

## -Chapter 2

### THE HOLY SIRT OF GOD: ACTIVE IN THE OLD TESTAMENT

The difference between the Spirit's activity in the Old Testament and His activity in the New Testament is best seen in John 14:17: "***the Spirit of the truth, whom the world is not able to receive, because it does not view him, nor knows him, but you\* know him, because he is abiding with you\* and will be in you\*.***" In the Old Testament the Holy Spirit was "**with**" them, empowering them, guiding them. In the New Testament the Spirit is "**in**" them, indwelling them, sealing them as sons, etc. This difference is something which we will need to keep in mind in this study.

The Spirit's activity in the Old Testament is not as clearly outlined as in the New Testament. But in the passages that deal with His work, we notice two distinct realms in which He is active: in the natural creation and in the theocratic nation.

#### THE NATURAL CREATION

All three members of the Godhead were active in the creation. The Father planned, purposed, and originated all things (Revelation 4:11). The Word or Christ was the agent of creation (John 1:1-3; Col. 1:16; Heb. 1:2). The Holy Spirit organized, gave laws for, and today guides the physical universe. (See Proof below)

The Spirit had a special activity in creation as expressed in Genesis 1:2, "***And the earth was without form and void and darkness was upon the face of the deep and the Spirit of God fluttered upon the face of the waters.***" The translated "**fluttered**" or "**moved**" or "**brooded**" literally means "**to be anxious over, to be tremulous, as with love.**" This indicates the Spirit's anxiety to get to work and bring order out of chaos. Thus, in this, the first mention of the Holy Spirit of God, we already have an indication of the nature of the Holy Spirit and His work. He is the Order-bringer. In Psalms 104:30 David said that God sent forth the Spirit to renew the face of the ground.

The Spirit is also the source of judgment for the things created, Isaiah 59:19 (mg); 40:12-14. In Psalms 139:7-10 David has great faith in the all-inclusiveness of the providence of God because of the omnipresence of the Holy Spirit.

#### THE THEOCRATIC NATION

Here we see the Holy Spirit as the source of all supernatural power and activities which are directed to the foundation, preservation and development of the Kingdom of God in the midst of the wicked world.

As great as the power of the Spirit was in creation, and is in governing and guiding the things created, His power in the history of Israel is greater.

Moses was the great leader of Israel because of the Spirit which was upon him (Numbers 11:16-17). Joshua was singled out as successor to Moses because he was a man of the Spirit (Numbers 27:18).

The Book of Judges is a book of warfare and bloodshed. Yet, at the same time, hardly any book in the Bible exalts the Holy Spirit of God more than Judges. When Israel needed deliverance from Mesopotamia, Othniel arose and the Spirit came upon him (Judges 3:10). Later, when Midian Oppressed Israel, the Spirit clothed himself with Gideon (Judges 6:4 mg.). Similarly, Jephthah was empowered (Judges 11:29). Samson's strength was not in his hair but in the Spirit (Judges 13:25; 14:6; 19, 15:14). In these passages we notice that before every great deed of strength and valor, the Spirit of Jehovah came mightily upon Samson. When he was unfaithful to God and to his Nazarite vow and allowed his hair to be cut, the Spirit left him (Judges 16:20).

When the nation was established and Saul was selected to be king, Samuel anointed him with oil (1 Samuel 10:1). And then in verse 6, he prophesied that the Spirit of Jehovah would come upon him. In the next chapter we read, **"And the Spirit of God came mightily upon Saul."** (1 Samuel 11:6). God had anointed him with the Holy Spirit. When David was anointed by Samuel, the Spirit of Jehovah came upon him from that day forward (1 Samuel 16:13).

The only true leader for God's nation is a man of the Spirit. The conviction of the Old Testament is that no man can do the work of God without the Spirit. No man is worthy to lead his fellow-men unless led by the Spirit of God. Without the Spirit, no amount of intellectual power, no amount of administrative ability, not even the capacity to toil, will suffice.

In the Old Testament the prominent gift of the Holy Spirit was supernatural knowledge culminating in prophecy. The Spirit gave the prophet Balaam his message (Numbers 24:2). It was by the Spirit that was upon Moses that the seventy elders temporarily prophesied (Numbers 11:25). **"The Spirit of Jehovah spoke by me and his word was upon my tongue,"** said David in 2 Samuel 23:2. Isaiah claimed, **"Come you\* near to me, hear you\* this: From the beginning I have not spoken in secret. From the time that it was, there I am. And now the Lord Jehovah and his Spirit has sent me."** (48:16).

The word from the Spirit through the prophet might be one of comfort, of consolation, of promise, of threat, or of condemnation; but it was always a sure word. Men disregarded that prophetic word at their own peril. In Zechariah 7:8-14, the people of Israel were told to repent or perish. They refused to heed the word of Zechariah as they had refused to heed the word of the former prophets. Because of this, God said that He would not hear them when they prayed and that He would scatter them with a whirlwind among all the nations.

Micah 3:8 could be called the climactic passage on the Spirit's power over the prophets. **"But as for me, I am full of power by the Spirit of Jehovah and of judgment and of might, to declare to Jacob his transgression and to Israel his sin."** The Spirit of Jehovah gave Ezekiel his commission and his message. **"And the Spirit entered into me when he spoke to me and set me**

***upon my feet. And I heard he who spoke to me.***” (2:2). It is the consistent teaching of the Old Testament that no man could prophesy without the Spirit of Jehovah. It was the Spirit of Jehovah that gave the prophet the power to bring God’s word to man, whether the message was one of consolation or condemnation.

Preeminently, in the Old Testament, Israel was a nation in the midst of which the Holy Spirit of God dwelt, ***“But they rebelled and grieved his holy Spirit. Therefore, he was turned to be their enemy, and himself fought against them. Then he remembered the days of old, Moses and his people, saying, Where is he who brought them up out of the sea with the shepherds of his flock? Where is he who put his holy Spirit in the midst of them, who caused his glorious arm to go at the right hand of Moses, who divided the waters before them, to make himself an everlasting name, who led them through the depths, as a horse in the wilderness, so that they stumbled not? As the cattle that go down into the valley, the Spirit of Jehovah caused them to rest. So, you led your people to make yourself a glorious name”*** (Isaiah 63:10-14).

In Haggai’s short book, God tells the remnant of Israel if they would build the temple, then He would be with them as he had covenanted when he led out of Egypt. ***“Yet now be strong, O Zerubbabel, says Jehovah and be strong, O Joshua, son of Jehozadak, the high priest and be strong, all you\* people of the land, says Jehovah and work. For I am with you\*, says Jehovah of hosts, according to the word that I covenanted with you\* when you\* came out of Egypt and my Spirit abode among you\*. Fear you\* not”*** (2:4-5).

One feature of the Spirit’s work for the nation of Israel that is rather unique is the gift of craftsmanship. It is not hard for us to see the need of the Spirit in order to perform miracles or to prophesy. But, because Israel had been slaves in Egypt for over 400 years, they had no skilled craftsmen to build the tabernacle. So, we read in Exodus 31:1-5, ***“And Jehovah spoke to Moses, saying, See, I have called by name Bezalel the son of Uri, the son of Hur, of the tribe of Judah, and I have filled him with the Spirit of God, in wisdom and in understanding and in knowledge and in all manner of workmanship, to devise skillful works, to work in gold and in silver and in brass, and in cutting of stones for setting and in carving of wood, to work in all manner of workmanship.”***

This takes the work of the Spirit out of the realm of religious activity alone and puts Him in the shop in the mill, in the office. This is also New Testament teaching. In Romans 12:6-8 Paul discusses gifts that the Spirit gives men. ***“Now having assorted gifts\* according to the grace which was given to us; if prophecy, then prophesy according to the analogy of the faith; if service, give yourselves to the service; if he who is teaching, to the teaching; if he who is encouraging, to the encouragement.”*** It is not hard to see how each of these come to man through the Spirit. But notice the next Gift ***“he who is giving, do in liberality.”*** The single-minded giving of money is listed by Paul as a gift of the Spirit right along with prophesying, and so forth.

We can summarize the activity of the Holy Spirit of God in the Old Testament as follows:

1. He appeared in Creation (Genesis 1:2; Psalms 104:30).
2. He appeared in revealing dreams (Genesis 41:15, 38)
3. He gave prophetic vision (Numbers 24:2; Micah 3:8).
4. He gave power to the rulers (Judges 6:34; 1 Samuel 16:13).
5. He revealed himself in workmanship (Exodus 31:1-5).

## CHAPTER 3

### What is the Spirit's relation to revelation and inspiration?

What does the Bible teach concerning the relation of the Spirit and the written word of God? What is the Spirit's relation to revelation and inspiration? Are the Word of God and the Spirit of God one and the same thing? Does the Spirit have any work in salvation, sanctification, comfort, and glorification that He does immediately (i.e. without medium), or does He do all of the things through the written word? These and other questions will be discussed and answered in this chapter.

The primary concern of the Holy Spirit is to bring man to God and to reveal God to man. The Holy Spirit of God is therefore the author of the Word of Life, the Sacred Scriptures, God's unerring revelation to man.

**Revelation.** God has revealed Himself to man in various ways. At first, in the garden of Eden, God spoke directly to Adam and Eve (Genesis 3:8ff). Noah was given personal instructions in order to escape the coming judgement by God upon the wicked world (Genesis 6:13ff). The patriarchs Abraham, Isaac, and Jacob were personally comforted by the divine promise of their seed becoming the means for a world-wide blessing (Genesis 12:1-3;22:18; 26:1-6; 28:3-4, 13-14). It was the audible voice of Jehovah that spoke to Moses out of the burning bush in Midian and told him to go back to Egypt and deliver the people out of bondage (Exodus 3).

God has also revealed Himself in His creation, in the physical world in which we live day by day. It is as David sang in the Nineteenth Psalm, ***"The heavens declare the glory of God and the expanse shows his handiwork. Day to day pours out speech and night to night shows knowledge. There is no speech nor language in which their voice is not heard. Their line has gone out through all the earth and their words to the end of the world. In them he has set a tabernacle for the sun" (v.1-4).*** MLV. So evident is this revelation of Himself that Paul concludes this makes those who would deny the existence of God inexcusable: ***"For\* the wrath of God is revealed from heaven upon all ungodliness and unrighteousness of men, who are holding back the truth in unrighteousness; because what is known of God is apparent in them; for\* God manifested it to them. For\* the invisible things of him are clearly seen from the creation of the world, being perceived by the produced things, both his eternal power and divinity; \*that\* they may be without defense" (Romans 1:18-20).*** Existence, order, design, and purpose in the physical world testify to the wisdom, glory and power of God who is the creator of it all.

God also revealed the exact **nature** of His invisible attributes through the eternal Word, Jesus Christ. In His life, death, and resurrection, Jesus reveals to man what God is like and what God would have Him to be. ***"In the beginning was the Word and the Word was with God and the Word was God" (John 1:1), And the Word became flesh and resided among us (and we saw his glory, glory like that of the only begotten from the Father), full of grace and truth.***

**(v14), No one has seen God at any time; the only begotten Son, who is in the bosom of the Father, that one has described (exegeted) him” (v.18).**

In this section, however, we will be chiefly concerned with the written word, God's permanent and definite revelation to man. We want to notice specifically the origin, revelation, preservation, inspiration, authority and power of the written word; and, in detail, the work of the Spirit in this regard.

In order to proceed with clearness and dispatch, we must understand what **revelation** and **inspiration** are. **Revelation** is the action of God that enables man to know the unknowable (i.e. *what he cannot discern through his own senses and abilities*). **Inspiration** is that action of God upon man that enables him to inerrantly record this revelation for the good of mankind. **All Scripture** is the result of inspiration (2 Timothy 3:16), but not everything recorded by inspiration is a matter of revelation.

The historical accounts contained in Kings and Chronicles did not need to be revealed. They were matters of history. The recording of these for our learning, however, was a matter of divine inspiration. That there was a place in Juda named Bethlehem was a matter of geographic fact, but that the Messiah was to be born in this obscure village was a matter of both revelation and inspiration (Micah 5:2). Many of the words of Job and his “friends” are the twisted reflections of men who did not understand God's nature. However, these words are recorded by inspiration for our admonition and instruction.

In the Old Testament, God revealed portions of His will to men, both good and evil. Balaam, the materialist, spoke by the Spirit (Numbers 24:2). Even his ass, a dumb beast, was enabled by God to speak. In Moses the activity of a prophet comes into full display. God spoke to him repeatedly and finally said, ***“I will raise up a prophet for them from among their brothers, like you. And I will put my words in his mouth, and he will speak to them all that I will command him” (Deuteronomy 18:18).***

After Israel inherited the land of promise the office of prophecy became more and more prominent, Schools of prophets arose (1 Samuel 19:18-21). And with the rise of the kings, the office of prophet reached its full fruit in such men as Amos, Hosea, Micha, Isaiah, Zephaniah, and Jeremiah. Upon the return from Babylonian captivity, God raised up Haggai and Zechariah to encourage the people in the re-building of the temple. And finally, Malachi cries out against the people's idleness and indifference.

***The Spirit and Revelation.*** What part does the Spirit play in the revelation of God's will? Peter presents us with the key to this question: ***“For\* no prophecy was ever brought about by the will of man, but the holy men of God spoke the word being carried by the Holy Spirit” (2 Peter 1:21).*** The source of prophecy, according to Peter is God, and furthermore, is attributed to the influence of the Spirit upon men, bearing them from one place to another as a moving van transports furniture from one city to another.

This statement from Peter is borne out by the experiences of men of the Spirit. In Numbers 11:25 the Spirit that was upon Moses was placed upon the seventy elders and they prophesied. When Joshua wanted Moses to forbid this, Moses said, **“And Moses said to him, Are you jealous for my sake? Would that all of Jehovah's people were prophets, that Jehovah would put his spirit upon them!”** (Numbers 11:29).

The Spirit's influence is claimed by many in the Old Testament; David claimed the Spirit spoke by him (2 Samuel 23:2) and Jesus substantiated this claim (Matthew 22:43). Many times, in the New Testament we find where specific Old Testament prophecies are attributed to the power of the Holy Spirit (Acts 1:16; 28:25; Hebrews 10:15; et,al).

**Inspiration.** The word “inspire” has many meanings today, but in the New Testament it has a singular meaning. The word is found in 2 Timothy 3:16: **“All Scripture is God breathed and is profitable for teaching, for conviction, for correction, for education which is in righteousness.”** In the original Greek the word translated “inspiration” literally means **“God-breathed.”** This clearly shows that the scriptures are a divine product. This being true, Paul can appeal to the scriptures as being accurate, reliable, relevant and useful. It is not the purpose of this work to prove the doctrine of inspiration but simply to see the Spirit's relation to this action of God.

**The Spirit and Inspiration.** What is the Spirit's exact relation to the inspiration of the word of God? This can be best seen from four lines of investigation:

1. The claim that Old Testament writers were spokesmen of the Holy Spirit.
2. The statements of the Savior, Apostles, and Prophets in agreement with these claims.
3. The promise of divine guidance Jesus made to His Apostles, in regard both to themselves and to their message.
4. The repeated claim of the Apostles and Prophets that they were speaking and writing the eternal truth of God through the Holy Spirit that had been given them.

The writers of the Old Testament assert, with little attempt to prove, that they were spokesmen on behalf of God by His Spirit. In a passage we have already noticed, David says, **“The Spirit of Jehovah spoke by me and his word was upon my tongue”** (2 Samuel 23:2). In like manner Isaiah says, **“And as for me, this is my covenant with them, says Jehovah: My Spirit that is upon you and my words which I have put in your mouth, will not depart out of your mouth, nor out of the mouth of your seed, nor out of the mouth of your seed's seed, says Jehovah, from hereafter and forever”** (Isaiah 59:21). One of the most vivid claims along this line is found in Ezekiel 11:5 **“And the Spirit of Jehovah fell upon me and he said to me, Speak, Thus says Jehovah: Thus you\* have said, O house of Israel, for I know the things that come into your\* mind.”**

These claims of the prophets find sufficient confirmation in the New Testament. Jesus Himself attributes to David's words the power of the Holy Spirit (Matthew 22:42-46; Mark 12:35-37; Psalms 110:1). In Acts 1:16 Peter says, "Brethren, it was essential that this Scripture might be fulfilled, which the Holy Spirit said beforehand through the mouth of David concerning Judas, who became a guide to those who took Jesus." In Acts 28:25 Paul applies a prophecy of Isaiah to a current situation: "***The Holy Spirit spoke well through Isaiah the prophet to our fathers.***" Peter later tells us that, although these men were empowered to speak by the Holy Spirit, they did not always understand the full significance of what they spoke (1 Peter 1:10-12).

It is the Spirit who was to teach the apostles (John 14:26) and to recall to their minds all that Jesus had taught them, thus leading them into all the truth (John 16:13). The Holy Spirit of God is to guarantee both the correctness of the witnesses and the trustworthiness of their message. This is especially seen in John 16:12-15: "***I still have many things to say to you\*, but you\* are not able to bear them now. But whenever that one, the Spirit of the truth, comes, he will guide you\* into all the truth; for\* he will not speak from himself, but as many things as he may hear, these he will speak and he will report to you\* the things that are to come. He will glorify me, because he will receive out of mine and will report it to you\*. All things, as many things as the Father has are mine, because of this, I said, that he is receiving out of mine and will report it to you\*.***" Notice the following facts from this passage:

1. Christ specifically states that even for His apostles he would leave many things unrevealed by His earthly life (v.12).
2. Christ also gives them assurance that such revelation would come through the Spirit (v.13).
3. With such truth and guidance from the Holy Spirit the apostles would be spokesmen of Christ, speaking with all of His authority (13:20; 17:20).

Last of all, the apostles demonstrated in their writings that they firmly believed that their message was God's message through the Holy Spirit of God who had empowered them to so speak and write. Paul's claim for his message was that it was not the product of man's wisdom, nor was an understanding of it attainable by man's wisdom, but that it was simply the revelation of God through the Spirit (1 Corinthians 2:6-13). He further claimed that God's entire purpose in Christ had thus, by the Spirit, been revealed to the apostles and prophets (Ephesians 3:5). Peter said the things that had been hinted at by prophets of old had now been openly preached unto us by men of the Spirit (1 Peter 1:10-12).

Because of these facts, we conclude in the same conviction with which we began this chapter:

**The Holy Spirit of God is the author of God's word of life.**

Because the Holy Spirit both revealed the facts contained in scripture and inspired the words in which they are written, because in every case of conversion we find that the word of



God was proclaimed, and because men were convicted thereby of their sins, many honest, sincere seekers of truth have reached the conclusion that the Spirit and the Word are one and the same thing. Others, viewing these same scriptures, have reached the conclusion that the Spirit does nothing immediately, but that He does all things through the written word. We will now turn our attention to these two positions.

That the word and the Holy spirit of God are two different things is abundantly clear in manifold passages, many of which we have already noticed in this chapter. In 2 Samuel 23:2 David makes a clear distinction between the Spirit that spoke by him and the word that the Spirit spoke. In Ezekiel 2 the Spirit falls upon Ezekiel and he is told to speak the word of God. But, perhaps Ephesians 6:17 shows the separation between the Spirit and the Word better than any other passage: ***“also able to accept the helmet of salvation and the sword of the Spirit, which is the word of God.”*** The Spirit and the Word are no more the same than is the soldier and his sword. One is the weapon the other is the power behind the weapon.

In Romans chapter eight we find a work that the Spirit “Himself” does—that of interceding on behalf of the saint’s unutterable groanings: “Now likewise\*, the Spirit is also jointly helping our weaknesses; for\* we do not know what we are praying for, that is according to what is essential for us; but the Spirit himself is interceding on our behalf with unspeakable groans; 8:27 and he who is searching the hearts knows what the mindset of the Spirit is, because he is interceding on behalf of the holy-ones according to the will of God” (Romans 8:26-27). Here is a work of the Spirit separate from His work through the written word.

We will discuss the intercession of the Holy Spirit of God in another chapter.

In Psalms 139:7-10 David attributes the work of providential leading to the Holy Spirit of God. Notice verse 10: ***“even there your hand will lead me, and your right hand will hold me.”*** In Acts 8, when the Lord wanted Phillip to go preach to the Eunuch, the Spirit led the preacher to the simmer. In Acts 16 the Spirit forbade Paul to preach in Asia and Bithynia and led him into Macedonia. Even so today God answers our prayers by leading us to where the lost are. The Holy Spirit of God has thus been active in our lives. The man who believes that God answers prayer must believe that the Holy Spirit works providentially.

The Holy Spirit of God revealed the will of God, inspired the recording of that will, and today works through that will converting men to God and Christ. The Spirit aids the saint’s prayers when moments of grief, anxiety, or joy make words impossible and leads the soul-winner to the lost by his providential care and oversight. These are the relations that the Spirit of God sustains to the Word of God.

### THE HOLY SPIRIT OF GOD FAND THE LIVING WORD

The Holy Spirit of God is the author of life. He is the author of the Word of Life, which is the ***“power of God unto salvation toward everyone who has faith” (Romans 1:16).***

He who is called the Spirit of the Father is also termed the Spirit of Christ or the Spirit of Jesus. The Scriptures reveal an intimate relationship between the work of the Son and the Spirit. This association between the Son and the Spirit is revealed in much more detail than the relationship between the Spirit and the Father.

We might even entitle this section the Messianic Spirit. Not that the Spirit is our Redeemer, but Jesus could not have been our Redeemer except for the Holy Spirit of God. This will be the burden of our study in this section.

In order to appreciate more fully the activity of the Holy Spirit in the life of Christ, we need to see the uniqueness of the Son of God. He existed in perfect equality with the Father before becoming flesh (Philippians 2:5-6) and had done so from all eternity (John 1:1). He was, and is, God Himself (Hebrews 1:8): Holy, omniscient, omnipotent, omnipresent, eternal. When the fulness of time had come, He came to earth to take upon himself human flesh (Galatians 4:4). Thus, he became the only one who can rightfully be called both God and man. Never ceasing to be altogether God, He became altogether man.

This very fact, that Jesus is altogether God as well as man, has, more than likely, contributed more than anything else to a neglecting of, or at least of minimization of, the essential ministry of the Spirit in the life of Christ. The Bible plainly teaches that Christ was eternal (John 1:1); He likewise came into time (John 1:14). He was completely God (Philippians 2:5-6); He became completely man (Philippians 2:7-8). In the life and ministry of the one called Jesus the Christ, from His incarnation to His complete glorification, the Holy Spirit of God is completely operative.

*The Holy Spirit Prophesies the Coming of Christ.* Centuries before the coming of Christ into the world the Spirit, through the prophets, had told in minute detail the birth, life, ministry, death and resurrection of Jesus. Following is a list of some of those prophecies:

### **Prophecies of Christ's Coming**

1. Seed of woman (Genesis 3:15).
2. Descendent of Shem (Genesis 9:26-27).
3. Seed of Abraham (Genesis 12:3; 18:18; 22:18).
4. Of the Tribe of Judah (Genesis 49:10; Micah 5:2).
5. Of the stock of Jesse (Isaiah 11:1-2: 10).
6. Of the lineage of David (Isaiah 9:7; Jeremiah 23:5).

### **Prophecies of Christ's Birth**

1. Born of a virgin (Isaiah 7:14).
2. Born in Bethlehem (Micah 5:2).
3. Born while temple still stood (Malachi 3:1).
4. Flight into Egypt (Hosea 11:1).
5. Killing of the male children (Jeremiah 31:15).

### **Prophecies of Christ's Life and Ministry**

1. A prophet like Moses (Deuteronomy 18:15-18).
2. A priest like Melchizedek (Psalms 110:4).
3. His ministry in Galilee (Isaiah 9:1,2).

### **Prophecies of His Last Days**

1. His triumphant entry into Jerusalem (Isaiah 62:11; Zechariah 9:9).
2. His betrayal by a friend (Psalms 41:9).
3. Sold for 30 pieces of silver (Zechariah 11:12, 13).
4. Details of His trial and crucifixion
  - a. His silence when accused (Isaiah 53:7).
  - b. His many sufferings (Isiah 53:4-6).
  - c. The piercing of His hands and feet (Psalms 22:6-7; 109:25).
  - d. The insults and mocking's (Psalms 22:6-7; 109:25).
  - e. Offered gall and vinegar (psalms 69:21).
  - f. Lots cast for His garments (Psalms 22:18).
  - g. Not a bone to be broken (Psalms 34:20; John 19:36)
  - h. His burial with the rich (Isaiah 53:9).
5. His resurrection (Psalms 16:10).
6. His ascension (Psalms 69:18; 110:1)

According to God, speaking through His servant Isiah, the Messiah was to have the Spirit of Jehovah resting upon Him (11:2). These attributes of wisdom, understanding, counsel, might, knowledge, fear of Jehovah and judgement were deemed essential to the carrying out of the work of the Messiah and were to be His through the Spirit Jehovah.

The function of the Spirit was also to be closely related to the ministry of the Messiah. ***“But now thus says Jehovah who created you, O Jacob and he who formed you, O Israel: Fear not, for I have redeemed you. I have called you by your name, You are mine. When you pass through the waters, I will be with you and through the rivers, they will not overflow you. When you walk through the fire, you will not be burned, nor will the flame kindle upon you. For I am Jehovah your God, the Holy One of Israel, your Savior. I have given Egypt as your ransom, Ethiopia and Seba in your stead. Since you have been precious in my sight and honorable and I have loved you, therefore I will give men in your stead and peoples instead of your life” (Isaiah 42:1-4).*** Matthew states that the healing ministry of Jesus fulfilled this passage (Matthew 12:15-21).

The full significance of all of this is seen in the numerous times the Holy Spirit is connected in Old Testament prophecy to the Messianic time, the Messianic purpose, and the Messianic kingdom (Isaiah 32:15-20;44:3-5; Ezekiel; 36:26-31; Zechariah 12:10). The wilderness of the hearts of men is to be changed into a fruitful fields by the Spirit. The dry desert of human life is to be moistened by the gentle rain of the Spirit’s influence. By the bestowal of the Spirit upon mankind, the rebellion of human nature is to be converted into humble. Contrite obedience to divine law.

***The holy Spirit and The Incarnate Word.*** The doctrine of the Virgin Birth has been attacked consistently because of its central importance to the Christian faith.

The relationship of the Holy Spirit of God to the virgin birth of Christ is clearly set forth in the first chapter of both Matthew’s and Luke’s accounts. Gabriel’s announcement to Mary is the most complete: ***“And the messenger answered and said to her, The Holy Spirit will come upon you and the power of the Highest will overshadow you; hence the holy thing being born out of you will also be called the Son of God” (Luke 1:35).***

Notice Matthew’s simple statement: ***“Now the birth of Jesus Christ was thus: for\* when\* his mother Mary was engaged to Joseph, before they came together, she was found to be pregnant {Greek: in womb holding} from the Holy Spirit” (1:18).*** The angel appeared to Joseph and said, ***“But when\* he was contemplating these things, behold, a messenger of the Lord appeared to him in a dream, saying, Joseph, son of David, do not fear to take Mary to you, as your wife for\* what was born {Or: conceived} in her is from the Holy Spirit” (1:20).*** The Holy Spirit of God thus enabled the Eternal Word to become the Incarnate Word. The power behind the virgin birth of Christ was the Holy Spirit of God.

In passing from this subject, notice some proofs presented for the virgin birth: **(1)** It was announced by the angel (Luke 1:35); **(2)** It occurred by the power of the Spirit (Matthew 1:18); **(3)** Instruction was given to Joseph (Matthew 1:20); **(4)** Jesus is born (Matthew 1:24-25; Luke 2:1-7).

***The Spirit and the Ministering Word.*** The activity of the Holy Spirit in the personal ministry of Christ is even more evident than His part in the birth of Christ.

The Spirit is present and active in the baptism of Jesus. When Jesus came up out of the water, the Spirit descended upon Him in bodily form as a dove (Luke 3:21-22). The result of this is seen in Luke 4:1-2: ***“Now full of the Holy Spirit, Jesus returned from the Jordan, and was being led by the Spirit into the wilderness. being tempted by the Devil for forty days. And he ate nothing in those days, and being completed, later he hungered”*** The imperfect tense is used in this verse to indicate the Spirit’s continuing presence with Christ. This is also seen in Luke 4:14. After the completion of the temptation: ***“And Jesus returned in the power of the Spirit into Galilee. And fame went out throughout the whole region around there concerning him.”***

The influence of the Spirit upon Jesus can best be seen by a study of Luke 4:16-22. Jesus had spent nearly all of the first thirty years of His life in Nazareth. He had gone to Judea to be baptized of John. The Spirit had descended upon Him, led him into the wilderness of temptation, preserved Him in His temptation. Now he is back home and will preach in the synagogue. About the time a Jewish boy reach the age of eighteen he began to read the Scriptures in the synagogue. So those Jews had heard Jesus read for approximately twelve years, but today there was going to be a difference. ***“And he came to Nazareth, where he was reared up, and according to his custom, he entered into the synagogue on the Sabbath day and stood up to read. And the scroll of the prophet Isaiah was given to him. And having unrolled the scroll and found the place where it was written, ‘The Spirit of the Lord is upon me, in that, he anointed me to proclaim the good-news to the poor. He has sent me to heal the crushed in heart, to preach deliverance to the captives, and recovery of sight to the blind, to send forth the downtrodden in deliverance, to preach the acceptable year of the Lord.’ {Isa 61:1-2} And having furled the scroll and giving it back to the attendant, he sat down, and the eyes of all were staring at him in the synagogue. But he began to say to them, This Scripture has been fulfilled today in your\* ears. And all were testifying of him, and were marveling at the words of grace which traveled from his mouth, and they were saying, Is this not Joseph’s son?” (Luke 4:16-22).*** At least two things are of significance here; First, the statement that the Spirit has anointed Jesus and therefore Jesus is ready to enter His ministry; and second, that the Spirit has so made a difference in the life of Christ that these men now marvel at his teaching. Jesus would not have been able to amaze men with his teaching except for the Holy Spirit of God.

The work of the Spirit in the life of Christ can be seen in the miracles that Jesus wrought. In Matthew 12 Jesus drove a demon out of a blind and dumb man. The Pharisees said he had done it by Beelzebub the prince of demons. To which Jesus replied, ***“And if I cast out demons by Beelzebub, in whom do your\* sons cast them out? They will be your\* judges because of this. But if I cast out demons by the Spirit of God; consequently\*, the kingdom of God has arrive-unexpectedly upon you\*” (Matthew 12 27-28).*** The significance of this is plain: Except for the Holy Spirit of God, Jesus would not have been able to perform the great miracles that He did.

This is not to depreciate the Deity of Christ but is simply to state that as a man Jesus needed the power and influence of the Holy Spirit of God in His life. If He did, how much more do we?

***The Spirit and The Crucified Word.*** The work of the Spirit in the life of Christ was a complete ministry. The Spirit also sustained Jesus in His suffering. In one way the entire life of Christ was one of suffering, but in that last week of His life, the suffering reached its summit and climax in the cross. From what we have already studied, we would be ready to infer that the Spirit sustained Jesus in this great moment of trial. However, we are not dependent upon that inference, for the Scriptures clearly teach that the Spirit enabled Jesus to offer himself as a sinless sacrifice to God: ***“how much more the blood of Christ, (who through the everlasting Spirit offered himself unblemished to God), will cleanse your\* conscience from dead works, \*that\* you may give-divine service to the living God” (Hebrews 9:14).***

***The Spirit and the Resurrected Word.*** In Ephesians 1:19-20 Paul speaks of the great power God used in raising Christ from the dead. He says it is this same power that works in us. In John 10:17-18 Jesus claims the Father and the Son had a part in the resurrection of Christ. Does the Holy Spirit stand in similar relationship?

First of all, from the nature of the case we would say he does. The Spirit had been the agent in bringing Christ into the world, empowering Him in His ministry. Preserving Him in His temptations and enabling Him to die sinless. Could we that believe that He had nothing to do with Christ's resurrection? But we are not left to inference alone, for in Romans 8:11 Paul says, “But if the Spirit of him who raised Jesus up from the dead is dwelling in you\*, he who raised the Christ up from the dead will also give-life to your\* mortal bodies through his Spirit who is dwelling in you\*.” Paul says that God will give life to our mortal bodies in the same manner (seen by “also”) as He did to Christ's, that is, through His Spirit. See also 1 Peter 3:18-21.

As Jesus would have not come from the virgin womb of Mary except for the Spirit of God, He would not have come from the virgin tomb of Joseph of Arimathea had it not been for the executor of the will of the Godhead, The Holy Spirit of God.

***The Spirit and the Glorified Word.*** The glory that rightfully belongs to Christ is variously presented in the Sacred Record.

There is that glory that the Eternal Word had with the Father in eternity: ***“And now, Father, glorify me with yourself in the glory which I was having with you before the world was” (John 17:5).***

Then there was the glory that the cross brought Him. As He explained to the disciples of the way to Emmaus: “Was it not essential for the Christ to suffer these things and to enter into his glory?” (Luke 24:26). In Philipians 2, Paul says that Jesus existed in the very form of God but emptied himself and became a servant. Then he concludes, “Hence, God also highly exalted him, and granted to him the name which is above every name” (v.2:9).

Of those who belong to Him and the Father, Jesus affirmed, "I am requesting concerning them. I am not requesting concerning the world, but concerning those whom you have given to me, because they are yours. And all things that are mine are yours and yours are mine and I have been glorified in them" (John 17;9-10). Jesus is glorified in His disciples.

It the eternal counsel of God it was through the Holy Spirit that His Son became a man, victoriously withstood all Satanic temptation, and was anointed for His threefold office of Prophet, Priest and King. As such he perfectly reveals the will of God and achieved the redemption of all mankind by His living, dying and rising again.

Even now, in the withdrawal of the visible presence of our Lord from us, the Holy Spirit of God is His personal representative, His Vicar, among us. The Holy Spirit of God is indeed the Spirit of Christ Jesus.

### **THE HOLY SPIRIT OF GOD AND THE CHURCH**

To find out the relationship that the Holy Spirit of God sustains the church of God one must make a close and careful examination of the first two chapters of the book of Acts. It is here that the apostles became, by the *power* of the Holy Spirit, that guides and judges of the Israel of God. It is in these two chapters that we see the preparation for His coming and His actual coming.

The apostles received a commandment to wait (Acts 1:4-5). It is as if Jesus had said, "You cannot do my work without my Spirit."

The apostles received from Jesus a promise of power (Acts 1:8). When the Spirit promised in verses 4 and 5 comes upon them, He would give the power necessary to witness on behalf of Christ. The word for power is *Dunamis*, which is the basis for our word "dynamite." Thus, the Spirit was to supply the disciples with the dynamism necessary for the fulfilling of their task.

The Apostles waited with prayer and supplication (1:14). They waited in the right place (the city of Jerusalem) (1:13). They waited in fellowship (1:14). They waited in study of the Scriptures (1:16-20).

In prayer, in meditation on God's word, in uninterrupted fellowship, the disciples waited for the Spirit, and the Spirit came.

**"YOU SHALL BE IMMersed IN THE HOLY SPIRIT" (Acts 1:5b).**

This promise of Jesus to the Apostles is one of the most controversial sayings ever to pass from the lips of our Savior.

Those who take their theology from John Calvin naturally view this passage as a command to wait fatalistically for the Spirit to come and give the apostles "an experience of grace" that would testify to their hearts of their salvation. They feel that unless and until one

has been immersed with the Holy Spirit he cannot begin to look in the direction of God for salvation.

The Pentecostal and Holiness people are those whom they believe to be possessors of salvation to go on further and obtain the “immersion of the Holy Spirit” which will empower them to speak in tongues, prophesy and perform other things of miraculous nature.

The time-honored position among the brethren has been that this promise (“You shall be immersed in the Holy Spirit”) was made to, and for, only the twelve apostles. That this is not true and can be shown conclusively from the scriptures. It is also contended that this was a special measure of the Holy Spirit given to guide the Apostles into all truth. That this too is incorrect we will see in this section.

Before we discuss what this promise is and means, let us clear some debris and see some things that it cannot be.

***It is not anything administered by anyone other than Jesus.*** In Matthew 3:8-12; Luke 3:13-17 and John 1:31-34, John the immerser declares that Jesus, and Jesus alone, would be the immerser with the Spirit and Fire. So, when we find something that we think might be the “immersion” of the Spirit, if anyone other than Jesus is the immerser, we know that we have the wrong thing.

***It is not anything that took place before Pentecost.*** In Matthew 3:11; Mark 1:8; Luke 3:16 and John 1:33, we read that Jesus is to immerse in the Holy Spirit. In John 7:39 we see that the Spirit is promised but not given because Jesus had not yet been glorified (Cf. Acts 2:33). Since we have already studied the fact that the Spirit was in existence and active in the Old Testament times, even in creation, we know that something new and unique concerning the Spirit is in view here. In Acts 1:4-5 the immersing in the Spirit is still to take place in the future: “not many days hence.”

***It is not the power to perform miracles.*** This is evident since the Apostles had performed miracles before this promise was given in Acts 1:4-5 (Cf. Luke 10:17-20). In the Old Testament many of the mighty men of God were miracle workers (Elijah and Elisha in particular). If the apostles had already performed miracles before Acts 1:4-5, than the promise has nothing to do with the performing of miracles.

***It is not inspiration.*** The apostles had spoken by inspiration before. This promise was made in Acts 1:4-5 (Matthew 10:19). Countless men and women had been inspired of God Before Christ came to the earth. Men such as Isaiah, Ezekiel, Elijah, Daniel, and other Old Testament prophets had been inspired of God. Therefore, we can see the promise made by John the Immerser and endorsed by Jesus was not inspiration. If this promise was inspiration then evil men had already received it (compare the lying prophet in 1 Kings 13, Saul the son of Kish, and Caiaphas).



***It is not the power to speak in tongues.*** We know this mainly because this power is not given by Jesus but by the Holy Spirit Himself (1 Corinthians 12:11). Jesus gave the Spirit to these Gentile Corinthians when they became Sons (Galatians 4:6; 3:14). The Spirit gave them power, miraculous and otherwise, as He willed. Also, before Pentecost Balaam's ass was empowered to speak with the tongue of man and no one believes he was immersed with the Spirit.

***It is not to be filled with the Spirit.*** This is evident from the fact that men and women were filled with the Spirit before Pentecost and no one was immersed in the Spirit before Pentecost. In Luke 1:15 the promise is made that John leaped within his mother's womb and Elizabeth was filled with the Spirit. In Luke 1:67 Zachariah, John's father, was filled with the Spirit and prophesied. So, these three, John the Immerser, Elizabeth, and Zachariah, were filled with the Spirit and all before Pentecost. A study of Ephesians 1:13; 5:18-19 and Colossians 3:16 will reveal that to be filled with the Spirit means to be influenced by the Spirit through the revealed word taking up its permanent abode in our heart fully. Any influence from the Spirit, miraculous or otherwise, could not be the fulfillment of the promise, "You shall be immersed in the Spirit."

***It is not a mere clothing with the Holy Spirit.*** There are those who believe this to be the best phrase to use in regard to this promise of Jesus. Luke 24:49 speaks of the Apostles being "clothed with power from on High." It is assumed that the "clothing" is by the Holy Spirit (i.e. that He is the garment) despite the fact that it plainly states that they will be "clothed with power." The person who can see no difference between the Spirit Himself and the power given by the Spirit cannot discern between the Spirit and the Word.

Consider also that many men were clothed with the Holy Spirit in the Old Testament (Judges 6:34 mg; 2 Chronicles 24:20 mg; 1 Chronicles 12:18 mg). Think this over! Men during the Mosaic era were "clothed" with the Holy Spirit, yet they had not received the "Immersion" of the Holy Spirit. Therefore, this promise is not merely a clothing with the Holy Spirit.

***It was not to make one a son of God.*** The Calvinists teach that one must be immersed with the Holy Spirit in order to become a son of God. In this connection they quote 1 Corinthians 12:13. Not knowing the scriptures, they apply a passage that talks of immersion in water to the immersing in the Spirit.

That this passage (1 Corinthians 12:13) relates to water immersion is evident from just a few considerations:

1. Galatian's 4:6 tells us God gives us the Holy Spirit *because we are sons*. That there is no time element between our becoming sons and the reception of the Spirit is of no consequence. This only shows God's promptness to give what He promises. In the plan and mind of God we become sons and then He gives us the Spirit.

2. The Holy Spirit is the earnest of our inheritance (Ephesians 1:14) but only sons can inherit the Fathers possessions. Therefore, only sons can receive the Spirit.
3. Peter makes it clear in Acts 2:38 that the receiving of the Holy Spirit does not precede remission of sins, that it is an additional promise when obedience is rendered unto remission of sins.

When an elder is appointed by a congregation who submit to the stipulations laid down by the Spirit of God, he is to be ordained by the Holy Spirit. The elders at Ephesus were doubtless selected by Paul and the local congregation, and yet he addressed them as men made overseers by the Holy Spirit (Acts 20:28).

In John 4:1-2 we are told that Jesus made and immersed more disciples than John, although Jesus did not personally immerse any of them. If Jesus did not Himself immerse people, yet it is said of Him that He immersed because the apostles did it at His bidding, should we think it strange language for Paul to say the same thing about the Spirit? As Jesus immersed when the Apostles immersed, the Spirit immerses as we immerse.

***It is not a measure of the Holy Spirit.*** One passage is quite sufficient to destroy this theory forever. In John 3:30ff we read of Jesus and his testimony. The whole section deals with Jesus' authority to speak. The American standard (along with the Modern Literal version, **this is my 2 cent's**) should be followed in this section. In the 34<sup>th</sup> verse, the King James is very wrong and seldom is more so. The passage should read, **"For he whom God hath sent speaketh the words of God: for He giveth not the Spirit by measure."**

This passage does not say the Father gives the Spirit, but that Jesus gives the Spirit without measure. Not too many believed the testimony of Jesus, but John The Apostle, writing many years after the glorification of Jesus, claims the giving of the Spirt by Jesus to be one of the proofs of His claim to be God's own Son and Prophet. (See John 7:38 and Acts 2:33).

This passage categorically states that Jesus does not give the Spirit by measure. This buries forever "the measure theory". Furthermore, how could one have a "measure" of the Spirit when the Spirit is a person? Either we have the Spirit, or we do not (see Appendix on John 3:30-36).

#### **John 3:30-36 appendix:**

##### **Application of verse.**

**A.** Not too many believed the testimony of Jesus, but John The Apostle, writing many years after the glorification of Jesus, claims the giving of the Spirt by Jesus to all believers to be one of the proofs of His claim to be God's own Son and Prophet. (See John 7:38-39 and Acts 2:33, 38-39).

**B.** This passage categorically states that Jesus does not give the Spirit by measure. This buries forever "the measure theory". Furthermore, how could one have a "measure" of the

Spirit when the Spirit is a person? Either we have the Spirit, or we do not (Romans 8:9)! *The reply usually is, "I really mean a 'Measure' of His 'power.'* But if this is what we mean, let us say what we mean! There is enough confusion in the world without using expressions which are misleading, especially when we can just as easily leave them alone. *Let us seek to determine when the scriptures speak of the Spirit as a gift and when it speaks of the gifts of the Spirit.*

The reply normally will be, "I Really mean a measure of His power or influence." Well, let us say what we mean. If we use unscriptural terminology, we will usually end up with unscriptural thought. Let us determine when the scriptures speak of the Spirit as God's gift to man and when it speaks of the gifts of the Spirit.

But granting that the King James was correct in its version of John 3:34, what would it prove? The words "unto him" are added to the text. If we left them out, it would leave the passage: "For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure."

There are those who believe since the scripture speaks of God giving Christ the Spirit without measure, it is necessarily implied that others receive the spirit by measure. This does not necessarily follow. James said, "Is any cheerful, let him sing psalms" (5:13KJV). Does this infer that the merry cannot pray or sing spiritual songs? Of course, it does not. Neither does John 3:34 infer a measure theory, even from the King James Version.

**The wording of the promise.** Carefully read Matthew 3:1-12; Mark 1:1-8; Luke 3:1-9, 15-17; John 1:32-34; Luke 24:49; Acts 1:4-5, 8; 2:1-4, 33, 38-39.

The thesis of this author, based on the preceding verses, is that the statement "Ye shall be immersed with the Holy Spirit" is simply the promise of the outpouring of the Spirit by Jesus on the day of Pentecost one time for all, henceforth available for all men whom God calls (through the gospel, 2 Thessalonians 2:14). The Spirit then empowered whom He willed to the degree He willed (1 Corinthians 12:4-11). To establish this, we must examine the pertinent passages.

John the Immerser speaks to a mixed multitude of people. Some he had immersed; some he refused to immerse. In Matthew 3:11 he declares, "***I indeed immerse you with water unto repentance: But he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall immerse you with the Holy Spirit and with fire.***" This passage makes it clear that Jesus would immerse more than twelve men with the Holy Spirit, unless we are to take a very singular view of it indeed. Luke 3:15-16 tells us the words which John spoke were addressed to all the multitude. It must be obvious that John led these people to believe they (i.e. those whom he immersed) would be immersed in the Holy Spirit. To make the first "**you**" different from the last "**you**" is without warrant by hermeneutics.

John came preaching repentance (Matthew 3:1-2). However the condition of the people to his preaching called forth a two-fold thrust to his message: Immersion for the remission of

sins, Mark 1:4; Luke 3:3; 7: 33; and judgment (or wrath) to come for the unrepentant, Matthew 3:7 (cf. Malachi 3:1-6; 4:1-6: Luke 1:17). So, John tells the Jews in Matthew 3, and the parallel passages, that after him was coming the Saviour and Judge of the world, the One who would pour forth on the whole Jewish nation God's Spirit and God's fire of judgement.

In Matthew 3:10 John the immerser mentions an axe which was *already* laid at the root of a tree. There can be no doubt but that he had reference to the beginning of the end of Judaism, which end came at the hands of the conquering Titus. In the same verse he makes an allusion to a fire which is certainly not intended to be taken literally. As a figure, it is literal fire, but with a figurative application. In verse 11 he mentions the "**immersion of fire**" and in verse 12 he mentions fire again, and here it is obvious a judgement, but which judgement?

We need to remember that these words were spoken to a Jewish audience without any explanation. So, let us look to the Old Testament for our explanation. In Malachi 3:1-6 we read of Christ acting with fire among the Jewish nation as a refiner of silver and that a messenger would announce His coming. The dross will be burnt off and the pure silver will remain. In Malachi 4:1 we notice Christ acting with fire as a burner of stubble. In 4:2 He heals the righteous. In Malachi 4:5-6 the "day" which accords with the day of 3:2 and 4:1 is described. Elijah (John the Immerser, Matthew 11:14; Mark 9:11-13; Luke 1:17) will come preaching reformation before the "great and terrible day of Jehovah come" (Malachi 4:5-6). This is manifestly the same judgment of which John speaks in Matthew 3. "Fire" in verse 10 is the completion of a judgement already begun or ready to be accomplished. "Fire" in verse 12 refers to the destruction of the Jewish unbelievers, which was promised by the prophet Malachi. Therefore "fire" in verse 11 would refer to the same thing. There is little doubt but that this was the judgement of which John spoke of and this was the judgement upon hardened Israel, the destruction of Jerusalem by Titus in 70 A.D.

The unprofitable Jewish chaff was burnt p with *unquenchable fire* when Jerusalem was destroyed in 70 A.D.

The unfruitful Jewish trees were cut down and thrown into the fire when Jerusalem was destroyed in 70 A.D.

Therefore, the unfruitful, unprofitable Jewish nation was baptized (immersed) in fire when Jerusalem was destroyed in 70 A.D.

Hence, the baptism (immersion) of fire referred to an event, the outpouring of judgement upon the entire nation. This would make sensible an analogous situation in regard to the baptizing (immersing) in the Spirit (i.e., that it would refer to an event to take place sometime in the history of Israel to the fruitful and profitable among the nation).

Now let us notice the passages in the first two chapters of the book of Acts (1:4-5,8: 2:1-4, 14-21,33,38-39). Jesus states that the apostles were to receive what the Father had promised and what he had told them about (Cf. John 14-16) when they were immersed (baptized) with

the Holy Spirit not many days from his ascension. In verse eight an additional promise is given: Power, after the Holy Spirit came upon them. Carefully notice the order in verse 8: first, the Holy Spirit was to come upon them, and second, they were to receive power. Compare John 14:26 and 16:13. These passages state that Jesus and the Father will send the Spirit, and the Spirit will then empower the Apostles. The Spirit is the power-giver not the power, per se. Both the power-giver and the power came in Acts 2:1-4. The Spirit fell on each of the Apostles (they received the power-giver) and, then, the Spirit empowered them to speak in languages they had never learned.

The crowd that was gathered by the sound of a mighty wind marveled because of the manifest proof of God's power in the Apostles. Some, however, mocked saying they were filled with new wine. Peter, on the contrary, taught that this was the result of fulfilling of God's promise in Joel 2:28-32 that the Spirit would be poured out upon all of God's people, and that the power-giver would empower many more than just the apostles, even the Jew's sons, daughters, servants, and handmaidens, and king. In presenting proof of Jesus' resurrection, Peter cites scripture, the apostle's eye-witness, and concludes by pointing to the marvelous outpouring of the Spirit by Jesus as proof positive of His exaltation (Cf. John 3:34; 7:38-39). Many of the Jews are convinced by Peter's reasoning and cry out to know what they must do. They are told to repent (change their mind completely concerning sin and God) and to be immersed (baptized).

They are promised two blessing contingent upon this obedience: remission of sins and the Holy Spirit as a gift. Peter concludes this promised Spirit, now poured out by Jesus, is not only for the Jews at Pentecost, but for their children (all Jews that will ever live) and all the are afar off (Gentiles, Ephesians 2:11-13), even as many as the Lord our God shall call unto Him. **(That would be you and me if we are called by the gospel, 2 Thessalonians 2:14)**. Three thousand accepted his words and were immersed (baptized), and according to Acts 5:32, God gave unto them what He had already given the apostles, the Holy Spirit.

We can easily see from Acts chapters one and two that the immersion in the Spirit and the out-pouring of the Spirit are just different ways to refer to the same event. Notice the following syllogisms.

The apostles were to receive from the Father the ***"immersing in the Spirit"*** (Acts 1:4-5).

The apostles received upon awaiting from the Father the ***"outpouring of the Spirit"*** (Acts 2:16ff).

Therefore, the "immersing in the Spirit" was the outpouring of the Spirit.

The promise of the Father was the "immersing in the Spirit (Acts 1:4-5).

The promise of the Father was poured forth by Jesus (Acts 2:33).

Therefore the ***"immersing in the Spirit"*** was poured forth.

**NOTE:** this does not make pouring and immersing synonymous words. Pouring is the event from Jesus' viewpoint. Immersing is the event from the recipient's viewpoint. A coin placed in a glass is immersed after water is poured upon it. The pouring is not the immersion. It is the water leaving the source. The immersion is not the pouring. It is the result, the covering of the coin. So, it is here in this case.

John said, ***“He will immerse you in the Holy Spirit (Matthew 3:7-12).”***

Jesus, however, poured the Holy Spirit upon them. **(The immersing and the outpouring refer to the same event).**

It is now an easy task to prove that the **“Immersing”** or **“outpouring”** was a one-time, never-to-be-repeated act.

First of all, the word translated **“pour forth”** means **“to pour out, to shed as blood, to gush out, to spill, to rush headlong into anything, be abandoned to.”** It is used in every case in the New Testament to mean pour forth all of whatever is being poured out. **(See Appendix on “pour forth.”)** For some examples see the following from W. E. Vine's Expository Dictionary of New Testament Words, Page 196:

To pour out is used of (a) Christ's act as to the changers' money, John 2:15; (b) of the Holy Spirit, Acts 2:17, 18, 33; Titus 3:6; (c) of the emptying of the contents of the bowls (A. V. Vials) of divine wrath, Revelation 16:1-4, 8, 10, 12, 17; (d) of the shedding of the blood of the saints by the foes of God, Revelation 16:6.

In all of these, an unlimited outpouring of all the contents is in view. So, in Acts 2 the word used indicates that all of the Spirit had been poured out for all men (2:17).

Then the tense of the verb **“pour out or forth”** indicates that it was to be a one-time-for-all-time operation. In Acts 2:17, when Peter quotes Joel's prediction concerning what will happen, the future tense is used. However, notice that Peter says what was promised has occurred: **“This is that.”**

In verse 33 Peter says, **“He (Jesus) hath poured forth.”** Here Peter used the Aorist tense, which expresses action as a point completed in the past. So, Jesus, according to Peter, had at one point in the past poured out the Spirit. Then in Acts 10:45, at the house of Cornelius, the writer, Luke, records the attitude of the Jewish Christians who had come with Peter: **“And they of the circumcision that believed were amazed, as many as came with Peter, because that on the Gentiles also was poured out the gift of the holy Spirit.”** The words **“was poured out”** express the perfect tense in the original language. (Analytical Greek Lexicon, Page 124).

The perfect tense indicates an action completed in the past but resulting in a continuing and perfect state of being. The emphasis is on the completed state of being. (Essentials of New Testament Greek, Ray Summers Page 103). So, the Holy Spirit had in the past been poured out for the Gentiles (Acts 2:17,39) and was still present and available for them upon obedience

(Acts 5:32; Galatians 4:6). This was proved by the tongue-speaking occurring (v. 46, Cf. 1 Corinthians 14:22). Notice, (1) Joel spoke of it as **future**, but Peter says it *happened* on Pentecost (Acts 2:17); (2) Peter spoke of it as **a completed act in one point of time in the past (Acts 2:33)**; (3) Luke spoke of it as **a completed act in the past but resulting in a continuing state of being (Acts 10:45)**. Really, in the sermon of Pentecost, Peter stressed all three of these points, concluding that the Spirit was henceforth available for all whom God called (Acts 2:38-39).

From the preceding arguments from plain scripture we can draw only one conclusion: The event we call the **"baptism of the Spirit"** took place in Jerusalem. It happened once for all time.

In 1 Timothy 2:6 we read that Christ died a ransom for all. In like manner, in Hebrews 2:9, we find it was the Father's will that Christ die for all men. Christ did not die for an elect few but for every man who will ever live. However, only those who obey Him will benefit from this once-for-all death. Even so, on the day of Pentecost the Spirit was poured out for all men. However, only those whom the Lord **"our God shall call. . ."** (Acts 21:39) and those who call on God will partake of that once-for-all outpoured Spirit (Acts 2:21).

#### ***Some objections considered.***

1. In Acts 1:4-5 and John 14-17 the promise of the Holy Spirit was given to the apostles and to the apostles alone. Therefore, we are wrong in enlarging the promise.

It is quite true that the immediate hearers of the above verses are the apostles, but this does not necessarily limit the promise to them any more than the books of Corinthians, Thessalonians, Philippians are limited to those to whom they are addressed. If we desire to know how an evangelist is to conduct himself today, we read the letters written to Timothy or Titus.

The above objection is successful only if all the other verses on the subject limit it to the twelve, but this is not the case. Luke 3:15-17 cannot be so understood as to apply only to the twelve. If only the twelve (even at the time of Acts 1:4-5 and John 14-17) were promised the gift, then Matthias, Paul, and the household of Cornelius did not receive it, and Joel did not promise it to all flesh. Imagine Jesus seeking to limit the promise to twelve when He had already inspired Joel to promise it to all flesh!

2. If all men received the baptism of the Spirit, they would be able to work miracles and speak by inspiration.

This objection betrays a complete misunderstanding of the promise. The giving of the Spirit and the imparting of power are two entirely different actions. The Spirit is given by Jesus, but gifts and powers are given by the Spirit (1 Corinthians 12:11; John

16:13). **To confuse the power given by the Spirit and the Spirit himself is to miss the whole point.**

But it is objected that the baptism of the Spirit “invariably” brought power. This is simply begging the question.

The truth of the matter is Christ poured out the Spirit for all men and gave the Spirit to all Christians. The Spirit, then, gave power to as many of them as He saw fit. To the apostles He gave so much, to others so much, and to us (no miraculous) so much (Ephesians 3:16) We, today, so not need miraculous power; therefore, He does not give it to us. Again, let us keep a clear distinction between the Spirit as a gift and gift from the Spirit.

3. If all Christians receive this baptism of the Holy Spirit, there are two baptisms, and Paul claimed there was only one.

The phrase “**baptized in the Holy Spirit**” spoke of an event and not a “**measure**” of the Holy Spirit. The careful student will have noticed that the expression “baptism of the Holy Spirit” does not occur in the scriptures. Now, although this does not make it wrong(i.e., because it is not mentioned), its use immediately conveys a “**measure**” idea.

Notice the different thoughts which creep into their usage:

Ye shall receive the “baptism of the Holy Spirit.”

Ye shall be baptized with the Holy Spirit.

In the first, they were to receive something to possess it. In the latter something was to *happen to them*. One does not receive a verb; it happens to him. **(Read this over again and think about it, because it is important and will not register at first.)**

What does all of this mean? We ought to avoid these phrases which confuse and can be easily misunderstood. John 3:34 is an inspired commentary on “**baptized with the Holy Spirit.**” It makes it clear that the Spirit is given without measure. The “**pour**” from Joel and from Acts 2:17 has the same idea of super-abundance. Jesus was indicating to what extent the holy Spirit would be given when He said “**You shall be baptized. . .**”

To consider this promise (the immersing) as a mere *clothing* with the Holy Spirit is to miss the whole point since many had before that day of Pentecost been “*clothed*” with the Holy Spirit. (See page 34). The emphasis is not on the “**immersing**” but on the Spirit Himself. **WHEN GOD GAVE THE SPIRIT, HE GAVE HIM WITHOUT MEASURE, HE IMMERSED THE RECIPIENTS WITH HIM, HE Poured HIM OUT FOR ALL FLESH. THIS HE DID ONCE FOR ALL TIME. SINCE PENTECOST THE SPIRIT HAS BEEN AVAILABLE FOR ALL MEN.** Each time one becomes a Christian he benefits from the initial outpouring, just as surely as did the apostles.



But more, when Joel spoke of God pouring out His Spirit upon “**all flesh,**” he did not reference “**all nations.**” It had its application to his own people, even though Peter at the Spirit’s leading extends the promise to all who obey. In the Old Testament only a few chosen men and women had any direct dealing with the Holy Spirit. Men like David, Samson, Gideon, etc., had experienced the workings and direction of the Spirit. But, Joel says, “**a day is coming when the Spirit will be poured out upon all flesh, not only certain chosen ones but handmaidens, servants, old men as well as young.**” Read Joel 2, beginning at verse 18 through the end of the chapter, and you will see that this promise is to the remnant of his people. Furthermore, in the era of the Messiah, the Spirit will come and live within the subject of the Christ. In this we find a second “**new**” aspect of the working of the Spirit in the Messianic Age.

Also, when Paul wrote Ephesians four the immersion of fire was still to come upon the Jewish nation, and he was to undergo an immersion of suffering.

4. The promise of Joel was not the “Immersing” of the Spirit; this was something that Christ promised.

Christ said: “***you\* will be immersed\* in the Holy Spirit.***” (Acts 1:45)

Peter said: “***this is what has been spoken through the prophet Joel.***” (Acts 2:16-17)

Jesus said the promise of the Father was the immersing in the Spirit. Peter said that the Father had promised in Joel the outpouring of the Spirit. Therefore, the immersing of the Spirit Jesus promised, is the outpouring of the Spirit Joel promised.

The activity of the Holy Spirit in the household of Cornelius presents problems to the Calvinist, the Holiness, and to people who believe the “measure” theory. An honest and open examination of this incident is absolutely necessary to our study. Read carefully Acts 10:1-11:18. Before discussing this complex question (for Calvinists, and many members of the church) let us establish some things from this section.

**Major premise:** Peter was to speak words whereby Cornelius was to be saved (Acts 11:14).

**Minor premise:** Peter was to speak all things commanded by God (Acts 10:33).

**Conclusion:** The words whereby he was to be saved included all things commanded of God by Peter.

**Major Premise:** Peter commanded him to be immersed in the name of the Lord (Acts 10:48).

**Minor Premise:** The words whereby he was to be saved included all things commanded of God by Peter.

**Conclusion:** Immersion in the name of the Lord was included in the words whereby he would be saved.

The relation of Cornelius' immersion to his salvation can be seen by comparison.

**Major Premise:** Peter preached only one gospel (**Acts 15:9, 11**).

**Minor Premise:** In preaching the gospel in Acts 2 he commanded people (Jews) to be immersed (**Acts 2:38**).

**Conclusion:** In preaching the gospel to Cornelius (Gentiles), he would command immersion.

**Major Premise;** Peter commanded people to be immersed in the name of the Lord *"unto the remission of sins"* (**acts 2:38**).

**Minor Premise:** Petr commanded Cornelius to be immersed in the name of the Lord (Acts 10:48).

**Conclusion:** Peter commanded Cornelius to be immersed for the remission of sins.

Whatever the people in Acts 2:38 were immersed **"unto"** Cornelius was immersed **"unto."** If they were immersed **"unto"** or **"because of"** the remission of sins, then Cornelius was immersed **"because of "** remission of sins. If they were immersed **"unto"** or in order to the remission of sins, then Cornelius was immersed unto the remission of sins.

**Major Premise:** Whatever Peter told the people in Acts 2 to be immersed **"unto"** he also told them to repent **"unto."**

**Minor Premise:** Peter did not tell them to repent **"unto"** (because of) the remissions of sins.

**Conclusion:** He did not tell them to be immersed **"unto"** (because of ) the remission of sins.

**Major Premise:** He told them to repent **"unto"** (in order to) the remission of their sins.

**Minor Premise:** He told them to be immersed for the same reason he told them to repent.

**Conclusion:** Ge told them to be immersed **"unto"** (in order to ) the remission of sins.

**Major Premise:** Peter told the people in Acts 2 to be immersed unto the remission of sins.

**Minor Premise:** Peter preached but one gospel (**Acts 15:9, 11**).

**Conclusion:** He told Cornelius to be immersed **"unto"** (in order to) the remission of sins.

Briefly reconstructing what occurred at the house of Cornelius we have: An angel appears to this devout man, tells him his prayer is heard, to send to Joppa and fetch Peter, who would tell him words whereby he would be saved. Peter comes and as he begins to preach (Acts 11:15), the Spirit falls upon Cornelius and the other Gentiles present. Peter then commands them to be immersed in the name of the Lord. Peter returns to Jerusalem and rehearsed to the brethren the conversion of the Gentiles. The brethren rejoice that God has granted the Gentiles repentance unto life also (Acts 10:1-18:11).

The problems that normally come to mind in this section are **“When was Cornelius saved?”** and **“Did he actually receive the Spirit (to indwell) before he was immersed?”** This second question is sometimes phrased, **“Was Cornelius immersed in the Holy Spirit?”**

The answer to the first question is simple. Cornelius was saved when his sins were removed. His sins were removed when he was immersed (refer to the discussion just completed). So, he was saved when he was immersed, not before he was immersed. This will help us to answer the second question when we come to it.

In preparation of the answer of the second question: **“Did Cornelius receive the Spirit before immersion? Was he immersed in the Holy Spirit?”** we need to consider the purpose of this miracle of the Spirit coming upon him.

The purpose of something can normally be seen in the use made of it, and this would always be the case with inspired men. What use of uses did Peter make of the coming of the Spirit upon Cornelius and the other Gentiles? Only one use was ever made of this occurrence: To break down the prejudice of the Jews, to enable them to see that the Gentiles could be immersed (become Christians) without being circumcised (becoming Jew).

In Acts 10:47 Peter asked if the Jews present could forbid the Gentiles from being immersed, seeing they had received the Spirit? In Acts 11:16-17, when speaking to the brethren in Jerusalem, Peter again mentions the incident and the brethren rejoice in the Gentiles' salvation. Then, in Acts 15, when the brethren take the problem of circumcision to the apostles, Peter refers to this incident for the third time in an appeal to the Jewish Christians not to bind circumcision of the Gentile Christians. Since this is the uniform usage made of the incident, we would have to say, **“The Spirit came upon Cornelius before he was baptized to prove once and for all that which Peter had stated in Acts 2:21 and 39—that all, both Jew and Gentile, could be baptized, have their sins remitted, and receive the Holy Spirit.”** Peter did not regard this miracle as an end in itself, but simply used it as a proof that these men could be baptized.

In Acts 11:17 Peter speaks of **“withstanding God.”** What did Peter mean by these words?

1. Did he mean he could not withstand God in visiting the man's house? No! He was already in the man's house when the Spirit fell.

2. Did he mean it would be withstanding God not to preach the gospel to the man? Certainly not! He had already begun to do this when the Spirit fell.

3. Was it in acknowledging that all men are acceptable to God? No! This he had confessed before the Spirit fell.

4. What is the only thing he said after the Spirit fell? ***“Can any forbid the water, that these should not be baptized, who have received the Spirit as well as we? And he commanded them to be baptized in the name of Jesus Christ” (Acts 10:47-48)***

From all of this we learn that to have refused to baptize these Gentiles in the name of the Lord would have been to withstand God.

But withstand God in what? What had God in mind for these men? That they might be saved!

And we have already concluded, from the Scriptures, that the words whereby Cornelius and his house were to be saved included all that God had commanded through Peter. So, Peter, in order not to withstand God, commands them to be baptized in the name of the Lord in order that God might have His way in this man’s life. But God’s purpose in this man’s life was that he might be saved (Acts 11:14). Therefore, God commands them to be baptized.

An Objection would understandably be raised right here. **“If Cornelis received the Spirit before baptism, he must have been saved before baptism!”** Despite the cries of some who believe the “measure” theory, this objection is valid if Cornelius received the Spirit. It makes no difference “why” he received the Spirit. If he received the Spirit, the following is true:

1. He was sealed unto salvation before he was baptized (Ephesians 1:13).
2. He had the earnest (guarantee) of his inheritance before baptism (Ephesians 1:14).
3. He was a son before he was baptized (Galatians 4:6).
4. He was in God and God was in him before he was baptized (1 John 3:24; 4:13).
5. That these four things were not true can be seen in the study of the following plain passages—Acts 2:38; Galatians 3:27-28; mark 16:15-16; Titus 3:4-6; et al.

The answer to this objection can be easily seen when we understand Luke’s use of a certain figure of speech. The words in the Bible are to be understood in their literal meaning unless doing so would involve an absurdity or a contradiction of other plain passages. If we understand the words which describe Cornelius receiving the Spirit before baptism literally, we are left with four apparent contradictions of other plain passages, as we noted above. These words, then, must be understood to be some figure of speech.

The figure of speech Luke used here seems to be his favorite. A quick count of the book of Acts will reveal over twenty occasions of its use. It is called a metonymy. Webster defines a

metonymy: Use of one word for another that it suggests, as the effect for the cause, the cause for the effect, the sign for the thing signified, the container for the thing contained, etc.

Let us notice a few examples of this figure of speech. In Acts 6:7 we read of the word of God increasing. This does not mean that they added some to the word of God, but that the effects or results increased. In Acts 8:28 we find that the eunuch “**read the prophet Isaiah.**” Here the prophet is named when his writings are meant. In Acts 21:21 Paul is accused of teaching the Jews “**to forsake Moses.**” Here Moses is named when the Law is meant. In Acts 27:29 we read “**And fearing lest haply we should be cast ashore on rocky ground, they let go four anchors from the stern, and wished for the day.**” Here the people are named when the ship is meant.

In Acts 2:33 we find Peter naming the gifts of the Spirit when he means the Spirit himself: “**being therefore at the right hand of God exalted, and having received from the Father the promise of the Holy Spirit, he hath poured forth, this which ye see and hear.**”

Everyone knows the Spirit is invisible. What these Jews saw was the apostles speaking in languages they ought not to have known. But what they saw and heard was **NOT** what Jesus poured forth. He poured forth the Holy Spirit, the promise of the Father, and yet Peter told them Jesus poured forth **WHAT THEY SAW AND HEARD!** Here the gifts are named when the Spirit is meant.

In Acts 8:12-20 the Holy Spirit is expressly named four times when the “**gifts**” are meant. Every Bible student is aware that those who obey the gospel. And are thus made sons, automatically receive the Spirit (Acts 2:38-39; 5:32; 2 Corinthians 1:21-22; Galatians 4:6). These people had heard the gospel (Acts 8:5-6); they had obeyed the gospel. Being baptized (Acts 8:12). They had, therefore, received the Holy Spirit. Yet Peter and John came down from Jerusalem that the Samaritans might receive the Holy Spirit (Acts 8:15). After the apostles had prayed and laid their hands on them, the record says, “**and they received the Holy Spirit**” (Acts 8:17). The key to the whole section is verse 18: “**Now when Simon saw that through the laying on of the apostles’ hands the Holy Spirit was given, he offered them money.**” We can see from this and the former consideration of the Spirit coming to all obedient believers, that this is a metonymy. The Spirit is stated when the gifts are meant.

In Acts 19:2-6 the Spirit is named when the gifts are meant. Paul approaches these whom he believes to be Christians (believers) and asks, “**did ye receive the Holy Spirit when ye believed?**” (Acts 19:2). A very singular question to ask of those whom you believe to be Christians! Unless he meant. “**Have you received and gifts of the Spirit since ye believed?**” Verse 6 shows this to really be the question Paul was asking: “**And when Paul had laid his hands upon them, the Holy Spirit came upon them; and they spoke with tongues and prophesied.**” The Spirit is named when the gifts are meant. Also, when Paul asked this question, they replied, “**Nay, we did not so much as hear whether the Holy Spirit was given.**” Paul then

asked them concerning their baptism. Knowing that this was where believers are given the Spirit by God (Acts 2:38-39).

In Acts 4:8 we read of Peter being **“filled with the Holy Spirit.”** In Acts 4:31 the same thing is said of a whole company of Christians. This was a qualification of the first deacons in acts 6, and characterized both Paul and those whom he converted to Christ (Acts 13:9, 52). On these occasions, and all others where this expression is found, an metonymy is being employed. Here the power or influence is meant and not the Spirit himself. If a man receives the Spirit he has all that can be received. **BUT THERE IS A WORLD OF DIFFERENCE BETWEEN OUR HAVING ALL OF THE SPIRIT OR THE SPIRIT HAVING ALL OF US!!!**

If a man is not filled by the person of the Spirit which dwells within when he first believes, he never can be, for the Spirit Himself does not grow in size or magnitude. However, his influence and power in our lives and in the lives of the early Christians does and did grow.

So here in Acts 10:47, where it states that Cornelius’ household received the Holy Spirit, it means that they received from the Spirit a gift, specifically the gift to speak in tongues (Cf. 1 Corinthians 12:11). This is exactly what Peter referred to in Acts 11:15-16 when he said that the Gentiles received the **“like gift”** as the apostles did **“at the beginning.”** Let those who believe in the **“measure”** theory contend with this passage. The word translated **“like”** means **“equal, in quality or quantity.”** It is translated **“equal”** five times. If the **“measure”** theory is correct, and Cornelius received the **“baptism of the Spirit,”** then he became what the apostles were. The **“like”** gift (equal in quantity or quality) which Cornelius received was the speaking in tongues (Acts 10:44-46), the exact same gift that the apostles received **“at the beginning”** (Acts 2:1-4). So, again, the Holy Spirit is named when the gifts are really meant.

Someone might make one parting objection: **“But it says the ‘gift of the Spirit’ was poured out upon Cornelius and his whole household.”** This is made to mean by the objector that these Gentiles received the Spirit as a gift from God before they were baptized. The difficulty of this verse (Acts 10:45) is removed immediately by a shallow study of the original language. The verse reads, **“and they of the circumcision that believed were amazed, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Spirit.”** The verb translated **“was poured out”** is the perfect tense. This tense indicates an action that has been completed but which has also resulted in a continuing and perfect state of being. So, this verse really serves as the Spirit’s commentary of Acts 2:17-18,33,38-39. The Spirit on the day of Pentecost had been completely poured out for the Gentile as well as the Jew. This had resulted in a state of His being available for all whom God calls (Acts 2:39; 2 Thessalonians 2:14). The Gentiles this day were to receive what God had poured out for them in the past. The tongue-speaking was God’s sign to the Jews, who did not believe that the Gentiles could be saved apart from circumcision, that the Gentiles were acceptable to God through obedience to the gospel without any recourse to the Law of Moses, and therefore could receive the Spirit without receiving Moses. **(1 Corinthians 14:22 states that tongues are a sign to those who**

**believe not, and these Jews did not believe that the Gentiles could be baptized without being circumcised.)**

So, what happened at the house of Cornelius? The first uncircumcised Gentiles became Christians through the preaching of the Gospel and their obedience to the same. They received from the Spirit the gift of speaking in tongues, as a sign to the Jews, before they were baptized. Then, they received from God what he had already provided for them at Pentecost, the Holy Spirit as a gift. Even Peter had not understood the full significance of the outpouring at Pentecost until God empowered these Gentiles. (Acts 11:15-16 states that this incident “**reminded**” him of Jesus’ promise.)

### **THE TEMPORARY MIRACULOUS GIFTS FROM THE SPIRIT**

The references to miraculous gifts are not too numerous but are sufficient to show the existence of them in the apostolic days, their purpose, how they were conferred and that they were to cease with the confirmation of the Spirit-revealed word.

Before discussing the various individual passages dealing with miracles, let us remind ourselves that there is a clear and definite distinction to be made between the Holy Spirit as a gift and the gifts from the Holy Spirit. Christ is the giver of the Spirit—to the apostles and to all who obey (John 7:38; 14:16-27; Acts 2:38-39; 5:32; Galatians 1:14; 4:6). The Spirit gave miraculous power as He willed (1 Corinthians 12:4-11, esp. v. 11).

That the early church was supplied with miraculous gifts from the Spirit is evident from such passages as Romans 12:6-8; 1 Corinthians 12-14; 8:14-18 and others. In the first two of these references some gifts are mentioned which are not at all miraculous; for example, in Romans 12:8 we read of the gift of “**giving.**” This is a very needed gift today. When we finish this discussion of miraculous gifts from the Holy Spirit of God, we will discuss these non-miraculous, permanent graces.

A period of miracles is always a time when special testimony is needed to the authority of God’s messengers. There are three notable times in history when miracles were prominent: **(1)** The period of Moses, when they witnessed to his office as prophet and leader, causing the people to accept his message as from God; **(2)** the period of Elijah and Elisha, when apostasy made necessary an unusual witness to the power of God to call a people out of idolatry back to Himself, especially since there were no priests true to God; and **(3)** the period of Christ and the apostles. In the time of Christ, miracles were needed to witness to his person, to give proper credentials for the Messiah, and, in the case of the apostles, to demonstrate the heir gospel was a message from God.

With the completion of the New Testament, and its almost universal acceptance by those true to God, the need for the further display of miraculous works ceased. Today there is no need for preachers to back up what they say by and appeal to the miraculous. John 20:30-31 teaches that the recorded miracles are sufficient to accomplish what the actual performance of

miracles did. It is evident that those today who are claiming these temporary gifts have shown a gross indifference to the Bible. Some have stated in public, **“I don’t care what the Bible says, God speaks to my heart.”** The history of these sects is most convincing testimony that the undue seeking of miraculous powers often results only in excuses of the most **unholy kind**. Now let us look to the temporary, provincial, miraculous graces distributed by the Spirit in apostolic times, 1 Corinthians 12, Romans 12, and Ephesians 4 as our guide.

**APOSTLESHIP:** The word apostle means a delegate, messenger or one sent forth with orders (Thayer, p. 68). There are apostles of Christ, empowered by Him to speak for Him, and apostles of the churches empowered by them for some specific task. The qualifications of the apostles of Christ Jesus are as follows: **(1)** They were chosen by the Lord Himself (Matthew 10:12; Mark 3:13-14; Luke 6:13; Acts 9:6, 15; Galatians 1:1). **(2)** They were supplied with miraculous powers which were to serve as credentials for their office (2 Corinthians 12:12; Acts 1:6; 2:43; 5:12; 16:16-18; 28:3, 9). **(3)** The indispensable qualification was that they should be eyewitnesses of the resurrected Lord (Acts 1:22; 2 Corinthians 9:1). **(4)** Their function was to lay the foundation of Jesus (1 Corinthians 3:11) and be the Judges of the Church (Matthew 19:28). Apostles are distinguished from prophets, teachers, and workers of miracles, etc. (1 Corinthians 12:28). The apostles had also the prophetic gift and worked miracles (2 Corinthians 12:12), but not all who had these two gifts were apostles. The apostolic office died with the first generation of Christians, there being no provision for successors. The fact that apostles were chosen from those who were eyewitnesses of Jesus’ glory eliminates the possibility of later generations participating in the call of apostleship.

**PROPHECY:** Second only in importance to the apostles were the prophets. This gift was evidently possessed by many in apostolic days Agabus predicted a famine in Acts 11:27-28 and Paul’s imprisonment and sufferings in Acts 21:10-11. Barnabus, Simeon, Lucius, Manaen, and Paul are mentioned among the prophets and teachers at Antioch (Acts 13:1). The four virgin daughters of Philip possessed the gift of prophecy (Acts 21:9), indicating that in the New Testament, as in the Old, this gift was not limited by sex. Judas and Silas, as prophets of God, were sent along with the prophetic letter in Acts 15:32. In all probability all the apostles possessed the gift of prophecy.

A contrast might aptly be drawn between the Old Testament prophets and the New Testament prophets. Both were God’s special spokesmen; both gave warning that sin unrepented of brought judgment: both were aware that their message was God’s, not theirs; both dealt with present problems as well as told of future promises. The main difference lay in the fact that the Old Testament prophet was a national leader, reformer and often patriot. Delivering his message to the nation. The New Testament prophet’s message was individual and personal; it revealed the will of God which otherwise would have remained unknown. This function was later filled by the revealed and written word of the apostles and prophets, the New Testament.



What were the qualities of the New Testament prophets? **(1)** He received God's message by some form of special revelation (Ephesians 3:5); **(2)** He had given divine guidance in declaring this message, corresponding to the inspiration of the written word; **(3)** He had to bear the stamp of divine approval and authority. The prophet, if a true prophet, must deliver a message free from error, a product not of his own mind, but a revelation of God's mind. The importance of the prophetic gift is declared in 1 Corinthians 14, where it is set forth as the greatest of gifts. This was because it dealt with edifying, and exhorting and comforting the church (1 Corinthians 14:3). Probably related to the prophetic gift is the "**word of wisdom**" and the "word of knowledge" given to some by the Spirit (1 Corinthians 12:28).

While there are teachers, exhorters, and evangelists today it is a safe conclusion that there are no longer any prophets. With the completed New Testament there is no further need for additional revelation. Paul told Timothy, before the completion of the New Testament, that he should teach what he had learned from Paul (2 Timothy 2:2). This is also sufficient for us today. The solemn warning of Revelation 22:18-19, the last to be written of the New Testament, is that God's judgment will rest upon those who add to the book, a reference specifically to the book of Revelation, but embodying a principle which underlies the whole canon (Jude 3).

**MIRACLES:** This is the first in the list of lesser gifts. The use of "**then**" (*epeita*) makes it clear that the order is deliberate. First things are being put first. The word for miracles is *Dunamis*, meaning inherent power, power residing in a thing by virtue of its nature (Thayer, p. 159). In 2 Corinthians 12:12 it is grouped with signs, wonders, and mighty works as the proof of an apostle. Miracles were, therefore, a display of divine power with a view of authenticating the apostolic or prophetic gift. Therefore, when the men these miracles witnessed to no longer existed, the power to perform these miracles ceased.

**HEALING:** This is a specific aspect of the gift of miracles. Miracles might pertain to matters of judgment (Acts 13:11), but healing always pertained to the restoring of health to the body, or mind, or both. While the gift of healing is no longer bestowed, God is able to, and does, heal in answer to prayer and faith. No one today, however filled with faith and powerful in prayer, is able to heal in virtue of an abiding gift.

**TONGUES:** There is more controversy over this one gift than over the rest of them combined. A complete and thorough refutation of the modern heresies surrounding tongue-speaking would be the occasion of another volume at least the size of this one; and, God willing, the author plans such a book in the very near future. In this present study we will content ourselves with the study of the problem, the nature of the gift, the temporary nature of the gift, and a comparison of the glossolalia of the New Testament and that of today's Pentecostalism.

The place to start is Acts chapter two. Here is the first instance in all the history of the world of men receiving from the Spirit of God the power to speak in languages they had never

studied. This phenomenon amazed unbelievers who came to the scene. They readily admitted that they all heard in their own language (Acts 2:8-11) the wonderful works of God being extolled. In Acts 10:46, in connection with the conversion of Cornelius and his household. A second instance of speaking in tongues is seen. Peter refers to this in Acts 11:15-17. A third occasion to tongue-speaking is Acts 19:1-6. Paul had discovered some disciples of John the Baptist who had never heard the gospel of grace and, accordingly, had not turned in faith to Christ. Following their baptism, Paul laid his hands upon them and the Spirit empowered them to speak in tongues and prophecy. In these passages from Acts there is no explanation at all concerning purpose of this gift. This will be discussed in the only other passage in the New Testament that mentions “**tongues**” (1 Corinthians 12-14).

In 1 Corinthians 12:28, in a list clearly arranged in order of importance, speaking in tongues is mentioned last. In 1 Corinthians 13 it is stated to be useless unless accompanied by love (v. 1) and temporary (v. 8). The entire fourteenth chapter deals more or less with the problem of tongues and prophecy in the church at Corinth.

In chapter 14 several very important points relating to tongue-speaking are made.

1. He who speaks in a tongue speaks in the direction of or unto God and not unto man, v.2.
2. Tongues are inferior to prophecy as a means of edification, exhortation and comfort, v. 3-4. Five words with understanding are better than ten thousand words in a tongue, v. 19.
3. Paul lists three actions that are engaged in by those who speak in tongues—praying, singing, and giving of thanks. Notice that all of these are directed toward God, v. 14-17, cf. v. 2.
4. Tongues should not be used in the assembly unless an interpreter is present, v. 26-28.
5. Tongues are a sign to the unbelievers and not intended for the edification of believers, v. 21-22.

Four very important lines of arguments prove conclusively that speaking in tongues was a temporary gift. First, it is obvious that speaking in tongues began on Pentecost. It was not a part of God’s gifts in the Old Testament era nor during the personal ministry of Christ; therefore, it must be of peculiar and special function, as we have already seen.

Second, speaking in tongues was in no sense a test of salvation. Since it was but one of the gifts of the Spirit, it is clear that not all Christians possessed it even in apostolic times. If tongues were essential, even as an outward sign of salvation, it is inconceivable that it should not be given a prominent place in the recording of the plan of salvation.

Third, the gift of speaking in tongues was no sure indication of great spirituality. Corinth, of all the churches Paul wrote, manifested the most carnality and open sin, yet speaking in tongues was more in evidence there than in the other churches. It is a matter of record that those who believe in tongues today have not led the way in holiness of living, but rather have been guilty of all manner of excesses.

Forth, speaking in tongues is listed by Paul with prophesy and miraculous knowledge as being "in part" and to cease (1 Corinthians 13:8-10). The temporary nature of these miraculous gifts is contrasted in this section with the permanent nature of Faith, Hope, and Love, especially Love.

It is a strange thing, but just a shallow comparison of the modern glossolalia with the New testament phenomena of tongues will reveal that they are in no way similar.

1. Paul declares in the matter of prophecy and tongue-speaking that women are to be silent, 1 Corinthians 14:34.
2. Paul says tongue-speaking was not for edification of others, 1 Corinthians 14:4. Pentecostalism states that tongues are for the edification of all men.
3. Paul says gift of tongues given for the benefit of the unbeliever, 1 Corinthians 14:21-22.
4. The Bible teaches that the tongues were real, actual languages, Acts 2:1-8. Pentecostalism teaches that they are ecstatic, unintelligible sounds the meaning of which is known only to God.

From this it is easy to see that whatever is going on among these modern tongue-speaking groups is in no way related to the tongues mentioned in the New Testament.

INTERPRETING TONGUES. The gift of interpreting tongues (1 Corinthians 13:10; 14:26-28) was simply the divinely-wrought ability to translate the speech of those speaking in tongues. Since speaking in tongues is no longer existent in the church today, it is clear that the gift of interpreting tongues has likewise passed from the present purpose of God.



