

DOCTRINE OF THE HOLY SPIRIT

The O. T. period may be called the age of the Father. The period of the Gospels may be called the age of the Son but from the time of Pentecost until the rapture may be called the age of the Holy Spirit. Therefore, the doctrine of the Holy Spirit is of special importance and interest to us who live in this age. The Spirit is the person of the God-head with whom now we have immediately to do.

Christianity is unique in that it is the only religion demonstrating power in human life. This is because of the person of the Holy Spirit. In the study of the Holy Spirit let us always remember that the Word of God is the only reliable source of information; all Christian experience notwithstanding. "Many false and fallacious things are being taught and believed about the Holy Spirit which are based solely upon emotional experiences. This is a sure road to delusion and fanaticism. Our nerves carry sensations but they do not possess intelligence (Isa. 8:20)." Wm. Coltman

I. The Personality of the Holy Spirit.

A. The reasons why the personality of the Holy Spirit is largely ignored:

1. Because in contrast with the other persons of the God-head, the personality of the Spirit is not prominent.

"The visible creation makes the personality of God the Father somewhat easy to conceive; the incarnation makes it almost, if not altogether, impossible to disbelieve in the personality of Jesus Christ; but the acts and workings of the Holy Spirit are so secretive and mystical, and so much is said of His influence, graces, power and gifts, that we are prone to think of Him as an influence, a power, a manifestation, an influence of the Divine nature, or an agent rather than a Person." Wm. Evans

2. Because of the names given to the Holy Spirit.

"He is called "breath," "wind," and "power" and is symbolized by oil, fire, and water, etc. Therefore, it is not strange that some were led to think of the Holy Spirit as an impersonal influence emanating from God." Wm. Evans

3. Because the word "Spirit" is neuter in the Greek.

The same Greek word is translated "wind," and "Spirit" and the K.J.V. uses the neuter pronoun often when speaking of the Holy Spirit. Rom. 8:16,26. Note-the A.S.V. has corrected this, and so has the new Scofield Bible.

4. Because a woeful ignorance exists concerning the doctrine of the Holy Spirit in many circles.
5. Because liberalism and unbelief has denied the personality of the Holy Spirit and made Him to be simply an out-going energy, a blind, impersonal force.

B. The Holy Spirit possesses all the essentials of personality.

"It is quite easy, and often customary to confuse corporeity with personality. They are not one and the same thing. When you think of a person in terms of our present existence, you usually think of him in connection with a physical form. The physical form is but the channel of personality. The person may exist apart from this temporary dwelling place." Wm. Coltman

1. The Holy Spirit possesses all the essentials of mind or intelligence. Rom. 8:27; I Cor. 2:10-11; I Peter 1:11

The Holy Spirit possesses a mind which is the prerogative of a person and demonstrates a high intelligence in searching the deep things of God.

2. The Holy Spirit possesses a will. I Cor. 12:11

The Holy Spirit has a will of His own, and therefore, has the power of volition, choice and decision; another prerogative of personality. Acts 16:6-7. Paul and Barnabas willed to preach in Asia but the Holy Spirit willed otherwise.

3. The Holy Spirit is described as experiencing love. Rom. 15:30

By the love of the Spirit we were brought into our salvation. We would never have known the love of God and Christ if the Holy Spirit in His love had not worked in our hearts to reveal the Savior.

4. The Scriptures ascribe personal acts to the Holy Spirit.

- a. He speaks. Matt. 10:20; Rev. 2:7
- b. He guides. Jn. 16:13
- c. He witnesses. Jn. 15:26; Rom. 8:16
- d. He intercedes. Rom. 8:16; Rom. 8:26
- e. He appoints. Acts 13:2

C. His personality is declared by the designations given Him in the Scripture.

1. The title "comforter" denotes a person. Jn. 14:16-17, 26; 15:26; 16:7

The Greek word for "comforter" means literally "One called alongside to help" or "another strengthener." This same Greek word is translated "Advocate" in I John 2:1. Therefore, we have one along side to strengthen here and one at the Father's side to enter our case up there.

2. Personal pronouns are used of the Holy Spirit.

"The Greek of the New Testament is quite explicit in confirming the personality of the Holy Spirit by use of the pronouns. As 'pneuma' is neuter, it would naturally take neuter pronouns to have grammatical agreement. In several instances, however, the masculine pronouns are found (John 15:26; 16:13,14). The use of the masculine form, 'ekeinos,' makes the personality of the Holy Spirit clearly the intent of the passage. It is inconceivable that the Scriptures should turn from the normal neuter to the masculine unless a person is in view. John F. Walvoord

D. The Holy Spirit is presented in Scripture as having personal reactions to His treatment.

1. Men may vex the Holy Spirit. Isa. 63:10
2. Men may grieve the Holy Spirit. Eph. 4:30

No one can grieve an influence or an emanation. How could you grieve such as socialism or music. As a person He may be grieved by neglect or disrespect and remember He is represented by the dove, the most sensitive of creatures.

3. Men may quench or resist Him. I Thess. 5:19; Acts 7:51
4. Men may lie to Him. Acts 5:3
5. Men may do despite to Him. Hebr. 10:29 Literally "And has insulted the Spirit of grace."

E. Practical conclusions concerning the personality of the Holy Spirit.

1. In connection with worship.
"If the Holy Spirit is a Divine Person and yet is unknown or ignored as such, He is being deprived, and robbed of the love and adoration which are His due." E. H. Bancroft
2. In relation to Christian Experience.
If we think of the Holy Spirit as being merely an influence or force, we shall logically desire to use Him for our own ends. On the other hand if we recognize that He is a divine person of the God-head, we must reverently yield to Him and allow Him to use us. Furthermore, if we properly recognize Him as a person we will understand that proper relation must exist with Him in order to experience His power in Christian service.

II. The Deity of the Holy Spirit.

There have been those who denied the deity of the Holy Spirit. In the Fourth Century Arius propagated the teaching that God is one eternal person, who created Christ, who in turn created the Holy Spirit thus denying the divinity of both Christ and the Holy Spirit. "Since the fourth century His true divinity has never been denied by those who admit His personality." Hodge

- A. The meaning of the deity of the Holy Spirit.
"By the deity of the Holy Spirit we mean that He is one with God, co-equal co-eternal and con-substantial with the Father and the Son." E. H. Bancroft
- B. Proof of the Deity of the Holy Spirit.
Every aspect of the truth regarding the Holy Spirit intrinsically speaks also of His deity. Therefore, we merely attempt to set forth the truth of His deity in broad outline form.
 1. Divine names are given Him.
 - a. His is called "God."
Acts 5:3-4 Here the sin of Ananias against the Holy Spirit is said to be a sin against God. I Cor. 3:16; 6:19 The Christian indwelt by the Holy Spirit is said to be indwelt by God.
 - b. He is called "Lord." II Cor. 3:17-18 A.S.V.
Thus we see that the Holy Spirit is unmistakably identified with God in such a way as to undeniably prove His deity.
 2. Divine attributes are ascribed to Him.

a. Eternity. Hebr. 9:14	d. Omniscience. I Cor. 2:10-11
b. Omnipresence. Ps. 139:7-10	e. Love. Rom. 15:30
c. Omnipotence. Lk. 1:35	f. Holiness. Eph. 4:30

3. Divine works are ascribed to Him.
 - a. Creation. Gen. 1:2; 1:27; Psa. 104:30; Job 33:4
 - b. Regeneration. John 3:5-8
 - c. Resurrection. Rom. 8:11
The indwelling Spirit is the believer's guarantee that his mortal body will be made alive at the coming of our Lord. Thus we see that the Holy Spirit is the author of both physical and spiritual life.
 - d. Inspiration. 2 Peter 1:21
"The prophets were the messengers of God...They announced His promises because they spake as they were moved by the Holy Ghost. They were organs of God because they were organs of the Spirit." Hodge
4. The application of Old Testament statements concerning Jehovah to the Holy Spirit by New Testament writers. Isa. 6:8-10 with Acts 28:25-27; Ex. 16:7 with Heb. 3:7-10; Jer. 31:31-34 with Heb. 10:15
5. The name "Holy Spirit" is associated in equality with that of God and with Christ.
 - a. In the Apostolic Commission. Matt. 28:19 The use of "Name" in the singular points to the fact that the name of God is, "Father, Son and Holy Spirit." Also it would be absurd to substitute "wind" for the Spirit in the baptismal formula since the language necessitates that Spirit is as personal as the Father and the Son.
 - b. In the administration of the church. I Cor. 12:4-6
Here the Spirit is by Divine Inspiration placed on an equality with the Father and the Son.
 - c. In the Apostolic benediction. 2 Cor. 13:14

C. Conclusions Regarding the Deity of the Holy Spirit.

Since the Holy Spirit is a person and Divine, He is worthy of our faith, love and worship, and we have no right to withhold such honor due unto Him.

"He is, therefore, presented in the Scriptures as the proper object of worship, not only in the formula of baptism and in the Apostolic benediction ...but also in the constant requirement that we look to Him and depend on Him for all spiritual good, reverence and obey Him as our Divine Teacher and Sanctifier." Charles Hodge

One with spiritual discernment readily detects how mere eulogies of character and moral heroism has utterly failed to produce Christians, but that in contrast those who believe in the personality and deity of the Holy Spirit and serve obediently under His guidance and power move on triumphantly to spiritual conquest in evangelism both within the Church and in the heathen lands.

III. The Names of the Holy Spirit.

A. Names of the Holy Spirit which are descriptive of His own Person

- (1) One Spirit. Eph. 4:4 This title sets forth the unity of the Spirit.
- (2) Seven Spirits. Rev. 1:4; 3:1 Here the perfection of the Holy Spirit is especially emphasized.
- (3) The Lord, the Spirit. II Cor. 3:18 "The identity of the Holy Spirit and the essence of the Trinity is affirmed in the title." John F. Walvoord
- (4) Spirit of Glory. I Pet. 4:14 His glory is thus asserted

to be identical with that of the Father and the Son. (5) Spirit of Life. Rom. 8:2 In this title He is seen as the creator and sustainer of spiritual life in the believer. (6) Spirit of truth. John 14:17 (7) Free Spirit. Ps. 51:12 (8) Spirit of Grace. Heb. 10:29 (9) Holy Spirit. Ps. 51:11, Matt. 1:20 A.S.V.; Lk. 11:13 A.S.V. The essential moral character of the Spirit is emphasized by this name. He is holy in person and character and is also the direct author of holiness in men. The Spirit is not more holy than the other persons of the Trinity for infinite holiness is not a matter of degrees. (10) His Spirit. I Cor. 2:10 (11) Comforter. John 14:26; 16:7; 15:26

B. Names of the Holy Spirit which set forth His relationship to God

(1) Spirit of God. Gen. 1:2; Mt. 3:16; (2) Spirit of the Lord. Lk. 4:18; (3) Spirit of Our God. I Cor. 6:11; (4) Spirit of Jehovah. Jud. 3:10; (5) Thy Spirit. Psa. 139:7; (6) Spirit of the Lord Jehovah. Isa. 61:1 A.S.V.; (7) Spirit of your Father. Mt. 10:20; (8) Spirit of the living God. 2 Cor. 3:3; (9) My Spirit. Gen. 6:3; (10) Spirit of Him. Rom. 8:11.

C. Names of the Holy Spirit which set forth His relationship to the Son of God

(1) Spirit of Christ. Rom. 8:9; 1 Pet. 1:11; (2) Spirit of Jesus Christ Phil. 1:19; (3) Spirit of Jesus. Acts 16:7 A.S.V.; (4) Spirit of His Son. Gal. 4:6; (5) Spirit of the Lord. Acts 5:9; 8:39.

IV. The Holy Spirit in the Old Testament Times.

The work of the Holy Spirit in both the Old and New Testaments is clearly indicated by Acts 7:51; 1 Pet. 1:10,11; 2 Pet. 1:21

The Holy Spirit is not as prominent in the Old Testament as in the New. Someone has noted that there are only eighty-eight references to the Holy Spirit in the Old Testament.

A. The Holy Spirit in Creation. Gen. 1:2 See A.S.V. margin

The word "moved" signifies a gentle motion like that of a dove over its nest to communicate vital heat to its eggs or to cherish its young. Here the Spirit is first seen sharing in the creative work or the construction of the material universe.

Job 33:4; Psa. 33:6 The word "breath" is the same word translated "spirit" in Gen. 1:2.

Isa. 40:12-14; Psa. 104:30. Not only is creation in the realm of His works but this would indicate that life and the fertility of the ground are continued by the action of the Spirit. Then it is not amiss to believe that He is the author of the annual revival of the springtime. Isa. 40:7 would indicate that the Spirit is the One Who causes the buds and the grass to wither and rest through nature's winter slumber.

Job 26:13 By the expression "crooked serpent," Job probably meant the milky way in the heavens as suggested by Owen.

B. The Holy Spirit in Old Testament Inspiration.

1. There was a revelation given to man before inspiration of the Scripture was known.

"Genesis and Job deal with periods of time in which there were no inspired Scriptures. Although the records of these books are inspired, they reveal God's dealings in a period before inspiration. The knowledge

of Job about God...furnishes sufficient material in itself for a well-rounded, systematic theology." John F. Walvoord

2. The inspiration of the Old Testament Scriptures was a work of the Holy Spirit. Throughout the period from Moses to Christ, God revealed Himself directly to His prophets and spoke through them. "While revelation had its primary work in making known that which would otherwise be unknown, inspiration has its objective in the writing of the Scriptures, including not only that which is primary revelation, but also the selection of historical facts, their statement, and the record of the mind and thoughts of the writers." John F. Walvoord

C. The Holy Spirit in Old Testament Miracles.

There are three great periods of miraculous works under the time of the Old Testament order: the period of Moses, the period of Elisha and Elijah, and the life time of Christ and the apostles. There is no question but what the Scriptures give sufficient evidence that miracles must be ascribed to the God-head. The only question is, is there any evidence sufficient so that we may rightly ascribe any miracle to the work of one of the persons of the Godhead? In answer to this we find a number of men of whom it is said that they were filled with the Holy Spirit, and we see miraculous works accomplished by them; for instance, Samson; Obadiah's expectation regarding Elijah, 1 Ki. 18:12; Ezekiel's being caught up by the Holy Spirit, Ezek.3:12. In two instances during the ministry of Christ His miracles were attributed to the power of the Holy Spirit. Matt. 12:28; Lu. 4:14-18. Therefore, we may safely conclude then that the Holy Spirit was the Divine agency in the miraculous works in the Old Testament. This would not necessarily exclude the possibility that the other persons of the Trinity might have had similar ministry.

D. The Holy Spirit in Relation to Old Testament Individuals.

1. The Holy Spirit strove with men. Gen. 6:3; 2 Thess. 2:7

"The work of the Holy Spirit in restraining the world from sin is found in every age, except during the period of unprecedented sinfulness during the great tribulation, when it is God's purpose to demonstrate for the first time what unrestrained sin is...The striving of the Holy Spirit against sin in Noah's period is definitely stated in Gen. 6:3. While Isa. 59:19 is not as clear a reference it infers a similar ministry of the Holy Spirit." John F. Walvoord

That He should "not always strive with men" indicates that He would strive up until the day that the flood was sent in judgment. This has been erroneously interpreted to mean that men may sin against the Spirit until He will utterly forsake them which would remove the possibility of their being saved. This would make resistance to the Spirit a sort of an unpardonable sin, which is not true.

2. The Holy Spirit gave spiritual life to men.

We must remember that the Old Testament saints were not in the church, were not indwelt by the Spirit, were not linked with Christ in glory, but they did have spiritual life, or eternal life by faith. Abel in Heb. 11:4 was a man who was justified or righteous which is a condition only possible to those possessing spiritual life. His sacrifice was evidence of faith which meant a new life produced where the death of sin had been. Enoch in Heb.11:5 could not have walked with God without life. Don't you think Enoch had life when he "pleased God"? Note the other heroes of Heb. 11. Can any man do what these men did and be void of a spiritual mind or spiritual life? Can men so believe God and not live unto Him? These men had fellowship with God, but there is nothing in natural man with which God can fellowship. Rom. 8:6-8.

In 3
new birth
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3. The Holy Spirit came upon and indwelt certain individuals.

In this day of grace the Holy Spirit indwells every Christian from the moment of regeneration, but throughout the entire Old Testament period up to Pentecost no such universal indwelling of the Holy Spirit existed. God in His own sovereign will and according to His own purpose selected individuals in the Old Testament to whom the presence of the Holy Spirit was given.

 - a. Joseph. Gen. 41:38 Someone might argue that Pharoah was mistaken, but we ask, "Why then did the Holy Spirit record this?"
 - b. Seventy elders who assisted Moses. Num. 11:17-25
 - c. Joshua. Num. 27:18
 - d. In the time of the Judges leaders, who were filled with the Spirit, were raised up to deliver Israel: Othniel, Judges 3:10; Gideon, Judges 6:34; Jephthah, Judges 11:29; Samson, Judges 13:25, 14:6,19, 15:14.
 - e. Saul. 1 Sam. 10:9,10
 - f. David. 1 Sam. 16:13
 - g. John the Baptist. Luke 1:15

4. The Holy Spirit gave special aptitudes to men for special services.
 - a. The tailors who made the priests garments. Ex. 28:3
 - b. The fine craftsmen who helped build the tabernacle. Ex. 31:3; 35:30-35

5. In many cases the presence of the Holy Spirit was a special privilege sovereignly bestowed by God which was often temporary and could be withdrawn at His will.

1 Sam. 16:14 reveals that the Holy Spirit left Saul.
 Psa. 51:11 No Christian today need ever pray this prayer of David because of John 14:16. Under the Old Testament order there evidently was grave danger of one's losing the presence of the Holy Spirit.

Church steadily distinct from all other sects under privilege

In 14:16-17 (argument) to OT saints thing is not indwelling

In 51 David seeks the Spirit & is a good thing

Conclusions by John F. Walvoord

1. The coming of the Holy Spirit to indwell individuals had no apparent relation to spiritual qualities.
2. The indwelling of the Spirit usually was associated with a special call to service and had in view enablement for a specific task. Only a few were indwelt by the Holy Spirit and these were known for their distinctive gift, were sought out as leaders & prophets and marked as unusual men.
3. The presence of the indwelling Spirit in the Old Testament must be regarded as sovereign; a rare rather than a usual gift and usually associated with some specific task for which enablement was necessary.

V. The Holy Spirit in Relation to Christ (As reduced from John F. Walvoord)

No portion of the Scriptures demands more careful exegesis than do the four Gospels. In them we find elements of three dispensations; that is, law, grace and kingdom. Remember Christ lived in the closing days of the law under which Israel had lived for 1500 years and that it was intended as a schoolmaster to bring them to Christ. Gal. 3:24 But the pupils did not learn their lesson. Therefore, the Gospel records up to the death of Christ are within the dispensation of the law. This fact adds significance to the relation of the Holy Spirit to Christ during His earthly life.

- A. The Holy Spirit, the Agent of His Conception. Matt. 1:18,20,21; Luke 1:35

These passages settle beyond any doubt that Christ had no human father. Here the conception of Christ is attributed definitely to the Holy Spirit. According to Heb. 10:5, the preparation of Christ's body is related to the work of the Father. Heb. 2:14 would indicate Christ took flesh and blood by an act of His own will. This again seems an inscrutable mystery involving the persons of the Trinity. It must be noted, however, that the Scriptures never refer to the Holy Spirit as the Father of Christ.

B. The Holy Spirit in Relation to Christ's Earthly Life.

The Scriptures do not reveal much in this regard but a few definite conclusions may be reached from what information we have.

1. Christ was filled with the Spirit from the moment of conception.

It is expressly revealed in the Old Testament that Christ should have the fulness of the Spirit. Isa. 11:2-4; 42:1-4; 61:1,2 After His baptism it was stated that Christ was filled with the Holy Spirit. Luke 4:1 In the light of all these passages it is reasonable to infer that Christ was filled with the Holy Spirit from the very moment of His conception.

- a. John the Baptist was filled with the Holy Spirit from his mother's womb. Luke 1:15 It is inconceivable that Christ Himself should have the Spirit in any less degree. The logical inference is that greater blessedness should be His.
- b. John 3:34 informs us that the Holy Spirit was not given by measure unto Christ. The Greek present tense of the verb indicates that this condition was characteristic and continual.
- c. No reason can be found why the Holy Spirit should not have filled Christ from His conception. Since He was ever holy and without sin, there was nothing to hinder the fullness of the Spirit in Him.
- d. Since the persons of the Trinity are inseparable, it is easily believed that the person of Christ, even in the womb of the virgin Mary, was attended and filled by the Father and the Holy Spirit.

2. The Holy Spirit in relation to the baptism of Christ. Matt. 3:16,17

- a. This was not the beginning of the Holy Spirit's ministry to Christ since we have seen already that Christ was filled with the Spirit from the moment of His conception. The coming of the Holy Spirit in the form of a dove must not be interpreted as indicating the beginning of the Spirit's ministry to Christ.
- b. This indicates a new phase of the ministry of the Spirit to Christ. During the years of preparation, Christ was in relative obscurity, though filled with the Holy Spirit. The coming of the Spirit on Christ at His baptism makes no essential change in his relation, but it does mark the beginning of a new phase of His ministry. From this point on, the Holy Spirit works the outward signs of His Messiahship. Since the coming of the Spirit was in visible and outward form, so the ministry of the Spirit would be visible and outward.

3. The Holy Spirit in relation to the temptation of Christ. Matt. 4:1; Mark 1:12; Luke 4:1

Mark's expression shows a strong constraining impulse of the Spirit under which Christ went hither. Matthew and Luke use a more gentle expression.

The Greek here means simply "to try" or "make perfect," especially so when it is applied to God in His dealings with men. Therefore, the Spirit conducted Him into the wilderness, simply that His strength of character and Deity might be proven. Since there was no sin principle in Christ, Satan of necessity was the agent of the temptation.

Special enablement for His Messiahship not relying on His omnipotence but only on the H.S. completely dependent (as His choice) on the Spirit totally relying on the Deity of His personality the result of the H.S.

- Weakness not due to humanity but*
4. Christ was anointed by the Holy Spirit in preparation for His preaching ministry. Luke 4:16-21; Acts 10:38

Although all the attributes of Deity were resident in the person of Christ, yet in the limitations of His earthly life, He chose to be dependent on the Holy Spirit for His ministry. By the Spirit He was anointed to preach, and His prophetic office was sustained by the constant ministry of the Holy Spirit.

5. Miraculous works of Christ were performed in the power of the Spirit. Matt. 12:28 While in most instances Christ does not mention the Holy Spirit in casting out demons, this passage infers that the same is true in other cases. Luke 11:20 Luke 4:18,19 affords a clear proof that miracles are performed in the power of the Spirit.

6. The Holy Spirit in relation to the resurrection of Christ. Rom. 8:11
Here the Holy Spirit is declared to be the specific agency affecting the resurrection of Christ. The fact of the resurrection of Christ involved the quickening of the spiritual body which still possessed physical aspects. Thus we see that the resurrection and the reunion of the soul and body of Christ evidently fit properly into the sphere of the ministry of the Spirit.

7. The Holy Spirit in relation to the pre-ascension days of Christ. Acts 1:2
Through the Holy Spirit the risen Christ is seen giving His final charge to the Apostles whom He had chosen in the days of His flesh. This is proof that He did everything through the Holy Spirit, even to the very end of His ministry on earth.

C. The Holy Spirit's relation to Christ in the present dispensation.

1. He glorifies Christ. John 16:14

The whole design of the Spirit's official work is now to glorify Christ in the view and estimation of men. Christ was glorified in His person by the Father when He exalted Him at His own right hand.

2. To witness to Christ. Acts 5:30-32

The Holy Spirit did this in the book of Acts by performing undeniable miracles and does so now very largely by the Word of God which is established forever.

VI. The Holy Spirit in Relation to the World.

A. The work of the Holy Spirit in restraining sin.

This work of the Holy Spirit in relation to the unsaved world is most important. The Holy Spirit so restrains sin as to allow comparative freedom for Christians in a world where Satan has great power and hatred against the Christians and the truth which they bear. The Spirit preserves such conditions which make possible the preaching of the Gospel and the maintenance of some law and order in a sinful world.

1. The restraining work of the Holy Spirit in the Old Testament.

It is clearly seen that the Holy Spirit undertook to restrain sin throughout the Old Testament period. It is very clear as to Noah's period. Gen. 6:3 Isa. 59:19 infers a like ministry of the Spirit in the

remainder of the Old Testament days. He both used the truth revealed through the prophets and the judgments which followed rejection of the prophet's message, to restrain men from unlimited sin. Isa. 63:10-11

2. The restraining work of the Holy Spirit in the present age. 2 Thess. 2:7A.S.V.

The subject of the passage according to 2 Thess. 2:3 is the coming of the day of the Lord in which the man of sin will be revealed. It is clearly stated that the man of sin will not be revealed until the One Who restrains is removed. In the light of the O.T. there is no reason to question the identity of this One Who restrains. It undoubtedly refers to the Holy Spirit. Some hold that this refers to law and order, but back of all human government is God Who instituted it and controls it. Gen. 9:5,6; Psa. 75:1-7; Rom. 13:1-7. Therefore, God by His Spirit restrains the development of lawlessness.

3. The means used by the Spirit in restraining sin.

- a. The presence of individual Christians indwelt by the Spirit.
- b. The church corporately.
- c. The Bible itself. Wherever the Bible has gone it has not only transformed the lives of the believers but has suppressed the boldness of sinners.
- d. Human government ordained of God.
- e. Direct restraint

B. The work of the Holy Spirit regarding all humanity. Jn. 16:8-11

The principle work of the Holy Spirit regarding the unsaved is that of conviction, but distinction must be made between the conviction of conscience and that of the Holy Spirit. The distinct conviction of the Spirit is as follows:

1. The Spirit convicts the unsaved of one specific sin only. v. 9

"The law would convict the Jew of various infractions. Conscience convicts men of divers sins. (Romans 2:15.) The Holy Spirit, however, convicts of one specific sin--UNBELIEF. He brings men face to face with the Lord Jesus, who died for sins and makes real to them that they are what they are because they are rejecting the only Saviour from sin. Not to believe on Christ Jesus as one's personal Saviour is sin. Ninety-nine out of one hundred people do not see this fact. Unbelief is moral disobedience. It is a deep and terrible sin which only the Holy Spirit can make real to human hearts. To the average person it may seem trite or trivial. But all the while it is the damning sin. John 3:18-19; 5:40; 8:24; Heb. 11:6 This is the sin that holds back the flood tide of God's forgiving grace. This is the thing the Holy Spirit brings home to men's hearts when He begins working with them." Wm. Colman

"The full judgment of sin has been taken up and completed at the cross (John 1:29). Hence a lost man must be made aware of the fact that, because of the cross, his present obligation to God is that of accepting God's provided cure for his sins." L. S. Chafer

Now the Holy Spirit makes men see that failure to trust in Christ is the crowning sin since it makes God a liar, rejects God's mercy and does despite to the greatest display of God's love.

2. The Spirit enlightens the unsaved with respect to a specific righteousness. v. 10

NOT LIMITED
TO CHURCH MEM
UNDER CONTROL
OF SPIRIT IN TRIP

"Conviction of sin is not enough. Taken alone this would lead to despair. When the soul comes to a sense of its guilt before God, it cries out, 'Is there any hope for me? Can I ever right myself or become righteous?' Wrong men want to know how they may become right.

"The Spirit proceeds to make known the provision of righteousness--righteousness provided and obtainable. If He has gone to the Father, it means He has been accepted by the Father, and the work which He did on earth for sinful men has been accepted by God. In doing this, God put His seal upon the work of His Son, who not only dealt with our sins but who, after putting away sin by His sacrifice, offers us His own righteousness by faith (II Cor. 5:21)." Wm. Coltman

There is a righteousness for man furnished of God which is "unto all and upon all who believe." Since it is foreign to the wisdom of this world that a perfect righteousness can be gained by simply believing on Christ, it is necessary that the Holy Spirit reveal this to mankind. Every lost soul must be brought to sense this great responsibility if he is to be constrained to turn from trusting in self-efforts and self-improvement to trust totally in Christ.

3. The Spirit persuades the unsaved concerning a divine judgment which is already past. v. 11

The Lord Jesus by His death on the Cross defeated Satan and all the hosts of evil, triumphing over them and making an open display of them. Satan, who is the prince of this world, is therefore, already judged; however, the full sentence of judgment in the purpose of God is not yet executed. Now that its prince is already judged, the world itself can look for nothing else save judgment. "The Spirit illuminates the unsaved concerning a divine judgment which is already past; for 'the prince of this world is judged.' By this illumination the unsaved are made to realize that it is not a problem of getting God to be merciful in His judgments of their sins: they are rather to believe that the judgment is wholly past and that they have only to rest in the priceless victory that is won. Every claim of Satan over man because of sin has been broken, and so perfectly that God, who is infinitely holy, can now receive and save sinners. (Col. 2:13-15)." L. S. Chafer

Calvary was a decisive battlefield. There Satan was judged and condemned. Now He only awaits sentence which shall be executed when Christ appears at His second coming. Therefore, the one who trusts in Christ is assured of ultimate victory.

- C. The work of the Holy Spirit in regeneration. John 3:3-5; Titus 3:5

Nicodemus had education and honor in the highest council of the Jews but lacked one thing--life. Therefore, Christ told him that he must be born again. In his natural birth he was born to die. Rom. 5:12 Nothing can accomplish the regeneration (or the re-creation) of an individual except the Holy Spirit.

We must distinguish between the work of Christ for us and the work of the Holy Spirit in us. Without Christ's sacrifice on Calvary we could not be saved and without the work of the Holy Spirit in us it would be equally impossible to be saved. The Holy Spirit creates in our hearts the faith with which we receive salvation. The moment a man really believes on Christ, however feeble his faith, he is regenerated by the Holy Spirit that very instant.

When one is born of the Spirit he becomes a legitimate child of God, partaker of the divine nature, and Christ is begotten in him the hope of glory. This is all accomplished when one believes and is never repeated. The Bible knows nothing of a second regeneration by the Holy Spirit.

VII. The Holy Spirit and the Church

The Church is the body of Christ and as such is an organism and not an organization. Eph. 1:21-23; 4:3-6 Individual born-again believers are members of this active living organism. 1 Cor. 12:27

A. The Baptism of the Holy Spirit.

This work of the Holy Spirit in relation to the salvation of the believer requires careful study in our day. While in its nature it is far more simple than other ways of the Spirit's work, it has been given so many different interpretations that its essential character is widely misunderstood. The sources of confusion in this doctrine are manifold.

Baptism in the Spirit is often improperly linked with other ministries of the Spirit, frequently identified with the filling of the Holy Spirit. These two ministries of the Spirit are not the same and should never be confused. Some prominent writers who have confused them are D. H. Dolman and R. A. Torrey. (See April 1948 issue of the Moody Monthly, "Did Torrey Mean Baptism or Filling?")

Some of the holiness movements have attempted to link Holy Spirit baptism with certain temporary spiritual gifts. The following statement of belief was stated by the Fifth International Pentecostal Conference and was signed by eight representatives: "We believe the baptism of the Holy Ghost and fire is the coming upon and within of the Holy Spirit to indwell the believer in His fullness, and is always borne witness to by the fruit of the Spirit and the outward manifestation, so that we may receive this same gift as the disciples did on the Day of Pentecost."

Another spokesman of the movement says: "The baptism of the Holy Spirit is accompanied now as in the Bible times, always with the speaking in tongues. ...When you get the baptism with the Spirit, something miraculous will happen to cause you and others present to know from the Bible sign that you have received the Holy Ghost."

Such special acts of revelation, which occurred in the early church and the phenomenon of speaking in tongues must never be confused with the baptism of the Holy Spirit. Such a craving for a manifestation of the miraculous is not an evidence of higher faith or deeper spirituality but rather tokens of weakness of faith and ignorance of the Word of God.

Particularly erroneous is the teaching that Spirit baptism is a work subsequent to salvation and involving special sanctification. Such is called by some "the second work of grace."

1. A study of all the prophetic passages of the New Testament relating to Holy Spirit baptism.
 - a. Matthew 3:7-12 Many reading this passage stop with verse 11 and consequently get the wrong idea. The sentence is not complete until the end of verse 12. Notice the fire is judgment pronounced upon the bad tree and the chaff which will be visited at the time of the second coming of Christ. It is a good thing the Lord does not take the people seriously who pray for the baptism of fire. Notice the Lord Jesus is the baptizer and not the Holy Spirit.
 - b. Mark 1:8 In this parallel passage the writer omits the phrase, "and with fire." Why? A generation of vipers are not seen here, so there is no call for the explanation of judgment.
 - c. Luke 3:16,17 This passage is both parallel and similar to Matthew 3, both in context and interpretation.

*Acts 1:5
Baptism with fire
1 Cor 12:13
1 Cor 12:13
1 Cor 12:13*

- d. John 1:30-33 Notice that no details are given here. This is simply a prophetic passage.
- e. Acts 1:4,5 Here we have Christ's parting words, encouraging them to wait for the coming of the Holy Spirit. Two facts are evident here. First, no one had been baptized with the Holy Ghost; and second, they were to receive the baptism of the Holy Ghost within a few days. Notice that in the five prophetic passages, the baptism of the Holy Spirit has certainly not yet occurred and it is not defined but simply announced.

2. A study of the one historical passage regarding the baptism by the Holy Spirit, Acts 11:15-16.

This confirms the testimony of Acts 1:5 indicating that the baptism of the Holy Spirit has definitely occurred both here and at Pentecost.

There has been misunderstanding by many who have inferred from this passage that there is a direct relation between the baptism of the Holy Spirit and speaking with tongues. First, it is clear that only Christians spoke in tongues which was a phenomenon sufficient to convince Peter that the Gentiles were saved and baptized by the Holy Spirit. Speaking in tongues is found only in the book of Acts where strong assurance of the reality of salvation is needed. Study carefully Acts 10:44-11:18. Secondly, it can be proved that there is no more actual connection between the baptism of the Spirit and speaking in tongues than between speaking in tongues and regeneration or justification because converts in the house of Cornelius, like the converts on the day of Pentecost, were regenerated, indwelt, sealed and filled with the Spirit at the same moment that they were baptized with the Spirit. Notice further that in Acts 11:16 there is no mention of the fire. This is because only believers are under consideration here and consequently there is no place for judgment.

Another source of misunderstanding arises from the fact that the apostles and the believers who lived in the time of Christ were baptized by the Spirit at Pentecost subsequent to the time of their believing. This does not prove that the baptism of the Spirit would normally follow regeneration in point of time. To insist that the believer must have such an experience today would amount to trying to place him back before the cross and the resurrection, the ascension and Pentecost. It would make Pentecost an oft-repeated experience. But Pentecost, like the cross, was an event predicted and which happened only once. It is as scriptural to try to have another Calvary as it is to try to force another Pentecost.

3. A study of the one doctrinal passage which defines the baptism of the Spirit.

In the six passages previously studied we have no definition of the baptism in the Holy Spirit. The fact of His baptism is merely prophetically announced. In these five prophetic passages we are told that it was to happen, but still we do not know what it actually is until we come to 1 Cor. 12:13. If we had no other Bible passages but the five prophetic and the one historical passage, who would know what the baptism in the Spirit actually is? Certainly no one. This is the one and only passage which gives us the doctrinal understanding of the baptism of the Spirit.

The baptism of the Holy Spirit is that act which takes place at conversion by which the individual is placed into the body of Christ and made a member thereof. It is not something to be attained by the believer after regeneration; it is something accomplished in the life of every

believer to be believed and honestly recognized. All from the apostle Paul down to the most factious carnal Corinthian "by one Spirit were all baptized into one body." It is not held as a high objective to be reached by the believer's spiritual attainment. Christians are not exhorted to seek the baptism of the Holy Spirit. While Christians are exhorted to seek proper adjustment to the Holy Spirit, yet this is never called baptism in the Scriptures. Never in Scripture is baptism by the Spirit recorded as occurring subsequent to salvation. It is rather an inseparable part of salvation so essential that it is impossible to be saved in this age without it. Baptism by the Spirit does not bring the Spirit to us; rather by baptism the Spirit brings the believer into vital union with Christ.

Though the Holy Spirit as such is not mentioned in Gal. 3:27, the accomplishment of baptism as stated therein is identical with that of 1 Cor. 12:13 and, therefore, Spirit baptism must be in view. Three other passages, Rom. 6:3-4, Eph. 4:5 and Col. 2:12, have been considered by some to have reference to the baptism by the Spirit but the statements and the context of these passages are not sufficiently clear whether water baptism or Spirit baptism is in view.

Again the baptism of the Holy Spirit is not for power because nothing is applied to or given to the believer by it. It simply makes him a living member of the living Body of which Christ is the Head. We must therefore conclude that it is a work to be applied to the church age and consequently we find no reference to baptism by the Spirit in the Old Testament, nor do we find any prophecies concerning it in the millennial kingdom. The baptism by the Spirit is an act done once for all, can never be repeated, and no place in the Bible are we commanded to be baptized with the Spirit. From Acts 1:5 and on, the baptism by the Spirit is always mentioned in the past tense as an accomplished act, as something already done. Therefore, it is something to be believed, recognized, and appreciated unto the Lord. Our responsibility is to humbly recognize this as true of every believer and thank God for all He did concerning us when we first believed.

B. The Holy Spirit Abides in the Church. Eph. 2:20-22; 1 Cor. 3:16

It is not necessarily an organization or a denomination, but it is the universal church which is indwelt by God in the Spirit. God dwelt in the tabernacle and temple in the Old Testament, and in Christ's body while He was on earth, and now by His Spirit in the believers. He has them for His habitation.

C. The Holy Spirit is the Executive of the Church.

1. His authoritative appointments. Acts 20:28

Here the Holy Spirit acted to properly appoint and commission the persons. Therefore, such appointed ones are bound and responsible to Him.

2. Director of missionary work. Acts 13:2,3; Matt. 9:38

This passage sets forth the faith of the early church regarding the ministry of the Holy Spirit.

3. Director of the sphere of labors. Acts 10:19,20; 16:6-10

"The Holy Ghost is expressly spoken of as determining the course they were to follow in their efforts to evangelize the nations, and it was evidently designed to show that whereas heretofore the diffusion of the gospel had been carried on in unbroken course, connected by natural points of junction, it was now to take a leap to which it could not be employed but by an immediate and independent operation of the Spirit." Baumgarten Acts 28:25-28

4. Worship by the Holy Spirit. Phil. 3:3 A. S. V.

Christian worship is spiritual, flowing from the inworking of the Holy Spirit and is not restricted to isolated acts but embraces the whole of life. Here the flesh wants to intrude, but remember one must submit himself to the Spirit for worship as truly as to Christ for regeneration and justification.

5. Witnessing by the power of the Spirit. Acts 1:8

6. Communion by the Holy Spirit. 2 Cor. 13:14; Phil. 2:1&2

Communion literally is joint participation in the same Spirit. It is unity or harmony of beliefs, ideals, and purposes. Amos 3:3

D. The Unity of the Spirit. Eph. 4:3 A.S.V.

The Church is kept together by one Spirit. The unity of the Spirit is what is to be kept, inferring that it is already in the possession of the Church. The Greek has this in the genitive of originating cause, which means that the unity which the Spirit produces is one in feeling, interest and purpose and is appropriate to the oneness in doctrine and privilege. "The bond of peace" defines the way in which the unity is to be kept. The unity, therefore, which is wrought among the believers by the Spirit of God will be and is, in so far as they make peace, the relation which they maintain one toward another. Lowliness and meekness will be necessary to accomplish this.

Unity does not mean all alike. There can be variety and yet unity.

E. The Gifts of the Spirit.

Two opposing extreme doctrines concerning spiritual gifts exist today to add confusion to professed Christendom. From the earliest history even according to the Corinthian Epistle there was abuse of spiritual gifts in the wildest kind of excesses. There has existed also a sad failure to realize the importance of spiritual gifts as determining the ministry of the Church and as being essential to its fruitfulness.

1. General conclusions relating to spiritual gifts (Condensed from John F. Walvoord)

a. Spiritual gifts are given sovereignly by God and as such will not properly be the objects of men's seeking. Paul did exhort the Corinthians who were exalting the minor gifts to the neglect of the more important ones, 1 Cor. 12:31, yet it is clear from his silence on the subject in his other epistles that seeking spiritual gifts is not a proper subject for exhortation. No one is exhorted to seek spiritual gifts because their bestowal is sovereign. Their possession is not a question of spirituality. A Christian unyielded to the Lord may possess great spiritual gifts while one yielded might have relatively minor spiritual gifts. 1 Cor. 12:11. However, proper adjustment in the life of a believer is essential to the

proper exercise of his gifts. Spirituality in itself does not bring spiritual gifts irrespective of God's sovereign bestowal of them.

- b. Every Christian has some spiritual gifts. 1 Cor. 12:7,11,27; Rom. 12:5

Every Christian is essential to the Body of Christ however small the gifts or insignificant his place. 1 Cor. 12:22 There is a divine purpose in the life of every Christian and spiritual gifts are in keeping with that purpose. 1 Pet. 4:10

- c. Spiritual gifts differ in value. 1 Cor. 12:28

While there is equality of privilege in the Christian life, there is not equality of gifts, and in the very nature of the various gifts some are more effective and essential than others. For example, Paul contrasts the gift of tongues with the gift of prophecy. 1 Cor. 14:5,19

- d. Spiritual gifts to be profitable must be used in love. 1 Cor. 13

Spiritual gifts in themselves do not make great Christians. They are effective and bear fruit to the glory of God as they are used in motive of divine love, which is the fruit of the Spirit.

- e. Certain spiritual gifts were temporary in their bestowal and use.

It is evident that the great body of Bible-loving Christians does not have all the great spiritual gifts manifested in its midst as did the apostolic church. Different explanations have been offered. The chief contention is that the Church has drifted from its spiritual moorings and is now unworthy of such display of spiritual power. Illustration by Dr. Ironside: Gifts ceasing to give unfaithful in love. However, in every generation there has been a faithful remnant of saints as true to God as those of the apostolic day to whom God could continue to demonstrate the same outward phenomena of the apostolic age if it were clearly His purpose to do so. The best explanation of the passing of certain gifts is found in the evident purpose of God in the apostolic age. Remember that a period of miracles is always a time when special testimony is needed to the authenticity of God's prophets. Heb. 2:3-4 With the completion of the New Testament and its universal acceptance by the early believers, the primary need for further unusual display of miraculous works ceased. The messenger of God no longer has need of outward evidence as the ability to heal or speak with tongues to substantiate the validity of his message. The written Word speaks for itself and is attended by the convicting power of the Holy Spirit. It is therefore not a question of the power of God to perform miracles, but simply a question of whether or not it is His purpose to continue the same for a manifestation of divine power as we see in the apostolic times. Do not the miracles of 2000 years ago furnish as valid a verification of the teachings of the Apostles as if a miracle were performed two minutes ago? According to Eph. 2:19-20 the foundation has already been laid. How many times must a foundation be laid?

2. Temporary spiritual gifts (Condensed from John F. Walvoord)

Clear unprejudiced observation leads us to the inevitable conclusion that certain spiritual gifts known by the early Christians have passed out of usage with the apostolic period. We maintain this position although certain sects claim them for today. By their neglect of Scriptural instructions concerning the use of them is a testimony to the spurious quality of their affected gifts. These temporary spiritual gifts are:

- a. The gift of apostleship. Matt. 10:2-4; Mark 3:14; Lk. 6:13; Rom. 1:1
The term is more loosely applied in 1 Thess. 1:1 and 2:6; Rom. 16:7; Phil. 2:25 A.S.V. margin. The apostolic office died with the first generation of Christians and there was no provision for successors, nor has there been in the history of the Church any who could stand with the Apostles. The fact that the Apostles were chosen from those who were eye witnesses of the resurrected Christ eliminates any of the later generation participating in the call to apostleship, the assertions of the Roman church notwithstanding.
- b. The gift of prophecy. 1 Cor. 12:10,28; Rom. 12:6
Examples: Acts 11:27,28; 21:10,11; 13:1 With the completion of the New Testament, it is evident that there was no further need for additional revelation. There is, therefore, no more possibility of anyone having the prophetic gift in this present age than there is of anyone writing further inspired books to the Bible.
- c. The gift of miracles. 1 Cor. 12:28
It was evidently the purpose of God to confine this unusual display of divine power to the apostolic age since the need for subsequent miraculous works ceased with the coming of the written Word of God. Confusion of thought arises because some identify every miracle with the gift of miracles. The apostolic age is distinct, however, because the same men had power to perform miracles at will in the name of Christ. While it is true that all during the history of the church there have been occasional miracles and God has intervened in answer to faith and prayer, yet since the apostolic times to no one has power been given to heal all who were sick, to raise the dead, and to display unusual power to perform miracles. God can still heal and raise the dead as He chooses but such miracles are sovereign, not subject to the will of men as bestowed in a spiritual gift. We must still affirm the power of God to perform miracles but must also honestly admit that the gift of miracles is not a part of the present purpose of God for this age.
- d. The gift of healing. 1 Cor. 12:9,28,30
While the gift of healing is no longer bestowed, God is still able to heal in answer to prayer and faith, and some Christians do have unusual experiences in this regard. In every case today healing is sovereignly bestowed and is not now a gift committed unto men. No one today however filled with faith and power in prayer is able to heal on the basis of an abiding gift, as demonstrated in Acts 5:15-16.
- e. The gift of tongues. 1 Cor. 12:28
Speaking in tongues is not an essential to God's purpose now and there is good evidence to believe that most, if not all, of the phenomenon as set forth as proof of modern speaking in tongues is either psychological or demonical. However, the following facts will keep us from the general abuses if we will keep them in mind.
- (1) Speaking in tongues is the least of all spiritual gifts. It is, therefore, not to be exalted as an evidence of great spiritual power or usefulness. The prominence given to it by certain sects is quite apart from the Scriptures.
 - (2) Speaking in tongues is not set forth as a test of salvation, 1 Cor. 12:30. The fact that we find no reference to it outside of Acts and 1 Corinthians demonstrates that it is non-essential and is not an outward sign of inward salvation. It is significant that we read nothing of it in the Gospel of John and the Book of Romans.
 - (3) The gift of speaking in tongues was not an indication of spirituality. Of all the churches of the New Testament, the Corinthian

church, which manifested the most carnality and open sin, yet speaking in tongues was more in evidence there than in any other church. There is a parallel situation which exists in present-day church history since it is evident that the tongues movements certainly do not lead in the matter of holiness of living. On the other hand, multitudes of godly men and women all through the centuries have kept entirely aloof from speaking in tongues.

- (4) Speaking in tongues is not inseparable from the baptism of the Holy Spirit. According to 1 Cor. 12:13 every Christian is baptized by the Spirit but it is obvious that all Christians do not speak in tongues. Any attempt to make speaking in tongues an accompanying condition for the baptism by the Spirit constitutes an outright abuse of a Scriptural teaching.

3. Permanent spiritual gifts (Condensed from John F. Walvoord)
- a. The gift of teaching. Rom. 12:7; 1 Cor. 12:28; Eph. 4:11
Many Christians are taught by the Spirit but they do not possess the ability to effectively teach others what they know. The teaching gift does not infer a superior knowledge of the truth, but is concerned with the explanation and application of the Truth. The gift of teaching is demonstrated by a divinely given ability to portray to others the truth of the Word of God.
 - b. The gift of ministering. Rom. 12:7; 1 Cor. 12:28
This gift is possessed universally among Christians but varies in its qualities. Every Christian does possess some ability to minister or help in spiritual things, yet it remains a gift sovereignly bestowed according to each individual's place in the body of Christ.
 - c. The gift of administration. Rom. 12:8; 1 Cor. 12:28
This gift is sovereignly bestowed upon a few. All Christians are on the same level of privilege in spiritual things, but in the providence of God some are given places of greater authority.
 - d. The gift of evangelism. Eph. 4:11
This is the gift of effective preaching of the Gospel to the unsaved. The knowledge of the Gospel does not always bring with it the ability to preach it with success to others. Some men are especially gifted for this very purpose.
 - e. The gift of being a pastor. Eph. 4:11
This gift enables one to lead, provide, protect and care for his flock. One cannot be a true pastor without being also a teacher, but it is not necessary for a teacher to have all the qualities of a pastor. The first duty of the pastor is to feed his flock on the Word of God. Quite opposite from being an organizer, promoter and social leader, the pastor gives himself to preaching the Word.
 - f. The gift of exhortation. Rom. 12:8
Exhortation is the practical aspect of the preaching ministry in that it is an appeal for action. Men with this special gift are enabled to lead Christians into an active realization of the will of God.
 - g. The gift of giving. Rom. 12:8
This is a universal gift among the Spirit-filled believers which infers the proper use of temporal means in relation to the work of God. However, in some Christians it is a distinct spiritual gift where earthly possessions are committed wholly to the Lord and His use.
 - h. The gift of showing mercy. Rom. 12:8

This gift is related to the sick and afflicted and those needing spiritual succour. It is given of the Spirit to some Christians so that they become especially propitious toward the temporal needs of the poor and afflicted.

VIII. The Holy Spirit and the Believer

A. The Indwelling of the Holy Spirit

1. The Holy Spirit indwells every believer. Rom. 5:5; 8:9; 1 Cor. 3:16,17; 6:19,20; Gal. 4:6

The Spirit takes up His abode in the life of the believer at regeneration and abides there, no matter how imperfect or immature that life may be. It is most important that we realize and recognize His abiding presence in the temple of our bodies.

"Sometimes we are tempted to walk in our feelings and to feel that He is not in us, but nowhere in the Bible is He associated with our feelings. His presence in the child of God is a fact regardless of the presence or absence of emotion. In fact, His presence makes us what we are as Christians. 'If any man hath not the Spirit of Christ, he is none of His.' Rom. 8:9 His indwelling is a fact which we are asked to believe utterly apart from any nervous reaction. To make this important and vital fact a matter of feeling would be a sin, because it would make Christ's word false and untrue and would grieve the One who has taken up His abode in our hearts. 'Let God be true and every man a liar.' Remember this: If you have been really born from above the Holy Spirit is as truly within your heart when there is no emotion, as when your emotions are at their peak. The way to feel good is to believe God and to treat His word as true, depending utterly upon the Spirit and turning life over to His control." Wm. G. Coltman

Such is the secret of the realization of His power. This realization gives life a new significance and power which lies at the heart of all true Christian experience. To surrender this doctrine or allow its certainty to be questioned strikes a major blow to the whole system of Christian doctrine and practice. Therefore, it becomes necessary that we are entirely established and grounded in this great fact.

- a. The Holy Spirit is a gift to believers. Rom. 5:5; 1 Cor. 2:12

"The Holy Spirit is God's gift to each child of His, regardless of age, sex, condition, intelligence, place of residence, or former manner of life. This gift can be received only as any gift is received, with thanks. You never struggle for a gift, nor can you work for it. The only thing that can be done is to receive it. When we received Jesus Christ as our Saviour; then, at that time, God gave us His Spirit. He has not left us since that time, nor has God taken from us His Holy Spirit. Rom. 11:29 Our failures, our ignorance, our sins have not caused God to change His mind. Our faithlessness does not change God's attitude about the gift He gives, for long before the gift was given He knew precisely the kind of person to whom He would give the Holy Spirit, and that person's desperate need." L. L. Legters

- b. Sinning Christians possess the Holy Spirit.

"Never in the dispensation of grace are Christians warned that the loss of the Spirit will occur as a result of sin. On the contrary, in the notable case of the Corinthian church, they are exhorted to live a godly life and forsake sin because they are indwelt by the Spirit. 1 Cor. 6:19 The inference is plain that the presence of the Spirit

abides even in the hearts of Christians who are unyielded and living in sin. While yieldedness remains a condition for the filling of the Spirit, the indwelling of the Spirit is unconditional for genuine Christians." John F. Walvoord

2. Studies of misunderstood and misapplied Scriptures (Condensed from John F. Walvoord a through e)

a. 1 Sam. 16:14 and Psalm 51:11

The problem arises because of the assumption that the work of the Holy Spirit is the same in every dispensation. The fact that the Holy Spirit departed from Saul proves only that this was possible in the Old Testament times, in which time there was no promise of His indwelling all the saints and to abide with them forever. Since John 14:16 a prayer like David's is totally improper any longer for the Christian believer to whom the assurance has been given that the Spirit is an abiding gift.

b. Luke 11:13

It is unscriptural and wrong for us in this day to turn to this promise and seek its fulfillment or to teach others that they must pray for the Holy Spirit in order to know the joy and power of His presence. To do so is to utterly ignore the progressive unfolding of God's plan and much other Scripture plainly indicating our present relationship to the Spirit. Strictly speaking, this was uttered under the Old Testament dispensation, and as in the case of other Old Testament saints was related to their need of spiritual power for special service.

c. Acts 5:32

It is believed and taught by some that obedience and yieldedness to the will of God is a condition of receiving the indwelling of the Holy Spirit. This passage is used as a foundation of such teaching. The context of this passage, however, makes it clear that the obedience required is not in the realm of moral and spiritual standards in the believer's life, but rather obedience to the command to believe in Christ. It actually amounts to this; namely, God gives the Holy Spirit to them who, in obedience to the Gospel, put their trust in Jesus Christ. Acts 6:7

d. Acts 8:14-20

Because the Samaritans who had believed and were baptized by Philip had not received the Holy Spirit it has been erroneously inferred that receiving the Holy Spirit is a work subsequent to salvation and some have taught that it requires the laying on of hands.

First, it must be recognized that the early chapters of Acts cover a transitional period in which the normal operations of God for this age are only being gradually revealed.

Secondly, such a delayed indwelling of the Holy Spirit is never repeated in the Scriptures, and to reason from this one event that it is normal for the entire church age is entirely unwarranted.

Thirdly, while the delay of the Spirit's indwelling until the arrival of Peter and John is to be readily admitted, yet examination of the facts show that there are good reasons for the events revealed here. The following facts need to be established:

- (1) The apostles needed to be convinced that the Samaritans (Gentiles) also could be saved and added to the church.
- (2) The Samaritan believers must be convinced that proper recognition

of Jerusalem and the apostles was in order. Eg., the old feud between Jews and Samaritans. John 4:4,19-21

- (3) It was necessary to demonstrate Peter's use of the keys of the kingdom of heaven according to Matt. 16:19

e. Acts 19:1-6

It is assumed by some because of verse 2 that in order to have the presence of the Holy Spirit the believer must receive the Spirit some time subsequent to his conversion. The following facts clearly indicate that such is not the teaching of the passage:

- (1) These disciples at Ephesus were the followers of John the Baptist and had not yet come in contact with the gospel of grace. John baptized no Gentiles and Luke 3:14 is the only recorded message John gave them. These were baptized Jews who did not yet know Messiah had come, was crucified, resurrected, ascended, nor that the Holy Spirit had been given. Thereupon Paul preached the Gospel to them (verses 4 and 5) and they immediately believed and were baptized. Immediately the Holy Spirit took up His abode in their lives and similar demonstrations to both Pentecost and Samaria occurred.
- (2) The questions asked in verse 2 is literally, according to the Greek New Testament, "Did you receive the Holy Ghost when you believed?" (See A.S.V.) This leaves no allusion to the reception of the Holy Spirit at a subsequent time to conversion.
- (3) This actually becomes a refutation of the supposed "second blessing" theory. The fact that they had not received the Holy Spirit was proof to Paul that they were not regenerated. As soon as they believed the Gospel, the Holy Spirit indwelt them.
- (4) Here then is no departure from the normal indwelling of the Holy Spirit which all experience upon believing in Christ.

f. Luke 24:49

Some have inferred that even today there must be a time of tarrying (pleading in prayer for the coming of the Spirit) in order to receive the Holy Spirit in one's life in all His fullness. Notice they were to tarry in Jerusalem until they were endued with the power of the Holy Spirit. Today through misinterpretation people are tarrying several thousand miles in the wrong place and nearly two thousand years too late, for the Holy Spirit has come. This tarrying was not in order that they might be prepared and fitted to receive the Holy Spirit, nor yet that they may pray Him down, but because in fulfillment of the Old Testament type, the feast of Pentecost, the Holy Spirit could not come until the fiftieth day after the offering of the firstfruits. Cf. Lev. 23:15,16 with Acts 2:1. Thus the Holy Spirit could not come until the fiftieth day after the resurrection of Christ; hence, the command to tarry. The apostles were not to enter upon their ministry until the Holy Spirit came upon them, because apart from His presence they would be powerless. The apostles obeyed the command to tarry, waited ten days and the Holy Spirit came on them at the Day of Pentecost, and His presence is in and with each believer ever since.

B. The Leading of the Holy Spirit

1. The fact of the Spirit's leading. Rom. 8:14

Here the subject of the verb is passive indicative and is being acted upon. Thus these are being led by means of the activity of the Spirit. According to this Scripture the leading of the Spirit is the privilege of every child of God and constitutes normal Christian experience. It is the purpose of God that the believer walk according to His leading. Christians are abnormal insofar as they are not constantly led of the Spirit. The Holy Spirit is ever faithful to prompt the child of God according to God's perfect will, but in order to be actually led depends upon the willingness of the child of God. Example: Ex. 13:20, 21 and 14:19-20 with Heb. 3:7-10 and Acts 7:51 Illustration: When Christians are not halter broke.

a. The Leading of the Holy Spirit may be known

- (1) Through providential circumstances Acts 8:26-29; 13:2,4; 16:6-10
(Condensed from Clarence H. Benson)

The Holy Spirit selects our field of activity and directs us to it. He opens the door to the place where He would have us labor, and closes the door to the task that we might ourselves select. He also directs us to the individual to whom God desires that we should speak. There is much to do for Christ and many to whom we might speak in His behalf. There are some places we are not to go and some people with whom we are not to speak. Time spent on them would be taken from work more to God's glory. Therefore the Holy Spirit definitely guides the yielded believer.

- (2) Sometimes through the sound judgment of other spiritual believers.

This must always be according to the revealed will of God in the Word of God, never contrary to it. We cannot find the will of God in the Bible by opening it and accepting the first verse we may choose to read.

- (3) Many times by preparation for or participation in definite Christian service. Gen. 24:27

"The propelling power of the Spirit must be first, before His controlling touch. A great many pray for guidance who are at a standstill. God wants action and progress, and where there is such, He will also guide. The faster you advance for God, the more easily you will be guided. When one is eager to go ahead for God, He is just as eager to counsel and direct. As only a touch is required for the steering-wheel when the car is in rapid motion, so only a touch by the Spirit is required to the progressive one to direct him aright, and only a word needed, "This is the way; walk ye in it." John B. Kenyon

- (4) He guides one into all truth. John 16:13

"The world professes to be searching for the truth. It is making poor progress. Little wonder, for they do not know what truth is. Before one may succeed in finding a given object, he must know the character of the object for which he is looking. He must at least know it when he sees it. Christ has pointed out the truth for us so we know that for which we are searching. With finality, He pointed to the Word of God and said, "Thy Word is truth!" You cannot define truth more accurately than that. Again and again the men of the world have passed it by unnoticed in their frantic search for the truth.

"It is not enough that one should seek the truth, he must have a competent guide that he may find the truth. God never intended

*Specific promise
to apostles?
to the writers of NT
of scriptures*

the human mind to be independent. All truth is not to be discovered by intellectual searching but must be vouchsafed by Divine revelation. Revelation, once given, may be confirmed by reasoning, but the initial disclosure must be made by God.

"The ability of God to conceal, in the very same book, that which He reveals to others, is a standing miracle! The Spirit is the guide whom we must have if we arrive at the truth." John B. Kenyon

- b. The Holy Spirit leads by no stereotyped set of rules.

No two children of God are led exactly alike and seldom does He lead any two of His children exactly in the same way. To attempt to set up rules is grossly misleading. "True spirituality consists in a life which is free from law and which is lived to the minutest detail of individuality by the power of the Spirit." Chafer

- c. The Holy Spirit leads more by a clear conviction as to what is right and wrong rather than by outward signs. (Condensed from L. S. Chafer)

Because of our present intimate relation to the Holy Spirit it is not necessary or wise to depend upon "the fleece" or the "pillar of cloud" though sometimes He may lead through qualifying circumstances. The "bit and bridle" must give way to the glance of His eye. Psa. 32:8-9

Satan's leadings can be detected since they are irksome, painful, and disagreeable. The leading of the Spirit is sweet and satisfying to the heart. Hence, the will of God is "good," "acceptable" and "perfect." Rom. 12:2 A child of God cannot consider himself to be subject to the Spirit's leading if he has no consciousness that he is yielded to the will of God.

2. The experience of the Spirit's leading. (Condensed from Clarence H. Benson)

- a. In worship. Phil. 3:3; Jn. 4:23

There can be no true and acceptable worship except that which is prompted and directed by the Holy Spirit. Jn. 16:13-16 To be earnest and honest in worship without submission to the guidance of the Spirit is to miss worship entirely. In utter self-distrust and self-abnegation we must cast ourselves upon the Holy Spirit to lead us aright in our worship.

- b. In prayer. Rom. 8:26,27; Eph. 6:18; Jude 20

We do not know how to pray as we ought but we have one at hand to help this infirmity. We can so depend upon Him that He may direct our prayers, read our purpose itself and guide us in our utterances while praying. The prayer that the Holy Spirit inspires is the prayer that the Father answers.

- c. In praise. Eph. 5:18-20

The Holy Spirit also guides us in our praise, which is a most prominent characteristic of a Spirit-filled life.

- d. In the time of trials. Matt. 10:18-20; Acts 6:10

Stephen pled most ably with the prejudiced council by the help of the Spirit. Paul demonstrated such wisdom and power of the Spirit in Acts 24:1,22 and 24:25.

- C. The Anointing of the Holy Spirit. 2 Cor. 1:21; 1 John 2:20,27

1. All in Christ are anointed.

"Many earnest Christians are constantly asking God for an anointing, ignoring the fact that God has anointed each beloved child of His. Perhaps one reason is that they think that with the anointing there would come great power." L. L. Legters Illus: My experience with the young pastor at Scranton Boys' Camp who tried to get Christian workers to pray for the anointing. In 1 John 2:20 and 27, John writes specifically to those whom he addresses in the chapter as "teknia," little children or new born ones, and assures them that they "have an anointing" and "that the anointing which they received of Him abideth in you." Note carefully, therefore, it is not a question of attainment or experience.

A careful study reveals that the word "anoint" is used in the sense of "apply" and is especially appropriate in view of the fact that oil is used as a type of the Spirit.

"Indwelling and anointing are synonymous terms and therefore depend on the same body of Scripture for their exact meaning. As certainly as every believer is indwelt by the Holy Spirit, thus to become a temple of the Holy Spirit, so certainly every believer is anointed by the Holy Spirit. Without reference to any special class of Christians whatsoever, the Apostle John writes, 1 John 2:27. There could not be such a thing as a Christian who has not been anointed by receiving the Holy Spirit and thus made to partake of the divine nature, being born of the Spirit." L. S. Chafer. The anointing of Aaron to be high priest (Ex. 29:7) and the anointing of David to be king (1 Sam. 16:12) demonstrate the significance of anointing. The significance of our being anointed according to Rev. 1:6 and 1 Pet. 2:9 is that we are thereby made priests unto God. While Marvin R. Vincent states that the correct rendering of "basileian" in Rev. 1:6 is a "kingdom" and the term "King" is never applied to individual Christians, yet the reigning of the saints is emphasized in Rev. 5:10; 20:4-6; and 22:5. Our only proper attitude then is to bow before Him in gratitude recognizing that He has chosen us from among men and has anointed us for service.

*All believers
baptized with spirit
indwelt - anointed
Some believers
filled*

2. All in Christ are thus given spiritual discernment. 1 Cor. 2:9-14; 1 Jn. 2:27

With this initial act of the Spirit's indwelling, the believer is potentially enabled to receive all spiritual teaching. He is given the capacity to judge all spiritual conceptions as the need arises so no false teacher can deceive him as long as he keeps in fellowship with the indwelling Spirit.

Let each believer remember that the anointing is upon him and abides. This then is not a mere past formal act but a living Person, Who guides and teaches and enables one for whatever he must meet.

D. The Sealing of the Holy Spirit.

1. The Holy Spirit Himself is the seal.
 - a. God the Father does the sealing. 2 Cor. 1:21,22
 - b. It is in Christ that the believer is sealed. 2 Cor. 1:21
 - c. The bestowment of the Holy Spirit to the believer is the act of sealing and the Holy Spirit Himself is the seal. Eph. 1:13; 4:30
2. The sealing of the Holy Spirit is universal among believers.

A careful study of the Scriptures on the subject make it clear that every believer is sealed by the Spirit. The translation of Eph. 1:13 in

KJV is unfortunate. Its expression is not significant of time but of cause. The Greek Exp. N. T. renders it, "In Whom, on hearing and on believing ye were sealed. . ." In other words, the sealing was immediate upon the sinner's believing. In Eph. 1:13,14 the seal is the first thing the saved soul gets and the inheritance is the last, but the Holy Spirit as a living, divine person links the two together. It is therefore not a work of grace to be sought subsequent to salvation nor is it a demonstration of any of the gifts of 1 Cor. 12.

Notice that in Eph. 4:30, the words are not "Grieve not away..."
 "Return, O Holy Dove, return,
 Sweet Messenger of rest!
 I hate the sin that made Thee mourn
 And drove Thee from my breast."

The above may be good poetry but is actually false doctrine.

3. The sealing of the Holy Spirit is not experimental.
 It is not an experience at the moment of salvation or later. It occurs simultaneously with regeneration as proven by the fact that all are "sealed unto the day of redemption." The believer is never told in Scripture to pray for nor seek the sealing of the Spirit. It again is a truth to be believed, and accepted with thanks and praise to God.
4. The significance of the sealing of the Holy Spirit.
 - a. The sealing by the Spirit signifies divine ownership. Eph. 1:13,14
 Note the ASV "God's own possession."
 Illustrations: Lumberman's seal to show possession of logs. In Esther 8:8 the seal of the king meant that he confessed and owned the writing as his. Even so our Great King confesses and owns us as His possession.
 - b. The sealing by the Spirit guarantees the security of the believer.
 This is proven by the fact that the Spirit in the believer's life is the earnest. Eph. 1:13,14; 2 Cor. 1:21,22 The earnest is a coin or other articles given by a purchaser to his vendor in order to bind the bargain or sale. The giving of an earnest is still recognized by most of England and the United States as an equivalent of the consideration essential to the validity of the contract. It is a part payment, which upon being accepted was a pledge that all would be forthcoming. To give a receipt for earnest-money binds both the buyer and the seller: so the sealing of the Spirit binds our blessed God to fulfill His promises. (Reverently considered)
 An earnest is not only a pledge but also a foretaste of the inheritance. Rom. 8:23a The fruits of the land of Canaan brought by the spies to their brethren in the wilderness were the samples of the fruits yielded by the good land. In faith these fruits were the pledge that the inheritance was theirs. Anyone, who now has appreciation of Scriptural truth and of Christian fellowship with God and other believers while in the wilderness of this world, has evidence of the Spirit in his life which is a foretaste of the joys and delights of Heaven.
 When Darius issued his hasty edict he could not alter nor reverse it, for it was signed with his name. Dan. 6:9 Therefore, Daniel had to be cast into the lion's den and the den was sealed with the king's own signet. Dan. 6:17 This was to guard the den from molestation from friend or foe.

The saints of Rev. 7:4 were subject to all manner of persecution but not a hair of their head was to perish for they were sealed with the seal of the living God.

Under the seal of God the matter is not left in human hands but depends entirely upon the character and power of God. The sealed believer may be sifted by Satan as was Job and Peter, but he is certain to be brought through "to the praise of His glory." Some who would pervert this truth declare, "If I thought that because I was once saved I would be saved forever, I could do as I please." We dare any believer to try it. He will find God's chastisement immediately upon him. Heb. 12:6 If the Christian undertakes to please himself, God will either break his will or break his heart.

E. The Law of the Spirit. Rom. 8:2-4

"The law of the Spirit of life in Christ Jesus' here means, 'that new principle of action which the Spirit of Christ has opened up within us--the law of our new being.' This 'sets us free' as soon as it takes possession of our inner man, 'from the law of sin and death,' from the enslaving power of that corrupt principle which carries death in its bosom." David Brown

"This 'law of life' liberates us from the 'law of sin and death.' I take it that the law of sin and death referred to here is the same as that of Rom. 7:23,24, the law of sin in our members which issues in death. The law of indwelling sin is now counteracted by a new law 'the law of the Spirit of life in Christ Jesus.' Thus the believer is delivered from the power of the old nature by the principle of counteraction; a new force that comes in and offsets the old." Wm. G. Colman

Illustrations: Growth of Oregon redwoods against gravity; the power of an egg to fly; the power of the airplane to overcome gravity.

"The Holy Spirit enables the believer to get constant and continual victory over sin. A single act of sin a believer may commit; to live in a state of sin is impossible for him, for the Spirit which is within him gives him victory, so that sin does not reign over him. If sinless perfection is not a Scriptural doctrine, sinful imperfection is certainly less Scriptural. The eighth of Romans exhibits a victorious life for the believer; a life different from that depicted in the seventh chapter. And the difference lies in the fact that the Holy Spirit is hardly, if at all, mentioned in the seventh chapter, while in the eighth He is mentioned over twelve times. The Spirit in the heart is the secret of victory over sin." Wm. Evans

"Law had no power to condemn sin in our flesh so as to render it powerless, but God could, and did, do this in sending Christ. Man was carnal; that is, without the power of obeying, and it was for this reason that the law was weak because it demanded what human nature could not provide. Hence the way of deliverance was the provision of a new spirit, and this could only come through God's gift of His Son." W. H. Griffith Thomas

Thus we see that the believer has a provision that matches his every need.

F. The Strengthening By the Spirit. Eph. 3:16

"Many people seem to think that, while unconverted sinners have no power against sin, believers in Christ Jesus have; that is, that God gives to the new-born soul strength in itself to overcome the force of indwelling sin. But this is an utter mistake, and often proves disastrous to the peace and progress of the soul. Many believers are struggling against sin in the idea that God expects them to 'fight the good fight' against evil, and their struggling

is very largely in their own strength and inevitably results in failure. God does not give even the believer inherent power over sin. His method is altogether different, for He Himself becomes the power dwelling in us that overcomes sin. Not, therefore, by our own struggling, but through the mighty energy of the Holy Spirit within us are we enabled to overcome the power of inbred and indwelling sin." Griffith Thomas

Notice that we possess this power. We do not need to get it. Let us also remember that although we have this power, it is not actually ours: It is the power of Christ. However, this power is never bestowed on us in bulk that we may store it up for future use. We are dependent upon the trolley car principle and not the storage battery principle. Only as we keep in close contact and communion with Him Who is the source of life and power, can we possess and demonstrate power. Such power is through the Spirit and can only be appropriated by faith.

We notice in 1 Cor. 2:1-5 that Paul did not feel like a spiritual giant ready to perform feats of strength. Therefore, we believe that no Christian believer should expect to become suddenly conscious of some personal power. He will rather be continually conscious of His weakness and will continually see his need for dependence upon the Holy Spirit daily for needed strength.

Such divine energizing may be unto the exercise of a gift, unto effectual intercession, unto a holy walk, unto celestial joy, or unto a quickened spiritual understanding; but the spiritual understanding is most evidently in view here.

"Could there be any greater sin on the part of the believer than that when such heavenly association on the plan of heavenly glory is provided, he should continue to dwell on the lower level of the carnal man." L. S. Chafer

G. The Filling of the Spirit

This glorious truth has suffered much mistreatment and misunderstanding by some "who have tried to comprehend its principles by analyzing someone's personal experience apart from the teaching of the Scriptures. The danger in this error is obvious: No one experience would ever be a true, or complete representation of the full purpose of God for every Christian; and if it were, nothing short of the infinite wisdom of God could formulate its exact statement. For want of Bible instruction many, when attempting to account for an experience, have coined terms and phrases which are not Biblical and are therefore invariably as faulty as any of the conclusions of the finite mind when attempting to deal with the divine realities. There is no instruction to be gained from such man-made, unbiblical terms as 'second blessing,' 'a second work of grace,' 'the higher life,' and various phrases used in the perverted statements of the doctrines of sanctification and perfection." L. S. Chafer In support of the "second blessing" theory some will refer us to 2 Cor. 1:15. It is perfectly obvious that Paul was here speaking not of second blessing or a second work of grace but of what would be the direct result of his ministry in a second visit to them.

"However, it is possible to know the doctrine and not to have entered into its blessings; as it is possible, on the other hand, to have entered in some measure into the experience and not to have known the doctrine." L. S. Chafer

1. There is a Diversity of Spiritual Experience

The Scriptures recognize two classes of Christians; namely, those who are spiritual and walk in the Spirit, and those who are carnal and walk in the flesh.

A vital relationship exists between Christian growth and spirituality. While the believer is assured of ultimate perfection only in Heaven, yet he

*Commanded to
be filled
not Baptized
indwelt*

is exhorted to grow into spiritual maturity here and now. A child's maturity depends upon his health and growth. Notice he may be perfectly healthy and yet not mature. Likewise, a new-born saint may have the fullness of the Spirit and yet be immature. On the other hand, mature saints may lack the fullness of the Spirit which, of course, is a subnormal condition. While the babe is exhorted to grow according to 1 Pet. 2:2 & 2 Pet. 3:18, yet all the ministries of the Spirit may be normal in him as an immature Christian if he is living in proper adjustment to the Holy Spirit. (Condensed from John F. Walvoord)

2. Every Believer is Commanded to be Filled with the Spirit. Eph. 5:18

In contrast to the ministries of the Spirit already studied, in this case the believer is commanded to be filled with the Spirit. The Greek imperative mode in Eph. 5:18 makes this fact plain. It is then, not a luxury but a necessity that one be filled with the Spirit. This is because the believer is required to live a supernatural life in an adverse environment. Such is not simply a privilege but a solemn duty and no believer is left to his own choice in the matter.

The passive voice in the Greek assures us that we are not able to produce this experience ourselves. Someone must act upon us if we are to be filled and that One is the Holy Spirit. Our part, then is simply to make the proper adjustment to the indwelling Spirit and He will arise within us to fill the temple which He indwells.

Since this is a direct command of God, no Christian is thoroughly in the will of God unless he is filled with the Spirit.

3. What It Means to be Filled with the Spirit

"To be filled with the Spirit is the norm and standard of Christian living. It is not an over and above something for a select few but just normal Christian experience. It is a provision for every member of God's family. Who can dispute from the Bible itself that everyone who is born again is filled with the Spirit at the time of his birth? But how easy it is to drift away from that initial experience! Things come in and the glory of the first experience fades; then we come to a crisis or we regain what is lost.

"The Spirit-filled life has often been misrepresented by its adherents. There seems to be a tendency to associate it with great emotional experiences and often with peculiar actions until it has become repugnant. Miss Ruth Paxson writes, 'It is a sane, joyous experience which makes for a sound mind, a radiant heart and a patient spirit.' I have found folks who claimed to be filled with the Spirit, and as an evidence of this lost all emotional control. God's Word very plainly and distinctly affirms that 'the fruit of the Spirit is...self-control.' When the Spirit is holding sway, life is under control. Always take your Bible as the infallible standard and not some temperamental sinner saved by grace." Wm. G. Coltman

The context of Acts 2:4-6 reveals that this was not an unintelligible jargon, but every man heard them speaking in his own language. Acts 4:8 is well interpreted by 4:13,29-31. Notice in Acts 4:29 they did not pray to be filled with the Spirit; they prayed that they might speak the Word of God with boldness and as a consequence they were filled with the Spirit according to Acts 4:31. This is a principle never violated in the Scriptures. Notice also that Paul in Eph. 6:18-20 and in Phil. 1:20 does not ask to be filled with the Spirit but rather that he may speak the Word of God with boldness.

*Quinn not - living in knowledge
Quinn not - receiving & living in
willing - obeying promptings*

"Confessions would be easy were it not that it requires consecration. Are we afraid of being involved? Are we worshipping at a safe distance? Are we following afar off? I am reminded of Mr. By-ends in 'Pilgrim's Progress' who said, speaking of himself and family, 'We never strive against wind and tide. We are always most zealous when religion goes in his silver slippers.' Truly, we need the enabling power of the Spirit to make us bold. Only the Spirit can give us the courage and joy for doing His will, and consequently, of speaking boldly for Him. No one was ever made bold for God by mere knowledge. The heart must be stirred for God." J. B. Kenyon

Illustration: Martin Luther in contrast to Martin of Basel.

4. How to be Filled with the Spirit

"The best answer to the question is found in Eph. 4:17-5:21, all of which deals with the walk of the Christian. In this section the believer is told to do two things: "Grieve not the Spirit" and "Be filled with the Spirit." Around these exhortations are listed such sins as impurity, corrupt speech, lying, anger, stealing, unwillingness to work, wrath, bitterness, railing, etc., and the unfruitful works of darkness.

"All unholiness robs the life of the Spirit's fullness. It is evident that all known sin must be confessed and put away. That it may be unknown to others makes no difference. When the Spirit knows about it, He withholds the fullness of His blessings. There is no possibility of fooling Him."

Wm. G. Coltman

- a. A Spirit-filled life is the result of yielding one's self fully to the Spirit. Rom. 6:13,16; 12:1

"In the word 'yield' or 'present' we have the fundamental requirement for the filling of the Spirit. That which one yields to, gets into the place of control. If a man yields to liquor, liquor fills him and controls him. It is inevitable that to whatever we give ourselves, with that we are filled. Naturally, the Spirit controls the life that submits to Him" William G. Coltman. Illustration: Man full of himself,

In John 7:37 the verb "drink" is in present tense indicating continuous action. Therefore, there must be the continual appropriation of the blessing of the Spirit's presence. Illustration: Carrying jug of water on a hot day in the harvest field so one is never thirsty because he keeps drinking.

Thayer's Greek Lexicon, "What wholly takes possession of the mind is said to fill it." Thus, "filled with the Spirit must speak of the Spirit possessing the mind and heart of the believer or refers to the control the Spirit exerts over the motives that determine the action of the believer's life."

"There must be an ever-present conscious dependence upon and definite subjection to the Holy Spirit, a constant yielding to His ministry and leaning upon Him for guidance and power, if He is to control the believer in the most effective manner and with the largest and best results." Wuest

Remember the Spirit is not a substance and the believer's heart is not like an empty receptacle. The Holy Spirit is a Person and controls another person, the believer. Neither is the Spirit a certain amount of power given the believer to use at will, but it is the believer allowing the Spirit to use him.

"To be filled with the Spirit is to allow the Holy Spirit to possess one's rational processes, emotional experiences, and volitional activities, and bring them all into conformity to the will of God." Unknown

A subtle deceitfulness of the human heart must be carefully avoided here, lest one take refuge in praying to be filled with the Spirit while actually dodging the real issue. It is perfectly plain that one is responsible to meet God's requirements by obedience in fulfilling the conditions of being filled with the Spirit.

Two facts must be remembered. First, the believer is the temple of the Holy Spirit; and second, the Holy Spirit is a Person. Because of some expressions concerning the Spirit's falling on men and also concerning the out-flow of the Spirit, many have vague and mystical ideas about the Holy Spirit.

"We need to remember that the Holy Spirit is not a mere impersonal force or influence, but a Person, and so does not fill as we fill our lungs with air or a glass with water. These illustrations are faulty and do injustice to the Personality of the Holy Spirit. We must find our illustration of being filled with the Spirit in another realm. Being filled with the Holy Spirit is more Scripturally illustrated by a house and the occupant. The Holy Spirit occupies and controls the life of the believer whom He fills as the occupant of a house occupies and controls the house in which he lives." W.S. Hottel

- b. Faith is essential to the realization of this blessing.

When one turns his life over to the Spirit, it is his privilege to believe that what he has turned over to Him the Spirit controls. Many people fail at this point because they look for feeling, and if they do not feel it, they will not claim it. This is pure unbelief which puts feelings before the Word of God. The fact is that the Spirit possesses the believer utterly apart from any emotional reaction. There is no other way; as the Spirit has unhindered sway in our hearts we walk by simple faith under His control.

"You presented your being to Him, now thank Him that He does His part. 2 Tim. 2:13 You have done that for which He has so long waited, and He does that for which you have waited. Begin anew thanking Him for what He is, and that the Holy God is willing to dwell in you. Thank Him that the Lord Jesus is willing to sit upon the throne of your heart." L. L. Legters

5. The Filling of the Spirit is a Repeated Experience According to Eph. 5:18

The present tense which speaks of durative action in the imperative mood teaches us that this should be the constant experience of the believer. The phrase might be translated, "keep on being constantly filled with the Spirit." Then this is not a "once for all experience," or a fitful, fluctuating experience. It is rather a moment by moment relationship.

The Scriptures bear clear evidence that this is a repeated experience. In Acts the word "filled" occurs eight times. As we read through the book we discover that the same men were filled again and again. In Acts 2:4 the early church was filled with the Spirit. In Acts 4:3 Peter is filled again and the entire company are again filled with the Holy Ghost in Acts 4:31. Stephen who was originally chosen as a deacon because he was filled with the Spirit is said to have been full of the Holy Spirit before his martyrdom. Acts 7:55 Both Paul and Barnabus were filled with the Spirit at widely different intervals in their lives. Acts 9:17; 11:24; 13:9,52.

Hottel "walking by" the Spirit rather than "in"

Since the Holy Spirit is an indwelling Person, the only possible hindrance to continued fullness is a lack of submission to the Spirit or the presence of some known sin in the believer's life.

6. How to Continue the Spirit filled Life

"Continuing in a Spirit-filled life is not as difficult as some may think. The One who fills with the Spirit is the One who keeps one filled. The One who longed to fill you, longs to keep you filled. The Holy Spirit, who prays with groanings that cannot be uttered that He may fill us, prays that we may be kept filled. The One we trusted to fill us is the same One whom we must trust to keep us filled. Many seem to think that to be filled is an act that leads into an attitude of quiet daily trusting Him to keep us under the Lordship of Christ and the Leadership of the Spirit." L.L. Legters

"It is a matter of experience as well as revelation that the issues of yieldedness are not settled by the initial act. The initial act accepts by faith the will of God before it is known. In facing the actual leading of the Spirit, the plain teaching of His Word, and the providential dealings of God, there is many a struggle with the inner man. It is in this realm that the precise command, 'Quench not the Spirit' applies. It is an exhortation to maintain the same attitude as was adopted in the original surrender to the will of God. It is not a reconsecration, but a call to recognize that the Spirit has the right to rule. We must not resist the one to whom we have given our lives and surrendered our wills." John F. Walvoord

a. The yielded Christian must maintain an unusual relationship to the Word of God. Col. 3:16

"As its revelation becomes known and its application becomes evident, the issue of being yielded to the truth as made known by the Holy Spirit becomes very real. It is evident that refusal to submit to the Word of God is quenching the Spirit, making the fullness of the Spirit impossible." John F. Walvoord

"It is possible to be filled with the Spirit and not have the mind filled with the Word of God, and it is possible to have the mind stored with Scripture and not be filled with the Holy Spirit, but it is impossible to be filled with the Spirit and deliberately neglect the Word of Christ. To remain filled, one must revel in the Word." L.L. Legters
Illustration: L. L. Legters asked the man who lost the filling of the Spirit if he read the Word of God and prayed much.

b. The yielded Christian must be constantly dependent upon the guidance of the Holy Spirit.

"There are many spiritual decisions for which the Word of God does not give specific instruction. The general truths of Scripture must be applied to a given life and circumstance. In this aspect of the truth, the Word of God gives the principles, but the Spirit of God gives the instructions." John F. Walvoord. It is instructive to notice how the early disciples when filled with the Spirit were faithful at the hour of prayer and in the apostle's doctrine.

c. The yielded Christian must be constantly submissive to the providential acts of God.

Such is often contrary to the natural desires of our hearts. Such was Paul's thorn in 2 Cor. 12:7-9. For him to have rebelled or murmured would have been to resist the Spirit.

The suffering saint often demonstrates a sweetness of testimony and a fullness of the Spirit unknown in others. This is evidenced supremely in Christ. Phil. 2:5-11; Luke 22:42.

- d. The yielded life must be one of continued self-judgment and confession of sins.

Sin in the life of the believer is a barrier to his fellowship with God. While it in no way affects his sonship yet his happy family relationship is disturbed. The judicial aspect of the sin question was settled at the time his saving faith was first exercised, but on the human side the cause for grieving the Spirit must be judged as sin and confessed before restoration of fellowship is possible. True confession involves self-judgment and by its very nature is a sanctifying force. The believer who has agonized before God in owning his own guilt and has had to plead for the cleansing blood will be much less prone to return to the ways of sin.

In every case the Holy Spirit will reveal to us our sin, and those filled with the Spirit will be most sensitive to sin. Habits and careless thoughts and acts once indulged will then be seen to be sin. Eph. 4:25 to 5:21 Much chastening and discipline can be avoided by self-judgment and confession. 1 Cor. 11:20-32; Heb. 12:5,6.

- H. The Intercession of the Spirit. Rom. 8: 26-27.

The infirmities spoken of here are two-fold. First, what we should pray for and second, how we should pray.

1. As to the matter of prayer.

"Helpeth" means to lend a hand together with." Example: Luke 10:40

"Literally, we do not know 'the what' to pray for. As to the general suggestions for prayer, the salvation of the lost, the sanctification of the saints, our daily needs, these we know of, but to be specific in our praying involves a knowledge of God's will in particular instances and of that we are naturally ignorant. It is right here that the Spirit comes to our help." Kenneth Wuest

Since we do not intuitively know what to pray for, the Holy Spirit especially enlightens us in this matter. Therefore, in order for us to pray according to God's will, we must be completely yielded and so under the control of the Spirit that He can bring into our heart and mind at the time of prayer that which God is desiring to accomplish. In other words to pray aright, we must be filled with the Spirit or completely yielded to the Holy Spirit. The Holy Spirit of God dwelling in us, knowing our wants better than we, Himself pleads in our prayers, raising us to higher and holier desires than we can express in words, which can only find utterance in sighing and aspirations." Dean Alfred

2. The manner of our prayer.

If we struggle to express the desires of our hearts, and find that our deepest thoughts and emotions are most inexpressible, we groan under the felt inability, yet the groanings are not in vain because the Spirit Himself has prompted them, giving to them the only language of which they are capable. Therefore, on our part, they are the fruit of impotence to utter what we desire, but at the same time, the intercession of the Spirit Himself on our behalf.

The Father Who searches the hearts of His saints, find their prayers uttered or unexpressed and interprets the inarticulate sighings of the

Spirit by reason of the fact that the Spirit pleads for us and in us and through us according to the will of God.

- I. The Walk (by) the Spirit. Gal. 5:16-18 A.S.V. has it correctly translated "by the Spirit," rather than "in the Spirit."

This then is an earnest exhortation to walk by His power recognizing the presence of the Spirit Who dwells within. This must be done if the Christian desires to have the lusts of the flesh unfulfilled. We cannot question the fact of conflict between the flesh and the Spirit but it is not true that the believer must go on with a mixture of the works of the flesh and of the Spirit in his life. It is not true that we cannot do all the things our new nature would have us do, while we must do some of the things our old nature would have us do. Gal. 5:17 simply means that the one or the other may be carried into action. In order to walk wholly in the realm of the new nature and fulfill the will of God, one must walk absolutely yielded to the power of the Person within. The high Christian standards as set up in the New Testament are not beyond the reach of one who so walks. Notice Jn. 13:34; 15:12; 2 Cor. 10:4,5; 1 Thess. 5:14-18. This is impossible for man unaided by the Spirit, but it is possible for ~~one~~ walking by the Spirit. The utter need for the power of the Spirit in the life of every Christian is one of the great realities of revelation and experience.

1. How to Walk by the Spirit.

Illustrated in Ruth 1:14-16. Just so must the believer cleave to the Spirit and keep walking by the Spirit. Illustrated by a person in a suit of clothes. The suit does the will of the person within it. If the Christian yields to and depends on the Spirit within, where the Spirit goes the Christian will go and what the Christian does will be performed by the power of the indwelling Spirit. The illustration of the suit is weak in that a suit of clothes has no will of its own yet the Christian can yield his will until it is in full accord with the Holy Spirit and there is only one will.

2. Walking by the Spirit is a Continual Experience.

The tense of Gal. 5:16 "Walk by the Spirit" is in the present durative tense, which means "continue to walk by the Spirit" or "keep walking by the Spirit." A failure to continue walking by the Spirit always results in immediate failure.

"The twofold act of surrender and faith to be of any permanent value must become an attitude. The decisive act must be crystalized into continuous action. Surrender and faith must be merged into obedience. Obedience is just surrender and faith stretched over a lifetime; the step is lengthened into a walk." Ruth Paxson

- J. The Fruit of the Spirit. Gal. 5:22, 23 (As condensed from Wm. G. Coltman)

"This passage opens before us the glorious possibilities that confront us as Christians. Here is what God wants every one of His children to be like. It is not for a special class but for plain believers like the most of us. This picture is not to be realized by any fixing up we may do or by the most vigorous efforts we may put forth. It is the product of the Spirit's life within. A missionary who had been much used by the Lord in her field, in explaining her success, said: 'It is not I who have done anything; Another has used me.'

"What we have here is not something produced by men but something achieved by the Spirit of God. The average believer reading this might say, "I realize that I need these things--love, joy, peace, etc., and I will go out and try to be more loving, more joyful, and more peaceful." Thus he would try by the power of the flesh to do what comes only from the Holy Spirit.

"Get it straight: 'THE FRUIT OF THE SPIRIT is love, joy, peace, long-suffering, kindness, goodness, faithfulness, meekness, self-control.' It is His product, not ours. It is "fruit", not "fruits." All these things come from a common source, from one root. They are not produced separately as we try to do, but spontaneously and simultaneously. "The world looks on to the end of a long process of self-training and self-repression for the realization of the human virtues, the sum of which is called character. The Christian may realize AT ONCE the heavenly virtues of Christ; not by trying but by a right adjustment to the indwelling Spirit. This is a revelation quite foreign indeed to man's habits of thinking and acting, and it is to many a 'hard saying.'" Lewis Sperry Chafer

Notice in contrast, the "works of the flesh." Each one is separate and distinct. All these works are not manifest in every life. Some have one, some others. Some are more respectable than others.

These nine characteristics naturally fall into three groups: Love, joy, peace--Christian character. Longsuffering, kindness, goodness--Christian conduct. Faithfulness, meekness, self-control--Christian conflict.

Some take it that the fruit of the Spirit is love, and that all the other characteristics come out of love and are developments of it, as: Joy is love exulting in the Holy Spirit. Peace is love reposing in the Holy Spirit. Meekness is love with bowed head before the Holy Spirit. Goodness is love in action through the Holy Spirit. Temperance is love controlling the impulses by the Holy Spirit. Faith is love confiding in the Holy Spirit.

1. Love Rom. 5:5

This is Christian love. When the Spirit enters life, there is new affection for the One for Whom we formerly cared nothing. Love affects every relationship. Matt. 22:37-40; 1 Jn. 3:14

2. Joy

The Prophet Isaiah presented Christ as "a man of sorrows and acquainted with grief." Isa. 53:4 The reason for this is "Surely He hath borne our griefs and carried our sorrows." In John 15:11 it is evident that His joy has a depth and perpetuity about which earth knows nothing. It is independent of circumstances. We see such joy in Acts 16:24,25 and again in Phil. 3:1a as Paul wrote from his Roman confinement. The Psalmist knew about this joy. Psa. 4:7

3. Peace

Man is a warring creature. War is in his heart. Wars come out of his heart. James 4:2 Here we have the genesis of strife. Phil. 4:6,7 bring us the secret of the unworried heart. Christ, knowing that men were plotting His death, could say John 14:27. Col. 1:20--there is no other source of peace in the universe.

4. Longsuffering 1 Cor. 13:4a

Love bears with unlovely things and is not sensitive to slights and wrongs done by others. The Holy Spirit in control makes us strong to live

above insult and injury. The flesh, after very little provocation, will say, "I am through. You can't do that to me." The Spirit keeps us going in spite of ugly situations. That is why it is imperative that the Holy Spirit shall exercise His sway over the hearts of God's people.

5. Kindness

This is not goodness as a quality, but goodness in action. Kindness is the expression of goodness. It is the going out of a beneficent spirit toward others. 1 Cor. 13:5b Love takes delight in helping and ministering to others. It is the outgoing of life moved and motivated by the Spirit of God.

6. Goodness

In the original this is a word closely akin to the former word "kindness," and is somewhat difficult to describe. Possibly it is best expressed by the words in Gal. 6:10. We read that Christ went about doing good. This is a goodness extended to those who were utterly undeserving. Acts 11:24

7. Faithfulness

This is related to our inner lives. Some prefer the word "faith." Others hold that the context necessitates the idea of faithfulness. The one is really included in the other. A man who has real faith will be faithful, 1 Cor. 13:7b. Love "believeth all things;" that is, all things given us of God. A man filled with the Spirit will manifest real confidence in God. He will not doubt and question God.

8. Meekness

This word sets forth an attitude in contrast to self-assertion and retaliation. How conspicuous was this element in the life of our Lord. Matt. 11:29 How different this to the pompous, overbearing spirit, which often characterizes the great of earth. Gal. 6:1; 2 Tim. 2:24,25

9. Self-Control

Possibly the word "self-control" gives one the idea of self controlling itself, but here it is self controlled by the Spirit. The Spirit never takes life out of hand but keeps it in poise and under control. There are some today who claim that when the Spirit comes and fills them, they lose control and don't know what they are doing. To use their own words, "they get the power" and they become emotionally unstable and unbalanced. The Word of God would save us from such pitfalls even on the spiritual side of things. More and more we need the balance that the Word of God affords. Its Spirit-inspired counsel safeguards those who walk in Its light.

K. The Witness of the Spirit (Condensed from L. L. Legters)

We hear people talk about the witness of the Spirit, meaning that they have great assurance and know that they are filled with the Spirit. Therefore, many believers become greatly troubled thinking that they do not have the witness of the Spirit.

Three things must be definitely kept in mind in regard to a witness:

- a. He must witness to or before a person or persons.
- b. He must bear witness to a fact.
- c. He must bear witness with someone or something else.

*Security - yes
assurance of security - may
or may not be present*

1. The Holy Spirit bears witness with my spirit to God the Father to the fact that I am His child. Rom. 8:14-16; Gal. 4:6
 My spirit energized by the Holy Spirit cries "My Father." The Holy Spirit thus testifies to the fact that I have been born from above. It is not a matter to be felt or known by any one of our senses. It is entirely in the realm of the spiritual, and the Spirit testifies before the Father while I know within my heart that God is my Father.
2. The Holy Spirit bears witness to unsaved men concerning the death and resurrection of the Lord Jesus Christ with men who have the knowledge of these facts. Acts 5:30-32
 Also in our day when anyone bears witness to unsaved men of their need of repentance and faith, the Holy Spirit will also bear witness to these same unregenerated men that what the Christian witness is saying is the truth and the gospel by which they can be saved. To this fact the Holy Spirit bore witness with Peter on the day of Pentecost when three thousand were saved.
3. The Spirit bears witness with the Word to the person who believes the Word to the fact that "he that hath the Son hath life." 1 Jn. 5:6-12
 The Holy Spirit bears witness to my spirit that because I believe the Word of God and have received the Son I now have eternal life.
4. The Holy Spirit bears witness to us with the Word to another fact, that God will remember our sins no more. Heb. 10:14-18
 When we believe God's Word, the Holy Spirit seals its truth to us so that we know Whom we have believed and there comes peace from God regarding past sin.
 Conclusion: Let us thank God that the Holy Spirit Himself bears witness to the Father and to men, that we know we are children of God, and that we know Jesus rose from the dead, and that we have eternal life, and that God will remember our sins no more forever. Begin now to thank Him for the witness of the Spirit.

IX. Offenses Against the Holy Spirit

- A. The Sins of the Believer Against the Holy Spirit (Condensed from Clarence H. Benson)
 1. Grieving the Holy Spirit. Isa. 63:10; Eph. 4:29-5:2
 The Holy Spirit is the sensitive guest who is easily grieved by our behavior. He is most sensitive in affection, delicate in thought, and has exquisitely accurate moral perception. Because of His great love for us there is the more danger of grieving Him. We may anger a stranger, but we only grieve one who loves us.
 - a. By impurity. Eph. 4:28; 5:3,4
 A man once remarked, "I cannot see why God does not use me more. Oh, how I long to be used!" Within ten minutes he started to tell a suggestive story. Does such conduct account for your not being used in your home, Sunday School or church?
 Sensual thoughts are also most grievous to Him Who desires to fill our hearts and minds with appreciations of the holiness and glory of God.
 - b. By anger. Eph. 4:31
 Since God in His great kindness has forgiven us, anything contrary

to kindness or forgiveness to others is grievous to the indwelling Spirit.

c. By clamour. Eph. 4:31

Party spirit and strife in the church grieves the Spirit and causes Him to withdraw to secluded areas. A reconciliation between church members has often been the beginning of revival.

If you are willing to use your mind and tongue for corrupt speech, criticism, fault-finding and gossip, the Holy Spirit cannot use you or show you the things of Christ.

d. By neglect.

The indwelling Spirit is certainly grieved by neglect of the Word of God and of prayer as a violation of the three-fold principle of faith, obedience and dependence upon the Spirit. He must also be grieved by the child of God who becomes indifferent and who no longer employs his powers for the edification of the saints and the salvation of the lost.

2. Lying to the Holy Spirit. Acts 5:1-11; Josh. 7:21-26

Any unholy, irreverent or profane word or act is an insult to the Spirit's presence. He is called a Spirit of truth and is zealous for honor to the God of truth.

We can in no wise deceive the Holy Spirit. To stand up like Ananias and Sapphira and say, "I surrender all," when one knows that he has no surrender at all is a sinful camouflage that deeply offends the Holy Spirit.

3. Quenching the Holy Spirit. 1 Thess. 5:18-20

Note: this is a command. The thought of quenching suggests putting out of a fire as in Eph. 6:16. It must mean therefore to reject the warmth and light offered by the Spirit.

How often we fail to give thanks to Him. In place of being thankful for all things we often murmur, complain, find fault, grumble and become intolerant. To turn from the light of God's Word to one's own way is to despise prophesyings.

B. Sins of the Unbeliever Against the Holy Spirit

1. Resisting the Holy Spirit. Acts 7:51 (Condensed C. H. Benson)

a. By the anti-diluvians. Gen. 6:3

They had become so morally depraved and such slaves of their own bestial nature that there was no place given for the voice of the Spirit of God in their lives.

b. By the Israelites. Neh. 9:20,26,30; Heb. 3:7-11

These who had the Holy Spirit to instruct them were guilty of unbelief, disobedience and rebellion. They should have received the inheritance of the Promised Land, but "they could not enter in because of unbelief." Later when God gave them the Promised Land for their possession and they became prosperous, they lapsed into disobedience and rebelled against Him.

2. Insulting the Holy Spirit. Acts 8:18-24 (Condensed from C. H. Benson)

Simon the sorcerer had done his best to gain the secret of Philip's power. After he failed he was more anxious to procure what Peter had. His offer to buy the power of the Holy Ghost was an open insult. His pitiful plea for prayer does not give us the impression that Simon was

a repentant sinner. Like Pharoah, he was frightened and simply dreaded the fate that Peter predicted. The power of the Holy Spirit is a blessing that cannot be purchased.

3. Blaspheming the Holy Spirit. Matt. 12:22-32; Mark 3:22-30; Lu. 11:14-23 (Condensed from L. S. Chafer in the Sunday School Times November 25, 1939)

Christ stated that this specific sin would not be forgiven in the age in which he was speaking or in the age that was to follow. He did not say that if this sin should be committed in the age in which He was speaking or in the age to come that it would not be forgiven. He did specifically say that if it were committed in His day it could not be forgiven at that time nor in the age that was to come. Notice carefully that Christ's word here does not imply that this specific sin would or could be committed at any subsequent time.

Some have distinctly tried to extend this unpardonable sin by reading it into other passages and to so interpret them as to mean that they teach unpardonable sin. There has been such erroneous handling of Heb. 6:4-9; 10:26-29; 1 John 5:16. The passages in Hebrews teach neither that a Christian may be lost nor that an unpardonable sin is now possible. They simply point to the sure judgment of God which follows rejection of God's provisions. Time nor space does not allow a full exposition of these Scriptures here, but any true interpretation is in accord with the above statement.

In 1 John 5:16 we have the declaration that a Christian is brought to physical death because of judgment upon sin. That God deals such with believers is also taught in John 15:2 and 1 Cor. 11:29,30. In Cor. 11 the condition of death which is brought upon the Christian as a judgment is termed as a "sleep." There is no reference to an unpardonable sin in 1 John 5:16.

Even murder cannot be classed as an unpardonable sin. Examples: David was declared to be a man after God's own heart after he had committed murder plus adultery; Christ prayed for the forgiveness of those who were crucifying Him.

A most prevalent error is that persistent unbelief constitutes the unpardonable sin. Persistent unbelief eventually results in perdition, but we must differentiate between the condition after death in which there is no forgiveness of any sin and the supposition that one might reach a hopeless state in this life. Evangelists and soul winners in their zeal for awaking alarm among the unsaved assert that men may reach a hopeless state even in this life. While it is true that many living today will probably not be saved, it is a serious responsibility for any man to assert that the Gospel is no longer effective for certain individuals. The following poem is most unscriptural, unproved and certainly Christ dishonoring:

"There is a line by man unseen
Which crosses every path;
The hidden boundary between
God's patience and His wrath."

It makes no difference who teaches this it is still erroneous and contrary to sound Scriptural interpretation.

The unpardonable sin was one specific, well-defined act, and any attempt to extend it to other forms of evil proves not only misleading, but injurious. Men have listened to such preaching to conclude under

continued anxiety and despair that they have committed the unpardonable sin. After some have taught what they believed to be the unpardonable sin, men answering to their description have afterwards been converted and regenerated of the Holy Spirit and their erroneous, misleading, injurious conclusions have been thus exploded.

a. What the unpardonable sin really is.

In Christ's earthly ministry we have the exceptional combination of the works of the three persons of the Godhead. The Father was in the Son directing the work and the Son was working in the power of the Spirit. A distinct danger was created under these relationships which Christ described as supreme wickedness. This the Pharisees did by assigning to Satan the power of Christ which really was in and through the Holy Spirit. It is explicitly and unmistakably declared that to so assign to Satan this empowering work of the Spirit in Christ's ministry was the unpardonable sin. Therefore, this specific sin cannot be committed under other conditions and every attempt to extend it into this present day in which we live is both unfounded and unreasonable. At the time when Christ spoke Matt. 12:32 the church was an unknown entity. Therefore, the age to come was prophetically the millennium, when Christ will again be present to do the works of Isa. 35:4-6, which may make it possible for men to committ the unpardonable sin.

b. This sin is never committed by a Christian. Rom. 8:1; John 3:18; 5:24; Col. 2:13; Rom. 5:1; 8:38,39; John 10:28

Were it possible for a Christian to commit the unpardonable sin, drastic qualifying statements would have to be added to the above Scriptures.

c. The application of the unpardonable sin to the unsaved and unregenerate is a flat contradiction of the "whosoever" gospel. Rev. 22:17; John 6:37; 3:16

The above Scriptures are absolute promises to the unsaved, and we could find a hundred more like them. John 3:16 does not end thus: "whosoever believeth on Him should not perish", except those who have committed the unpardonable sin. No one has ever demonstrated satisfactorily that any one person in this day of grace has ever committed the unpardonable sin.

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