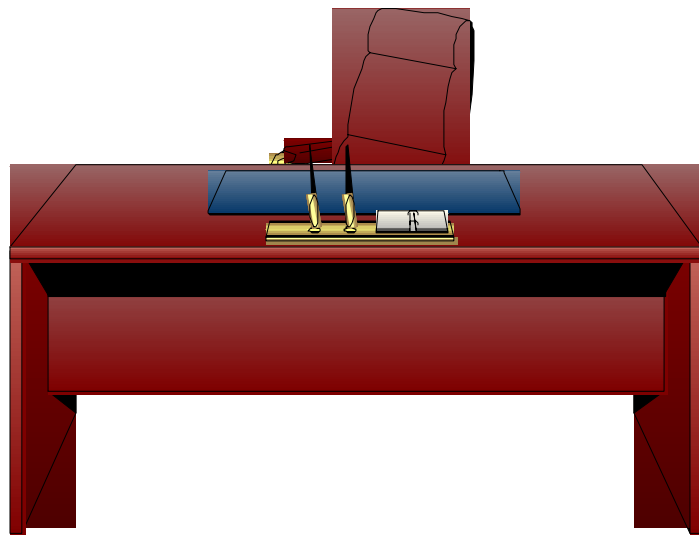


THE HOLY SPIRIT

A STUDY OF DEITY: THE THIRD MEMBER IN THE GODHEAD



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THE HOLY SPIRIT OF GOD

A word of caution: There will be problems and questions that can be asked regarding the following views: “word only,” “personal indwelling,” or the “miraculous, but limited” position. This material is not intended to be used in a divisive way nor should it be pressed upon others as the only correct view. Personally, I have less problems with the miraculous but limited view than with the other positions. Let us not make this a fellowship issue, except where there are clear departures from the three views stated above.

I. Introduction.

1. The study of Divinity is the most complex of all biblical studies.
 1. This involves a study of God, His personality, attributes, character, works, and will.
 2. There is one Deity; God is His name.
 3. God is manifested to man in the personalities of Father, Word, and Holy Spirit.
2. Although man cannot know all there is to know about Deity, he can know that which is revealed. Therefore, there are certain things revealed about the Holy Spirit which we can know and understand.
3. All that one can know about the Holy Spirit must come from the Sacred Scriptures (John 16:13), for the Scriptures are our supreme court of appeal (Isaiah 8:20).
4. To know the Holy Spirit one must put aside preconceived ideas and influences of many false doctrines that beset mankind.
5. The study of the Holy Spirit is a much neglected theme, hence, ignorance has led to many erroneous conclusions. (Z. T. Sweeney, The Spirit And The Word, "Introduction" p. 5-8).
6. This study is not concerned with what the Spirit can do but what he does do according to the Scripture. It is not a question of the omnipotence of the Spirit, but what the Bible in fact records of His working. "We are to let the Spirit do what He does!"
7. The purpose of this study is to reveal the personality of the Holy Spirit and to show how He accomplishes His work.
8. **Proposition:** *The Scriptures teach that in conviction and conversion of sinners, and in leading those converted in their Christian duties, the Holy Spirit operates, exercises an influence, upon the human heart or mind only through the written or spoken Word of God today.*

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9. **Further:** *It is denied that the Holy Spirit has ever operated (without medium) immediately upon the heart of anyone for his particular, peculiar benefit in order to change one's nature, or to force his involuntary obedience.*

II. Discussion.

The need for this study is seen in the following quotes:

1. "There is no subject more important in religion than that of the Holy Spirit. Unless this be properly understood, a large portion of the Bible, and especially of the New Testament, must remain unintelligible. On the other hand, a just view of it will do more than a knowledge of any other particular topic to give harmony, clearness, and consistency to what may be learned to all other matters presented in the word of God" (*The Office of the Holy Spirit*, Richardson, p. 11).
2. "It is sad, but true, commentary that many people do not think of the Holy Spirit as a Person" (*A Study of the Holy Spirit as Revealed in the Bible*, James Meadows, p. 5).
3. "There is much confusion and superstition about the Holy Spirit in the minds of people. A clear understanding of the nature and work of the Holy Spirit will help to dispel and dissipate much of the confusion that exists about this subject" (*The Holy Spirit*, H. Leo Boles, p. 27).
4. "Perhaps there is no subject in the Bible so grossly misunderstood as that of the Holy Spirit. Ignorance of the Bible teaching on this most important theme has caused true Christianity to be exchanged for 'saw-dust trail', 'get religion', and 'get the Holy Ghost' feeling religion" (*The Holy Spirit*, V. E. Howard, p. 7).
5. "The history of Christian thought tells us that the eighteenth century placed great emphasis on the study of God as the Father. In the nineteenth century the theologians placed stress upon the study of Christ. The twentieth century should accentuate equal emphasis on the Holy Spirit" (*What Do You Know About The Holy Spirit: 1980 Fort Worth Lectures*, Goebel Music, p. 8).
6. "Reason and Holy Scriptures teach (some miracles excepted) that the Holy Spirit wields influence over the mind of man only through medium" (*The Witness of the Spirits*, James W. Zachary, p. 11).
7. "Of course we recognize that we are in the presence of mystery here" (*20th Century Christian: 1966*, J. P. Sanders, p. 4).
8. "The particular work of the Spirit, generally speaking, lies in the intimate area of subjective application" (*The Holy Spirit*, Geoffrey W. Bromiley, p. 24).

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9. "To discover that the Father is Spirit, present everywhere, makes Jesus to stand out as the one and only Supreme Being" (*Three Different Manifestations Father-Son-Holy Ghost*, Theodore Fitch, p. 1).
 10. "The threat of Pentecostalism to the church has been headed off as a major movement, in the author's judgment, because some were alert to its presence and dealt with it before it 'swarmed'. However, it had made some inroads and the threat is not over yet. Pat Boone is one evidence of its presence" (*Pentecostalism in the Church*, J. D. Bales, p. 4).
 11. "...as justified believers we have something more than a blessed hope: we have a present experience" (*Life By the Spirit*, A. Skevington Wood, p. 13).
 12. "Pentecostalism wishes, in brief, to be understood as experiential Christianity, with its experience culminating in the baptism of the believer in the Holy Spirit evidenced, as at Pentecost, by speaking in other tongues" (*A Theology of the Holy Spirit*, Frederick Dale Bruner, p. 21).
 13. "...beginning soon after 1950 (there had been a sprinkling of this teaching for a 100 years previous to this), some began to emphasize the idea that the Holy Spirit indwells Christians personally, literally, actually--that is, apart from and in addition to the word of God" (*The Holy Spirit: His Indwelling and Work*, Howard Winters, p. 5).
 14. "If the Holy Spirit could be explained as an influence, a power or force of God whose activity is to move his servants to do certain things, our study would be factually ended. However, this is not the case, and a thorough study of the Bible will show it" (*The Holy Spirit*, Elmer L'Roy, p. 3).
 15. "...Calvinism is the 'background' out of, and from which, all this Holy Spirit issue in the church today was born" (*Harper on the Holy Spirit Issues in the Twentieth Century*, E. R. Harper, p. vii).
 16. "The proposition that the Holy Spirit works only through the Word is one that has stood the test on the polemic platform for more than a hundred and fifty years. It is my firm conviction that this proposition is as unshakable today as it has been in the past" (*The Work of the Holy Spirit in Redemption*, Franklin Camp, p. ix).
 17. "...we are never told, commanded, or urged to seek the baptism of the Holy Spirit. The idea is alien to the Scriptures" (*The Baptism, Filling, & Gifts of the Holy Spirit*, W. A. Criswell, p. 7).
 18. "I am thankful that the Holy Spirit is at work in our generation, both in awakening the Church and in evangelism. May God use this book to bring renewal and challenge to many" (*The Holy Spirit*, Billy Graham, p. 11).
 19. "Their entire argument for direct spiritual influence by an immediate Holy Spirit

indwelling is Pietistic--it is governed by sentimental emotions rather than by the consistent evidence of the truth as revealed in the gospel" (*The Mission and Medium of the Holy Spirit*, Foy E. Wallace, Jr., p. 1).

20. "One of the major differences between New Testament Christianity and the doctrine of denominationalism is the manner or mode of the Spirit's influence..." (*How the Holy Spirit Dwells in the Christian; A Tract*; Guy N. Woods, p. 1).
21. "To the man of the world, unbelief in Christ seems a trifling matter, ...Nor will he ever realize the gravity, the exceeding sinfulness of this crucial sin except by the Spirit's illumination" (*The Holy Spirit and His Gifts*, J. O. Sanders, p. 41).

III. Conclusion.

1. With these various comments in mind, we begin a study of the Holy Spirit as prayerfully, biblically, and reasonably as is humanly possible.
2. One request is made of each of us, whether we agree or not, let us at all times remember "...we be brethren" (Gen. 13:8).
3. "The secret [things belong] unto the LORD our God: but those [things which are] revealed [belong] unto us and to our children for ever, that [we] may do all the words of this law" (Deut. 29:29).

2 THE NATURE OF THE HOLY SPIRIT

1. Introduction.

1. The Bible teaches (Nehemiah 13:23-24) about the language of Ashdod.
2. The nature of the Holy Spirit has been revealed in terms whereby when we read we may understand.
3. Since the Bible is His revealed product to us, we need to be knowledgeable with how He described Himself and His work.

II. Discussion.

A. THE GODHEAD.

1. Gen. 2:24; Dt. 6:4; Acts 17:29; Rom. 1:20; Col. 2:9.
 - a. Plurality--Gen. 1:1, 26 [Elohim]: "Come and see the mystery of the word Elohim; there are three degrees, and each degree by itself alone, and yet notwithstanding they are all one, and joined together in one, and are not divided from each other" (*Clarke's Commentary*, Rabbi Simeon ben Joachi, Vol. 1, p. 28).
 - b. Three members: Mt. 28:18-20; Rom. 15:30; II Cor. 13:14.
 - (1) God the Father--(Gen. 1:1; Mt. 6:9).
 - (2) God the Word--(Jn. 1:1-3; I Jn. 3:16).
 - (3) God the Holy Spirit--(Acts 5:3-4).
2. The Holy Spirit is co-eternal with God. (Father, Gen. 1:1; Ps. 19:1; 33:6). (Christ, Jn. 1:1-3; Heb. 1:2; Col. 1:16). (The Holy Spirit, Gen. 1:2; Job 26:13; Ps. 104:30). All took part in creation!
3. The conclusion from the above verses is that the Holy Spirit is a Divine Personality—the third Person of the Godhead.
4. Yet, a problem is still evident in the brotherhood of churches of Christ concerning this matter. Some deny that Genesis 1:1-2 refer to Christ or the Holy Spirit (e.g.

Studies on the Holy Spirit by Clifford Newell, Jr.

The Living Word Commentary, John T. Willis, "Genesis," p.81).

5. Problems in the church today concerning the Holy Spirit broke out in the January, 1966 Abilene Christian University Lectureship. The spokesman was Dwain Evans, who planted a liberal church in West Islip, New York.
 6. Note: The brotherhood has long argued that inconsistencies among the denominations indicate that they are not led by the Holy Spirit. Notice some inconsistencies among "us" however:
 - a. That the Holy Spirit indwells and helps us directly understand the Word.
 - b. That the Holy Spirit inspires us directly. (Some who teach this also advocates social drinking)!
 - c. That the Holy Spirit gets one out of "tight places". (One preacher claimed he was led to a parking spot and a sister said she was helped to remember Scriptures).
 - d. That one can speak in tongues today. (See E. R. Harper's book).
 7. This subject must be approached Scripturally, with common sense, and with the realization that Christianity is a "taught" religion. For example, as an exercise, close your Bible, forget all verses you know concerning the Holy Spirit, and try to tell someone about the Holy Spirit. What can you say? Too many in the church today claim personal experiences, confuse the indwelling of the Holy Spirit with providence, and make the study of this Divine Personality mystical and mysterious. (Those who claim such, should be challenged to demonstrate their claims-Mark 16:15-20).
 8. Did the Holy Spirit ever literally indwell anyone? What is the proposition of our study? But note: Those who deny a personal indwelling are going to be accused of cold intellectualism--usually by intellectuals. (But see Rom. 7:23; 8:1-2; 6:17; John 17:17).
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1. THE PERSON OF THE HOLY SPIRIT.
 1. He has mind—(Rom. 8:27).
 2. He has will—(Acts 16:7; 21:11-14).
 3. He has knowledge—(1 Cor. 2:10-11).
 4. He speaks—(1 Tim. 4:1).
 5. He searches—(1 Cor. 2:10).

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6. He helps—(Rom. 8:26).
 7. He strives—(Gen. 6:3).
 8. He dwells—(1 Cor. 3:16; 6:19).
 9. He can be grieved—(Eph. 4:30).
 10. He loves—(Rom. 15:30).
 11. He can be despised—(Heb. 10:29).
 12. He can be resisted—(Acts 7:51).
 13. He can be lied to—(Acts 5:3).
 14. He can testify—(John 15:26).
 15. He can teach—(John 14:26).
 16. He guides—(John 16:13-14).
 17. He can command, call, and send—(Acts 13:2-4).
 18. He is Deity:
 - a. Eternal, Heb. 9:14.
 - b. Omnipresent, Psa. 139:7.
 - c. Omniscient, 1 Cor. 2:10.
 - d. Omnipresent, Micah 3:8.
 19. He is concerned about man's salvation—(Rev. 22:17).

III. Conclusion.

1. We set out to prove that the third person (The Holy Spirit) is in the Godhead, thus a Divine personality.
2. We have proved our proposition, therefore, His nature is Divine.

3 THE INFLUENCE OF THE HOLY SPIRIT

I. Introduction.

1. The work of the Holy Spirit is set forth more fully and fundamentally in the New Testament than in the Old Testament.
2. Of the 39 books in the Old Testament, 16 do not mention Him directly, however, they were penned by men whom He guided.
3. The Holy Spirit really comes into His own in the New Testament.
4. Of the 27 books in the New Testament, 24 mention Him directly.
5. Let us observe.

II. Discussion.

- A. THE HOLY SPIRIT USED WORDS IN THE OLD TESTAMENT (2 Pet. 1:21; 2 Sam. 23:1-2; Isa. 1:1-2; Jer. 1:4; Eze. 1:3; Amos 1:3).
1. Note the New Testament references to the Old Testament prophecies using words (Christ-Mark 12:36; Peter-Acts 1:16; Paul-Acts 28:25).
 2. God's Spirit "came upon" the teacher or prophet or spokesman (Gen. 6:3; cf. 2 Pet. 2:5). How did Noah preach? How did he know of the flood, how long to preach, etc.?
 - a. See Exodus 19:9, Moses wrote "words" (Exo. 20:1; 24:4; Deu. 34:9; Num. 11:24-29; Deu. 4:2; 12:32; 8:3; 30:14; Num. 20:24).
 - b. Compare Joshua 1:13; 8:35. (See Eph. 3:3-5 for the New Testament update on this idea, and compare 1 Cor. 2:9-14).
 3. In the New Testament the Holy Spirit used men (Luke 24:47-49; Acts 1:4-8; 2:1-4; Mat. 10:20; Mark 13:11; 1 Cor. 2:4-5; I The. 1:5; John 16:13-15).
 4. How does one spirit "operate" on another spirit? The chasm can only be crossed by words. (How does one phone across lands and seas? He uses a letter, phone-call, or telegram, etc.). The Holy Spirit uses words (Heb. 3:7).

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5. The Holy Spirit and the Word are inseparable. The written Word does what the Spirit intended it to do. (Cf. John 6:63; Psa. 119:50; Jas. 1:18; Rom. 1:16; Heb. 4:12; Neh. 9:20, 30; Rom. 15:4).
 - a. Some argue that the Spirit is given for "understanding". But, the Spirit gives understanding through the Word (Eph. 3:1ff).
 - b. The one who claims personal experience as evidence of the Spirit abandons the Bible. **THE INFLUENCE OF THE HOLY SPIRIT IS EITHER BY DIRECT ENTRANCE (MIRACULOUS) OR IT IS THROUGH MEDIUM. THERE IS NO MIDDLE GROUND!**
 - c. "The Spirit of God is ever present with His truth, operating in it, and through it, and by it" (Alexander Campbell).
 - d. Some say, "I know I have it because I feel it." What is the proof? See Mark 16:15-20. Such a proclamation demands a demonstration.
 6. The emotions of man are stirred entirely by faith (Gen. 37:29-35, Jacob believed a lie; 1 Kin. 13:8-18, the young prophet believed a lie). Evidence produces faith and faith produces feelings (Rom. 10:17). This was recognized[?] too late by the rich man, when will you recognize it (Luke 16:27-29)?
 7. Satan influences only through medium. Was Eve led by direct influence or words (Gen. 3:1-5)? Satan is helpless unless he has agents (2 Cor. 11:13-15; what happens if one is able to remove the liquor traffic for example? Remove lust? (1 John 2:16). Is Satan's word more powerful than God's? (Why then do men want more than God's Word? See 2 The. 2:8).
 8. The Holy Spirit uses medium (John 14:16-17; 16:13-15; 1 Cor. 2:13; Heb. 3:7; Acts 1:16; 1 Tim. 4:1).
 - a. Note that even in John the Baptist's day words were used (Luke 1:13-15; John 1:6; Mat. 11:9-11; Mark 1:2-5; Luke 1:17; Mal. 4:5-6; Mat. 11:13f).
 - b. Deuteronomy 29:29, no man should look beyond the Word of God! Cf. Luke 10:22, how do we "know" the Father? See Gal. 1:16-18; 3:23, faith must be revealed to us.
 9. How did God reach the Hebrew people? (See 1 Pet. 1:9-11; 1 Sam. 9:27; 1 Kin. 12:22; 1 Chr. 17:3; Jer. 1:1-2; Joel 1:1; Jonah 1:1; Micah 1:1; Mal. 1:1). Compare Neh. 9:20, 30.
 10. The medium used by the Holy Spirit is the Word of God. This is clearly seen in the parable of the soils (Mat. 13; Luke 8). **All** the results in this passage were produced by the Word, the **seed** of the kingdom. Can one have a material crop without seed? Can one produce Christians without seed?
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- a. The wayside hearer--why did the devil take away the Word and not the Spirit (Luke 8:12)?
 - b. The shallow ground--why was it lost? It gave up the word.
 - c. The thorny ground--what was choked out, the Word of the Spirit?
 - d. The good ground--was this accomplished by the Word or a direct operation? Note, the ground was not depraved but was honest and good before reception of the Word.
 - e. What power does God use on those who will not hear the Word? See Mat. 13:14-15.
 - f. Without speculation, the Word of God completes the entire process. The life is in the seed not the soil. The seed must be "in" the soil. This is a natural process not a miraculous one. It is an universal law that without seed there is no crop, no life, and no fruit (cf. Luke 8:11).
11. Everything said to be done by the Spirit is also accomplished by the Word. There is only one operation.

Please observe the following chart.

HOLY SPIRIT	WORK _____	WORD
Neh. 9:30	Instructs	2 Tim. 3:16-17
John 3:5	Begets	1 Cor. 4:15
John 3:5	Birth	1 Pet. 1:23
John 6:63	Quickens	Psa. 119:50
John 14:26	Teaches	John 6:45
John 16:8	Convicts	Titus 1:9
Acts 9:31	Comforts	1 The. 4:18
Rom. 5:5	Gives Love	1 John 2:5
1 Cor. 6:11	Saves	Acts 11:14
1 Cor. 6:11	Washes	Eph. 5:26
1 Pt. 1:2	Sanctifies	John 17:17
Rom. 8:2	Makes Free	John 8:32
John 16:7-8	Converts	Psa. 19:7
Eph. 3:16	Strengthen	Deu. 11:8
Eph. 5:18-19	Dwells	Col. 3:16
Rom. 8:14	Leads	Psa. 119:105
1 John 5:6-8	Witnesses HOW?	Heb. 10:15

12. Some other accomplishments of the Word are: Gives light (Psa. 119:130); gives understanding (Psa. 119:130); cleanses (John 15:3); purifies (1 Pet. 1:22); raises the

dead (John 5:29); saves (1 Cor. 15:1-4); and reconciles one to God (2 Cor. 5:18-20).

2. SOME CONCLUDING REMARKS.

1. Revelation 22:17, says come!
2. Revelation 2:29; 1:3. How did the Spirit speak?
3. John 16:13; 1 Cor. 2:13; cf. 2 Tim. 2:2, How did the Spirit guide Timothy?
4. Acts 26:16-18. Men turned to the light through preaching.
5. Acts 17:1-12. Men were persuaded by the preaching.
6. There is only one power (Rom. 1:16). "Where the word is spoken with greatest spiritual impression, it will take no effect on the blind and deaf one. One must get the word to them" (R. L. Whiteside).
7. Acts 8:36-39. Why did not the Spirit speak to the Eunuch?
8. No one has ever been converted to anything without an appeal to the mind.
9. Faith is produced **only** by the Word (John 17:20-21; 20:30-31; Acts 15:7). Who has faith without the Word?
10. The order of the beginnings of faith is set forth in Rom. 10:13-17. Men are drawn to God only by teaching (John 6:44-45).
11. Men are made free only by law (Rom. 8:2; 3:27; 1:16).

III. Conclusion.

1. The emphasis in this lesson has been upon the fact that: the Holy Spirit works through medium, i.e., the Word of God!
2. Romans 10:17; "So then faith cometh by hearing, and hearing by the word of God."

4 THE HOLY SPIRIT AND CONVERSION

1. Introduction.

1. The Holy Spirit indeed plays a part in man's conversion.
2. The question is: "What part does He play and How?"
3. To answer this question, we now turn to the pages of Inspiration.

II Discussion.

1. THE HOLY SPIRIT WAS TO "CONVICT SINNERS" (JOHN 16:7-8). NOTE THE PROCESS HE USED IN EVERY CASE OF CONVERSION.
 1. Acts 2 (Jews): Spoke (v. 22)—heard (v. 37)—pricked (v. 37)—commanded (v. 38)—obeyed (v. 41)—added (v. 47).
 2. Acts 3 & 4 (Jews): Taught (4:2)—heard (4:4)—believed(4:4).
 3. Acts 5 (Jews): Spoke (v. 20)---heard (v. 33)---cut to the heart.
 4. Acts 7 (Jews): Spoke (v. 2)---heard (v. 54)---resisted (v. 51).
 5. Acts 8 (Samaritans): Preached (v. 6)---heard (v. 6)---believed (v. 12)---baptized (v. 12).
 6. Acts 8 (Ethiopian): Preached (v. 35)---heard (v. 37)---believed (v. 37)---baptized (v. 38).
 7. Acts 9 (Saul): Heard (v. 4)---to be told (v. 6)---was baptized (v. 18).
 8. Acts 10 (Cornelius): Peter spoke (10:34)---words whereby he could be saved (11:14)---he believed (15:7-9)---baptized (10:48).
 9. Acts 16 (Lydia): Paul spoke (v. 14)---heard (v. 14)---heart opened (v. 14)---attended (v. 14)---baptized (v. 15).
 10. Acts 16 (Jailor): Paul and Silas spoke (v. 25)---faith came (Rom. 10:17)---he was baptized (v. 33).
 11. Acts 17 (Bereans): Heard (v. 11)---searched (v. 11)---believed/received the word (v. 11).
 12. Acts 18 (Corinthians): Paul reasoned (v. 4)---heard, believed, were baptized (v. 8).

There is nothing, in any sermon before conversion, addressing a direct influence of the Holy Spirit!

B. THE BIBLE DOCTRINE OF SANCTIFICATION.

1. There are four Greek words from one root word:

a. Hagiodzos, To hallow, to purify, to venerate, See Mat. 6:9; 1 Pet. 3:15. To separate from that which is profane, See Deu. 15:19; Mat. 23:17; Exo. 13:2, 12; 2 Tim. 2:21; John 17:17; 10:36. Expiation or freedom from sin, See 1 Cor. 6:11; Eph. 5:26. Internal purification, 1 The. 5:23.

b. Hagios, To be exclusively God's, 1 Pet. 2:9; John 17:16.

c. Hagiosmos, The effect of sanctification, 1 The. 4:7.

d. Hagiotes, Sanctity, the property of holiness or the condition thereof, Heb. 12:14.

2. What is sanctification? (2 Cor. 6:17-18 and Rom. 6:12-18).

a. It is not sinless perfection (Heb. 10:28-29; Gal. 2:11-14; 1 John 1:9).

b. It is not freedom from inborn sin (Eze. 18:20; John 3:6).

c. It is not Baptism of the Holy Spirit (1 Pet. 1:22; Rom. 15:16; John 17:17).

d. It is not a "once for all act"!

e. It is not "be of sin the double cure" in the song "Rock of Ages". This phrase "be of sin the double cure" is a reference to "holiness" by impartation of the Holy Spirit after salvation.

f. Who are the sanctified? Christians (1 Cor. 1:2--a sinful bunch!--and Eph. 1:1, 7). Yet, on Hebrew 12:14 the "Church of God in Prophecy" insists that a "second act of grace" is absolutely necessary to salvation!

g. When does sanctification occur? See Acts 26:18 and 20:32. Many argue that it takes place after salvation. They beg God to let them "pray through." (Cf. 1 Pet. 1:22; John 17:17; Heb. 13:12; Rom. 6:3-4; John 15:3).

h. Sanctification is a continuing process until perfection (Rom. 12:2; 1 Cor. 1:18--"being saved" is the Greek tense; (Gal. 1:4; Rom. 13:11; Jude 24).

3. The second-blessing theory is that one is justified then sanctified. They do not

teach that one can inherit acquired sins. They are sanctified from inborn sin.

ANSWER:

- a. See John 17:19, Jesus "sanctified" himself. Did He purify himself from inborn sin? (Remember Luke 2:52)!
 - b. See 1 Pet. 3:15, Do Christians remove inborn sin from God? See John 10:36--God "sanctified" Christ. Do animals have inborn sin (Exo. 13:2, 12)?
4. If depravity is removed by sanctification, how is one to be sanctified a "second time?" How does one commit sin afterwards? The New Testament teaches that men were sanctified and justified at the same time (Rom. 15:16; 1 Cor. 6:11). The apostles had the miraculous out-pouring of the Spirit (Acts 2:1-4). Yet, they were "clean" already (John 15:3).
 5. One is sanctified when he enters Christ (2 Cor. 5:17).
 6. How is one sanctified?
 - a. By Christ (Heb. 13:12). By the Spirit (Rom. 15:16). By the Word (John 17:17). By faith and the will of God (Acts 26:18; Heb. 9:9-10; 1 Cor. 7:14).
 - b. By self-purging (2 Tim. 2:21); by separating self (2 Cor. 6:17-18); by baptism (Eph. 5:25-26); by being in the church (Acts 18:8; 1 Cor. 1:2).

C. THIS IS THE BATTLE LINE BETWEEN DENOMINATIONS AND THE CHURCH.

1. Since this subject (conversion) is limited to alien sinners, one should keep in mind that the discussion is not about what the Holy Spirit **can** do but what He is said **to do and how He does it**.
 - a. He does operate in conversion (Eph. 6:17).
 - b. The question is how or by what means He so operates that His influence reaches the hearts of sinners and converts them to a life of faith and righteousness.
2. Catholics teach that Priests are the means of access of the sinner to God and that Priests can absolve one from his sins.
3. Calvinism teaches [TULIP] a direct operation theory both to "awaken" the sinner to God and to convert the sinner who is passive in the action. (John Calvin was a French reformer--1509 to 1564--who accepted Augustine's ideas on original sin and expanded them).

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4. Arminians teach total hereditary depravity but reject unconditional election. They believe that God "elected only those who 'would' believe." This was based on their perversion of the doctrine of God's foreknowledge. (James Arminius lived from 1506 to 1609. He was a Dutch reformer who borrowed from Calvin's teaching).
 5. Methodists are descendants of Arminianism. They hold to the direct operation theory but will, today, accept anyone on his/her experience.
 6. All segments of professed Christendom today hold some form of the "direct operation" view. It is either explained as a "strong influence" or some activity apart from the Word of God.
 7. The results of this theory are a "better felt than told" religion where the experience becomes the standard of authority not the Word of God (Rom. 10:17; John 12:48).

D. WORD OF GOD FIRST IN MAN—NOW IN THE BOOK.

1. Word in the man: John 14:16, 17, 26; 16:7-11; Luke 24:49; Acts 2:1-47; 8:31; Rom. 10:13-16; 2 Cor. 4:7.
2. Word in the book: John 20:30-31; 1 Cor. 2:13; 2 The. 3:14; 2 Pet. 3:16-18; Col. 4:16; 2 Tim. 3:16-17.
3. The Word of God must be present for conversion: Luke 8:11; John 5:24; 6:63; 12:48; Heb. 4:12; Acts 2:41; 4:4; 11:13-14; Jas. 1:18; 1 Pet. 1:22-25.

E. THREE MAJOR ARGUMENTS IN SUPPORT OF THE DIRECT OPERATION OF THE HOLY SPIRIT.

1. Lydia's heart (Acts 16:14). The medium, however, was Paul's words! The text does not state what they seek to prove--a direct operation.
2. Phrases such as "the hand of the Lord" are abused. Many teach that the "hand of the Lord" is with the preacher when he preaches and that the "hand of the Lord" is different from the Word (Acts 11:19-21). The Word was preached to the Greeks here and the expression refers to God's providence not to a direct operation.
3. John 6:44--those who come "must be drawn," they say. This verse is Calvinism's "sugar stick." (Only those who were "elected before the foundation of the world will be drawn and will be unable to resist it). Arminians and the rest of the denominational world except for Romanism say the "direct operation" can be resisted. John 6:45 records the "how" of the drawing of God, through teaching.

III. Conclusion.

1. This "direct" doctrine violates the principle of God's impartiality to man.

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2. This "direct" doctrine violates the principle of the free-moral agency of man.
 3. This "direct" doctrine violates the principle of God's divine economy of government for both heaven and the universe.
 - a. Economy is used here to mean the method by which God uses the most expedient and intelligent system or arrangement or mode of operation. God does this in all other areas why not here?
 - b. To affirm the "direct" doctrine would even violate man's idea of economy. A legislator's economy seeks to apply laws to all fairly. To say that God is not as smart or compassionate as a human legislator is blasphemy.
 4. This "direct" doctrine violates the principle and order of the Great Commission (Mark 16:15-16). One is to first preach then baptize.
 - a. NO CONVERSION HAS EVER BEEN RECORDED WHERE THE WORD OF GOD HAS NOT GONE.
 - b. Cf. Rom. 1:16 and 1 Cor. 15:1-4!

5

HOLY SPIRIT BAPTISM

I. Introduction.

1. To be "filled with the Spirit" is not the same as being baptized in or with the Spirit. [John--Luke 1:15], [Zacharias and Elizabeth--Luke 1:41, 67], [Jesus--Luke 4:1; John 1:33; 3:34], [Stephen--Acts 6:3; 7:55], [Barnabas--Acts 11:24].
2. The term baptism in connection with the Holy Spirit is used figuratively. Matthew 3:11 with "fire"; Matthew 20:22 with "suffering". Is Christ a literal "lamb", John 1:29? Is the Spirit literal "water", John 7:38-39? ONE CAN NOT POUR A PERSON!
3. What is the one baptism of the New Testament (Eph. 4:5)? Two baptism are not possible! If the baptism of the Great Commission is water baptism this eliminates Spirit baptism and vice-versa.
 - a. The one baptism is commanded. Holy Spirit baptism is never commanded (Acts 2:38; 10:48).
 - b. If one has Holy Spirit baptism, he must have all the accompanying evidence (Mark 16:19-20; Acts 2:1-4; Heb. 2:4).
 - c. Holy Spirit baptism is never administered by man, neither is it to be done in anyone's name (Mat. 28:19; Acts 2:38).
4. There are no "measures" of Holy Spirit baptism.

II. Discussion.

A. HOLY SPIRIT BAPTISM DEFINED.

1. It is a promise of the Father (Luke 24:49; John 15:26). It was given in order to:
 - a. Clothe some with "power" (cf. Acts 1:8).
 - b. "Baptize" some "with" the Holy Spirit (cf. Acts 1:5; 2:1-4).
 - c. Therefore, "baptism" here means to endue with power or authority.
2. This is a promise not a command (Mat. 3:11; Acts 1:5).
3. This is an "overwhelming" from on high (Luke 24:47). It is a special event not a general one (John 14:16-17; Acts 1:5, 8).
4. Holy Spirit baptism can only be administered by Christ (John 1:33).

B. HOLY SPIRIT BAPTISM AND THE APOSTLES.

1. The promises in John 13 through 16 are special to them.
2. Only the apostles were present at the ascension and Christ spoke only to them (Mat. 28:16-20; Mark 16:14; Luke 24:50-51; Acts 1:1-13). Therefore, the promise is limited to them.
3. The purpose of this baptism was to:
 - a. Clothe the apostles with authority (Acts 1:8).
 - b. Make the apostles ambassadors (2 Cor. 5:18-20).
 - c. Make the apostles witnesses (John 15:27; Acts 1:8).
 - d. Guide the apostles into all truth (John 16:13), and to show them things to come (John 16:13-14).
 - e. To cause the apostles to remember (John 14:26), and to teach them "all things" (John 14:26; 2 Pet. 1:3; 1 Cor. 2:11-13).
 - f. To confirm the word of the apostles and to complete inspiration (Heb. 2:1-4).
4. The fulfillment of this promise is seen from Acts 1:11-13 and Acts 1:26. (Mark all the pronouns in this passage and note that the apostles are the last ones mentioned). This is a basic grammar principle.
 - a. Read Acts 2:1-22 and note that the apostles are the antecedent of the pronouns in Acts 2:1-4. Only Galileans spoke, and only twelve were speaking (Acts 2:8, 14).
 - b. Therefore, the promise was limited to the apostles. The world could not receive the Spirit and only the apostles were specified as recipients (Acts 1:5, 8). Who, besides the apostles, were so instructed (Luke 24:49; Acts 1:8)?

C. THE LIMITATIONS OF ALL FLESH (ACTS 2:17).

1. There are four kinds (1 Cor. 15:39).
2. The phrase "all flesh" is limited however, since the term can not include infidels. If one took this literally it would mean universal salvation. (Note Luke 3:6 but see also Mat. 7:13-14; 25:34-36).

3. Jew and Gentile composed "all flesh" (Rom. 1:16; Acts 10:34-35; John 10:16).

D. WAS, OR IS, HOLY SPIRIT BAPTISM FOR ALL CHRISTIANS?

1. If so, there would be no need for the "laying on of hands" (Acts 8:17).
2. If so, one could do all that the apostles did, which included the laying on of hands (2 Cor. 12:12).
3. If one has less power than an apostle, he has not had the baptism of the Holy Spirit.
4. If one has the baptism of the Holy Spirit, there is no need for him to study (Mat. 10:19-20).
5. The baptism of the Holy Spirit was not for the personal benefit of anyone (1 Pet. 1:10-12).

E. TWO OBSERVATIONS ON THE BAPTISM OF THE HOLY SPIRIT.

1. The apostles were saved prior to Pentecost (John 15:3). They were with Christ for over three years and were in the right relationship with Him. Their "Holy Spirit baptism" was not for salvation. Too, if Cornelius was saved at the moment of his "baptism," he was saved before Peter preached to him (Acts 11:14; Rom. 10:17).
2. 1 Corinthians 12:13 can not be Holy Spirit baptism.
 - a. "...by one Spirit" how? Sacrifices were offered by the law. How? Literally?
 - b. Pentecostals teach that the church began before Pentecost. But, if 1 Cor. 12:13 is Holy Spirit baptism, there was no church before Pentecost. (See John 7:39; Luke 24:26; 1 Tim. 3:16; 1 Pet. 1:11). When was Jesus glorified and when did the Holy Spirit come?
 - c. How were the Corinthians baptized into one body? See Acts 18:8; 1 Cor. 1:14-16; some by Paul and some by others than Paul (1 Cor. 1:13). Who administers Holy Spirit baptism? See John 1:33 and Mat. 3:11. Note, in Acts 18:8, their baptism depended on their believing, not on God's doing it.

III. Conclusion.

1. In this lesson we have sought to set forth the difference between being filled with the Spirit and being baptized in the Spirit.
2. Remember, Holy Spirit baptism was never commanded.

6 EXTRAORDINARY SPIRITUAL GIFTS

I. Introduction.

1. These "gifts" are to be distinguished from the baptism of the Holy Spirit which was directly from Christ (John 1:33; Acts 2:1-4).
2. This subject involves nine gifts (1 Cor. 12:1-12). The apostles would no doubt have them all (2 Cor. 12:12; Mat. 10:1-8; 1 Cor. 14:13-14). These gifts were usually given one to a person (1 Cor. 12:8).

II. Discussion.

A. THE NECESSITY.

1. Miracles were necessary in the material creation until it was completed and natural law was given.
2. The same is true of the spiritual "creation" the church (Acts 2; 2 Tim. 2:2).

B. PURPOSES OF SUCH GIFTS: (BY SPIRITUAL GIFTS IS MEANT SUPERNATURAL ENDOWMENTS DURING THE DAYS OF THE APOSTLES).

1. They were a guide in converting sinners (Cf. Philip, Acts 6:3, 5; 8:26-39).
2. They helped in the edification of saints (Eph. 4:11-12).
3. They confirmed revelation (Heb. 2:3-4).
4. They were not designed to save anyone (Rom. 1:11; Acts 19:6). [Then the word was in man, 2 Cor. 4:7--but now it is in the Book].

C. THE GIFTS WERE BESTOWED BY LAYING ON OF THE APOSTLE'S HANDS.

1. Note the seven (Acts 6:6).
2. Note the Samaritans (Acts 8:14-17).
3. Note Timothy (1 Tim. 4:14; 2 Tim. 1:6).

D. ALL MIRACULOUS GIFTS WERE TEMPORARY.

1. "Till we come to the unity of the faith" (Eph. 4:13).

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- a. There is one faith (Eph. 4:5; Rom. 3:27).
 - b. This faith was "once for all" delivered (Jude 3).
 - c. "Till" implies a limitation (Cf. Acts 23:12).
2. "To be done away" (1 Cor. 13:8).
 - a. This is a crucial, problematic chapter.
 - b. The "issue" is verses 8-13 and "time" is the consideration. Note that love will never fail, tongues are intended to cease. In verses 9 and 10, according to Paul, the present situation will be done away when! When "that which is perfect is come." Paul's illustration of childhood indicates the temporal nature or factor in the time involved for something to cease and something else to come.
 3. The "perfect" is the confirmed gospel.
 - a. Sometimes men label this the "Canon View." But the details of the formation of the canon are lost to us.
 - b. The gospel was totally confirmed long before the generally agreed Canon of 27 New Testament books emerged.
 4. "To telion."
 - a. In the Greek, teleios is an adjective, but here it is used as a noun telion. The word is derived from telos meaning an end or goal or conclusion.
 - b. When teleios is used of persons, it means that they are full-grown. When it is used of things (as in the text) it signifies that which has attained its goal, is complete or perfect. [That the word here refers to things is easily seen in that teleios is in opposition to ek merous "in part" of verse 10. ek merous is idiomatic and quantitative rather than qualitative].
 - c. What is "in part?" See verse 9, i.e., the quantity (not quality) of prophecy, knowledge, and tongues was "in part." [We dare not accuse Paul of saying that the quality of God's revelation was not perfect!] See Jam. 1:17.
 - d. Divine knowledge, prophecy, i.e., gifts in Paul's day were quantitatively "in part." Therefore, when the quantity was "perfect", the "part" would be done away!
 5. Paul's illustration fits this interpretation.
 - a. See verse 11. The "in part" and "perfect" states are compared to childhood
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and manhood.

- b. One proceeds from child to man by gradual growth (Eph. 4:14-16; 1 Cor. 14:20; Heb. 5:11-14). Even today Christians grow quantitatively. Hence, the truth was gradually (as to quantity) given to men.
- c. See verse 12. The mirror and "face to face" is assumed by some to mean seeing God "face to face" then. This has no proof in other passages. Note: Whatever was to be seen fully later was already being seen "in part" as Paul writes!
- d. Paul had an initial vision of God's will not of his person. Both seeing (Mat. 13:26) and knowing (1 Cor. 13:12) are used in the Bible of the intellectual grasping of the Christian faith. [Note: Love is the "greatest" because it "activates" faith and hope (Gal. 5:6).

E. A LOOK AT TWO ALTERNATIVE POSITIONS.

- 1. The "perfect" is the second coming as believed by: Robertson, Hodge, Plummer, Bruce, and nearly all Pentecostal groups).
 - a. Several weaknesses cause an untenable position here. ta telion is neuter.
 - b. ek merous is quantitative. The second coming is qualitative.
 - c. telios no where else refers to the second coming.
- 2. The "fulness of the body of Christ" (Eph. 2:14-16).
 - a. telion again becomes qualitative.
 - b. What Biblical criteria could gauge the maturity of the church? If "perfect" equals the maturity of the church, would it be possible for a mature church to become imperfect? Would miraculous gifts need to be renewed to restore maturity?

III. CONCLUSION.

- 1. If miraculous measures were for all believers in all centuries, then such must be able to do all the miracles done in the days of the apostles until the second coming (Mark 16:15-20).
- 2. If not, there are no true believers, or miracles are no longer valid!

7 THE HOLY SPIRIT AND THE CHRISTIAN

I. Introduction.

1. There are a number of inconsistencies among denominations concerning the Holy Spirit.
2. While claiming direct guidance the Methodists condemn the Baptists Discipline.
3. The Baptists, while claiming direct guidance, condemn the Methodists Manual.
4. The Primitive Baptists differ from the Missionary Baptists and the Pentecostal groups (Nazarenes, Holiness, Assemblies of God, United Pentecostals, Churches of God, etc.) differ in their doctrines.
5. There are even inconsistencies among brethren (some of which were noted in the material on being "filled" with the Spirit).
 - a. Some claim the Spirit dwells and gives them direct understanding of difficult passages. Other brethren reject this idea.
 - b. Some claim that social drinking, dancing, mixed swimming, testifying, discipling, non-discipline, etc. are all right. Other brethren reject these ideas.
 - c. Some have claimed ability to speak in tongues. See E. R. Harper's book. Most brethren reject this, but Pat Boone, for example went out from us over this issue.
 - d. Some have asked God to energize His "dead letter" (meaning the Bible) so that people would hear it. Other brethren reject this. (Some ask God, not meaning what they say of course, to "give" the preacher a "ready recollection of the things he has studied").
 - e. Some say the Spirit guides them to parking meters, sends them taxis, and guides them in their street corner preaching in the cities. In the case here cited, the preacher went to the wrong corner!
 - f. A sister argued that the Holy Spirit helped her when studying with others to recall "verses hard to remember." The preacher asked her the next week to recall a verse for the class that was vital to the study at hand. She could not.
 - g. One brother claimed that the Spirit protected him (and others) from stones thrown by Cubans in New York City. He was not hit by any of the stones.

Questions: Why was Paul not protected at Lystra (Acts 13-14)? Why was Stephen not protected (Acts 7)?

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6. Hence, those who teach the literal, personal, indwelling or "leading" of the Holy Spirit are not affected alike, nor are they consistent in doctrine, and often are seemingly absurd in their claims.

II. Discussion.

A. SOME QUESTIONS TO HELP CLARIFY THIS ISSUE.

1. If the Holy Spirit indwells personally, literally, and bodily; does He do anything apart from the Word? If so, the act would be miraculous; if not, why not?
2. The apostles were baptized with the Spirit. How were they personally benefitted? See also Gal. 2:11.
3. If the baptismal "measure" of the Spirit did not regulate the lives of the apostles, how can the "ordinary" now?
4. What about the Corinthians? They had miraculous gifts but many sins. Why was there division among them?
5. Note Rom. 8:2-11. How can one discount the law of the Spirit?
6. Does a Christian dwell personally in God? Does God dwell personally in him (1 John 4:15)? What about the Spirit? [Hitler said he dwelt in the youth of Germany. How? Personally or through his doctrine?]
7. How can one know that the Spirit literally dwells in him? Where does the Bible prove such? Does his conscience reveal it infallibly (Pro. 28:26; 14:12)?
8. If such an indwelling is received at baptism, why do those who claim it not feel it then? Did you feel it at your baptism? When one proclaims a thing he ought to be able to demonstrate such.

B. ONE MUST DEPEND ON REVELATION, NOT FEELINGS.

1. Compare the young prophet of Judah (1 Kin. 13:18-20).
2. Jacob was deceived by Joseph's coat (Gen. 37).
3. Saul of Tarsus was self-deceived (Acts 26:9; 23:1).
4. Compare the following Bible warnings: Pro. 14:12; 30:6; 28:26; 1 Cor. 4:6.

C. SUPERNATURAL INFLUENCE NEVER CHANGED ONE'S CHARACTER.

1. Balaam's donkey (Num. 22-24) and Balaam himself (Num. 22:20, 35, 38; 24:2; Rev. 2:14).

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2. The Philistine cows were still cows afterwards (1 Sam. 6:1-16)!
 3. Caiaphas spoke the truth by inspiration (John 11:45-53). Was he changed in any way?
 4. Judas was given the miraculous (Mat. 10:1-12).
 5. Peter sinned (Gal. 2:11-14). His prejudice was hard to overcome (Cf. Acts 2:39).
 6. What about the Corinthians (1 Cor. 3:1-2)?

D. SOME QUESTIONS RELATIVE TO THE INDWELLING.

1. Is there a "personal" indwelling? Some exegete a text while others eisegete it. Eisegesis is forbidden (Pro. 30:6). The words, literal, personal, or bodily are never connected with the indwelling of the Holy Spirit in any text.
2. Is providence connected to a "personal" indwelling?
 - a. Joseph and Esther were providentially protected. This was before the Spirit was given (John 7:39; Luke 24:26).
 - b. Compare Mat. 6:19-33. Do birds, flowers, grass, have the "personal" indwelling?
 - c. God is the Saviour of all men (1 Tim. 4:10; Mat. 5:44-45). How? Please note that this providential care includes unbelievers! Providence works from without not from within.
3. The answer to prayer is no evidence of an indwelling. (If there is a literal, personal, indwelling, there is no need for prayer). Prayers were answered long before Pentecost. The Spirit was not yet given before Pentecost (Joel 2:28-32; John 7:39; Acts 2:17). **OBSERVE:** Rom. 8:26 shows what the Spirit does for us not to us!
4. What was the purpose of miracles (Heb. 2:1-4)? Is there a need to confirm the Word today? If not, there is no literal indwelling. Unless one is ready to argue that he needs a new gospel today (Cf. Gal. 1:8-12).
5. How can one know the Spirit indwells? There are only two ways: (1) Divine Revelation (1 John 2:3-4). (2) One's own feeling or conscience. Why then are not all these "Spirit-filled" folks all affected alike? The reason that sectarians "feel" as they do is the result of false testimony. (Some argue that having the Holy Spirit is like having the human spirit. "I can't feel my spirit," they say. Yes one can. Take out one's spirit and see how he feels Jam. 2:26)!
6. The work of the Spirit does not demand a literal, personal, bodily indwelling. He operates through law. No one can accept God, Christ, or the Holy Spirit without

receiving the Word (Acts 2:41; 7:50ff; 13:46; 17:2). Why would Stephen and Paul reason with these people if the Spirit acts miraculously on them?

7. Whenever a demon indwelt or possessed someone, was there not always a demonstration or manifestation? (Some argue that if a demon could personally indwell someone then surely the Holy Spirit could. But, the whole demon dwelt in one person. If the Holy Spirit is personally in one person, how does He get in another as the demon could? Those possessed by demons were controlled. The power of the Holy Spirit is controllable by the individual 1 Cor. 14:32). Are demons more powerful than the Holy Spirit?
8. Note the following principle: One verse of Scripture records that baptism is "for remission of sins" (Acts 2:38). What, then, can baptism be said to do in all other passages? If one passage records how the Godhead dwells, how many more does one need (Eph. 3:16-17)?
9. Faith comes from the Word (Rom. 10:17). The Word is equal to law. The law has the principles of life in it (Rom. 8:2). In order for a seed to produce in good soil must the Holy Spirit personally indwell the seed? How does the Spirit produce life in the Christian?
10. Should not the literal, personal, bodily indwelling affect one's knowledge? There would be no need for the Bible (Jam. 1:25). Remember, there is a difference between understanding every word of God and understanding the Will of God.
11. The exhortation here is to follow plain Bible teaching and not to worry about the "unknown" (Deu. 29:29).

E. SOME QUESTIONS OR PROPOSITIONS NOT INVOLVED.

1. It is not what God can do but what He does. It is not whether the Spirit indwells but how. It is not a question of whether the Spirit influences but how.
2. All must be proved by God's Word (direct statements, Acts 10:48; implication, Mat. 3:16f; or approved example, Acts 20:27).

F. THE FACT AND MANNER OF THE INDWELLING.

1. The statement of fact does not explain the process.
 - a. The church is the temple of God (1 Cor. 3:16; Eph. 2:21-22). How?
 - b. Christ and the Spirit dwell (Rom. 8:9-11). How?
 - c. God the Father dwells (1 John 4:15). Literally?
 - d. The fact of the indwelling no one can deny. See John 17:21 was this literal?

Were God and Christ fused together in one person?

2. Note the manner of the indwelling of God and Christ.
 - a. Through doctrine (2 John 9). How do we "have" God and Christ?
 - b. Through faith (Eph. 3:16-17). Compare Rom. 10:17.
 - c. Through the Spirit (Rom. 8:11). Now see the next topic.
3. Note the manner of the Spirit's indwelling.
 - a. Same as Christ (Col. 1:27; Eph. 3:17).
 - b. The Word of God is the agent of the Spirit (John 16:13). The seed of the kingdom must be planted in an honest heart, but the seed must be in the soil, not the "planter" (Luke 8:11; Heb. 4:12).
 - c. Col. 3:16 explains Eph. 5:18-19.
 - d. Compare Mat. 13:23 and Luke 8:15.
 - e. One is led by the Spirit (Rom. 8:14). But compare Rev. 2:1, 29.
 - f. The Old Covenant was imperfect (Heb. 8:7). Is the New Covenant perfect? Then why does one need a literal, personal, bodily indwelling? Does the perfect law need outside help to supplement it?
4. Note the conditions of the indwelling.
 - a. On God the Father's part (2 Cor. 6:14; 7:1). Through Christ and a pure life.
 - b. On Christ's part (Rev. 3:20-21; John 15:1-6). Through overcoming and being faithful.
 - c. On the Spirit's part (Rom. 8:1-11). Those who walk after the Spirit are in Christ!
 - d. If the Spirit operates directly on a Christian, he must also do so on a sinner (Rom. 2:11). Direct indwelling is a direct operation.
5. James Burton Coffman, "**The Indwelling Of Christians**", *Firm Foundation*, Sept. 27, 1983, comments on Col. 3:16:
 - a. "This is one of the great **THREE SIXTEENS** of the New Testament. The first clause is a reference to the 'Word of Christ' as indwelling in Christians; and is one of eight references in the New Testament to that divine presence

in the heart of every Christian.

GOD IS IN CHRISTIANS
CHRISTIANS ARE IN GOD
(1 JOHN 4:11-16)

CHRIST IS IN CHRISTIANS
CHRISTIANS ARE IN CHRIST
(GAL. 3:27; EPH. 3:17)

THE SPIRIT DWELLS IN CHRISTIANS
CHRISTIANS ARE IN THE SPIRIT
(ROM. 8:11; GAL. 5:16, 25)

THE MIND OF CHRIST IS IN CHRISTIANS
THE WORD OF CHRIST DWELLS IN CHRISTIANS
(COL. 3:16)

- b. All of these are descriptions of ONE condition, i.e., the saved condition, and there is not the slightest difference indicated by any of these. To allow the Word of Christ to dwell in the heart is the same as having the Holy Spirit; and so for every other expression in the list. Knowledge of this tremendous truth is necessary.

III. Conclusion.

1. The revelation contained in these Scriptures will remove the current misconceptions of being guided by the Spirit.
2. The person whose heart is richly instructed in the sacred Word, being obedient in all things, is walking 'in the Spirit' and God's Spirit truly dwells in him.

8

THE GIFT OF THE HOLY SPIRIT (Acts 2:38)

I. Introduction.

1. Deu. 29:29; One can not know all the mysteries of God, but there is no need to understand them all (Eph. 5:17).
2. One needs to be ready to investigate and to accept truth (Acts 17:11; 2 Tim. 2:15).
3. "What everybody says is so," is not always a true statement (John 1:11-13).
4. All views concerning "the gift of the Holy Spirit" will be discussed.

II. Discussion.

A. AN EXEGESIS OF ACTS 2:38.

1. The term "for" is eis. gar means "because of," but eis means unto, toward, for. According to Greek Grammarians "eis" translated for always looks forward or to the future!
 - a. The denominational position is that eis means "because of," but one Baptist, J. W. Wilmarth, wrote a tract arguing that eis meant "in order to."
 - b. See Mat. 26:28 for eis and also Rom. 6:3.
 - c. A rule of Greek grammar is interesting here: "It is a Greek idiom that pisteuo eis is not to be understood as shifting positions but to trust or believe in Christ. eis is always understood as shifting positions, and this is the reason that the translators say 'believe in Christ' but be baptized into him. It is supposed to be this way according to the grammar!"
2. "Repent" is the decision of the whole man to turn around. It is a change of mind, produced by godly sorrow, and resulting in a reformation of life (Mat. 21:28-30; 2 Cor. 7:10; Mat. 3:8).
3. "Be baptized"--It has been inquired for centuries as to why Peter never said anything about belief here. Chrysostom dealt with this in the long ago: "He does not yet say believe but 'be baptized every one of you.' For this they received in baptism. (i.e., he means they were questioned as their faith in their baptism. So the injunction 'believe' is in fact included in the 'be baptized.'" (Philip Schaff).
4. "And ye shall receive the gift of the Holy Spirit."

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- a. There are numerous positions on this subject.
 - b. The phrase is only found twice in Holy Writ (Acts 2:38; 10:45).
 - c. The view that the gift is miraculous was/and is held by T. W. Brents **Gospel Plan Of Salvation**, pp. 597-602; Z. T. Sweeney **The Spirit And The Word**, pp. 81-96; Joe S. Warlick **Firm Foundation**, "The Only Correct Position, 1933; Guy N. Woods **The Holy Spirit**, p. 171; H. Leo Boles **Gospel Advocate Commentary On Acts**, p. 48; Franklin Camp, Robert R. Taylor, Jr., and others hold this view.
 - d. The "miraculous view" does no violence to the truth, is in harmony with the Great Commission, does NOT eliminate the "ordinary indwelling," does not give sympathy to liberal views some hold, and does give some explanations which otherwise seems impossible.
 - e. Note here from the previous study that the baptism of the Holy Spirit was limited.

B. JOEL 2:28-32 AND ACTS 2:16FF.

1. This promise was not limited to the Apostles. It applied to "all flesh," "sons and daughters."
2. The promise was connected to salvation when fulfilled (Acts 2:17; 11:21; Mark 16:16-20; Rom. 10:13, etc).
3. The promise was of miraculous gifts in all churches of the Jew and Gentiles in apostolic times.
 - a. Was each baptized believer to receive such a gift? Some use Acts 2:43; 4:33; 5:12-13 to argue that only the apostles worked miracles.
 - b. The truth is that only their acts are recorded (1 Cor. 12:7).
 - c. The argument is then advanced that "we should get such gifts" (since the "promise" was to all "afar off"--Acts 2:39). This seems to be the promise attendant with the gifts--i.e., salvation in Christ (Gal. 3:29). Note: Some Christians were baptized without receiving spiritual gifts (Rom. 1:11, and the Eunuch Acts 8, etc).
 - d. Some argue that one could not preach all of Acts 2:38 if he viewed it as miraculous. One can by explaining the verse as he does others.
 - e. Many have argued that the Holy Spirit was only promised to the apostles. Brother Foy E. Wallace, Jr., said that Joel prophesied a blessing for all

mankind. Compare Acts 21:9 and 1 Cor. 11:5.

4. Note some passages that contain the phrase "the gift of":
 - a. John 4:10--"If thou hadst known the gift of God..." (ei eedeis teen dorean tou theou).
 - b. Acts 2:38--"...ye shall receive the gift of the Holy Spirit" (lee psethe teen dorean tou agiou pneumatos).
 - c. Acts 10:45--"...also was poured out the gift of the Holy Spirit" (kai ekkechutai ee dorea tou agiou pneumatos).
 - d. Acts 8:20--"...that the gift of God may be purchased with money" (dorean tou theou ktasthai dia chreematon). Note here that the gift of God, the Holy Spirit, is a gift God gave. Only Jesus administered Holy Spirit baptism (John 1:33). How did God give the "Holy Spirit?" (Acts 8:12-20).
 - e. Rom. 6:23--"...but the gift of God is eternal life" (charisma tou theou aionion dzoeen).
 - f. Eph. 4:8--"...according to the measure of the gift of Christ" (tees doreas tou christou).
 - g. Rom. 5:17--"...the gift of righteousness" (tees doreas tees dikaiosunees).
 - h. W. E. Vine writes that dorea denotes a free gift, stressing its gratuitous character; it is always used in the New Testament of a spiritual or supernatural gift. Yet, he writes that the clause in Acts 2:38 is "epexegetical," the gift being the Holy Spirit himself. (epexegetical means "referring back to"). Compare the phrases in John 4:10 and Acts 8:20, which he says are supernatural. No matter how one tries to answer Vine, he is lead to the conclusion that Acts 2:38 is supernatural. If Acts 2:38 is epexegetical is not Acts 10:45 also?
5. Note: Greek grammarians argue that all clauses that contain dorean are supernatural except Acts 2:38! Those who, among "us", argue for a literal, actual indwelling, try to deny a direct operation by saying that supernatural gifts came through the Word but that they have the Spirit separate and apart from the Word! Compare Acts 2:38 and 3:19. How would one be aware of "seasons of refreshing?" Even "literal indwellers" say they do not feel anything. Guy N. Woods argues: "How does He actually indwell if: (1) He gives no notice of His presence. (2) Teaches them no truth. (3) Offers no protection against error. (4) Makes them use a book 1900 years old to learn His will through study?" (Pat Boone held the "personal view"; what did he do?)
6. Note the nucleus of the church (Mat. 3:1-12; John 1:19-34; Acts 2:41, 47). Did

John's followers receive a delayed ordinary measure on Pentecost? Were they with or without this gift?

C. COMPARE THE ACCOUNTS OF THE GREAT COMMISSION.

Mat. 28:18-20	Go	Teach	Baptize	With you
Mark 16:15-20	Go	Preach	Baptize	Signs
Luke 24:47-49		Preach	R. of S.	Clothed with Power
John 20:21-23	Send		Sins Remitted	Holy Spirit to Apostles
Joel 2:28 and Acts 2:17-18		Preached	R. of S.	Gift of ...

D. ANALYSIS OF ACTS 2.

1. Miraculous manifestations (2:1-4).
2. Unlearned Galileans spoke in tongues (2:7-11).
3. "What meaneth this?" Peter explains it as the fulfillment of Joel's prophecy (2:17-21).
4. Peter's sermon was miraculously inspired (2:22-36; cf. John 15:26-27; 16:7-15; Mark 13:11).
5. "This" was shed forth by the Holy Spirit.
6. What promise? This is connected to the promise to Abraham and Christ (2:33).
7. More wonders and signs (2:43). Miraculous demonstrations surrounded the events of the day.
8. Some observations on the above:
 - a. Joel 2:28 is the background for Peter's whole sermon and his explanation of the events at hand.
 - b. Would Peter promise non-miraculous gifts in explaining the miraculous? "This is that!"
 - c. Note: "ye shall receive" (Compare Acts 8:12-20). This verse (2:38) is the only time baptism, remission, and the Holy Spirit are mentioned together. Understanding must come from other passages; not brethren's writings.
 - d. Who baptized those on Pentecost? Would they be able to lay hands on all

baptized?

- e. Compare Acts 19:1-6 and Gal. 3:2, 5.
 - f. How did God "pour out his Spirit" upon "all flesh?"
9. Robert R. Taylor, Jr. writes that the "gift requires the presence of an apostle" (Acts 8; 19; 1:5; 2:1-4).
- a. "Why take this position?" he asks. His answer is that Acts 2:38 was said in the first century not the twentieth, and was said in the framework of miraculous activity. (Objectors to this ask, "Well, what is the natural conclusion we should reach?" This objection would ignore the context however).
 - b. Taylor notes the word receive and (John 7:39; 20:22; Acts 8:15-17; 10:47; 19:2f; Gal. 3:2, 5; 1 John 2:27).
 - c. Taylor notes further that Pentecost was hardly an ordinary day. He argues from Acts 2:5 that those "going home" could not take an apostle with them and would need miraculous help.
 - d. Taylor feels that the "ordinary gift" or some gift such as "salvation" denies apostolic presence and power who would have "sent disciples to the four winds unarmed."
 - e. Taylor further notes that if the gift is salvation this results in a redundant statement by Peter. If the gift is eternal life, this means once one is saved he can not be lost. He further notes that this position destroys the Pentecostal's arguments since none of them has ever met an apostle! This material is from Robert R. Taylor, Jr., "What is the Gift of the Holy Spirit of Acts 2:38- -The Miraculous Gift Measure", *What Do You Know About the Holy Spirit*, ed. Wendell Winkler, The Third Annual Fort Worth Lectures, Hurst, TX, 1980.

E. ALTERNATE VIEWS OF THE GIFT.

- 1. The gift is one given by the Spirit such as salvation or all the attendant blessings of salvation.
 - a. The question of the Holy Spirit (in conviction, conversion, sanctification, indwelling) turns on whether religion is natural or revealed. Revelation is the only viable way (Mat. 11:27).
 - b. The two major problems concerning indwelling are: Is it representative? Or is it personal?

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- c. Man is intelligent; therefore God addresses him as such. God does not manipulate by outside forces. Communication is the core of the Holy Spirit's office (John 16:13).
 - d. To argue that the Holy Spirit operates above or beyond the Word denies the all-sufficiency of Holy Writ.
 - e. An "immediate indwelling" is an "immediate influence" or it is vanity.
 - f. Four symbolic terms or words are used in Holy Writ to refer to the Spirit's communication: [1] Psa. 45:7, wind and fire (means He enters); water (He cleanses); oil (He anoints) --wind is convicting power; fire is converting power; water is cleansing power; oil is communicating power. The anointing of oil is a constant designation for the impartation of God's knowledge (Heb. 1:1-9; Isa. 61:1; Luke 4:18; 2 Cor. 1:21).
 - g. The grammar of Acts 2:38 (gift of is objective genitive) and implies a gift given by the Spirit.
 - h. There are too many fallacies of the direct indwelling or personal view of Acts 2:38:
 - 1) 2 Cor. 1:22; 5:5; Eph. 1:14--the assurance or earnest of the Spirit was miraculous (2 Cor. 1:21) that is it was apostolic.
 - 2) Providence of God is under law not under a direct operation (Ecc. 3:1-8) and God does not change (Jam. 1:17).
2. The gift is the Holy Spirit indwelling us exclusively through the Word.
- a. As water is in the plumbing, electricity is in the wire to reach us, so the Spirit is in the Word.
 - b. Jesus was given the Spirit without measure, but the Apostles were given something different and we get the ordinary measure (John 3:34).
 - c. Acts 2:39 points to all generations and all can not receive the miraculous for that age ended.
 - d. Sinners are converted through the Word, the Holy Spirit and the Word are said to do the same things.
 - e. Gal. 3:2; Rom.10:17; Eph. 3:16-17.
 - f. The Holy Spirit's nature forbids a personal indwelling.
 - g. A personal indwelling would make man incarnate. (Those who hold to the personal indwelling argue back, "Does a squirrel dwelling in a tree make the

tree a squirrel?" **ANSWER:** The Holy Spirit is more than a human and different in nature from a squirrel!

3. The gift of the Holy Spirit is eternal life. This is the gift of God to baptized believers (Mark 16:16; Rom. 6:23) not the gift of the Spirit. Would the Samaritans not have entered the kingdom of God without the Holy Spirit (Acts 8:12)?
4. The gift of the Holy Spirit is the Bible. This can not be. One must receive the Word before baptism and the gift comes after baptism (Acts 2:41, 38).
5. The gift of the Holy Spirit is salvation. If so, Peter simply is redundant in Acts 2:38, for remission of sins is salvation. Compare Mark 16:16 and Acts 22:16 with Titus 3:5.
6. The gift of the Holy Spirit is the Holy Spirit.
 - a. Pioneer preachers who held this view were Moses E. Lard, Alexander Campbell, Walter Scott, J. W. McGarvey.
 - b. Some Greek scholars argue that the phrase is "appositional" as in verse 33 (A. T. Robinson, F. F. Bruce, Lenski, Expositor's Greek Testament, Meyers, etc. say the genitive is appositional in Acts 2:38.
 - c. Those who hold this view use Acts 2:38; 10:45 to show the usage of the term.
 - d. Those who hold this view say that the expression "gift of God" is parallel to the usage in Acts 2:33; 1:4-5; and they parallel Gal. 3:14 with Acts 3:25-26 and 2:38.
 - e. These argue that John 7:39 was a promise to all believers. That "ye" is plural in Acts 2:38.
 - f. Objections:
 - 1) The Greek is (kai lempsethe ten doorean tou agiou pneumatos) to receive the Holy Spirit as a gift is ungrammatical.
 - 2) The verb receive is transitive, and the direct object is gift not the Holy Spirit.
 - 3) "But what of Luke 11:13 it is asked?" See Mat. 7:11 for the answer.
 - 4) Often those who hold to a personal, literal indwelling, which would be apart from the Word by necessity, seek to avoid this conclusion by urging that the "gifts" are received through the Word, but this

begs the question. The Word is received before baptism. The personal indwelling view is eisegesis not exegesis. If the Spirit is the gift, it must be conceded that there is a personal impact on the human heart.

- 5) The personal view conflicts with Acts 3:19. Those who hold this view deny any knowledge of His presence. How would they know they were "refreshed?"

7. Objections to the miraculous view.

- a. "Repent ye" is 2nd person plural, "be baptized" is 3rd person singular (but includes all told to repent)--so can one seriously believe all who lived to the end of the miraculous age had apostolic hands laid on them?
- b. Was a person not a Christian until an apostle got his hands on him (Rom. 8:9)? This objection assumes that Acts 2:38 is an indwelling passage and that Rom. 8:9 is also. The Eunuch went home to Ethiopia without the Spirit.

8. Some final quotes.

- a. "But what is the gift of the Holy Spirit in Acts 2:38? For well over a third of a century I have believed and taught that it was (1) a miraculous bestowal of power by the Holy Spirit; (2) it was conferred by the laying on of hands of the apostles, and simply and solely because those receiving it were baptized, thus not a necessary consequence of baptism, and (3) its promise was limited to the period of miraculous activity in the early church while the word was being confirmed" (Guy N. Woods, Questions And Answers: Open Forum, p. 57).
- b. "I believe that the Scriptures teach that the gift of the Holy Spirit refers to miraculous endowments that belonged to the period when these miraculous gifts were for the purpose of confirming the apostles of Christ as His apostles and providing the church with inspiration through these gifts that came through the laying on of hands of an apostle" (Franklin Camp, *The Work of the Holy Spirit*, p. 131).
- c. "It seems that some of the early Christians received miraculous measure of the Holy Spirit, and that this is what Peter meant" (H. Leo Boles, *Commentary on Acts*, p. 48).
- d. "...yet it may not be amiss to state that, as the apostles had power to communicate the Spirit in an extraordinary measure to such as believed and obeyed the gospel under their ministry, and as they deemed it so important that the primitive Christians should thus extraordinarily receive it, as to send Peter and John from Jerusalem to Samaria to confer it upon the

disciples first made there, we are inclined to think that Peter intended to promise something more than the ordinary measure of the Spirit to those he addressed at the beginning...Hence we conclude that Peter promised the Spirit to such as would believe and obey the gospel there in ample measure as he had power to impart it to them" (T. W. Brents, *Gospel Plan of Salvation*, pp. 597-598).

- e. "Peter tells them here to be baptized for the remission of sins, 'and ye shall receive the gift of the Holy Spirit.' The Spirit in the beginning of the church was given in a miraculous manner, with miraculous manifestations. It has since been received through the laws of the Spirit, just as life was given to Adam miraculously, but has been transmitted and perpetuated through the laws to his posterity. The gifts and manifestations in the beginning were miraculous" (David Lipscomb, *Commentary on Acts*, p. 46).

III. Conclusion.

1. The miraculous but limited to the first century view does not violate any New Testament truth.
2. This view, in my estimation, gives me fewer questions/problems than the word only and the personal indwelling view.
3. It is my contention that we should not allow our differences regarding the Holy Spirit to determine who should be in our fellowship! Unless the contention is for the miraculous.

4. We are thankful for “The Holy Spirit Of God.” We are grateful for His work in conversion and sanctification as He influences us solely through the inspired Word. May we be content always to be led by Him as He prompts obedience through the life-giving and life-sustaining Word. We are grateful for the entirety of the Bible which He has revealed by Inspiration. We are thankful for His work in the Old Testament, as well as His work in the New; with all the impressive lessons that challenge us. May we ever recognize that they have been preserved for our hope and learning.
5. Many, take the language of Jesus, which was addressed to His Apostles, found in John 14-16 and make it applicable to all believers today. Then they talk about the illumination of the Holy Spirit, that we can depend upon the Holy Spirit for guidance and in interpretation.
6. Does the Holy Spirit work in conversion? Yes, but how? It is only through the Word. Does the Holy Spirit lead, guide, direct, and strengthen the child of God? Yes, but it is through the inspired teaching of the Spirit. The proposition that we began with stated, “The Scriptures teach that in conviction and conversion of sinners, and in leading those converted in their Christian duties, the Holy Spirit operates, exercises an influence, upon the human heart or mind only through the written or spoken Word of God today. In this study we denied that the Holy Spirit has ever operated (without medium) immediately upon the heart of anyone for his particular, peculiar benefit in order to change one’s nature, or to force his involuntary obedience. It is true indeed, that although we cannot know all there is to know about Deity, we can know that which has been revealed. We have sought to emphasize what the Holy Spirit does do according to the Scriptures, and leave the speculation of what the Holy Spirit can do alone? It is not a question of the omnipotence of the Spirit, but what the Bible in fact records of His working.
7. We have emphatically taught that there is not one thing said to be done by God’s Spirit to man for his soul’s salvation but that the same thing is said to be done by the Word. God uses the Word as the means by which the Spirit operates today; so what one does the other is said to do.
8. The Holy Spirit dwells in Christians through the Word of God, as Christians obey the truth of God and live faithful to His Word. Thus, the fruit of the Spirit is the natural result (Gal. 5:22-23). The only way to receive the Holy Spirit is to receive His teaching. Therefore, it is by the truth of the gospel people are lead to become Christians and are guided in the Christian life.
9. Christians are, therefore, clearly and unequivocally temples of the Holy Spirit; and they are quickened, animated, encouraged, and sanctified by the power and influence of the Spirit of God, working in them through the truth. God and Christ never personally occupied anyone; and for the same reason the Holy Spirit does not personally occupy anyone.
10. Today, we have the complete, Word of God, inspired by the Spirit, and this is sufficient to furnish us unto all good works, and Christians are urged to “contend earnestly for the faith which was once for all delivered unto the saints” (2 Tim. 3:16-17; Jude 3).

There—in the Holy Scriptures—the Spirit speaks to us, and He does not speak to us elsewhere. Hence, sow to the Spirit by obeying the teachings of the Spirit, the WORD OF GOD (Gal. 6:8)!