebrews, to "scattered strangers throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia" (1 Peter 1:1) and to the Christians in Corinth, Thessalonica, Colosse, Ephesus, Smyrna, Pergamus, Thyatira, Sardis, Philadelphia and to Laodicea, but to none of these would the word *politeuomai* (Philippians 1:27) be accurate. Only the Philippians could be told to "behave" as "citizens."

The inhabitants of other cities and districts were all subjects of Rome, but not citizens. On the contrary, the inhabitants of Philippi were citizens of Rome as if they lived in the seven-hilled metropolis. Philippi had been designated by Julius Caesar in 42 B.C. as a Roman "colony," and confirmed by Augustus Caesar in 31 B.C. (T. H. Horne, INTRODUCTION, I, 22; BIBLE DICTIONARY, 99), and mentioned by Luke (Acts 16:12).

A city designated as a "colony" of Rome was allowed self-government (*libertas*), freedom from imperial taxes (*immunitas*) and enjoyed the same rights as Italian citizens (jus Italicum, INTERPRETERS' BIBLE). Citizens of Philippi took pride in saying that they were "Romans" (Acts 16:21), though they were some 300 miles away. Was Paul's singular use of the word *politeuomai* accidental? Or, should one simply stand in amazement at the preciseness of verbal inspiration?

Paul used a form of *politeuomai* a second time in the Philippian letter, this time not to teach Christians how to behave as Roman citizens, but, building on their political relationship, to teach them about their spiritual citizenship in a commonwealth better far than the Roman: "our citizenship is in heaven" (Philippians 3:20). On this earth, Philippi was a colony belonging to Rome, but those who were Christians in Philippi were also "a colony of heavenly citizens" (Dibelius in B-G-D, 686).

Paul's word "our" (*hemon*, Philippians 3:20) puts him into a class by himself among the apostles, and is another example of the preciseness of verbal inspiration. Paul is the only one of the apostles known to have been a Roman citizen ("I was Roman born," Acts 22:28), and so is the only one with a dual citizenship, one in Rome and one in heaven. Paul was united with the Philippian Christians, both being enfranchised in the earthly city of Rome and in the heavenly "city of God" Civitas Dei, "the Heavenly Commonwealth" (Augustine, 354-430 A.D., cited by David Smith, THE LIFE AND LETTERS OF ST. PAUL, 512).

Plenary Inspiration

Verbal inspiration is "inspiration that attaches to the very words used in voicing the inspired message" (Webster), whereas plenary inspiration is "inspiration that is perfect in the utterance of the inspired word," making it "full, entire, complete, absolute," but not in dictated words.

In plenary inspiration, inspired men "guided by the Holy Spirit" (2 Peter 1:21), did think of what words that they would speak or write. "The words of the Preacher, the son of David, king in Jerusalem," were not directly given, but were "pondered and sought out" by Solomon, with the result that he "set in order many proverbs" (Ecclesiastes 1:1; 12:9). "The Preacher sought to find out acceptable words, . . . words of truth" (Ecclesiastes 12:10).

Plenary inspiration, "guided by the Holy Spirit" (2 Peter 1:21), means supervisory inspiration over Solomon's words in Ecclesiastes, Proverbs and the Song of Solomon (1 Kings 3:12; 4:29). Solomon's "wisdom" was what "God had put in his heart" (1 Kings 10:24). As a result, Solomon was "wiser than all men" and he spoke "three thousand proverbs; and his songs were a thousand and five" (1 Kings 4:31-32).

Similarly, supervisory inspiration was given to "Luke, the beloved physician" (Colossians 3:14). Doctor Luke engaged in careful research before writing a word, "having traced the course of all things accurately from the first" (Luke 1:3). William Kirk Hobart, MEDICAL LANGUAGE OF ST. LUKE, found 480 medical terms in Luke-Acts, all of which became words of the Holy Spirit. Thus, God allowed the physician, in writing the Gospel of Luke and the Acts of the Apostles, to use Luke's own words from the medical profession.

The very first word written by the physician for the Gospel of Luke, *Epeideper* ("Forasmuch," Luke 1:1, ASV), was used by "the father of medicine," Hippocrates (460-337 B.C.), and Dr. Galen (another physician), in medical works (William Kirk Hobart, *ibid.*). Luke's word (and so, what the Spirit approved) *epecheiresan*, "have taken in hand" (Luke 1:1, ASV), was also a medical term used by Hippocrates: "As many as have taken in hand [*epecheiresan*] to speak or write concerning the healing art."

Luke's word (and so, the Spirit's word) *diagesin* ("narrative," Luke 1:1, ASV) was used 75 times by Dr. Galen in referring to the writings of Hippocrates. In *diagesin* we see the word "diagnosis." Luke's word (and so, the Spirit's word) *autoptai* ("eye witnesses," Luke 1:2, ASV) is the medical term for "autopsy." Somebody wrote that plenary inspiration produces "the word of God in the words of men."

A professor in one of "our universities" (?) teaches young preachers against Spirit controlled inspiration, both verbal and plenary, because Paul was "not able to remember whom he had baptized at Corinth" (1 Corinthians 1:16). The Spirit, who has a "mind" (Romans 8:27), and who "searches all things, yes, the deep things of God" (1 Corinthians 2:10), knows why he allowed Paul to tell of his lapse of memory, perhaps because the Spirit wanted us to know that who does the baptizing is not important.

As God allowed Solomon's "pondered and sought out" words to become the Spirit's words, and as he allowed Luke's "traced" out words to become the Spirit's words, so God, in his infinite wisdom (Psalm 147:5), allowed Paul's words to become the Spirit's words. The solid fact remains that Paul was "not speaking in words taught by human wisdom, but in words taught by the Spirit" (1 Corinthians 2:13).

The Holy Spirit and Conversion I and II

That the Holy Spirit is involved in conversion is rarely if ever denied by any Christian. There are three views of how the Holy Spirit works in conversion:

1. He works through a direct operation on the heart of the lost
2. He works directly on the heart in conjunction with the preaching of the Word
3. He works indirectly through the Word, the preaching of the gospel.

In recent centuries most Protestants believed that there must be a “direct operation of the Holy Spirit” upon a sinner for that sinner to be saved. Many religious groups employ practices that emphasize the need for a convicted sinner to “come forward” to the “mourners’ bench” and wait for an emotional experience, which they were told was the coming of the Holy Spirit.⁶

This view arose theologically from John Calvin, who taught that man was predestined to be either saved or lost by a sovereign God. Nothing he could do would cause him to be saved if he not among the “elect.”

Total Hereditary Depravity
Unconditional Election
Limited Atonement
Irresistible Grace
Perseverance of the Saints

David Steele and Curtis Thomas in *The Five Points of Calvinism Defined, Defended, Documented* explain Efficacious or Irresistible Grace this way:

Simply stated, this doctrine asserts that the Holy Spirit never fails to bring to salvation those sinners whom He personally calls to Christ. He inevitably applies salvation to every sinner whom He intends to save, and it is His intention to save the elect.

The gospel invitation extends a call to salvation to every one who hears its message. It invites all men without distinction to drink freely of the water of life and live. It promises salvation to all who repent and believe. But this outward general call, extended to the elect and non-elect alike, will not bring sinners to Christ. Why? Because men are by nature dead in sin and under its power. They are of themselves unable and unwilling to forsake their evil ways and to turn to Christ for mercy. Consequently, the unregenerate will not respond to the gospel call to repentance and faith. No amount of external threatenings or promises will cause blind, deaf, dead, rebellious sinners to bow before Christ as Lord and to look to Him alone for salvation. Such an act of faith and submission is contrary to the lost man’s nature.

Therefore, the Holy Spirit, in order to bring God’s elect to salvation, extends to them a special inward call in addition to the outward call contained in the gospel message.

⁶ Jimmy Jividen, *Alive in the Spirit*, 112.

Through this special call the Holy Spirit performs a work of grace within the sinner which inevitably brings him to faith in Christ. The inward change wrought in the elect sinner enables him to understand and believe spiritual truth; in the spiritual realm he is given the seeing eye and the hearing ear. The Spirit creates within him a new heart and a new nature. This is accomplished through regeneration or the new birth by which the sinner is made a child of God and is given spiritual life... Thus a once dead sinner is drawn to Christ by the inward supernatural call of the Spirit who through regeneration makes him alive and creates within him faith and repentance.⁷

The soul who sought salvation waited for an *emotional experience* which would give him an assurance or guarantee of his salvation. This guarantee assured the person that he was saved and could *never* be lost. This grace was irresistible. Since the Holy Spirit Himself was said to be the source of these experiences (automatic actions, speaking in ecstatic utterances), the person would feel convinced within himself of his salvation and the presence of God, a “better felt than told” experience.

Jividen observes, “It was no wonder that students of the Scriptures and reasonable men saw such doctrines as false and such experiences as mere emotional excitement.”⁸ Some have reacted to this “direct operation of the Holy Spirit” in conversion by going to the other extreme. They deny that the Holy Spirit has any work in the world at all today. Their method of refuting the false teaching of Calvinism is to argue the Holy Spirit does not do any work at all.

Instead of showing that such emotional experiences and spiritual exercises were not from the Holy Spirit, they ended up denying much of what the Holy Spirit does do. In some writings of that time (19th and 20th centuries) the reader would think that the Holy Spirit should be put in a box and shipped back to the first century where He belonged. In other writings of that time one would think that the Holy Spirit was imprisoned in the Bible and was forbidden to have free course in the world.⁹

The Holy Spirit does work in conversion. He works through the Word, but the Word does not reveal any example of emotional experiences or paranormal happenings at the point of conversion. Some examples of conversion in Calvinistic religious groups have more in common with pagan religions than with Biblical accounts. “Barking,” “praying through,” and “ecstatic utterances” were never signs of salvation in the New Testament.

⁷ David Steele and Curtis C. Thomas, *The Five Points of Calvinism Defined, Defended, Documented* (Philadelphia: Presbyterian and Reformed Pub. Co., 1971), 48-49.

⁸ For a concise refutation of Calvinistic doctrine on this point, see J.J. Turner and Edward P. Myers, *Doctrine of the Godhead*, West Monroe: Let the Bible Speak, Inc., 1973), 113-115. See a longer refutation in Curtis A. Cates, *Does the Holy Spirit Operate Upon the Heart of a Saint?* The first proposition of the *Hardeman-Bogard Debate* contains a fine discussion of whether there is a direct operation of the Holy Spirit.

⁹ Jividen, 113. Jividen notes: Within the Restoration Movement were both extreme views of the work of the Holy Spirit in conversion. Alexander Campbell, following John Locke’s theory of knowledge, defended the exclusive agency of the Word of God in conversion. Jessie B. Ferguson in Nashville and W. S. Russell in Illinois held to the “direct operation of the Holy Spirit” in conversion. Tolbert Fanning became the most outspoken advocate of the view that the Holy Spirit can work in the world only through the Word of God. More recently Guy N. Woods and Foy E. Wallace Jr. argued this view. Robert Richardson, though denying the work of the Holy Spirit in conversion, advocated that the Holy Spirit did personally dwell in the child of God.

How does the Spirit work?

He works through the Word by inspiring the apostles and prophets who wrote the Word (2 Pet. 1:21). Unquestionably, faith comes by hearing, and hearing by the Word of Christ (Rom. 10:17).

The Holy Spirit is involved in baptism as much as the water is involved (see John 3:5; 1 Cor. 12:13; Tit. 3:5).

The Holy Spirit is involved in conversion as God's gift (Acts 2:38; 5:32), as God's pledge and seal that the convert is God's child (1 Cor. 6:18-19; 2 Cor. 5:5; Gal. 4:6; Eph. 1:13-14; 4:30). The Holy Spirit who dwells in the Christian gives him identity as God's child and as a brother or sister to all of God's children. This gift is received when one is baptized into Christ (Acts 2:38).

In the conversion of men, one should not rule out the Providence of God. The Scriptures are the means by which faith comes (Rom. 10:17) and are all-sufficient (2 Tim. 3:16-17). But does this mean we should rule God out of the picture? Can we arbitrarily say God has nothing to do with getting sinful man and His convicting Word together through providence?

The example of Onesimus comes to mind. As a slave of Philemon, he came to Paul in Rome, where he learned the gospel and became a Christian. In time Paul sent him back to Philemon with a letter encouraging Philemon to receive him as a brother. In the letter Paul infers that "perhaps" the providence of God played a part in his conversion. "For perhaps he was for this reason separated *from you* for a while, that you would have him back forever, no longer as a slave, but more than a slave, a beloved brother, especially to me, but how much more to you, both in the flesh and in the Lord" (Philemon 15-16). While we do not wish to attribute more to God than Paul does, neither do we wish to rule out that God works in the world today.

Wives who cannot teach their unconverted husbands by a spoken message *may* nevertheless win their husbands by living godly lives (1 Pet. 3:1,2). While the written word is the seed of the kingdom (Luke 8:11), the lived word of God can and does influence people to be receptive to the gospel. The Holy Spirit can and does work in both to bring about conversion.

We must also consider the command from the Holy Spirit through Paul: "Devote yourselves to prayer, keeping alert in it with *an attitude of* thanksgiving; praying at the same time for us as well, that God will open up to us a door for the word, so that we may speak forth the mystery of Christ, for which I have also been imprisoned; that I may make it clear in the way I ought to speak" (Col. 4:2-4). If the Spirit works only through the Word, why does the Spirit move Paul to command Christians to pray that God will open a door for the Word? Opening the door for the Word is not the same as preaching the Word; it is preparatory. We do not know how God works in such matters to prepare opportunities and hearts so that they may hear and obey the gospel. Yet we are commanded to pray to God to open doors for the Word and to pray for the preacher that he may be bold. Do we believe such prayers matter? If we do, then we must admit that the Holy Spirit (God) is involved in opening doors for the Word to work.

In determining the truth, one should not look to emotional experiences but to the Scriptures themselves. Anytime one's feelings or experiences contradict the Scriptures, one must realize that while feelings may deceive, the Scriptures are always true.

"It is the Spirit who gives life; the flesh profits nothing; the words that I have spoken to you are spirit and are life" (John 6:63).

For I am not ashamed of the gospel, for it is the power of God for salvation to everyone who believes, to the Jew first and also to the Greek (Rom. 1:16).

But what does it say? “THE WORD IS NEAR YOU, in your mouth and in your heart”—that is, the word of faith which we are preaching, ⁹that if you confess with your mouth Jesus as Lord, and believe in your heart that God raised Him from the dead, you will be saved; ¹⁰for with the heart a person believes, resulting in righteousness, and with the mouth he confesses, resulting in salvation (Rom.10:8-10).

In the exercise of His will He brought us forth by the word of truth, so that we would be a kind of first fruits among His creatures...Therefore, putting aside all filthiness and all that remains of wickedness, in humility receive the word implanted, which is able to save your souls (James 1:18, 21).

Since you have in obedience to the truth purified your souls for a sincere love of the brethren, fervently love one another from the heart, for you have been born again not of seed which is perishable but imperishable, that is, through the living and enduring word of God. For, “ALL FLESH IS LIKE GRASS, AND ALL ITS GLORY LIKE THE FLOWER OF GRASS. THE GRASS WITHERS, AND THE FLOWER FALLS OFF, BUT THE WORD OF THE LORD ENDURES FOREVER.” And this is the word which was preached to you (1 Pet. 1:22-25).

In the parable of the soils, the seed is the word of God (Matt. 13:19-23; Luke 8:11). Scattering the seed, in which is life, is preaching the Word. Owen Olbricht said, “Without the Spirit there would be no Word; without the Word there could be no life or birth; and without life and birth no one could become a member of the kingdom.”¹⁰ There is no indication here that a direct operation of the Holy Spirit brought about conversion; rather the seed of the Word brought about the life.

At this point we must raise a caution about the Holy Spirit and the Word of God. We must understand that the source of the Word of God is the Holy Spirit (2 Pet. 1:21). Jimmy Jividen said:

The Word of God and the Holy Spirit are not the same. They are, however, related in their work in the world. The Holy Spirit inspired the Word of God, and the Word of God reveals the work of the Holy Spirit. The Holy Spirit is the agent, and the Word of God is the instrument of much of the Spirit’s work in the world.¹¹

The Scriptures and the Holy Spirit cannot be separated any more than an agent can be separated from the instrument he uses. When the writer of Hebrews quoted Psalm 95:7, he said, “the Holy Spirit says” (Heb. 3:7). Though David (Heb. 4:7) was the human author of this psalm, the Hebrew writer understood that David was inspired by the Holy Spirit in writing it. David wrote it, but God through the Holy Spirit said it.

We must understand that the Holy Spirit does His work through the Word of God in many ways. Many of the things the Scriptures attribute to the Holy Spirit are also attributed to the Word of God. Jimmy Jividen gives us this chart:¹²

Activity	Holy Spirit	Word of God
Begotten/Born Again	John 3:3-5	James 1:18; 1 Pet. 1:23-25
Saved	Titus 3:5	James 1:21; Acts 11:14
Sanctified	2 Thessalonians 2:13	John 17:17
Convicts	John 16:8-11	Acts 2:37

¹⁰ Owen Olbricht, *The Holy Spirit: Person and Work*, 87.

¹¹ Jimmy Jividen, *Alive in the Spirit*, 53.

¹² Jimmy Jividen, *Alive in the Spirit*, 54.

Guides	John 16:13	2 Timothy 3:15-17
Comforts	John 14:16-18, 26	Romans 15:4

Many things done by the Holy Spirit are done through the Word of God. If you were to dig a hole with a shovel, it could be said that a *person* dug the hole or the *shovel* dug the hole. Both would be correct. One statement tells the *who*; the other statement tells the *instrument* that was used.

The Word of God reveals the work of the Holy Spirit. “One would know nothing of the Holy Spirit were it not for the Word of God. Just as the Scriptures are “God breathed” by the Holy Spirit, the Holy Spirit is revealed by the Scriptures.”¹³

How the Spirit Works in Conversion

The Spirit played a great role in the Day of Pentecost. The apostles were “all filled with the Holy Spirit and began to speak with other tongues, as the Spirit was giving them utterance” (Acts 2:4). This is the first time that the apostles preached “repentance for forgiveness of sins” in Jerusalem (Luke 24:47; Acts 2:5). Peter’s emphasis was not that day on feelings or experiences; he urged the people to “give heed to my words” (2:14). When they heard Peter preach the crucifixion and the resurrection of Jesus, knowing that they were guilty of his death, they were pierced to the heart by his words (Acts 2:37). Peter taught them to “repent and be baptized.” Those who “had received his word were baptized; and that day there were added about three thousand souls” (2:41). Notice that the added were the obedient to the Word. In 2:47, the Scripture reveals, “And the Lord was adding to their number day by day those who were being saved” (2:47). Those who gave heed to the preaching of the word were obedient in repentance and baptism; these are the ones saved and added to their number (i.e., the number in the church, God’s kingdom, Acts 4:4; 5:14; 6:1,7).

In the conversion stories of the book of Acts, one thing stands out clearly: those who were saved first heard the preaching of the gospel. The Spirit worked through the “sword of the Spirit” to pierce hearts and change hearts.

Examples of Conversion	The Holy Spirit’s influence on the messenger	The Holy Spirit’s influence on the convert
Pentecost	Filled apostles with the Holy Spirit and gave them utterance (2:4)	Pierced to the heart by the things that they heard (2:37), they repented and were baptized (2:38) They gladly received Peter’s word (2:41)
Philip at Samaria	Philip worked signs (Acts 8:6-7, 13) as he preached the gospel	The Samaritans believed the preaching and were baptized (8:12), witnessing the signs.
Ethiopian Eunuch	Angel of the Lord spoke to Philip (8:26); the Spirit told Philip to join the chariot (8:29)	Philip preached (evangelized) Jesus to him (8:35)
Saul of Tarsus (Acts 9, 22, 26)	Jesus appears to Saul and tells him to go into the city where he	Ananias was to tell Saul what he must do. Ananias told Saul to be

¹³ *Ibid.*

	will be told what he must do (Acts 9:6). The Lord in a vision sent Ananias to Saul (9:10-18) to heal him and that he might be filled with the Spirit.	baptized and wash away his sins (22:16)
Cornelius (Acts 10 and 11) ¹⁴	Peter has a vision (Acts 10:9-16) whose purpose is to open his eyes to the need of the Gentiles for the repentance that leads to life (11:15). The falling of the Spirit on Cornelius was not to save but to convince the Jews of the open door for the Gentiles (11:17-18)	Cornelius has vision to send to Joppa for Peter (Acts 10:3-8). Peter will ‘will speak words to you by which you will be saved, you and all your household’ (11:14). Though the Holy Spirit filled the household of Cornelius and they spoke in tongues, the report was that the Word of God came to the Gentiles (11:1).
Lydia	Paul’s vision of the Macedonian call (Acts 16:9-10)	was listening; and the Lord opened her heart to respond to the things spoken by Paul (Acts 16:14)
Jailer	Paul cast out the spirit of a slave girl, which landed him in jail. (Acts 16:17-21). God caused an earthquake and the freeing of the prisoners (16:25-26).	Paul spoke the word of the Lord to the Jailer and his household (16:32). They were baptized, having believed (16:33-34).
Thessalonica	The gospel came with the power of the Holy Spirit (1 Thess. 1:5).	Paul reasoned with Jews in synagogue, explaining and giving evidence that Christ had to suffer. Some were persuaded (17:1-4). The gospel (word of God) does its work in those who believe (1 Thess. 2:13). The Jews were “hindering us from speaking to the Gentiles so that they may be saved” (2:16).
Berea		Noble minded, they studied the Scriptures to see if the things Paul spoke were so (17:11). They believed after hearing.
Corinth		Paul was reasoning in the synagogue every Sabbath and trying to persuade Jews and Greeks (Acts 18:4). God was well-pleased through the foolishness of the message preached to save those who believe (1 Cor. 1:21).
Twelve disciples at Ephesus (Acts 19)		When they heard this, they were baptized in the name of the Lord

¹⁴ Note Appendix A on “The Case of Cornelius”

		<p>Jesus (Acts 19:5). After Paul laid his hands on them, they received the Holy Spirit and began speaking in tongues and prophesying (19:6-7). Paul reasoned and persuaded Ephesians concerning the kingdom of God (18:8); some became hardened and disobedient.</p> <p>“In Him, you also, after listening to the message of truth, the gospel of your salvation—having also believed, you were sealed in Him with the Holy Spirit of promise, who is given as a pledge of our inheritance, with a view to the redemption of <i>God’s own</i> possession, to the praise of His glory” (Eph. 1:13-14).</p>
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The consistent pattern of these examples shows that when the Holy Spirit intended to act directly, He acted upon *the messenger*. When the Holy Spirit worked on *the convert*, He worked through the Word. The Holy Spirit often used messengers to work signs of miracles in order to confirm the Word (Mark 16:20; Heb. 2:3-4). But the message of the gospel is the important means by which the Holy Spirit convicted and converted sinners. While the Holy Spirit supported and confirmed the message through signs, the Word itself without signs is fully able to bring about a change in the soul and life of a Christian.

Born of the Spirit

While forgiveness of sin and standing in the grace of God are most important features of the new birth, the point of conversion is more than merely cleaning up an individual. Conversion seeks to change the heart and life of a person. Calvinists believe that this takes place through a miraculous operation of the Spirit directly upon the heart of a sinner. This assumes that one is born totally, hereditarily depraved and is incapable of doing any good to bring about his salvation. Calvinists believe that faith and repentance are gifts of God and that God actually stimulates the repentance in a sinner in the emotional experience of salvation. But the imperative “repent” argues against this. Repentance is something the sinner does to “die to sin” (Rom. 6:1-2). Conversion is when the old man of sin is dead and a new man, made in the image of Christ, begins living to righteousness (Rom. 6:1-7, 12-19). Paul said to the Ephesians:

So this I say, and affirm together with the Lord, that you walk no longer just as the Gentiles also walk, in the futility of their mind, being darkened in their understanding, excluded from the life of God because of the ignorance that is in them, because of the hardness of their heart; and they, having become callous, have given themselves over to sensuality for the practice of every kind of impurity with greediness. But you did not learn Christ in this way, if indeed you have heard Him and have been taught in Him, just as truth is in Jesus, that, in reference to your former manner of life, you lay aside the old self, which is being corrupted in accordance with the lusts of deceit, and

that you be renewed in the spirit of your mind, and put on the new self, which in *the likeness of* God has been created in righteousness and holiness of the truth. (Eph. 4:17-24)

Conversion takes place when one is taught the truth (gospel) in Jesus and lays aside the old self (repents). The Christian life is built upon renewing the spirit of your mind by putting away the lusts of deceit and by becoming like God. We are to be transformed by the renewing of our minds (Rom. 12:1-2). A converted person is one who gets out of the sinning business and into the serving business. This is why conversion is not merely the cleaning up of a person; it is the transformation of a sinner into a saint.¹⁵

If a sinner were merely “cleaned up” but not changed inside, he becomes like the proverbial pig or dog (2 Peter. 2:20-22). Jesus tells of the man who cleans out his house:

“When the unclean spirit goes out of a man, it passes through waterless places seeking rest, and not finding any, it says, ‘I will return to my house from which I came.’ And when it comes, it finds it swept and put in order. Then it goes and takes *along* seven other spirits more evil than itself, and they go in and live there; and the last state of that man becomes worse than the first.” (Luke 11:24-26)

Heaven were be filled with unchanged sinners, if man needs no change when he is converted. James said, “Submit therefore to God. Resist the devil and he will flee from you. Draw near to God and He will draw near to you. Cleanse your hands, you sinners; and purify your hearts, you double-minded. Be miserable and mourn and weep; let your laughter be turned into mourning and your joy to gloom. Humble yourselves in the presence of the Lord, and He will exalt you” (James 4:7-10).

John 3:3-8

Jesus answered and said to him, “Truly, truly, I say to you, unless one is born again he cannot see the kingdom of God.”

Nicodemus said* to Him, “How can a man be born when he is old? He cannot enter a second time into his mother’s womb and be born, can he?” Jesus answered, “Truly, truly, I say to you, unless one is born of water and the Spirit he cannot enter into the kingdom of God. That which is born of the flesh is flesh, and that which is born of the Spirit is spirit. Do not be amazed that I said to you, ‘You must be born again.’ The wind blows where it wishes and you hear the sound of it, but do not know where it comes from and where it is going; so is everyone who is born of the Spirit.”

The new birth is a birth of water and the Spirit

The new birth involves both elements, both water and the Holy Spirit. Since the Scriptures are clear that baptism brings about both the death of the old man of sin but also newness of life; it may clearly be understood as the new birth (Rom. 6:3-7; Col. 2:12-13; Tit. 3:3-7). John was practicing baptism in water up to this point (John 1:26); and Jesus also was beginning to baptize (John 3:23ff.). Even among the covenant proselytes baptism was a prerequisite to becoming a

¹⁵ For an excellent discussion on this point, see Gus Nichols, *Lectures on the Holy Spirit*.

“perfect Israelite.”¹⁶ Proselyte baptism was performed in the presence of three witnesses and was a complete immersion. Alfred Edersheim describes proselyte baptism in these terms:

More especially was he to regard himself as a new man in reference to his past. Country, home, habits, friends, and relations were all changed. The past, with all that had belonged to it, was past, and he was a new man—the old, with its defilements, was buried in the waters of baptism. This was carried out with such pitiless logic as not only to determine such questions as those of inheritance, but that it was declared that, except for the sake of not bringing proselytism into contempt, a proselyte might have wedded his own mother or sister (comp. *Yeb. 22a; Sanh. 58b*).

The baptism of covenant-born Jews was rather remarkable. John’s baptism was a baptism of repentance, wherein the Jew was promising to leave sin and be committed to God. For Nicodemus, a ruler of the Jews and a Pharisee that was committed to keeping the Law, this would have been quite a humbling matter. It meant that he needed repentance in his life.

Baptism, whether among the proselytes, the Jews, or Christians, was always unalterably linked to repentance, a change of life.

The new birth is a spiritual birth.

In Christianity, the body is immersed in water, but it is the spirit of the person that is changed. Baptism is not for the filth of the flesh but an inquiry for a clean conscience (1 Pet. 3:21); it is the time when one’s spiritual filth is washed away (Acts 22:16). One is changed as to sin, since he is made righteous (justified). One is changed as to relationship, since he is reconciled to God. One is changed in spirit, in that his purposes and practices also change (Eph. 4:17-24).

Jesus said, “That which is born of flesh is flesh, and that which is born of Spirit is spirit” (John 3:6). The new birth is one that takes place in our human spirit. Conversion means that one is free from sin, free from the love of sin, free from the purposes of sin, and free from the practice of sin. In repentance, one literally dies to the love of sin. We are freed from sin and its consequences by the cleansing blood of Jesus in baptism (Rev. 1:5); but our hearts (our inner spirits) are changed by the Spirit, when we turn our hearts from the love of sin to the love of God. This birth of spirit takes place as we believe, repent and obey the gospel in baptism. Belief and repentance are spiritual exercises which show themselves in confession, baptism, and a change of life. The Spirit regenerates us through the Word, the gospel of grace and mercy (Tit. 3:3-7). That story of love and the cross like a sword (Eph. 6:16) pierces the inner man to convict him of his sins and to bring about a commitment of heart, purpose, and desire.

¹⁶ Alfred Edersheim, “On the Baptism of Proselytes,” Appendix 12, *The Life and Times of Jesus the Messiah*. Edersheim noted two types of proselytes: the “proselyte of the gate” (God-fearers who believed in God and promised to keep the seven laws of Noah) and the “proselyte of righteousness,” who would become a child of the covenant. To become a “perfect Israelite,” who was bound to covenant with all its promises and duties, a proselyte would have to be circumcised (if male), be baptized in water, and offer a sacrifice. That *baptism* was absolutely necessary to make it a proselyte is so frequently stated as not to be disputed (See *Maimonides*, u.s.; the tractate *Massekhet Gerim* in *Kirchheim’s* Septem Libri Talm. Parvi, pp. 38-44 [which, however, adds little to our knowledge]; Targum on Ex 12:44; Ber. 47b; Kerith. 9a; Jer. Yebam. p. 8d; Yebam. 45b, 46a and b, 48b, 76a; Ab. Sar. 57a, 59a, and other passages).

While most people teach that the Spirit in John 3:5 means the Holy Spirit, there are several erroneous interpretations of “water.”¹⁷

1. “Water” viewed as the Word. Some refuse to see baptism associated with the word “water” in this verse and prefer to understand this as the cleansing effects of the Word of God (cf. Eph. 5:26; John 15:3). Olbricht notes that if the word “water” should be understood figuratively, why are the words “Spirit” and “kingdom” not figurative? In Eph. 5:26 one is washed in water accompanied by the word.
2. “Water” viewed as the Spirit. Some believe the Greek word “and” (*kai*) is better translated “even”: “born of water, even the Spirit.” Nothing in the context warrants this view. Some have appealed to John 7:38-39, “He who believes in Me, as the Scripture said, ‘From his innermost being will flow rivers of living water.’” But this He spoke of the Spirit, whom those who believed in Him were to receive; for the Spirit was not yet *given*, because Jesus was not yet glorified.” This, however, is a reference to the Holy Spirit that is given to those who have believed and obeyed (Acts 5:32) the gospel in baptism (Acts 2:38).
3. “Water” viewed as physical birth. Some believe the water here is the embryonic fluid associated with birth. They build their case on Jesus’ words: “that which is flesh is flesh, and that which is Spirit is spirit” (John 3:36). The problem with this view is that Jesus is not speaking about two different births in John 3:5; rather he is speaking about only one birth, a birth that includes both water and Spirit. John does not say “born of water and of Spirit,” as if he were describing two events. Here is one preposition with two objects joined by *kai*, suggesting that the two are aspects of one concept.
4. “Water” viewed as only a sign. Others hold that Jesus meant the “water” of baptism as only a sign of their salvation. They argue that Jesus’ statement does not imply the necessity of baptism for salvation or entrance into heaven. The problem here is that Jesus said one “must” be born again and describes this birth as one of water and the Spirit. Those who have not been born both of “water and Spirit” cannot enter the kingdom of God.

That baptism as a birth of water and Spirit purifies can be seen in John 3:25-26:

Therefore there arose a discussion on the part of John’s disciples with a Jew about purification. And they came to John and said to him, “Rabbi, He who was with you beyond the Jordan, to whom you have testified, behold, He is baptizing and all are coming to Him.”

¹⁷ See Olbricht, 82-85.

Baptism with the Holy Spirit

The idea of being baptized “with the Holy Spirit” appears five times in the New Testament:

- Matt. 3:11 “As for me, I baptize you with water for repentance, but He who is coming after me is mightier than I, and I am not fit to remove His sandals; He will baptize you with the Holy Spirit and fire.”
- Mark 1:8 “I baptized you with water; but He will baptize you with the Holy Spirit.”
- Luke 3:16 John answered and said to them all, “As for me, I baptize you with water; but One is coming who is mightier than I, and I am not fit to untie the thong of His sandals; He will baptize you with the Holy Spirit and fire.
- Acts 1:4-5 Gathering them together, He commanded them not to leave Jerusalem, but to wait for what the Father had promised, “Which,” *He said*, “you heard of from Me; for John baptized with water, but you will be baptized with the Holy Spirit not many days from now.”
- Acts 11:15-18 “And as I began to speak, the Holy Spirit fell upon them just as *He did* upon us at the beginning. And I remembered the word of the Lord, how He used to say, ‘John baptized with water, but you will be baptized with the Holy Spirit.’ Therefore if God gave to them the same gift as *He gave* to us also after believing in the Lord Jesus Christ, who was I that I could stand in God’s way?” When they heard this, they quieted down and glorified God, saying, “Well then, God has granted to the Gentiles also the repentance *that leads* to life.”

Jimmy Jividen notes from these five passages we can conclude the following about the baptism with the Holy Spirit:

- It was predicted by John the Baptist and contrasted with his own baptism in water.
- It was promised by Jesus in the context of discussing the kingdom of God.
- It was identified by Peter as being related to the events on the day of Pentecost and at Cornelius’ house. What happened at Cornelius’ house was the same gift. When the Holy Spirit fell on Cornelius’ house, it reminded Peter of the promise that Jesus had made about baptism with the Holy Spirit. This caused him to conclude that God approved of baptizing Gentiles as well as Jews.¹⁸

Four distinctive things separate the baptism with the Holy Spirit from both John’s baptism and Christian baptism:¹⁹

¹⁸ Jividen, *Alive in the Spirit*, 34.

¹⁹ *Ibid.*, 35.

1. Baptism with the Holy Spirit cannot be commanded. It is not something one can do for himself or by himself. It is accomplished by a direct act of God without any prescribed conditions on the part of the one being baptized. No one in the Scriptures ever prayed to be baptized with the Holy Spirit.
2. Jesus Himself administered the baptism with the Holy Spirit. The apostles could not baptize anyone with the Holy Spirit. They could not accomplish it by the laying on of hands, by prayer, or by some emotional exercise. Jesus promised the Holy Spirit to the apostles and gave the Spirit to those whom He chose.
3. The baptism with the Holy Spirit had nothing to do with salvation in the Scriptures. God was the source of baptism with the Holy Spirit. Its purpose was inspiration and confirmation of the message (Heb. 2:3-4).
4. Baptism with the Holy Spirit was connected with men being able to speak in foreign languages that they had not learned in the normal way. Their speaking in foreign tongues was a miracle. These tongues were not some sort of ecstatic utterances or emotional feeling, but were discernible languages (Acts 2:5-13).

The Differences between Water Baptism and Baptism with the Holy Spirit

Point of Comparison	Baptism with the Holy Spirit	Water Baptism
1. Administered by	The Lord Himself (Matt. 3:11; John 1:33)	By men, those doing the teaching (Matt. 28:19; 1 Cor. 1:14)
2. Those being baptized	Twelve Apostles and Cornelius' household	Any penitent believer For all nations and required of every creature (Mark 16:15-16; Matt. 28:19)
3. Baptized in or with	The Holy Spirit	Water
4. Purpose	Confirmation from God	Forgiveness of sins and gift of the Holy Spirit
5. Whose choice	God	Whosoever wills
6. Accompanied by	Miracles	Preaching and repentance
7. Prerequisites	None given	Faith, Repentance and Confession
8. Kind of action	An act of the Lord (Acts 1:5)	An act of faith in obedience (Acts 2:38; 10:48; 22:16; Col. 2:12; Gal. 3:26-27)
9. In the "name"	No name at all, since it was not performed by man	"into the name of the Father, Son and Holy Spirit" (Matt. 28:19) in the name of Jesus Christ (Acts 2:38; 8:14-16)
10. Duration	Only two events (Acts 2 & 10)	For all time (Eph. 4:4-6)
11. Nature	Received as a promise (Acts 1:4-5)	Obedied as a command (Acts 10:48)
12. Effect	Spoke in tongues (Acts 2:4; 10:44-46)	Rejoiced (Acts 8:39; 16:33-34)

1 Corinthians 12:13

For by one Spirit we were all baptized into one body, whether Jews or Greeks, whether slaves or free, and we were all made to drink of one Spirit.

The preposition “by” in English is *en* in Greek and may be translated “by,” “with,” or “in.” This preposition is used every time baptism “with the Holy Spirit” is mentioned. When one is baptized in water into the body of Christ, it can also be said that he is baptism “*en*” the Holy Spirit. Jividen says:

This does not mean that water baptism is the same as the technical phrase “baptism with the Holy Spirit” predicted by John and promised by Jesus. The ...chart shows some of their differences. Even though water baptism is closely connected with the Holy Spirit, it cannot be understood as “baptism with the Holy Spirit” promised by Jesus.²⁰

Baptism in water, even in the case of the apostles, would not take the place of or be a substitute for Holy Spirit baptism. Neither would the Holy Spirit baptism alone be sufficient. As apostles, they first had to be baptized with water (Matt. 3:11; Luke 7:29-30; Acts 1:22-23). Even in the case of the household of Cornelius, Peter commanded them to be baptized in water (Acts 10:48).

The Holy Spirit Baptism Promised

John the Baptist said, “As for me, I baptize you with water for repentance, but He who is coming after me is mightier than I, and I am not fit to remove His sandals; He will baptize you with the Holy Spirit and fire” (Matt. 3:11). Notice that the apostles were present at this point (Acts 1:22-23).

Jesus promised the baptism with the Holy Spirit to the apostles.

Note Acts 1:

¹The first account I composed, Theophilus, about all that Jesus began to do and teach, ²until the day when He was taken up *to heaven*, after He had by the Holy Spirit given orders to the apostles whom He had chosen. ³To these He also presented Himself alive after His suffering, by many convincing proofs, appearing to them over a *period* of forty days and speaking of the things concerning the kingdom of God. ⁴Gathering them together, He commanded them not to leave Jerusalem, but to wait for what the Father had promised, “Which,” *He said*, “you heard of from Me; ⁵for John baptized with water, but you will be baptized with the Holy Spirit not many days from now.”

⁶So when they had come together, they were asking Him, saying, “Lord, is it at this time You are restoring the kingdom to Israel?” ⁷He said to them, “It is not for you to know times or epochs which the Father has fixed by His own authority; ⁸but you will receive power when the Holy Spirit has come upon you; and you shall be My witnesses both in Jerusalem, and in all Judea and Samaria, and even to the remotest part of the earth.”

²⁰Jimmy Jividen, 37-38.

⁹And after He had said these things, He was lifted up while they were looking on, and a cloud received Him out of their sight. ¹⁰And as they were gazing intently into the sky while He was going, behold, two men in white clothing stood beside them. ¹¹They also said, “Men of Galilee, why do you stand looking into the sky? This Jesus, who has been taken up from you into heaven, will come in just the same way as you have watched Him go into heaven.”

Notice that the promise was not made to all mankind, nor to a multitude, nor to the “hundred and twenty,” but Jesus made this promise to the apostles alone. As the chapter ends the apostles gathered in an upper room to consider a replacement for Judas Iscariot. The lot fell on Matthias, and he was “added to the eleven apostles” (Acts 1:26). The word “apostles” is the last noun in chapter one and has been the specified group throughout the chapter. Remember that the New Testament was not broken into chapters until the fourth century (Codex Vaticanus). If we read the last few verses of chapter one with the first four verses of chapter two, we can easily see who received the baptism with the Holy Spirit:

²⁴And they prayed and said, “You, Lord, who know the hearts of all men, show which one of these two You have chosen ²⁵to occupy this ministry and apostleship from which Judas turned aside to go to his own place.” ²⁶And they drew lots for them, and the lot fell to Matthias; and he was added to the eleven apostles.

¹When the day of Pentecost had come, they were all together in one place. ²And suddenly there came from heaven a noise like a violent rushing wind, and it filled the whole house where they were sitting. ³And there appeared to them tongues as of fire distributing themselves, and they rested on each one of them. ⁴And they were all filled with the Holy Spirit and began to speak with other tongues, as the Spirit was giving them utterance.

⁵Now there were Jews living in Jerusalem, devout men from every nation under heaven. ⁶And when this sound occurred, the crowd came together, and were bewildered because each one of them was hearing them speak in his own language. ⁷They were amazed and astonished, saying, “Why, are not all these who are speaking Galileans? ⁸“And how is it that we each hear them in our own language to which we were born?

¹⁴But Peter, taking his stand with the eleven, raised his voice and declared to them:

³³“Therefore having been exalted to the right hand of God, and having received from the Father the promise of the Holy Spirit, He [Christ] has poured forth this which you both see and hear.

Notice that the ones speaking were Galileans (cf. Acts 1:9-11), Peter taking his stand with the other eleven apostles. Their speaking was a demonstration of the power of the Spirit (Acts 1). The Lord poured forth the ability to speak in tongues as a fulfillment of the promise of the Holy Spirit.

Why Were the Apostles Baptized With the Holy Spirit?²¹

²¹ Gus Nichols, *Lectures on the Holy Spirit*, 102-106.

1. That they might “sit upon twelve thrones, judging the twelve tribes of Israel” (Matt. 19:28; Luke 22:28-30). They received power when the Holy Spirit came upon them (Acts 1:8).
2. That they might be empowered to function as apostles (Acts 1:8; Luke 24:49). This supernatural power would help them reveal and confirm the gospel, the New Testament for all time to come (Heb. 2:3-4).
3. That they might be able ministers of the New Testament (2 Cor. 3:6).
4. That they might be enabled to fulfill the promise of Jesus of doing greater works (John 14:12). They preached the gospel, bringing people into the kingdom.
5. That they might confirm the word of the gospel (Heb. 2:3-4).
6. That the Spirit might be their Comforter or Helper (John 14:16; Rom. 15:4; 1 Thess. 4:18).
7. That the Spirit might teach the apostles and bring to their remembrance all things (John 14:26; cf. Neh. 9:20, 30).
8. That the Spirit might guide them into all truth (John 16:13).
9. That the Spirit might show the apostles things to come (John 16:13). He foretold of the apostasy and predicted false teachers would come (2 Thess. 2:4; Acts 20:29-30; 1 Tim. 4:1-3).
10. That they might be enabled to lay hands on others to confer the miraculous power of the Holy Spirit on them (Acts 8:18). The apostles Peter and John could do what Philip could not do (Acts 8:14-19).
11. That they might make known the terms of forgiveness of sins (John 20:23).
12. That they might have the keys of the kingdom (Matt. 16:18-19) “to bind on earth what has been bound in heaven and loose on earth what has been loosed in heaven.”
13. That the apostles might be enabled as “witnesses” (Luke 24:48). Jesus told them to tarry for this power. They could testify as to the power God had given them (Acts 2:33).

“One function of an apostle was to be a witness; and a witness cannot have a successor. If a prominent and important witness in a legal case dies, we can’t have some neighbor, or anyone else, come in and take his place, and testify in his stead. A witness can’t have a successor! Since that is one of the prominent functions of an apostle—to be a witness—it follows therefore that we can no other apostles. These New Testament apostles are our only apostles.... They are on their thrones (Luke 22:30).... They have ruled, and do now rule; they have made inspired decisions and they are on record. Every decision necessary, every truth ever to be revealed, has been revealed by them and has been confirmed. This truth needs no revelation; and it needs no new miraculous confirmation. Thus, my friends, when we follow the apostles’ teaching in the New Testament, we are being governed and guided by the Holy Spirit through them. The New Testament apostles are our apostles—and we don’t need any living apostles’.... This was one purpose of the Holy Spirit baptism for the apostles (Acts 2:1-4).

Gus Nichols, *Lectures on the Holy Spirit*, 106.

14. That they might be enabled to preach the gospel to all nations (Matt. 28:19). There was a language barrier in their way, until the Spirit gave them power to speak in the tongues of the nations (Acts 2:1-14).

15. That they church or kingdom might be established. The Holy Spirit came (Acts 2:1-4) upon them with power; and the kingdom came “with power” (Mark 9:1; Acts 1:8). Peter revealed that the Holy Spirit fell on us at the beginning (Acts 11:15). We might ask, “the beginning of what?” It is the beginning of the church or the kingdom, which came with power (Mark 9:1).
16. That they might be inspired. They spoke as the Spirit gave them utterance. The gospel is preached through the power of the Holy Spirit sent from Heaven (1 Pet. 1:12). All Scripture is given by inspiration (2 Tim. 3:16-17).
17. That they might be aided in the carrying out of the Great Commission. Whatever was required in the matter of revealing and confirming the great Gospel of Jesus Christ. He guided them into all the truth (John 16:13) for all time (Jude 3).

The Case of Cornelius

Cornelius and his household were also baptized with the Holy Spirit, but not for the purpose of revealing and confirming the New Testament, as were the apostles. The purpose of the baptismal measure of the Holy Spirit at the house of Cornelius (Acts 10, 11) differed in several ways from that which happened on Pentecost. As Peter began to speak (11:15), the Holy Spirit fell on all who were listening to the words (Acts 10:44). “All” is comprised of Cornelius’ kinsman and close friends (10:24), “many people” (10:26). They were Gentiles, both male and female, who received this “baptism.” This baptism fell on people who did not expect it (neither the Gentiles nor the Jews). The result of this “falling” was that they spoke in tongues (as did the apostles on Pentecost). Though eight years or so elapsed between Pentecost and this event, Peter could not think of any other case like it. He refers back to the baptism of the Spirit “at the beginning” (Acts 11:15; Acts 2:2-3). This was a miraculous outpouring (10:46), a visible manifestation of God’s power.

The Real Point of This Manifestation

The Spirit did not, nor does He now, have to fall on people to get them to obey the gospel—that is, people who were already understood to be involved in gospel provisions and promises. But these Gentiles did not understand themselves to be acceptable; neither did the Jews think Gentiles were acceptable. It took a miracle, in the first place, to get the Gentiles to send for a Jew, a preacher like Peter. The angel said to him, “Send men to Joppa and call for Simon, whose surname is Peter; who shall tell thee words, whereby thou and all thy house shall be saved” (Acts 11:13-14). Cornelius sent for the preacher; but it took a miracle—the housetop vision—to convince Peter to go over there! Finally, the Spirit said, “Go with them, doubting nothing; for I have sent them” (10:20). So it took a miracle to make the Gentile send for a Jew; and a miraculous work was required on the preacher himself (a Jew) to get him ready to go to these Gentiles. But when he arrived he said, “God hath showed me that I should not call any man common or unclean” (10:28). These two miracles were for the purpose of getting the preacher and the unsaved together.

Gus Nichols, 109-110

Opening his mouth, Peter said: “I most certainly understand now that God is not one to show partiality, but in every nation the man who fears Him and does what is right is welcome to Him.”

(Acts 10:34-35)

When Peter went back to the church at Jerusalem, the Jewish Christians took issue with him about his preaching to the Gentiles: “You went to uncircumcised men and ate with them” (11:3). Their view was that the Gentiles were unclean and unsuitable for the gospel. Only after Peter explained the matter in “orderly sequence” (chronological order and detail), did they hold their peace and remark that God has also granted to Gentiles the repentance that leads to life (11:4, 18). It took miracles to confirm to the Jewish nation that the gospel, as revealed and confirmed by the Holy Spirit, included Gentiles.

Comparing the Baptism of the Holy Spirit at Pentecost and at the House of Cornelius

Points for Comparison	Pentecost (Acts 2)	Cornelius (Acts 10, 11)
Recipients	Apostles, only Jews	Only Gentiles
Miraculous Power	Speaking in tongues, Many signs and wonders (2:43); could lay hands on others (8:18)	Spoke in tongues; no other gift documented
When they received the power of the Spirit	After years of training (Acts 1:22-23)	Before they had heard the gospel (Acts 11:15)
Expectation	Expected as a fulfillment of the promise “not many days from now (1:4-8)	Unexpected to both the Jews and the Gentiles
Purpose	To reveal and to confirm the Word (Acts 2; Heb. 2:3-4)	To bear witness that the Gentiles can be saved (Acts 11:15-18; cf. Eph. 2:11-16; 3:6) Fulfills Joel 2:28
Salvation	Enabled apostles to preach the gospel; those who heard and obeyed were forgiven or saved (Acts 2:38, 41, 47)	Said to the Jews that Gentiles had been granted (the opportunity of) repentance that leads to life (Acts 11:18). Gentiles ordered to be baptized after hearing the Word (10:48)

One Baptism Now

In 59 AD, Paul wrote, “*There is* one body and one Spirit, just as also you were called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all who is over all and through all and in all” (Eph. 4:4-6). The Spirit baptized the household of Cornelius in ca. 41 AD. The gospel was to go to the Jew first, and then to the Greek (Rom. 1:16). By the time that Paul said in 59 AD there is one baptism, the baptism of the Holy Spirit had served its purpose and was no longer needed. The one baptism left is water baptism, which is for all people in all places for all time (Mark 16:15-16; Matt. 28:19; 1 Pet. 3:21; Titus 3:3-7).

The Holy Spirit and Miraculous Gifts

Words That Denote Miracles:

“**Sign**” (*semeion*) in the New Testament is used of miracles taken as evidence of divine authority. Sometimes it is translated as “miracle” (Luke 23:8 NIV; Acts 4:16, 22 NASB, NIV).

“**Wonders**” (*teras*) translates a Greek word from which the word *terror* comes. It denotes something unusual that causes the beholder to marvel. Although it usually follows “signs,” it sometimes precedes it (Acts 2:22, 43; 6:8) or occurs alone (as in Acts 2:19). Whereas a sign appeals to the understanding, a wonder appeals to the imagination. “Wonders” are usually presented as God’s activity (Acts 2:19; 4:30; 5:12; 6:8; 7:36; 14:3; 15:12), though sometimes they refer to the work of Satan through human instruments (Matt. 24:24; Mark 13:22; 2 Thess. 2:9; Rev. 13:11-13).

New Testament writers also used *dunamis*, **power** or inherent ability, to refer to activity of supernatural origin or character (Mark 6:2; Acts 8:13; 19:11; Rom. 15:19; 1 Cor. 12:10, 28, 29; Gal. 3:5; 2 Thess. 2:9; Heb. 2:4).

“**Work**” (*ergon*) is also employed in the New Testament in the sense of “miracle.” John the Baptist heard of the “works” of Jesus while he was in prison (Matt. 11:2). The apostle John used the term frequently (5:20, 36; 7:3; 10:38; 14:11, 12; 15:24).

The Gift and the Gifts

The gifts given by the Holy Spirit are not to be confused with the “gift of the Holy Spirit” (Acts 2:38). The gift (*dorea*) of the Holy Spirit is the Holy Spirit Himself (Acts 2:38; 10:44-45; 11:17); but the gifts (*charisma*) were divinely imparted, supernatural powers from the Holy Spirit (Rom. 1:11; 12:6; 1 Cor. 1:7; 12:4, 9, 28, 30, 31; 1 Tim. 4:14; 2 Tim. 1:6). The Greek term *charisma* can also refer to non-miraculous gifts (Rom. 5:15, 16; 6:23; 11:29; 12:6-8; 1 Pet. 4:10-11).

Measures of the Holy Spirit:

1. **Christ** had the Holy Spirit “without measure.” John 3:34 says, “For He whom God has sent speaks the words of God; for He gives the Spirit without measure.” This implies that the Holy Spirit is at times given in a measured way.
2. The **apostles** of Christ and the household of Cornelius were baptized with the Holy Spirit (Acts 2, 10, and 11). The apostles had the ability to lay their hands on others and impart gifts (Acts 8:18; 19:6; 2 Tim. 1:6). There is no indication in Scripture that while the household of Cornelius could speak in tongues, they were also able to impart gifts.
3. **Those on whom the apostles laid their hands** received a miraculous measure of the Holy Spirit in one or more gifts (Acts 8:18; 19:6; 2 Tim. 1:6).
4. **The universal indwelling.** This is the ordinary gift of the Spirit that all Christians receive at baptism (Acts 2:38-39). This will be discussed at length in the next chapter. There is no

miraculous power associated with this gift, but this gift identifies the child of God (Gal. 4:6; Rom. 8:9).

“The Holy Spirit is not something to be measured out as one would measure jars of water or bushels of wheat. He is our God and is not limited by time or space as a physical creation. He is Spirit and does not have flesh and bones or other aspects of this physical world. He is personality and cannot be divided.”²²

The word measure is connected to the Holy Spirit only one time (John 3:34), and in that context it says that the Jesus had the Holy “without measure.” This is a reference to unrestricted power working in Jesus.

This chart is adapted from a chart by Jimmy Jividen:²³

Who	How	Why
Apostles and Cornelius	Baptism of the Holy Spirit	Confirmation from God
Selected Christians	Laying on of the apostles’ hands	Receive miraculous spiritual gifts to benefit the church
All Christians	By baptism	As a seal of our sonship and an earnest of our inheritance

While the Scriptures themselves do not outline various measures of the Holy Spirit, these categories do fit what the Scripture says about the Holy Spirit.

The apostles on the day of Pentecost received the baptism of the Holy Spirit to show God’s confirmation (Heb. 2:3-4) of the gospel message of salvation Peter and the eleven were preaching. The outpouring of the Holy Spirit on the household of Cornelius showed God’s confirmation of Peter’s preaching to the Gentiles and of their acceptance by God for membership in His church (Acts 2:33; 10:46,47; 11:17-18).

Certain Christians, but not all, received various spiritual gifts through the laying on of the apostles’ hands in the first century. The first people outside the apostles to work miracles were men on whom the apostles had laid their hands. Stephen and Philip were faithful Christians before they were endowed by the laying on of the apostles hands. Notice this timeline:

Acts 6:3 select seven men of good reputation, full of the Spirit and of wisdom.
 Acts 6:4 Stephen was a man full of faith and the Holy Spirit
 Acts 6:6 after praying, the apostles laid their hands on them
 Acts 6:8 Stephen, full of grace and power, performed great wonders and signs
 Acts 8:6 Philip performed signs in Samaria and “great miracles” (8:13)

Acts 8:14-17 Now when the apostles in Jerusalem heard that Samaria had received the word of God, they sent them Peter and John, who came down and prayed for them that they might receive the Holy Spirit. For He had not yet fallen upon any of them; they had simply been baptized in the name of the Lord Jesus. Then they *began* laying their hands on them, and they were receiving the Holy Spirit.

²² Jividen, *Alive in the Spirit*, 68.

²³ Jividen, *Alive in the Spirit*, 62.

Acts 8:18-19 Now when Simon saw that the Spirit was bestowed through the laying on of the apostles' hands, he offered them money, saying, "Give this authority to me as well, so that everyone on whom I lay my hands may receive the Holy Spirit."

The Samaritans had already been baptized (8:12) but had not received the miraculous gifts of the Holy Spirit. There is a difference between the miraculous and the ordinary gift of the Holy Spirit. Note these additional examples cited by Jividen.²⁴ In Acts 19, Paul taught 12 men who had known only the baptism of John. They did not know that there was a Holy Spirit. They were baptized in the name of Jesus, and Paul laid his hands on them. They began to speak in tongues and prophesy only after their baptism and the laying on of hands (19:6).

The church at Rome, which had no recorded visit from an apostle up to the time Paul wrote, still needed to have spiritual gifts imparted to them by Paul (Rom. 1:11). At the same time, the church at Corinth was "not lacking in any spiritual gift" after an apostle had been present with them for more than a year (1 Cor. 1:11).

Timothy possessed "the gift of God which is in you through the laying on of my hands" (2 Tim. 1:6). Some people reading 1 Tim. 4:14 have mistaken the source of the gift. This verse reads "Do not neglect the spiritual gift within you, which was bestowed on you through prophetic utterance with the laying on of hands by the presbytery." They believe that Timothy's spiritual gift came through the elders hands. This problem is solved, however, by examining the two prepositions:

1 Tim. 4:14	"with"	Accompaniment The prophetic utterance was the means; it was incidentally accompanied by the laying on of the elders' hands
2 Tim. 1:6	"through" the laying on of my hands	Means by which the gift was given

Every baptized believer receives the "gift of the Holy Spirit" in the ordinary, indwelling sense. This is how Stephen could be "full of the Spirit" yet not be able to work signs and miracles until the apostles laid their hands on him. This universal indwelling is not a miraculous measure of the Spirit. It is not limited to the first century but extends to all whom the Lord calls (Acts 2:38-39). This gift identifies one as a child of God (Gal. 4:6) and is an earnest of our inheritance (Eph. 1:13-14). We will discuss this more in a later lesson.

The Various Spiritual Gifts:

1 Corinthians 12 mentions nine spiritual gifts, miraculous in nature. Concerning these gifts, Paul observes:

⁴Now there are varieties of gifts, but the same Spirit. ⁵And there are varieties of ministries, and the same Lord. ⁶There are varieties of effects, but the same God who works all things in all *persons*. ⁷But to each one is given the manifestation of the Spirit for the common good.

¹¹But one and the same Spirit works all these things, distributing to each one individually just as He wills.

²⁴ Jividen, 63.

Jimmy Jividen notes:

The spiritual gifts were from the Holy Spirit. They were not all the same. Different Christians possessed different gifts. The diversity of the gifts was not a sign of holiness of the receiver but of the sovereign will of the Spirit who gave the gifts. The purpose was for the common good of all in the body.²⁵

The Lord gave gifts to build up the collective whole. He did not endow every Christian with the same abilities. Just as a body has different parts, so the body of Christ is endowed with a variety of gifts, each of which was important to the whole. Unfortunately, many immature Christians at Corinth had become puffed up over their particular gifts.

God gave these gifts to spiritually immature Christians to help them grow to maturity, not because they had already arrived at maturity (Acts 8:14-18; 19:6). Spiritual gifts were no evidence of spiritual superiority, deeper dedication, or greater closeness to God. Paul told the immature Corinthians:

And I, brethren, could not speak to you as to spiritual men, but as to men of flesh, as to infants in Christ. ²I gave you milk to drink, not solid food; for you were not yet able to receive it. Indeed, even now you are not yet able, ³for you are still fleshly. For since there is jealousy and strife among you, are you not fleshly, and are you not walking like mere men? (1 Cor. 3:1-3)

The nine gifts of 1 Cor. 12:8-11:

⁸For to one is given the **word of wisdom** through the Spirit, and to another the **word of knowledge** according to the same Spirit; ⁹to another **faith** by the same Spirit, and to another **gifts of healing** by the one Spirit, ¹⁰and to another the **effecting of miracles**, and to another **prophecy**, and to another the **distinguishing of spirits**, to another *various* kinds of **tongues**, and to another the **interpretation of tongues**.

1. *The Word of Wisdom*. An infant church would need wisdom.
2. *The Word of Knowledge*. There would be need for truth and getting the facts accurately. This inspired, miraculous knowledge is mentioned in 1 Cor. 13:2, 8.
3. *Faith*. This is miraculous faith, so as to remove mountains (1 Cor. 13:2). This is not the common faith which comes through hearing the word (Rom. 10:17). The Corinthians already had saving, gospel faith (1 Cor. 1:21). This miraculous faith served the Divine purpose in the first century.
4. *Gifts of Healing*. Some could heal miraculously, immediately, and completely. Apparently some elders were given this capability (James 5:14-15). This healing was not like the kind of healing that now takes place. When Jesus healed the sick, he healed lepers, the maimed, those with unclean spirits, the blind, the deaf, and all kinds of diseases (Matt. 15:29-31; Mark 7:31-37; John 7:23; Acts 3:7-11). People could see changes immediately. Jesus did not require a person to be present at a healing service to be healed. He could heal from afar (Matt. 8:5-13). One could see great differences between actual healing and the pretended healing of fakers today or even the sorcery of one like Simon (Acts 8:9-11).
5. *Working of Miracles*. Jesus stilled the raging storm, walked upon water, turned water into wine, cursed a barren fig tree, and fed thousands from very little food. His apostles could do the works that He did (John 14:12; Mark 16:14-20). These works were the signs of an apostle (2 Cor. 12:12). Modern apostles are called “liars” and “false apostles” (2 Cor. 11:13-15; Rev. 2:1-2).

²⁵ *Ibid.*, 68.

6. *Prophecy.* Prophecy was the ability to “speak forth” from God, speaking by inspiration of God. The disciples at Ephesus could prophesy (Acts 19:6) and so could the daughters of Philip (Acts 21:9). Apparently several men and women at Corinth could prophesy. Mark, Luke, Stephen and Philip were also prophets.
7. *Discerning of spirits.* In Acts 5:1-14 Luke gives the example of Peter discerning the lie that Ananias and Sapphira told. In the days before the New Testament was written, the ability to discern truth and error in others was valuable. Today we are to try them by the written word (1 John 4:1-6; Isa. 8:20; 2 Tim. 3:15-17).
8. *Tongue Speaking.* Jesus promised that his disciples would “speak with new tongues” (Mark 16:15-20). In Acts 2:1-11 the Holy Spirit enabled the apostles to speak in tongues (languages) of the people visiting from various nations. They heard the apostles speak in their own tongue (language), in which they were born. The household of Cornelius and the twelve at Ephesus spoke in tongues (Acts 10:46; 19:6). Speaking in tongues was a gift, but a gift that had to be controlled (1 Corinthians 14).
9. *Interpretation of Tongues.* This is the ability to serve the congregation by telling them what the tongue speaker (who spoke in a foreign language) has said. If no one understood what is said, then of what value was his speaking? One who speaks in a tongue should pray that he can interpret (14:13). Paul said, “In the church I desire to speak five words with my mind so that I may instruct others also, rather than ten thousand words in a tongue” (14:19). Tongue speakers were not allowed to address the church unless an interpreter was present (14:27-28).

Some Principles Related to Miracles

1. *Miracles were performed in the name of Jesus.* Jesus told his apostles that if they ask anything in His name, He will do it (John 14:14). Only the apostles were present at this time. When the seven sons of Sceva used Jesus’ name to cast out a demon, they acted presumptuously and without authority (Acts 19:13-15). Jesus denies knowing those who are lawless (Matt. 7:21-23). Peter and John, apostles, healed the lame man at the Temple in the name of Jesus Christ (Acts 3:1-16; 4:11-12).
2. *Miracles were not performed for money.* Jesus taught his apostles to freely give (Matt. 10:8), when it came to casting out demons, cleansing lepers, healing the sick, and raising the dead. Those who had miraculous power did not use it to grow wealthy, to build empires, or to start their own churches. Peter condemned Simon for his greediness (Acts 8:18-24).
3. *Miracles were not a “cure all.”* Jesus believed in physicians (Matt. 9:12; Mark 2:17; Luke 5:31). Luke was the beloved physician (Col. 4:14) and remained so throughout his life. Paul urged Timothy to use wine medicinally (1 Tim. 5:23). Paul did not always heal his companions (2 Tim. 4:20), and he was not always himself healed (2 Cor. 12:7-8). The use of healing was not just for the benefit of the healed; it was used to confirm the Word. Owen Olbricht notes, “Paul did not recommend faith and prayer to Timothy to heal him, but rather medicine as a remedy. If faith alone can heal, then Paul gave Timothy the wrong advice. If Paul could have healed Timothy and Trophimus but did not, then he did them a great injustice....Healing must have been done only as a sign when such was needed to attract unbelievers or to confirm the message was from God.”²⁶

²⁶ Olbricht, *The Holy Spirit: Person and Work*, 139.

4. *Miraculous gifts were not a license to ignore the commandments of the Scriptures.* ¹ Corinthians 14 reveals that the unfettered use of miraculous gifts were destructive to the unity and the effectiveness of the church at Corinth. In fact, the miraculous gifts were not “more excellent” than love (1 Cor. 12:32-13:13). Here are some restricting principles in 1 Corinthians 14:

- greater is one who prophesies than one who speaks in tongues, unless he interprets, so that the church may receive edifying (14:5).
- So also you, since you are zealous of spiritual *gifts*, seek to abound for the edification of the church. (14:12)
- let one who speaks in a tongue pray that he may interpret. (14:13)
- in the church I desire to speak five words with my mind so that I may instruct others also, rather than ten thousand words in a tongue. (14:19)
- Let all things be done for edification. (14:26)
- If anyone speaks in a tongue, *it should be* by two or at the most three, and *each* in turn, and one must interpret; ²⁸but if there is no interpreter, he must keep silent in the church; and let him speak to himself and to God. (14:27-28)
- Let two or three prophets speak, and let the others pass judgment. (14:29)
- But if a revelation is made to another who is seated, the first one must keep silent. ³¹For you can all prophesy one by one, so that all may learn and all may be exhorted; ³²and the spirits of prophets are subject to prophets; ³³for God is not *a God* of confusion but of peace, as in all the churches of the saints. (14:30-33).
- The women are to keep silent in the churches; for they are not permitted to speak, but are to subject themselves, just as the Law also says. (14:34)
- If anyone thinks he is a prophet or spiritual, let him recognize that the things which I write to you are the Lord’s commandment. ³⁸But if anyone does not recognize *this*, he is not recognized. (14:37-38).
- Therefore, my brethren, desire earnestly to prophesy, and do not forbid to speak in tongues. (14:39)
- But all things must be done properly and in an orderly manner. (14:40)

Does Anyone Have Miraculous Gifts Today?

When people claim to speak from God and claim to work miracles to prove that their claim is true, Christians have a right and the duty to test those claims (1 John 4:1; Rev. 2:2). Many persons are arising today claiming to have miraculous gifts, saying that the miraculous gifts of the Bible are for people today. Citing such passages as Mark 16:17-20; John 14:12,13; and Hebrews 13:8, they think that there are no differences between the first century and the present. Our purpose is to ask why God gave miraculous gifts, how people got them, if they would cease, and what differences are there between modern faith healers and the healing one can read about in the New Testament.

The Argument from Purpose

First, the Lord gave men the power to work miraculous gifts in order to confirm the preaching of the gospel by the apostles and prophets (Mark 16:20; Heb. 2:3-4). These miraculous signs were proof or guarantees that they were speaking God's Word with God's blessing. God gave Moses a miraculous rod for this same purpose (Ex. 4:1-5), "that they may believe that the Lord God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath appeared unto thee." The writer of the book of Hebrews, however, tells us that the preaching of Christ and His apostles "was confirmed" by such signs and wonders (Heb. 2:3-4). The confirmation spoken of here is like that of a governmental seal upon a legal document; once the confirmation has been made, further proof is never needed. Now since the preaching of the gospel "was confirmed" in the first century, it no longer needs confirming. There is no longer a need for miracles. It also needs to be said that Jesus promised that all truth would be revealed to the apostles (John 16:12, 13; Acts 20:27; 2 Tim. 3:16,17; 2 Pet. 1:3; Jude 3). This revelation is complete and once for all; God is no longer inspiring men to reveal new truth. If this is the case, no miraculous signs are needed today.

The Argument from Access

Second, miraculous, spiritual gifts were given to the apostles directly by Christ Himself (Matt. 3:11; Acts 1:1-8). In Acts 2 the Holy Spirit was indeed poured out upon the apostles. Paul too received apostleship and power from Jesus Christ (2 Cor. 11:5; Gal. 2:11-17); Paul displayed the "signs" of an apostle (2 Cor. 12:12). The only persons "baptized with the Holy Spirit" other than the apostles were the household of Cornelius (Acts 10-11:16). But this happened to them before Peter began speaking to them and before they were believers in Christ (Acts 11:4,15). This baptism with the Holy Spirit took place to convince the Jews and Peter that the Gentiles were also granted repentance (Acts 11:15-18). No one else, however, is ever mentioned as being able to work miracles unless the apostles laid hands on them (Acts 2:43; 3:6; 5:12-15; 6:5-8; 8:5,6). A close reading of Acts 8 shows that while Philip had received power from the apostles, he could not pass it on to the Samaritans. Only the apostles could give these powers to others.

(Note also Acts 19:6 and 2 Tim. 1:6.) If only the apostles could give these miraculous gifts, then after the apostles died and those on whom the apostles laid their hands died, the miraculous gifts would cease to be. This agrees with the purpose of the gifts coming to an end.

The Argument from Prophecy

Third, Paul clearly states the miraculous will cease in 1 Cor. 13:8-13. Paul used three chapters in I Corinthians to discuss miraculous gifts. In the middle of this discussion he declares that love is more important than any miraculous gift (13:1-3), Then he describes love (13:4-7). In the final section of the chapter (13:8-13), he shows that love is greater because it will outlast the spiritual gifts. Paul said, "Prophecies will fail, tongues will cease, and (miraculous) knowledge will be done away." These gifts cause d Paul to say that "we know in part and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away" (9,10). These miraculous gifts were to cease when "that which is perfect is come."

What is "that which is perfect"? Since "perfect" means complete," it stands in contrast with that which is in part." The "part" is miraculous knowledge and prophecy, which revealed the Word of God orally. It is most natural, then, to realize that the complete or "perfect" is the full revelation given to man in the written record of the New Testament. This complete revelation of God's will, "the faith once for all delivered to the saints" (Jude 3), came into general possession about the end of the first century. When the complete revelation came, the partial revelation was done away. Since the New Testament records the complete will of God (2 Tim. 3:16, 17; 2 Pet. 1:3), there is no longer a need for miraculous gifts in the twentieth century to give us any more revelation.

1 Cor. 13:13 says: "But now faith, hope, love, abide these three; but the greatest of these is love." Love will always be love; that's why it is the greatest. Faith, however, will turn to knowledge; and hope will turn to sight. Paul said, "For in hope we have been saved, but hope that is seen is not hope; for who hopes for what he *already* sees? But if we hope for what we do not see, with perseverance we wait eagerly for it" (Rom. 8:24-25). Hope, then, is temporal. In spite of this hope continues on, stays, or abides, while the spiritual gifts cease. This means that the spiritual gifts must cease prior to the time the Lord returns, for when the Lord comes, hope will become sight. When Jesus comes, what we believe will come to be what we know. Faith abides while the gifts cease.

Knowledge and prophecy cease when perfect comes.

Faith hope and love continue on until the Lord comes.

The Argument from Experience

Fourth, the last reason for denying miraculous gifts today comes from experience with those who claim these gifts. Just as there was a difference between Simon the sorcerer and Philip in Acts 8:5-13, so there is today a difference between so-called faith healers and the miracles Jesus and His apostles performed. Note these things about the biblical miracles:

(1) Jesus healed everyone who came to him without fail (Matt. 4:23,24; 8:16; 9:35; 12:15; 14:34-36; 15:29-31; Acts 5:16).

(2) Jesus healed everyone completely; no one came back in a few days still suffering. Crippled persons who had lost arms and legs and eyes were made whole, so that the crowd could see immediate physical changes (Matt. 15:29-31; Mark 7:31-37; John 7:23; Acts 3:7-11).

(Maimed persons are crippled with arms or legs missing. (See Matt. 15:29- 31; 18:8,9.) Who is putting on arms and legs today? I know no one!

(3) The enemies of Jesus admitted that he could work miracles (John 11:46,48; Acts 4:16), but today faith healers are regarded as frauds.

(4) Jesus and His apostles did not use their miraculous powers to become wealthy as Simon the sorcerer did and as some do today (Matt. 10:8-10; Acts 3:16). The apostles earned their living from their work, but they did not live lavishly. (See I Corinthians 9.)

(5) Jesus did not require a person to be present at a healing service to be healed. He could heal from afar (Matt. 8:5-13).

(6) Jesus did not require faith of everyone before He healed them; some did not believe and some could not believe, for they were dead (Luke 7:11,12; 8:54,55). Jesus worked miracles to cause people to believe (John 11:42; 20:30,31; Acts 13:11,12). Jesus never said that He could not work miracles because unbelievers were present. Jesus never made excuses, for He healed everyone. Some today claim to be able to heal but fail, and then they make excuses for their failures. The truth is that they never had the power to heal.

(7) Jesus did not require great stirrings of emotions or a special atmosphere to heal anyone, but modern, fake faith healers always have them.

(8) The apostles did not exalt themselves or use their powers to form a new denomination. Rather they pointed to Christ and to the one true church that Jesus died for. They taught against division (Acts 4:10-12; 1 Cor. 1:10-13).

The Holy Spirit's work was to guide the apostles into all the truth (John 16:12-13). The Holy Spirit does not lie; nor does the Holy Spirit say one thing to one person and another thing to another person. He does not cause confusion (1 Cor. 14:33). He does speak but one gospel (Gal. 1:6-9) and have but one faith (Eph. 4:5). Yet those who claim to be inspired and work miracles disagree among themselves as to what God says. They often contradict the plain, Bible teaching on baptism, on the plan of salvation, on Jesus Christ, and on the nature of the church.

They also break God's commandment by having women preachers (1 Cor. 14:34-37; 1 Tim. 2:8-11). Does the Holy Spirit lead men to disobey clear teachings of the Word of God? Is the Holy Spirit trying to confuse men? These things are not the Holy Spirit's work but the Devil's (Matt. 7:15-23; 2 Cor. 11:13-15; 2 Thess. 2:8-12).

The Test from God

Sometimes false teachers have apparent powers too. God permits them this power to test us to see if we will follow His Word (Deut. 13:1-5). If a man teaches a gospel that is different from the true gospel, he is to be accursed (Gal. 1:6-9). If a man does not have the doctrine of Christ, he does not have God and is not to be followed or supported (2 John 9-11). Christians, beware!

Study the Word of God and prove all things (1 Thess. 5:21, 22; 2 Tim. 2:15). Always follow the teachings of Jesus in the New Testament (John 12:48), for it truly has the whole counsel of God, all that pertains to life and godliness, and is able to completely furnish man unto every good work (Acts 20:27; 2 Tim. 3:16, 17; 2 Pet. 1:3). Since we have the Lord's Word, we do not have miraculous gifts today!

The Indwelling of the Holy Spirit

That the Holy Spirit dwells within the Christian is admitted by all who understand and love the Scriptures. How the Holy Spirit dwells in the Christian is a matter of controversy within the Lord's church. The Holy Spirit either (1) really and truly dwells in us as faithful Christians in a personal manner, or (2) He dwells in us in some other manner, or (3) else He does not dwell in us at all. Since the third view denies many plain and easily-understood passages, we turn our study to the first two views.

Gus Nichols said, "I see no reason for disturbance among us over this question so long as all believe and teach that the Holy Spirit does dwell in faithful and obedient children of God in some way. The honest but misguided interpretations which may be made in trying to show how the Spirit dwells in us should not, by those on either said, disrupt brotherly love and unity, and ravage our brotherhood. There are many reasons why one's position as to how the Holy Spirit dwells in us should never be made a test of fellowship. The only reason which needs to be stated now is, that all who obey the gospel from the heart, the promise will be fulfilled as God planned it, whether or not we understand 'how' the Spirit dwells in us."

Lectures on the Holy Spirit, 155-156.

The fact that we are ignorant about how our human spirit dwells within our body does not mean that we do not have a human spirit. Failing to understand all we want to know about the human spirit is not essential to possessing a soul or a human spirit.

Does The Holy Spirit Dwell in Us?

- Acts 2:38-39 Peter *said* to them, "Repent, and each of you be baptized in the name of Jesus Christ for the forgiveness of your sins; and you will receive the gift of the Holy Spirit. For the promise is for you and your children and for all who are far off, as many as the Lord our God will call to Himself."
- Acts 5:32 "And we are witnesses of these things; and *so is* the Holy Spirit, whom God has given to those who obey Him."
- Rom. 5:5 the love of God has been poured out within our hearts through the Holy Spirit who was given to us.
- Rom. 8:9-11 "However, you are not in the flesh but in the Spirit, if indeed the Spirit of God dwells in you. But if anyone does not have the Spirit of Christ, he does not belong to Him. ¹⁰If Christ is in you, though the body is dead because of sin, yet the spirit is alive because of righteousness. ¹¹But if the Spirit of Him who raised Jesus from the dead dwells in you, He who raised Christ Jesus from the dead will also give life to your mortal

bodies through His Spirit who dwells in you.” Note: This is written to a church upon which no apostle had laid his hands and which possessed no miraculous, spiritual gift (Rom. 1:11).

- 1 Cor. 3:16 Do you not know that you are a temple of God and *that* the Spirit of God dwells in you?
- 1 Cor. 6:19 Or do you not know that your body is a temple of the Holy Spirit who is in you, whom you have from God, and that you are not your own.
- 2 Cor. 1:21-22 Now He who establishes us with you in Christ and anointed us is God, who also sealed us and gave *us* the Spirit in our hearts as a pledge.
- Gal. 4:6 Because you are sons, God has sent forth the Spirit of His Son into our hearts, crying, “Abba! Father!”
- Eph. 1:13-14 In Him, you also, after listening to the message of truth, the gospel of your salvation—having also believed, you were sealed in Him with the Holy Spirit of promise, who is given as a pledge of our inheritance, with a view to the redemption of *God’s* own possession, to the praise of His glory.
- 1 Thess. 4:8 So, he who rejects *this* is not rejecting man but the God who gives His Holy Spirit to you.
- 2 Tim. 1:14 Guard, through the Holy Spirit who dwells in us, the treasure which has been entrusted to *you*.
- Jude 19 These are the ones who cause divisions, worldly-minded, devoid of the Spirit.

What is the Gift of the Holy Spirit?

Acts 2:38 promises the “gift of the Holy Spirit” to those who repent and are baptized. Some think that this is a gift that the Holy Spirit gives (such as miraculous gifts or salvation); others hold that the Spirit himself is what is given. The Scriptures do answer this question:

- Acts 5:32 “And we are witnesses of these things; and *so is* the Holy Spirit, whom God has given to those who obey Him.”
- Rom. 5:5 the love of God has been poured out within our hearts through the Holy Spirit who was given to us.
- 1 Cor. 6:19 Or do you not know that your body is a temple of the Holy Spirit who is in you, whom you have from God, and that you are not your own.
- 1 Thess. 4:8 So, he who rejects *this* is not rejecting man but the God who gives His Holy Spirit to you.

To Whom Has The Holy Spirit Been Given?

While most Bible students acknowledge that God gave His Spirit to the apostles (John 14:17, 26; 15:26; 16:12-13) and to those upon whom the apostles laid their hands (Acts 8:18; 19:6), they question whether the Spirit has been given in a non-miraculous sense to others.

- John 14:17 I will ask the Father, and He will give you another Helper, that He may be with you forever; ¹⁷*that is the Spirit of truth, whom the world cannot receive, because it does not see Him or know Him, but you know Him because He abides with you and will be in you.*
- Luke 11:13 If you then, being evil, know how to give good gifts to your children, how much more will *your* heavenly Father give the Holy Spirit to those who ask Him?”
- John 7:38-39 He who believes in Me, as the Scripture said, ‘From his innermost being will flow rivers of living water.’” But this He spoke of the Spirit, whom those who believed in Him were to receive; for the Spirit was not yet *given*, because Jesus was not yet glorified.

- Acts 2:38-39 Peter *said* to them, “Repent, and each of you be baptized in the name of Jesus Christ for the forgiveness of your sins; and you will receive the gift of the Holy Spirit. For the promise is for you and your children and for all who are far off, as many as the Lord our God will call to Himself.”
- Acts 5:32 “And we are witnesses of these things; and *so is* the Holy Spirit, whom God has given to those who obey Him.”
- Gal. 4:6 Because you are sons, God has sent forth the Spirit of His Son into our hearts, crying, “Abba! Father!”²⁷ Therefore you are no longer a slave, but a son; and if a son, then an heir through God.
- Gal. 3:2 did you receive the Spirit by the works of the Law, or by hearing with faith?

The general rule is that the world cannot receive the Holy Spirit. The Spirit is given to those who ask; however, asking for the Spirit is not the only requirement for receiving the Spirit. Obedience is also required (Acts 5:32), including faith, repentance, and baptism in the name of Jesus for the forgiveness of sins.²⁷ The Holy Spirit does not dwell in us separate and apart from the Word, for the Holy Spirit will not go where the Word has not gone. The Holy Spirit dwells in us conjointly with the Word, for it is by means of the Word that the Holy Spirit causes us to be born again (1 Pet. 1:22-25).

At this point, we recognize that some brethren understand that the indwelling of the Holy Spirit is not literal but “only through the Word.” We must be careful here not to confuse the Holy Spirit with the Word. The Holy Spirit is the source of the Word, the gospel (2 Pet. 1:20-21). The Spirit of Truth will never act contrary to the Truth. The Holy Spirit, however, is a Person; and the Word is His message (Eph. 6:16; 1 Cor. 2:11-14). There is no reason to believe that every time the word “Spirit” is used, the Spirit is speaking about something other than Himself. We must be careful not to read into Scripture that which is not there.

We hold these truths about the Word of God

1. The Word of God is inspired by the Holy Spirit (1 Cor. 2:11-14; 2 Tim. 3:16-17; 2 Pet. 1:20-21). The Holy Spirit moved the apostles and prophets to write the things found in the New Testament.
2. The Holy Spirit today communicates through the written Word alone and does inspire men or move on their hearts with new revelation (1 Cor. 13:8-10).
3. Because the Word of God is inspired, it partakes of the character of God and is inerrant, utterly trustworthy in all it says (John 10:35).
4. The Word of God stands authoritative and true throughout time (Matt. 24:35; 28:18-20; John 12:48; Jude 3). The teaching of Jesus will judge us in the last day.
5. The Word of God is final and all-sufficient as delivered to the apostles in the first century (John 16:12-13; Jude 3; Eph. 4:4-6; 2 John 9-11; Gal. 1:6-9). To ignore, change, or substitute other things for God’s Word is sinful and leads to division and condemnation.

By all-sufficient, we mean that the word of God contains all the instruction that is necessary for eternal life and for godliness (2 Tim. 3:16-17; 2 Pet. 1:3). Psalm 19:7-11 says:

The law of the LORD is perfect, restoring the soul;
The testimony of the LORD is sure, making wise the simple.

²⁷ Olbricht, 167-168.

The precepts of the LORD are right, rejoicing the heart;
The commandment of the LORD is pure, enlightening the eyes.
The fear of the LORD is clean, enduring forever;
The judgments of the LORD are true; they are righteous altogether.
They are more desirable than gold, yes, than much fine gold;
Sweeter also than honey and the drippings of the honeycomb.
Moreover, by them Your servant is warned;
In keeping them there is great reward.

There are three views regarding the indwelling:

1. The Holy Spirit dwells in us figuratively and representatively only through the Word.
2. The Holy Spirit dwells in us literally and personally conjointly with the Word.
3. The Holy Spirit dwells in us separate and apart from the Word.

Arguments Favoring an Indwelling “Only through the Word”

1. We have knowledge of the Holy only through the Word.
2. The Holy Spirit dwells within those who have obeyed the Gospel, and it is by the Word that the hope and provisions of the Gospel are known.
3. The Holy Spirit does not continue to dwell in those who live in rebellion to God’s will; and God’s will, as far as we are concerned, is the Word.
4. The Holy Spirit is called the “Spirit of Truth” (John 14:17). Making truth known to man is inherent in the Holy Spirit’s work. As far as we know this is fundamental to what He is; it is a part of His life, nature and character. It is impossible, except in thought, to separate a person from a quality of character which He possesses; and consequently, wherever the Holy is, that part of his nature which caused him to be called the “Spirit of Truth” is there as well.

Z. T. Sweeny, *The Spirit and the Word* (Nashville: Gospel Advocate), 118, 126.

“The above Scriptures clearly teach that when the words, thought and the gospel control us, Christ dwells in us; that when we receive the gospel by the hearing of faith, the Spirit dwells in us.”

James Baird noted: Brother Sweeney has listed sixteen things which the Holy Spirit might accomplish by a direct, personal indwelling and then showed that it was promised that the word of God would do each of these things: “give us faith, give us light, give us wisdom, convert us, open our eyes, give us understanding, quicken us, save us, sanctify us, purify us, cleanse us, make us free from sin, impart a divine nature, fit us for glory, strengthen us.”

“Inasmuch as the word can do all of these things, and it is not claimed that a direct indwelling of the Spirit makes any new revelations...of what use, then, would a direct indwelling be? We are necessarily, therefore, led to the conclusion that in dealing with his children today, God deals with them in the same psychological way that he deals with men in inducing them to become children.”

The Holy Spirit	Activity	The Word
Eph. 3:16	Strengthens	Eph. 6:10-17; 2 Tim. 2:1
2 Thess. 2:13	sanctifies	John 17:17
Tit. 3:5	Saves	James 1:21

1 Tim. 3:16	Justifies	Rom. 5:1; 10:17
Heb. 10:15	Witnesses to us	John 5:39
Rom. 5:5	Prompts us to love God	John 3:16
Rom. 8:9, 16	Leads us as God's Sons	Psalms 119:105
Rom. 8:11	Raise us up from the dead	Hear his voice John 5:28,29

James W. Zachary, *The Witness of the Spirits* (Nashville: Gospel Advocate, 1954), 14, 16.

“This theory of the direct, abstract, immediate, inconceivable, independent, mysterious, and supernatural influence of the Spirit on the heart of man has been and is today the heart, soul and life of nearly every false religion beneath the vaulted sky...In opposition to the theory already stated and as a proposition embodying the truth on this question, I affirm that Reason and the Bible teach that the Holy Spirit wields an influence over the mind of man only through medium (i.e., the Word) except in some miracles.” *James Baird noted, “If the Holy Spirit exerts an influence over the mind other than through the Word, I would not know how.”*

Foy E. Wallace Jr., *The Mission and the Medium of the Holy Spirit* (Wallace Publications), 7.

The *modus operandi*—the mode, the medium, the how—is the Word of God. “The Spirit of God is ever present with his truth, operating in it, and through it, and by it,” said Alexander Campbell in the debate with Rice. This statement is incontrovertible and unassailable and covers the whole issue. Independent of the Word we could never know “whether there be any Holy Spirit.” All the knowledge of God, Christ, salvation and spiritual influence comes only from the Word of God. Apart from the inspiration of the apostles and prophets it is impossible for spirit to communicate with spirit except through words. God and Christ never personally occupied anyone; and for the same reason the Holy Spirit does not personally occupy anyone.

The Holy Spirit is a substantive Being but the influence is metonymical—that is, the use of one word for another in naming the cause for the effect, which means the Word is representative of the Spirit, as it is with the indwelling of God and Christ. It cannot be the case of any of the three—God, Christ or the Spirit—a literal, substantive, personal indwelling in a direct supernatural movement upon the soul.

Guy N. Woods, Tract: *How the Holy Spirit Dwells in the Christian*, 20.

It is truly a strange form of exegesis which interprets the scripture which says the Father and the Son are in us, as indicating a representative indwelling, but which affects to see in a similar passage regarding the Holy Spirit, an actual indwelling. It is a conclusion which results from disregard of the personality of the Holy Spirit. One **person**, though he be in another by his teaching and influence, cannot literally inhabit another. It is simply and only the denominational doctrine of the direct operation of the Spirit on the heart of the sinner applied to the Christian. It is no less false because advocated by some brethren, or because of the transition from sinner to saint.

Arguments Opposing an Indwelling Only through the Word

1. “And ye shall receive the gift of the Holy Spirit” (Acts 2:38). Here the gift of the Holy Spirit was to be after repentance and after baptism. But the receiving of the Word came before baptism. “Then they that gladly received his word were baptized: and the same day there were added unto them three thousand souls” (Acts 2:41). It follows, therefore, that receiving the word was not the same as receiving the gift of the Holy Spirit promised by Peter to the penitent and obedient (Acts 5:32). Peter put the gift of the Spirit after salvation, after baptism (Acts 2:38). People receive the gospel, the Word, before they are baptized and saved. James 1:21 says we are to receive the implanted word which is able to save your souls. The gospel is for sinners, for the unsaved. The gift of the Spirit comes “because we are sons of God” and saved (Gal. 4:6). Hence, the reception of the “word” by the sinner is not the gift of the Holy Spirit promised by Peter.
2. If the gift of the “word” is the same as the “gift of the Holy Spirit” promised by Peter (Acts 2:38), why did he not say what he meant? Why did he not say, “And ye shall receive the gift of the Holy Word?”
3. It is argued that “Let the word of Christ dwell in you richly” in Colossians 3:16 and “be filled with the Spirit” in Ephesians 5:18 mean the same thing. Consequently, the Spirit dwells in us by the “word’s” dwelling in us. Actually, the Ephesians already had the “gift of the Spirit” dwelling in them when they were baptized (Eph. 1:13-14; 4:30). What Paul is urging is that the Ephesians not get their excitement from wine as the heathen did but to be filled with the Spirit by speaking in song to one another. By this means the Scriptures, the word, could dwell in them and give them hope, peace and encouragement. Paul is not telling them to be filled with something they already have (i.e., the gift of the Spirit); he is telling them to let the Spirit influence them through their singing psalms, hymns and spiritual songs which were filled with the word of God.
4. It is impossible to escape the truth that the world was not to receive the Holy Spirit (John 14:17), and yet any man can learn passages of Scripture. Nikita Khrushchev (who ruled the USSR during the cold war) trained early in life in the Russian Orthodox Church and could quote large portions of Scripture. His knowledge of the Word did not keep him from ruling an atheistic nation.
5. There is no evidence that leads us to deny the literal intent of the passages which teach the Holy Spirit indwells in us. There is no evidence that we must understand them “figuratively.” We can understand literally that the Holy Spirit dwells in us.
 - a. An Omnipresent Being, the Holy Spirit can be anywhere without being anywhere else to a lesser degree (Psalm 139:7-8).
 - b. We cannot understand fully how our own spirit dwells within our bodies but believe it actually so. The Holy Spirit’s dwelling within us presents no greater mystery.
6. The Holy Spirit actually came “into” people in the Old Testament, though for a special purpose. Ezekiel 2:2 says, “He set me upon my feet.” Therefore there is no basis for denying a personal indwelling in the New Testament.
7. The Holy Spirit dwelt within Christ, who was both man and God. If He dwelt with Christ in his humanity, can He not dwell within humanity today?
8. Evil spirits dwelt within men during the days of Christ and the early church (Mark 5:8). This establishes that one spirit can dwell within another spirit. We cannot believe that unclean spirits (demons) can do what the divine Holy Spirit is incapable of doing.

9. Some argue that Eph. 5:18 and Col. 3:16 are parallel verses and thus mean that the Holy Spirit indwells the Christian through the word. But this is a wrong conclusion. As pointed out by Thomas Warren in *A Resource and Reference Volume on the Indwelling of the Holy Spirit*, p. 1320, it is a “logical fallacy” to hold to such a view. It would be like saying “the dog dwells in the house, the cat dwells in the house, therefore, the dog dwells in the house through the cat”. Actually both dwell in conjunction in the house..
- 10.

For these reasons, we suggest the Holy Spirit dwells within us actually and personally. Furthermore, He does by His indwelling what the Scripture says He does. The Scriptures refer to His work with the Christian. Any attempt to separate what He does, while dwelling within, from the Word of God and its influence is virtually impossible.

The Holy Spirit is *Not* the “Word”

While the Word came by the Holy Spirit, the Word should not be confused with the Spirit. The Spirit is the producer, and the Word is the product. While we admit freely that the Spirit makes His presence and will known to us by means of the Word, we also realize that the Spirit acts through other means and not through the Word alone. For instance, the Spirit intercedes for us with prayers (Rom. 8:26-27). The Spirit raised Jesus from the dead and will one day give life to our mortal bodies (Rom. 8:11). Ephesians 3:16 notes that the Spirit strengthens our inner man in answer to prayer. Each of these actions of the Spirit on the Christian is by means other than the Word. We know this, because the Word says so. While the Spirit will never act inconsistently to the teaching of His Word, the Word itself testifies that He does things His Word cannot do.

Comparing the Indwelling through the Word with a Personal Indwelling

“Word” Indwelling	“Personal, Actual” Indwelling
Word preached before repentance and baptism	Gift of Spirit received after repentance and baptism
The word dwells in our hearts (Col. 3:16)	Our bodies are the temple of the Holy Spirit (1 Cor. 6:19-20) the love of God has been poured out within our hearts through the Holy Spirit who was given to us (Rom. 5:5)
The word strengthens us (Rom. 16:25-27)	God strengthens us in the inner man through His Spirit in answer to prayer (Eph. 3:16) and does it according to the power that works within us. (We should not assume here that the “us” here includes only miraculously endowed brethren, since all were sealed with Holy Spirit of promise—Eph. 1:13-14. The power of Eph. 3:16 is the same power of 3:20-21 which God uses to answer prayers)
The word tells of the Holy Spirit as a seal and earnest of our inheritance	After hearing and trusting the word of truth, the gospel of our salvation, God seals us with the Holy Spirit of promise, who is the

	guarantee of our inheritance (Eph. 1:13-14)
The Word tells of the Holy Spirit praying and interceding for us (Rom. 8:26-27)	The Holy Spirit actually prays and intercedes for us (Rom. 8:26-27)
Word tells us of the Holy Spirit raising Jesus and giving life to our mortal bodies (Rom. 8:11)	The Spirit who dwells in us actually raised Jesus and actually gives life to our mortal bodies (Rom. 8:11)

A Personal Indwelling Conjointly With the Word

The Holy Spirit can and does literally, personally, actually dwell within Christians, making their bodies a temple of the Holy Spirit. His indwelling is non-miraculous and non-emotional. He communicates to the Christian only through the written Word, but the Spirit personally prays and strengthens Christians. The personal presence of the Holy Spirit does not diminish the influence of His word; and the Word teaches that the Holy Spirit personally indwells. The Scriptures teach that the Holy Spirit personally indwells conjointly and consistently with the Word.

Belief in the personal indwelling does not deny the all-sufficiency of the Word of God. The all-sufficiency of the Word of God was never intended to replace prayer or God's answer to prayer.

Belief in the personal indwelling does not mean one must embrace Calvinism or charismatic beliefs. In conversion, the Holy Spirit acts only through the Word; we deny any direct operation of the Holy Spirit in conversion. This, however, does not mean that after conversion the Holy Spirit cannot intercede for Christians (Rom. 8:26-27) or cannot strengthen Christians in answer to prayer (Eph. 3:16). As to Calvinism and Charismatic religion, Jimmy Jividen observed, "We must not be guilty of reacting so strongly to error on one extreme that we fall into error on the other extreme" (*Alive in the Spirit*, 86, footnote 2).

Belief in a personal indwelling of the Holy Spirit gives room to the Providence of God. While it recognizes the all-sufficiency of the Word of God, it realizes that the *Scriptures* point to the activity of God outside the Scriptures and in the normal walks of life. One does not deny the all-sufficiency of Scripture if one recognizes that angels are ministering spirits to saints (Heb. 1:13). It is true that we know nothing about angelic ministry, except what the Word teaches; but we do not deny that angels minister in some fashion we don't understand. In the same way, we understand the Holy Spirit dwells in us personally (1 Cor. 6:19). We do not know anything about how or what He does in that indwelling, except what the Word tells us; but we do not deny it either.

Belief in the personal indwelling deals fairly with the Scripture. It does not feel the need to interpret literal statements figuratively and strain the meaning. It accepts by faith the plain meaning of the text, without giving credence to heresy.

We certainly do not question that God works through His all-sufficient Word. We do question whether God meant the Word to do all that He intends to do. We also question the assertion whether the only means God can act today is through the Word.

An Abuse of the Doctrine of the Indwelling of the Holy Spirit

Sometimes brethren abuse the doctrine of the personal indwelling by attributing too much to the work of the Holy Spirit. To hear some speak, every profound thought that enters their minds has been directly planted by the Spirit. They regard this direct "moving" on the heart as an evidence of relationship with God.

Why some people would argue for the Spirit “moving their hearts.”

- this reduces human responsibility and accountability
- this allows them to alter the Bible’s teaching on human freedom
- this makes God a respecter of persons (Acts 10:34)
- this makes “feeling” the proof of the indwelling of the Holy Spirit
- this holds that miracles are performed today against the obvious evidence that they are not
- this minimizes or sets aside God’s authority through the Word and allows them to do as they desire

How this overstatement of the nature of the Holy Spirit’s indwelling can be expressed:

- “He dwells within us in a way or to a degree so that we know of His indwelling by a certain emotional pattern.”
- “Christian growth is a matter of what He does; we should not make an effort to grow as Christians; good qualities are the ‘fruit of the Spirit.’”
- There is a direct revelation or moving from God to us by the Holy Spirit.
- God is performing miracles today.²⁸

Some Considerations of the History of the Doctrine of the Indwelling of the Holy Spirit among Our Brethren by James O. Baird

As the above outline indicates, the teaching of the indwelling of the Holy Spirit has been abused, like any other Christian truth, in two ways. Furthermore, the form of the abuse of this doctrine has been related to the philosophical and religious trends of a particular time. On the whole, Protestantism, bulwarked by Calvinistic theology, has over-stated the work of the Holy Spirit.

It was reaction from this abuse that established, as a part of restoration history, one train of thought which we consider to be an overstatement in another direction. Calvinism taught that a man could not have what was considered “saving faith” unless the Holy Spirit operated directly on his heart to make it possible. Also, even a true knowledge of God’s will was understood to be a result of the Holy Spirit’s direct influence upon the human understanding.

The restoration leaders took a strong stand against error and rightfully so. They emphasized that the knowledge of God’s will, revealed through the Bible, was the means which God used to open the sinner’s heart; that man with his reason was capable of understanding and receiving this word. The ability of the Word to create faith was a cardinal principle of the restoration leaders and one for which we owe them a great debt of gratitude. This is a Biblical principle (John 20:30-31; Rom. 10:17).

Our forebearers of the restoration were aided in this position regarding the Bible’s ability to influence the mind and hence the decisions of man, by a philosophical point of view which had had great influence both in Europe and America. This was the work of John Locke. Both

²⁸ Adapted from James O. Baird, “Indwelling of the Holy Spirit,” OCC Lecture notes, n.d.

Alexander Campbell and his father studied at the University of Glasgow where Locke's influence, through a man by the name of Thomas Reid, was particularly strong. Campbell referred to Locke as "the Christian philosopher."²⁹

Locke's best known work was "An Essay on Human Understanding" in which he advocated primarily that man, above all else, was a creature of reason; and the mind, as the center of reason, determined human actions. Furthermore, man reasoned about and held in his understanding that which came through his senses.

The religious application of this in opposing Calvinism is apparent. Whereas the Calvinists would await a "saving faith," Campbell and the other restoration leaders taught a turning to the Bible, a use of one's senses in the receiving of its message into one's mind, and with its truths accepted, acting upon them!

From this application of the work of the Holy Spirit in conversion, it was an easy step to hold the position that the work of the Holy Spirit in the Christian was identical. That is, the word influenced the non-Christian's direction to become a Christian through the agency of the word. Similarly, the Christian studies the word and by the influence of the word studies, prays, and is active in good works. However, this is the crux of the entire issue. Granted that the word is the seed of the kingdom and granted that there is no clear way to establish the Holy Spirit's indwelling apart from the Word, is the process in both instances identical?

One line of logic, which bulwarked the "word alone" view, as Richardson called it, was a psychological notion that could be readily argued in Campbell's day, but which would not be as readily accepted today. This was the oft-stated premise that "the only way one person can influence another person is through words." If this is absolutely true, then it would follow that both in the Christian and non-Christian all that could be done was done by words. However, today, most people would accept the fact that whereas words, as conveying ideas, comprise a fundamental way in which one person can have an effect on another, one person's influence on another is not limited to this. For instance, a mother's presence in the kitchen has kept many a small boy away from the cookie jar. How often a husband and wife communicate by a gesture or glance!

At any rate, the accusation was hurled against the restoration leaders that they did not believe in the indwelling of the Holy Spirit. The strength of their opposition to the false doctrine of the direct operation of the Holy Spirit in conversion led some credence to this.

There were some that took the application of this notion to the extreme as it applied to the indwelling of the Holy Spirit in Christians. Describing their views, Alexander Campbell's best known biographer, Richardson, writes:

"Hence, while his opponents raised a clamor against him as denying (the operation of the Holy Spirit), some of those who were professed advocates of the Reformation [*i.e.*, the Restoration movement, PDS] were led to construct a word-alone theory which virtually dispensed with the great promise of the gospel—the gift of the Holy Spirit to believers.

"They were disposed to resolve religion entirely into a system of moral motivity; to disbelieve the actual indwelling of the Holy Spirit in believers; to deny special providences and guidings, and by consequence, the efficacy of prayer. Taking Locke's philosophy as the basis of their system, and carrying his 'Essay on Human Understanding' along with the Bible in their saddlebags, they denied even to its Creator any access to the human soul except by 'words and arguments,' while they conceded to the Author of evil a direct approach, and had

²⁹ Alexander Campbell, *The Christian Baptist*, 82.

more to say in their discourses about the laws of human nature than about the gospel of Christ.”³⁰

Campbell himself, maintaining strongly the role of the word in conversion, was ambiguous as to whether or not the Holy Spirit’s indwelling the Christian was by the word alone.

In 1835 A. Campbell published *Christianity Restored*, which contained rules for Bible interpretation and articles on several fundamentals of the Christian faith. One of the longer of the latter essays was entitled, “Dialogue on the Holy Spirit,” which in the style of the day, was a series of imaginary conversations between Austin and Timothy, in which Austin was inquiring as to the nature of the influence of the Holy Spirit in “converting and sanctifying men.” By the series of questions and answers, Campbell brilliantly set forth the power of the Holy Scriptures on the mind of man and how through the influence of the Scriptures man’s life was altered as a man was a creature of reason.

In 1838, the second edition of the book was issued under the title, *The Christian System*. In this book the “Dialogue on the Holy Spirit” was omitted. In his biography of Campbell, Richardson attributed this to the fact that in writing this piece he “was led to employ abstractions and philosophical distinctions in relation to ‘more and physical power,’ etc. with a view, as he said, to make himself understood but which only opened the way to new misunderstandings. As these distinctions were unknown to Scripture, and some of the conclusions built upon them seemed peculiarly liable to misconceptions, Thomas Campbell quite disapproved of the “Dialogue” as a full and just presentation of the subject, and it was from respect to his judgment that Mr. Campbell subsequently omitted it from a volume labeled, ‘Christianity Restored’ in the first edition of which it had been inserted.”³¹

On the whole, however, most of the brethren known as restoration leaders held that the Holy Spirit dwelled within Christians in a personal sense. In his commentary on Romans, Jimmy Allen says, “Many prominent men in the Restoration Movement believed in the personal indwelling of the Spirit. Some of them were Thomas Campbell, Walter Scott, Robert Richardson, T. W. Brents, Robert Milligan, and Moses Lard.”³²

Other quotes are listed as an appendix. However, in all honesty, this dual approach to the indwelling of the Holy Spirit exists to this day. H. Leo Boles says in his great work on the Holy Spirit that as God and Christ dwell representatively in the Christian through the Holy Spirit, so the Holy Spirit dwells representatively within the Christian through the Word.

Even granting the use of the phrase “representatively,” it would appear that to maintain that the Holy Spirit dwells representatively within the Christian by the word, as God and Christ dwell representatively by the Holy Spirit, is an inadequate parallel because the Holy Spirit is a person representing other persons, but the word is not a person....

It is important today to give careful consideration to the Bible’s teaching on the Holy Spirit. Conditions are ripe today for an abuse of the doctrine of the indwelling of the Holy Spirit by attributing a role to the Holy Spirit which He does not fill. As our own brother W. E. Jones has pointed out, these conditions are:

- The current of religious emotion is strong today. There seems to be a special need to *feel* something.

³⁰ Robert Richardson, *Memoirs of Alexander Campbell*, Volume 1, J.B. Luppencott and Co., 1870, 355-356.

³¹ *Ibid.*, 355.

³² Jimmy Allen, *Survey of Romans* (Searcy, Ark.: Harding College, 1973), 378-379.

- Many are talking about alleged weaknesses in the church today, *i.e.*, the need for renewal; crossing lines of fellowship, etc.
- There is a tendency to soft-pedal teaching on the Holy Spirit lest division be multiplied by differences of opinion.

Conclusion

It would appear that some of our good brethren are emphasizing the position that they do because of a just fear of an abuse of the teaching regarding the Holy Spirit and the disastrous effects this can have on the church. In my judgment, a better course is to hold by faith that the Bible teaches that the Holy Spirit dwells actually within Christians. Furthermore, that this indwelling, as far as our understanding can perceive, both because of the nature of the Holy Spirit and the truth He sets forth, cannot be separated from the word.

We should hold this view with kindness, firmness and love and be very wary of those who, by overstatement, wrest the Holy Spirit's work.

Appendix A

T. W. Brents, *The Gospel Plan of Salvation* (Nashville, Tenn.: McQuiddy Printing Co.), 639.

(Commenting on Romans 8:9-11) "That this passage is applicable to Christians now is admitted by all. . . . What can this language mean? We can not say that God will quicken our mortal bodies by His Spirit that dwelleth figuratively in us; and to say that He will quicken our mortal bodies by His Spirit that dwelleth metonymically in us would be no better. Nor will it do to say that God will quicken our mortal bodies by his disposition that dwelleth in us. To our mind, the passage admits of one interpretation, and only one; namely, that the Spirit of God—the Holy Spirit—dwells literally and really in every Christian, and by it God will re-animate his body in the great day."

Moses E. Lard, *Commentary on Romans* (Delight, Ark.: Gospel Light), 156-157.

(On Romans 5:5) "'Because the love of God has been shed abroad in our hearts through the Holy Spirit which was given us.' To us Jews, to us Gentiles, to all who are justified. The Holy Spirit is given to us by being sent into our hearts to dwell there. This is the fact asserted by the Apostle and no false exegesis must be allowed to negative it. Inexplicable it is, I grant; but it must not therefore be rejected. The argument on hope, then, stands thus: The Holy Spirit is given to us as an earnest of our future inheritance, Eph. 1:14, 15. By the Spirit our hearts are filled with love."

Robert Milligan, *Scheme of Redemption* (St. Louis: Bethany Press), 283.

"But if it (the Holy Spirit) operates on the heart of the Christian only by means of the word of truth, and through the ordinary events of God's providence, then why does it sustain to him a relation different from that which it sustains to the unbeliever? Why is it given to us; why does it dwell in us?"

J. W. McGarvey and Philip Pendleton, *Commentary on Thessalonians, Corinthians, Galatians, and Romans* (Delight, Ark.: Gospel Light).

"And this hope is not so fickle as to disappoint or mock him, but gives him triumphant certainty, because the love which God has toward him fills his heart, being inwardly

manifested to him by the Holy Spirit, who is given to all believers—at the time of their regeneration.”

Walter Scott, *The Evangelist*, No. 2, Vol. 2, Feb. 4, 1833, 48.

“...The gift of the Spirit means no more than the Spirit itself.”

E. G. Sewell and David Lipscomb, *Questions Answered*, ed. by M.C. Kurfees, Gospel Advocate, 317-318.

Sewell states, “Peter certainly meant more than that the Word should be received, for they had by faith already received the truth of the gospel, and their repentance and baptism was still further reception of the Word into their hearts and their lives; and then the promise of the Holy Spirit was something beyond this, the reception of which depended upon their obedience to the gospel.... The gift of the Holy Ghost is mentioned in this passage we understand to be the Holy Spirit himself, which everyone that obeyed the commands given had the promise of receiving.”

Thomas B. Warren, 20th Century Christian, 1966, 10.

(in reference to the above statement by E. G. Sewell) “During all the period of my life during which I have been aware of the problem, I have agreed basically with the...statement by E. G. Sewell.”

Jimmy Jividen, *Alive in the Spirit* (Nashville: Gospel Advocate, 1990), 85.

The Holy Spirit does not dwell in a Christian by His teaching and influence only. If that were the case, then an infidel who happened to be a Biblical scholar would have the Holy Spirit dwelling in him.

No one can deny that the teachings of one person can have an effect upon another person. There is a word to describe this: “influence.” It is not “indwelling.” Just saying that “influence” means “indwelling” does not make it so. It is such uncritical definitions of words that lead to confusion and misunderstanding.

It may be true that one person cannot inhabit another person in a physical sense. The indwelling of the Holy Spirit, however, is not physical. He does not take up space nor is He limited by time. He is God.

...The nature of God is such that He can dwell in a man if He so desires. He is not limited by physical matter or human limitations. We are really limiting God when we suggest that He can only dwell in man through His influence and teachings.

Owen Olbricht, *The Holy Spirit: Person and Work* (Delight, Ark.: Gospel Light, 1999), 177.

We have the Spirit in us if we are sons of God. We become sons of God by being born again by God’s Word when, through faith, we are baptized into Christ (Gal. 3:26-27). The giving of the Spirit is not like the receiving of the Word of God; it is not something we accept, learn from, or develop within us. God gives us the Spirit (Luke 11:13; Acts 5:32; Rom. 5:5; 1 Cor. 6:19; 1 Thess. 4:8; 1 John 3:24). God sends Him into our hearts because we have become His children (Gal. 4:6).

The Work of the Holy Spirit in the Christian Life

The Significance of the Indwelling Spirit to the Christian

As a Representative of God

God dwells in us (1 John 4:12-15; John 14:23; 2 Cor. 6:16)

Jesus dwells in our hearts by faith (Eph. 3:17)

The Father and Son dwell in us through the Spirit (1 John 4:12-15; Eph. 2:22)

As a Proof of our Sonship

Gal. 4:6 Because you are sons, God has sent forth the Spirit of His Son into our hearts, crying, “Abba! Father!”

Rom. 8:9 However, you are not in the flesh but in the Spirit, if indeed the Spirit of God dwells in you. But if anyone does not have the Spirit of Christ, he does not belong to Him.

As a Seal

A signet containing a distinctive mark which stood for the individual who owned it. The earliest seals found so far date to before 3000 B.C. Seals varied in shapes and sizes. Some were round and were worn around the neck. Others were rings worn on the finger. The mark was made by stamping the seal into soft clay. Tamar asked for Judah’s signet as collateral on a pledge he made (Gen. 38:18). Joseph was given pharaoh’s ring when he was placed in command of the country (Gen. 41:42), symbolizing Joseph’s right to act with the ruler’s authority.

A seal was a mark of possession, ownership. It is official and genuine. A seal also signified security and authority (Matt. 27:66).

Eph. 1:13-14 In Him, you also, after listening to the message of truth, the gospel of your salvation—having also believed, you were sealed in Him with the Holy Spirit of promise, who is given as a pledge of our inheritance, with a view to the redemption of *God’s own* possession, to the praise of His glory.

Eph. 4:30 Do not grieve the Holy Spirit of God, by whom you were sealed for the day of redemption.

2 Cor. 1:21,22 Now He who establishes us with you in Christ and anointed us is God, who also sealed us and gave *us* the Spirit in our hearts as a pledge.

1 Thess. 5:19 Do not quench the Spirit;

As a pledge or earnest (arrabon)

The Greek *arrabon* is a first payment on a purchase which obligates the purchaser to make further payments. A payment made in advance, it secures legal claim to an article or validates a sales contract before the full price is paid. God has given believers the Holy Spirit in their hearts as an earnest or pledge of the salvation to come (2 Cor. 1:22; 5:5; Eph. 1:14).

2 Cor. 1:21, 22 Now He who establishes us with you in Christ and anointed us is God, who also sealed us and gave *us* the Spirit in our hearts as a pledge.

2 Cor. 5:5 Now He who prepared us for this very purpose is God, who gave to us the Spirit as a pledge.

Eph. 1:13-14 In Him, you also, after listening to the message of truth, the gospel of your salvation—having also believed, you were sealed in Him with the Holy Spirit of promise, who is given as a pledge of our inheritance, with a view to the redemption of *God's own* possession, to the praise of His glory.

The Personal Comfort and Assurance of the Indwelling

The Holy Spirit is always with me and knows what I am going through. The Holy Spirit's presence is a reminder to me not to defile the temple. The Holy Spirit given as a seal and a pledge give me confidence and assurance of my salvation.

The Work of the Holy Spirit in the Life of the Church

Everett Ferguson³³

The Spirit is present in and energizes many activities in the church.

1. *Baptism*. "For in one Spirit we were all baptized into one body" (1 Cor. 12:13). "He saved us... through the water of rebirth and renewal by the Holy Spirit" (Tit. 3:5). The Holy Spirit is at work in baptism. He imparts the new life of Christ and becomes the bond uniting Christ with Christians and Christians with one another.
2. *Sanctification*. "You were washed, you were sanctified, you were justified in the name of the Lord Jesus Christ and in the Spirit of our God" (1 Cor. 6:11). As "Holy" Spirit, his work is to make holy, to sanctify (2 Thess. 2:13; 1 Pet. 1:2). That begins in baptism and is carried forward in the Christian life.
3. *Christian growth*. The Spirit produces the fruit of holiness (Gal. 5:22-23). In the natural world, growth is often slow and imperceptible, and it requires the presence of certain conditions. So it is in the spiritual realm: growth is often unspectacular and requires the right growing conditions, but it is the result of the influence of God's Spirit responded to in faith amidst the circumstances of life.
4. *Love*. The Holy Spirit brings God's love to human hearts (Rom. 5:5; Gal. 5:22-23). The Spirit is the Spirit of God (Rom. 8:9), and God is love (1 John 4:16), so the close association between the Spirit and love is to be expected. Love is the highest and greatest of God's gifts (1 Cor. 13:13). Where the Spirit is, there is love.
5. *Joy*. The Holy Spirit inspires joy in those who receive the word of the gospel (1 Thess. 1:6).
6. *Morality*. The indwelling Holy Spirit serves as the basis of Christian moral conduct (1 Cor. 6:19).
7. *Serving God*. All Christian service to God is done in the Spirit and is made possible by the new life of the Spirit (Rom. 7:6).

³³ Everett Ferguson, *The Church of Christ* (Grand Rapids, Mich.: Eerdmans, 1996), 109-110.

8. *Worship.* Christian worship is now performed “in the Spirit” (John 4:23-24; Phil. 3:3) and is the offering of “spiritual sacrifices” (1 Pet. 2:5). Specific acts of corporate worship are offered “in the Spirit” or “with the spirit” (1 Cor. 14:15).
9. *Prayer.* Prayer is offered “in the Spirit” (Eph. 6:18; Jude 20). The presence of the Spirit within makes possible the address to God as “Abba, Father” (Gal. 4:6). “The Spirit intercedes” when “we do not know how to pray as we ought” (Rom. 8:26).
10. *Preaching.* The Holy Spirit is active in the preaching of the gospel (1 Thess. 1:5). He inspired the prophets (1 Pet. 1:11), and the word of God is his sword in the warfare with evil (Eph. 6:17; cf. Rev. 1:16).
11. *Leadership and ministry.* The Holy Spirit qualifies and calls persons for leadership and ministry in the church (Acts 20:28; 1 Cor. 12:4, 28).
12. *Guarding the truth.* The indwelling Holy Spirit makes possible the defense and safekeeping of the apostolic teachings deposited in the church (2 Tim. 1:14).
13. *Enduring suffering.* It is by the Holy Spirit that Christians are able to meet persecution and suffering (1 Pet. 4:14). “If you are reviled for the name of Christ, you are blessed, because the Spirit of glory and of God rests on you.”
14. *Creating unity.* The Spirit creates reconciliation and unity (Eph. 2:14-18, 21-22; 4:3-4) and this out of diversity (1 Corinthians 12). The Spirit is the principle of unity in the church.
15. *Spiritual power.* The above points may be summed up in the thought that the Holy Spirit of God is the source of spiritual strength for living the Christian life (Eph. 3:16). All these things represent but the first fruits of the Spirit (Rom. 8:23), for the power of the Spirit will result ultimately in resurrection (Rom. 8:11).

We have emphasized what the Spirit does and so what participation in the Spirit means. The Spirit is God’s gift and assistance to his people in becoming what he wants them to be.

Everett Ferguson

The Indwelling of the Holy Spirit

Hugo McCord

I. Representative Indwelling?

A sincere gospel preacher writes that “Satan entered into Judas” (Luke 22:3) “representatively, by putting the “idea to betray Jesus into the heart of Judas.” Both Luke (22:3) and John (13:27) wrote that Satan “entered” (*eiselthen*) Judas. If one assumes that the entrance was not actual, but only representative, still the parallel does not follow that the Holy Spirit only dwells “representatively,” “not directly,” in Christians.

Essential to salvation are the “words” of the Holy Spirit (cf. John 6:63; Acts 11:14), but John wrote that believers were to receive more than words, namely the “Spirit” (John 7:39). As a result of that inspired promise, about 3000 penitent believers, after they had “gladly” received “the word” of the Spirit, and, after their baptism, received both remission of sins and “the gift of the Holy Spirit” (Acts 2:38-41).

One could say that the penitent believers had received the Spirit representatively when they heard “the word” from Peter’s mouth, but if they received the Spirit representatively when they heard the “word,” what was “the gift of the Holy Spirit” which came later? The subsequent “gift of the Holy Spirit” could not have been a gift from the Holy Spirit, but the gift was “the Holy Spirit whom God” gives to “them that obey Him” (Acts 5:32).

The Spirit’s word is in Christians (Col. 3:16), and also the Spirit is in Christians (1 Cor. 6:19). It is impossible for the Spirit’s word to dwell in a physical body, but the Spirit dwells in a Christian’s physical “body,” “the temple of the Holy Spirit (1 Cor. 6:18-19).

Christians have “tasted the good word of God,” and also they are “partakers of the Holy Spirit” (Heb.6:4). Being filled with the Spirit’s words (Col. 3:16), and being filled with the Spirit (Eph. 5:18) go along together, but they are not identical activities. It is possible for non-Christians to be filled with the Spirit’s words, but only Christians can be filled with the Spirit (John 14:17). (The divine imperative in Ephesians 5:18 is more personal and vivid by the Greek middle voice, “Keep yourselves filled with the Spirit.”)

God dwells in Christians “through the Spirit” (Eph. 2:22), but how the Spirit dwells in Christians is not revealed, only the fact of it (Rom. 8:11). Some have objected that if the Spirit dwells in Christians, they would become deity incarnate. But the Bible still says that the Spirit dwells in Christians (Rom. 8:9).

Also, some object that if the Spirit dwells in Christians, they could not stand such a presence within them. But the Bible still says that the Spirit dwells in Christians (1 Cor. 3:16). Further, it is objected that if the Spirit dwells in Christians, he would become greatly fragmented. But the Bible still says that God gives the Spirit to them that obey him (Acts 5:32), and that if a person does not have the Spirit he does not belong to God (Rom. 8:9).

II. The Indwelling Does Not:

1. Give a Feeling. Since good Christians make the objections cited above, it is apparent that the Spirit’s indwelling is not sensory, not physically perceptible. Though all dedicated Christians keep themselves filled with the Spirit, they would not know that fact if the Bible had not told them. One can feel the effects of wine or coffee in one’s body, but the presence of the Holy Spirit cannot be felt. As far as feelings are concerned, one would not even know there is a Holy Spirit. The feeling of joy in a Christian’s heart is not because of the Spirit’s presence, but because he has obeyed the Spirit’s words about Jesus, and he goes “on his way rejoicing” (Acts 8:39).
2. Instruct. If a Christian waits for the Spirit in his body to instruct him he will remain ignorant. Instruction only comes from the Spirit’s words (Eph. 3:4; Rev. 2:7). From the day he was baptized, young Timothy had the indwelling of the Spirit (2 Tim. 1:14), but instruction came through two Pauline letters (1 Tim. 4:1, 13; 2 Tim. 1:1).
3. Lead. If a person is not led by the Spirit of God, he is led by the devil (Rom. 8:14; 1 John 3:8). But the Spirit does his leading, not by his indwelling, but by his words (Eph. 3:4; Psalm 73:24; 119:105). If the Spirit’s indwelling leads a Christian, then if he makes a mistake it is the Spirit’s fault.

4. Strengthen. Spiritual strength comes from the Spirit (Eph. 3:16), but not by his indwelling. Though all the Ephesians Christians had received the seal and the earnest of the Spirit (Eph. 1:13-14), six chapters were written to them that they might be “strong in the Lord and in the power of his might” (6:10). In their case, however, they failed to avail themselves of the Spirit’s strengthening medium. Instead, they grieved the Spirit who had sealed them (4:30), and unless they repented, Jesus rejected them (Rev. 2:1-7).

At Corinth many Christians were “weak and sickly” (1 Cor. 11:30), though they had the indwelling of the Spirit (1 Cor. 3:16). At Ephesus some young Christians were strong, not because the Spirit dwelt in them (though he did, 1 John 3:24; 4:13), but because the Spirit’s “word” dwelt in them, by which “word” they had conquered the Evil One (1 John 2:14). If Christians today wait for the indwelling of the Spirit to strengthen them they will shrivel and atrophy.

*While I hesitate to disagree with my beloved teacher, Hugo McCord, whom I deeply respect, I feel I must point out some things on Eph. 3:16. The context of this verse shows that Paul was **praying** that “He [God] would grant [give] you, according to the riches of His glory, to be strengthened with power through His Spirit in the inner man.”*

The fact that Paul was praying for strength rather than pointing the brethren to the “word” is significant. While there can be no doubt that the Word strengthens (Rom. 16:25-27), Paul did not here point the Ephesians to the Word for strength but prayed for it. God, in answer to prayer, was to strengthen them “with power” through (by means of) the Spirit.

*The Spirit was the medium through which God was to strengthen them with power. This strengthening took place in the inner man. In Ephesians 3:20-21 Paul said, “Now to Him who is able to do far more abundantly beyond all that we ask or think, according to the power that works within us, to Him be the glory in the church and in Christ Jesus to all generations forever and ever. Amen.” Paul said that God can do abundantly more than we ask or think according to the **power** that works “within” us. Paul had previously prayed that they would have their eyes opened to what is the surpassing greatness of his power towards us who believe (1:19).*

We are not suggesting here either Calvinism or charismatic religion. What we are saying is that when we pray for strength, God answers that prayer through the Spirit. The fact that Paul prays for this strength rather than pointing to the Word as the agent of the strengthening implies that the Spirit is here acting in answer to prayer in a way conjointly with the Word.

--Phil Sanders

5. Bear Fruit. The Spirit wants nine luscious spiritual qualities combined into one fruit in every Christian: love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self-control (Gal. 5:22-23). Every Christian at his baptism receives the indwelling of the Spirit, but some do not cultivate all the excellent fruitage that the Spirit’s words are capable of producing.

How does the Spirit affect those nine noble qualities in a Christian’s life? Not by his indwelling, else all would have them in abundance. In fact, some non-Christians, with no Spirit indwelling, do a better job than some Christians in making themselves loving, joyful, peaceful, patient, kind, good, faithful, gentle, with self-control. On a practical basis, fruit-bearing Christians have found that those admirable characteristics adorn a person as a direct result of their applying the Spirit’s teachings on love (1 John 4:19), joy (Phil. 4:4), peace

(Phil. 4:9), patience (Eph. 4:1-2), kindness (Eph. 4:32), goodness (Tit. 3:1), faith (Rev. 2:10), gentleness (Tit. 3:2), and self-control (Phil. 4:5).

It is sad that some sincere gospel preachers think that the indwelling of the Spirit helps in a Christian's producing the fruit of the Spirit. Some use the word "urge" or "an inner nudge" to describe what they think the Spirit's doing inside of them. One preacher writes that there is a "supernatural, spiritual, divine influence of the Holy Spirit today" in Christians. Another writes that "it takes more than the written Word of God and the strong will of a man to live a life of holiness. True holiness is only possible because of the help that God gives through the Holy Spirit."

All such statements say that God was unable or did not care enough to write a book that would supply "us all things that pertain to life and godliness" (2 Pet. 1:3). Furthermore, all such statements are a denial that "all Scripture" furnishes "the man of God" completely "for every good work" (2 Tim. 3:16).

III. The Indwelling Does:

1. Certify the Christian's Acceptance by God. Abraham had an outward, physical certification that he was accepted by the Lord, namely, his circumcision (Rom. 4:11). A Christian has an inward, spiritual certification, a seal, a *sphragis*, namely the indwelling Spirit, that he has been adopted into God's spiritual family, and may exclaim, "Abba, Father" (Rom. 8:15; Eph. 1:13; Gal. 4:6). The indwelling Spirit "himself testifies" (not audibly) by his presence along "with our spirit that we are God's children" (Rom. 8:16).

The indwelling Spirit does nothing! He is mute and motionless, but he is the Christian's most precious possession, like "one pearl of great price" (Matt. 13:46) kept in a bank lockbox. The pearl and the Spirit do nothing, but both are of great value.

2. Guarantee the Christian's inheritance. The presence of the Spirit "in our hearts," said Paul, is not only a certification of our being God's children, but also his presence is a guaranty, God's own down payment if you please, a pledge, an *arrobbon*, a divine promissory of "an imperishable and unstained and never-fading inheritance, reserved in heaven" (2 Cor. 1:22; Eph. 1:13-14; 1 Pet. 1:4). A promissory note in a lockbox, like a certificate of adoption, does nothing, but it is of inestimable value!

But God's promissory note is conditional on a Christian's being "faithful unto death" (Rev. 2:10). Christians are still free, moral agents, and they can so "grieve the Holy Spirit" (Eph. 4:30) that he is forced to leave (Jude 19). He had left the lukewarm Laodicean Christians, but he still loved them, and stood at the door of their hearts, wanting them to repent, that he might again "come in to" them (Rev. 3:30).

written by Hugo McCord on 4-28-03 (emailed message sent to many, including Phil Sanders 8/18/03)

