

ACTS MADE ACTUAL

True or False

THE VOYAGE TO ROME

- 1. Paul was purifying himself in the temple when the Jewish authorities stirred up the people against him.
- 2. Paul made a defense before the council that had no answer by those of the council.
- 3. Paul was tried before Festus with Tertullus as the lawyer for the Jews.
- 4. The ship drifted for fourteen days before the breakers of Malta were heard.
- 5. Paul stayed two years both in Caesarea and in Rome.

SPECIAL STUDY ON THE HOLY SPIRIT

THE PERSONALITY AND DEITY OF THE HOLY SPIRIT

1. The Holy Spirit is a person and is so described in the Word of God.
 - A. The personal pronoun is used when speaking of the Holy Spirit. John 14:16, 17; 14:26; 16:13. Romans 8:16.
 - B. The Holy Spirit is said to have a mind. I Cor. 2:9-11; Romans 8:26, 27.
 - C. The Holy Spirit can be grieved. Eph. 4:30.
 - D. The Holy Spirit can be lied to. Acts 5:3.
 - E. The Holy Spirit is said to speak. John 16:13; Acts 8:29; I Tim. 4:1.
 - F. The Holy Spirit is said to have the power of choice. I Cor. 12:11 (Not best ref.).
 - G. The Holy Spirit has the power to forbid. Acts 16:6.
 - H. The Holy Spirit has the power to love. Rom. 15:30The above attributes are ascribable only to a person; hence, we can say the Holy Spirit is a person.
2. The Holy Spirit is a divine person . . . One of the Godhead.
 - A. The Holy Spirit is called God. Acts 5:3-5; Gen. 1:11, 26; Job 26:13; Ps. 104:30.
 - B. The Holy Spirit is said to be eternal. Heb. 9:14.
 - C. The Holy Spirit is spoken of as omniscient or "all wise". I Cor. 2:10-13.
 - D. The Holy Spirit is spoken of as omnipotent or "all powerful". Acts 1:8; I Cor. 2:4, 5.
 - E. The Holy Spirit is spoken of as omnipresent or "everywhere present". Ps. 139:7-10; John 14:16, 17.

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F. The Holy Spirit is placed on an equal with Christ and God.
Matt. 28:19; Rom. 15:30; II Cor. 13:14.

The above attributes are ascribable only to God. Hence, we can say that the Holy Spirit is divine or one of the Godhead.

THE HOLY SPIRIT IN THE LIFE OF CHRIST

John 3:34; Col. 1:19; 2:9

We need but make a brief statement to understand the relation of Christ with the Holy Spirit; the same statement that John made concerning Him, i.e. Christ possessed the Spirit "without measure". John 3:34. God placed no limitations on the power of the Holy Spirit in Jesus' life. The Holy Spirit exercised in Christ's life and ministry all of His inherent power. This truth is demonstrated when we consider the following facts:

- A. The Holy Spirit prophesied of His coming. II Pet. 1:21; Micah. 5:2; Isa. 7:14; Gen. 49:10; Isa. 53:4-6.
 - B. The Holy Spirit brought about His birth. Luke 1:35; Matt. 1:20-25.
 - C. The Holy Spirit was present at His baptism. Matt. 3:16; Luke 3:22; Mark 1:10.
 - D. The Holy Spirit aided and empowered His ministry. Matt. 12:28; Luke 4:18-21; Acts 1:2; Luke 10:21.
 - E. The Holy Spirit raised Him from the dead. Rom. 8:11.
 - F. The Holy Spirit was with Him at the ascension. Acts 1:2.
- In truth then we can say that the Holy Spirit abode with Christ and the fullness of His power was in and with Christ at all times.

THE BAPTISM OF THE HOLY SPIRIT

1. What is it?

The answer can be found in the meaning of the word "baptism". This word means to "dip to plung, immerse". We can say then that this experience would be the dipping, the plunging, the immersion in the Holy Spirit. The Holy Spirit is the element of the baptism and man is the object of this baptism. Concisely stated, the baptism in the Holy Spirit was the complete immersion or subjection of the spirit of man by the Holy Spirit. The experience is one of the spirit of man not of his body, only as the body is effected by the condition of the spirit.

2. Where is this experience recorded in the Scriptures?

- A. On the day of Pentecost in the city of Jerusalem. Acts 2:1-4.
- B. At the household of Cornelius in the city of Caesarea. Acts 10:35-48.

3. Who received it?

- A. On the day of Pentecost . . . The apostles.
 - 1. Reasons why we can know the apostles were the only ones baptized in the Holy Spirit on the day of Pentecost.
 - a. Because of the promise made by Christ concerning this event.

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Acts 1:5 (please read the preceding four verses of this chapter), "for John indeed baptized with water; but ye shall be baptized in the Holy Spirit not many days hence."

Notice now the specificness of this promise made by Christ.

- 1) Made to certain persons "unto the apostles whom he had chosen." Acts 1:26; 2:4.
- 2) It is concerned with a certain event, "shall be baptized in the Holy Spirit".
- 3) It was to take place at a certain place, "not to depart from Jerusalem".
- 4) It was to happen at a certain time "not many days hence".

Notice a parallel to this and draw your own conclusion.

- 1) I promise twelve boys in a class of one hundred
- 2) That they will receive \$1.00 apiece
- 3) Here in the classroom
- 4) Tomorrow morning when class convenes.

Would it seem reasonable that any more than twelve boys would receive the money promised? Would it be consistent with the specificness of the promise to give the money to more than twelve? This thought is all based upon this simple truth or rule of understanding:

Whenever certain persons are specified in a promise to be the recipients of that promise this specification excludes all others.

This is found to be true in the promise of Gen. 3:15. Two persons were involved in this promise or prophecy; none others could consistently participate in the action described. The promise of God to Abraham that through his seed would all the families of the earth be blessed (Gen. 12:3), could not be accomplished by any other seed but Abraham's. For the seed of some other family to expect God to bless the world in the way that he promised to bless it through Abraham's seed would be ridiculous.

Here is the way it happened:

Jesus, on the fortieth day after His resurrection, appeared to His eleven chosen apostles on the hill of Olivet. He spoke to them things concerning the kingdom of God and in the midst of these words concerning the kingdom of God, He made a tremendous promise. Taking the statement of John the Baptist, made some years ago, He pointed out to them the **when** and **where** and **who** involved in this promise. He told them at a certain place, Jerusalem, at a certain time, "not many days hence", a certain event would take place—they would be "baptized in the Holy Spirit". Well, His apostle showed their inability to really grasp the meaning of the King and His program by their inquiry into the restoration of the kingdom of Israel. He answered them and drew their minds back to the all important promise He had made and the results of it.

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His ascension took place in their sight; the angels appeared with their message. They returned with joy to Jerusalem to wait for "the promise of the Father". (See Luke 24:49). When they reached Jerusalem, they went into the upper room and had a prayer meeting.

Now who do you suppose the apostles anticipated would receive this baptism in the Holy Spirit? Do you think for one moment that they thought that this promise which Jesus had made only to them was going to be poured forth upon any and all who might be gathered together at the appointed time and place when the event was to be fulfilled?

- b. Because the grammatical construction of verses 1:26 and 2:1 prevent any but the apostles from being the recipients of this experience.

We have already made comment upon this point. We only repeat here briefly the facts: The grammatical rule referred to in this discussion is the rule relating to the antecedent of a pronoun. Let us read the verses and then note the application of this rule, 1:26—2:1. "And they gave lots for them and the lot fell upon Matthias; and he was numbered with the eleven apostles. And when the day of Pentecost was now come, **they** were all together in one place." The question is: Who does the pronoun "they" refer to? The rule of English grammar governing the discovery of the antecedent of pronouns reads as follows:

"A pronoun should not be made to refer to an antecedent placed inconspicuously in the sentence (or in the paragraph, to say nothing of the preceding paragraph), if another noun is so prominent that the reader naturally connects the pronoun with it." (Handbook of Effective Writing by Walter Kay Smart, pages 103-104.)

Words in the parenthesis are those of the writer. The rule given in the previous notes refers to this point also but the rule quoted here is so much to the point and so clearly points to the solution to the question that it was thought best to quote it without further comment.

The only question that needs to be answered honestly by every person interested in the truth is, "Which noun is prominent and the one the reader naturally connects with the pronoun?"

- c. Because other scripture references concerning the baptism in the Holy Spirit apply only to the apostles.

- 1) John 14:26. In this reference we have the following words:

"But the Comforter, even the Holy Spirit, whom the Father will send in my name, he shall teach you all things, and bring to your remembrance all that I said unto you."

We know that Jesus was addressing His apostles and thus gave this promise to them, for the circumstances of the conversation took place at the passover feast in which Jesus instituted His Supper.

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(See John 13:1). We also know that only the apostles were present at this feast. Note then that the words of this text are addressed to the apostles and that Jesus is speaking of the coming Holy Spirit which they would receive. When did this promise to the apostles find its fulfillment? At Pentecost of course. What did Jesus say the Holy Spirit would do for them when He came? The words of the text say: "Teach you all things and bring to your remembrance all that I said unto you." How could any but the apostles qualify for this promise? Jesus had taught but very little to others, whereas the apostles were instructed thoroughly by His life and teachings. Compare John 16:13-15 and Matt. 10:20.

2) Acts 1:8. In this verse we have the words of Jesus concerning the purpose of the Holy Spirit baptism. These words were only 'given to the apostles'. Nowhere in the New Testament is there one word given as to what purpose there would be in baptizing any others in the Holy Spirit.

3) Mark 16:14-18. Note the situation: In verse 14 we are told that the persons present were the eleven apostles and the risen Lord. Jesus upbraids them for their unbelief and hardness of heart because **they believed not**. Then follows His commission to them, every word of it addressed to the apostles. In verses 17, 18, we have the promise of signs accompanying **them that believe**. Now, I ask candidly, **who was in need of faith or belief?** Was it the persons to whom the apostles were to preach the gospel? No. Such persons had already believed. The persons in this situation that were in need of faith were the apostles. Jesus had just rebuked them for their unbelief; hence, the promise of the accompanying signs addressed as it was "to those who believed", was a promise to the apostles, the ones in need of faith.

This is confirmed beyond doubt when we read the 20th verse which describes the carrying out of the commission of Jesus. Note: Jesus said, "Go ye into all the world;" verse 20 says, "And they went forth preaching everywhere". Jesus said, "these signs shall accompany them that believe;" verse 20 says "the Lord working with them (the apostles) and confirming the word by signs that followed, Amen." This thought is further established when we read in the book of Acts of the signs promised and in each and every case they were performed "through the apostles hands". There is not one reference in the entire book where "He that believed and was baptized" exercised more faith and thus performed the promised signs.

d. The fourth reason for saying that the apostles were the only ones to receive the baptism in the Holy Spirit upon the day of Pentecost is found in 2:7; "Behold, are not all these that speak Galileans?"

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We know that all the apostles with the exception of Judas Iscariot were from the province of Galilee. We cannot give it as a demonstrable fact but it does seem very unlikely that the 120 persons spoken of in 1:15 were all from the province of Galilee, which lay some sixty or seventy miles north of the city of Jerusalem.

B. The baptism of the Holy Spirit of the house of Cornelius. Acts. 10:4-48; 11:15-18.

Who were baptized in the Holy Spirit upon this occasion? We answer that the whole household, those who were akin to Cornelius, the servants that might have been present, or those who came as interested listeners. The significant fact is that they were Gentiles.

1. Reasons why this incident is not an example for the Holy Spirit baptism today.

a. Because the purpose of the Holy Spirit baptism upon this occasion sets it aside as a special act of God. Hence, it could not be a general example for all Christians. Acts 11:15-18 states in plain words the purpose for this event. (Read this carefully please.) The Holy Spirit through Peter tells us that the reason for this whole circumstance was to convince Peter and all other Jews that the Gentiles were to have the benefits of the gospel. What better method could have been used than to send upon the Gentiles (the first Gentiles to ever hear the gospel) the "same gift" as was sent upon the apostles in the beginning? The baptism in the Holy Spirit of this Gentile household was intended to so overwhelm the prejudice of the Jew that he would receive them as being on an equal with them in the kingdom of Christ. This very purpose was accomplished. Acts 11:18 states: "And when they heard these things (the recital of the baptism of the household of Cornelius) they held their peace, and glorified God, saying, "Then to the Gentiles also hath God granted repentance unto life."

How could it be said that this is an example for us today? According to some the purpose of the baptism in the Holy Spirit today is to better fit the Christian for service (which thing the word of God is said to do, II Tim. 3:16, 17), whereas, here the purpose was entirely different.

There is a very trite axiom that applies very well at this point: "The exception proves the rule." The rule in this thought is that "only the apostles were baptized in the Holy Spirit"; the exception is the household of Cornelius, which is an exception only because it accomplished a special purpose and thus only proves the rule.

b. Because those of the household of Cornelius were baptized in the Holy Spirit before their sins were washed away. Acts 10:48, compare Acts 22:16; 2:38; I Pet. 3:21; Mark 16:16.

This again points to the fact that this was a special case and not an example for us today. If this were an example, then Holy Spirit baptism would precede baptism for the remission of sins and thus

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would God grant to sinners a greater blessing in the Spirit than to the Saints. There were several secondary or subordinate purposes:

- 1) In enabling the apostles to establish the church, wisdom and power were needed. These were to be theirs through the Holy Spirit. Matt. 10:19, 20; John 16:13-15; 14-26.
 - 2) In setting up the church they must bear witness of the resurrection. The Holy Spirit baptism empowered them for this task. Acts 1:8.
 - 3) While building the kingdom in the hearts of men, certain Jewish prejudices had to be overcome. The natural aversion or prejudice of the Jews with the Gentile was surmounted through the baptism in the Holy Spirit. Acts 11:15-18.
 - 4) To establish the truthfulness of their claims in the minds of the unbelievers, the apostles were granted through the Holy Spirit Baptism, the power of signs and wonders. Mark 16:14-18.
 - 5) The apostles were enabled by virtue of the Holy Spirit Baptism to lay their hands upon the heads of certain individuals and by this means, impart to the Holy Spirit within the person certain specified powers—these powers were called “spiritual gifts”. (I Cor. 12:1-9). These persons, thus endowed, were capable leaders in the early church. Thus again, do we see the hand of God in the establishment of the church through the Holy Spirit inspired apostles.
4. Why was the baptism in the Holy Spirit?
- A. There was but one primary purpose and that was to prepare the apostles for their task of setting up the kingdom of God on earth, or of building the church Jesus promised.
5. How long did it last?
- The answer can only be that the power of the baptism lasted long enough to fulfill its purpose.

SPECIAL GIFTS OF THE HOLY SPIRIT

1. **What is meant by special gifts of the Holy Spirit?** We feel that we could do no better than to repeat what has already been said on this point. The apostles because of the baptism in the Holy Spirit given to them by Jesus were enabled to impart through the laying on of their hands certain special powers to the Holy Spirit within the persons upon whom they would lay their hands. The apostles did not impart the Holy Spirit, but they did enable the Holy Spirit within the individual to accomplish certain acts that he could not previously accomplish. The powers thus granted through the imposition of the apostles' hands were called “gift”. A person who could perform any one of these miraculous works was said to have a “spiritual gift”.

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2. The number of gifts. I Cor. 12:1-11.

- a) The word of wisdom (divine wisdom) 8a.
- b) The word of knowledge (divine knowledge) 8b.
- c) Faith (supernatural faith) 9a.
- d) Healing 9b.
- e) Working of miracles 10a.
- f) Prophecy 10b.
- g) Discerning of spirits 10c; I John 4:1-3.
- h) Diverse kinds of tongues 10d.
- i) The interpretation of tongues 10e.

3. Who received these gifts?

- a) The seven. Acts 6:1-8.
- b) The Samaritans. Acts 8:14-23.
- c) The twelve at Ephesus. Acts 19:1-7.
- d) Timothy. II Timothy 1:6.
- e) Possibly many of the church leaders. Acts 11:27; 13:1; 15:32; 21:8-14

4. How given? Through the laying on of the apostles' hands.

- b) Acts 8:17-19.
- c) Acts 19:6.
- d) II Timothy 1:6.
- e) Romans 1:11.

5. Could these powers or gifts be passed on?

- a) They Bible says "no". Acts 8:14-21; Romans 1:11.
- b) History says "no". Read the article of the McClintock and Strong Historical Encyclopedia, Vol. 6, page 320.

6. What was the purpose of such gifts?

The answer should be evident to all who have studied the previous notes. These spiritual powers were given to reveal divine direction in the establishment of the church in the absence of the New Testament. The message was kept pure until the day in which the revealed written word could be completed. In addition to this purpose, they confirmed the word by the signs they enabled the possessors to perform. Cf. I Cor. 14:22; Acts 13:4-12, I Cor. 12:28; II Tim. 1:5; Romans 1:11.

7. When did they close?

- a) When the apostles and those on whom they had laid their hands died.
- b) When "that which was perfect was come," the Word of God, then that which was only "in part", that which belonged to the childhood of the church, was "done away". I Cor. 13:8-10;
- c) Ps. 19:7; II Tim. 3:17.

THE HOLY SPIRIT AND THE CHRISTIAN

I. THE HOLY SPIRIT INDWELLS THE CHRISTIAN.

1. This indwelling received at baptism.

a. "Now when the apostles that were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John who, when they were come down, prayed for them that they might receive the Holy Spirit: for as yet it was fallen upon none of them: only they had been baptized into the name of the Lord Jesus." Acts 8:14-16

b. "And it came to pass, that, while Apollos was at Corinth, Paul having passed through the upper country came to Ephesus, and found certain disciples: and he said unto them, "Did ye receive the Holy Spirit when ye believed? And they said unto him, Nay, we did not so much as hear whether the Holy Spirit was given. And he said, Into what then were ye baptized? And they said, Into John's baptism. And Paul said, John baptized with the baptism of repentance, saying unto the people that they should believe on Him that should come after him, that is, on Jesus. And when they heard this they were baptized into the name of the Lord Jesus." Acts 19:1-5.

c. "This only would I learn from you, Received ye the Spirit by the works of the law, or by the hearing (or message) of faith?" Gal. 3:2.

d. "And Peter said unto them, Repent ye and be baptized everyone of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit. For to you is **the promise**, and to your children, and to all that are afar off, (even) as many as the Lord our God shall call unto him." Acts 2:38, 39. Cf. 2:33 "Being therefore by the right hand of God exalted, and having received of the Father the promise of the Holy Spirit, he hath poured forth this which ye see and hear." Cf. Eph. 1:13 ". . . ye were sealed with the Holy Spirit of promise."

e. "We are witnesses of these things; and so is the Holy Spirit, whom God hath given to them that obey Him." Acts 5:32.

2. In this indwelling our bodies are used as His habitation.

a. "Or know ye not that your body is a temple (sanctuary) of the Holy Spirit which is in you, which ye have from God? and ye are not your own; for ye were bought with a price: glorify God, therefore; in your body." I Cor. 6:19, 20.

b. "But ye are not in the flesh but in the Spirit, if so be that the Spirit of God dwelleth in you. But if any man hath not the Spirit of Christ, he is none of his . . . But if the Spirit of him that raised up Jesus from the dead dwelleth in you, he that raised up Christ

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Jesus from the dead shall give life also to your mortal bodies through His Spirit that dwelleth in you." Rom. 8:9 and 11.

c. "... in whom ye also are builded together for a habitation of God in the Spirit." Eph. 2:22.

d. "Or think ye that the scripture speaketh in vain? Doth the Spirit which he made to dwell in us long unto envying? Jas. 4:5.

3. Other references that plainly state our relation to the Spirit's indwelling:

a. "Therefore he that rejecteth, rejecteth not man, but God, who giveth his Holy Spirit unto you." I Thess. 4:8.

b. "That good thing which was committed unto thee guard through the Holy Spirit which dwelleth in us." II Tim. 1:14.

c. "For as touching those who were once enlightened and tasted of the heavenly gift, and were made partakers of the Holy Spirit . . ." Heb. 6:4.

d. "And he that keepeth his commandments abideth in him and he in him. And hereby we know that he abideth in us by, the Spirit which he gave us." I John 3:24.

e. "... hereby we know that we abide in him and he in us, because he hath given us of his Spirit." I John 4:13.

f. "... that upon the Gentiles might come the blessing of Abraham in Christ Jesus; that we might receive the promise of the Spirit through faith." Gal. 3:14.

4. **But to some I know there are other questions**—Such questions arise in a consideration of such passages as given above. In these we see that both God and Christ are also said to be abiding within us. Now to the question: "How do God and Christ live within? Is it literal or figurative?" Surely you could not say that God literally lives within you. Neither could you say it of Christ. If then their presence within us is only figurative, what of the presence of the Holy Spirit within? Is His presence also a figurative indwelling?

I do not want to be guilty of over-simplification but the answer to this question with me is as simple as this:

(1) Where is the home of God now?

Answer: Heaven

(2) Where is the home of Christ now?

Answer: With the Father in heaven.

(3) Where is the home of the Holy Spirit now?

Answer: **On earth.** Previous to the day of Pentecost His home was also in heaven, but since that time He has been here in the world. (Cf. John 14:16).

Now note: **He** is here, **not** His representation. If **He** is here, and we know **He** is, where does **He** dwell? That has already been answered, earnest brethren, sincere Christians.

We might approach the same subject from a little different viewpoint. Back in 1864 the same subject was being discussed among earnest brethren. Here is the comment of Moses E. Lard on the subject:

"Being now through with stating preliminaries, I proceed to make an application of them to the position or doctrine which it is the more especial object of this article to defend. That position is this: **That the Holy Spirit dwells in Christians.** But let it be first settled that the holy Scriptures assert this position. It will then be in place to inquire in what sense they assert it, i.e. whether literally or figuratively.

The verse cited at the commencement of this article may, for the sake of being very distinct, be divided into three parts, each having its separate meaning and value. The first part is a hypothesis: "**If the Spirit of Him that raised up Jesus from the dead dwell in you!**" The second asserts a fact: '**He that raised up Christ from the dead shall also quicken your mortal bodies.**' The third states how this fact will be effected: '**By His Spirit that dwelleth in you.**'

Now in regard to the first part, I hold it to be indisputable that the apostle would never have used the language, "If the Spirit dwell in you", had it not been both the rule and the fact **that the Spirit does dwell in Christians.** The hypothesis is not false and it can have no other foundation. But we need not treat the position even as indisputable. The following passage clearly asserts it: "Know ye not that your body is a temple of the Holy Spirit which is in you?" I Cor. 6:19. And this language is addressed not alone to inspired men, but to Christians generally. Let us now note the several items which it contains. First, we have the body, the human body, the body however not of men out of Christ, but of men in Him, the body of Christians, and this body we have as a temple. Second we have the Holy Spirit represented as being in this body, as dwelling in this temple. This much is absolutely certain. From these premises, therefore, it clearly appears that the New Testament, and that, too, in a part of it relating to Christians, actually and positively asserts that the Holy Spirit dwells in them. On these premises and this conclusion arise several questions demanding notice.

1st. Is the translation of the preceding passages true to the sense of the sacred original? I answer, it is; strictly so, and while it might admit of mere verbal alternations, it can admit of none in the least affecting the sense. The literal word-for-word translation of the second passage is this: Know ye not that your body is a temple of the Holy Spirit in you? The verb which is to follow the Holy Spirit is not expressed, and is hence to be supplied. Analogy clearly requires that it should be **enoikei** and not **esti**. The passage would then read: Know ye not that your body is a temple of the Holy Spirit

which dwells in you? But this clearly does not alter the sense. Against the translation therefore no objection can be urged.

2nd. In what acceptation are we to take the term Spirit in the first passage? Can we possibly take it to denote, not the Holy Spirit, but a mere frame of mind or disposition? This latter position is sometimes assumed, but is it correct? We emphatically deny it. He would be deemed a bold man truly who should venture to render the passage thus: If the **disposition** of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also make your mortal bodies alive by His **disposition** which dwells in you. Yet if this be the meaning of the passage, no injustice would be done it by such rendering. But even granting the possibility, which we do not, of thus rendering the word Spirit in the first part of the verse, still clearly it could not be so rendered in the last part. For surely our bodies are neither kept alive now, nor will they be made alive at the resurrection, whichever view we take, by any mere disposition dwelling in us, though it were even divine. But did even the slightest doubt exist as to the import of the word Spirit in the first passage, none can exist in regard to its meaning in the second. Here we have not the single word Spirit, but the combination, the Holy Spirit, both in the translation and in the original; and this combination, as is universally admitted, stands only for the Holy Spirit proper, and never for a disposition or frame of mind. We are therefore to take the word Spirit as meaning strictly and properly the Holy Spirit.

3rd. In what sense must we take the clause, "dwelleth in you?" To this inquiry we have two different replies involving two opposing theories.

The first is that we are to take the clause literally; and hence to hold that the Holy Spirit actually and literally dwells in Christians.

The second is that we are to take the clause not literally, but figuratively; and hence to hold that the Holy Spirit dwells in Christians not actually and literally, but representatively or through the truth.

But what kind of dwelling is this last? Let the language be understood. When it is said that the Holy Spirit dwells in Christians not actually and literally, but merely through the truth or representatively, the implication clearly is, that the Spirit itself does not dwell in them at all. On the contrary, the truth only dwells in them, and this stands for or is in the place of the Spirit. This unquestionably is the meaning of the language. Which now of these two theories are we to accept as the correct one? Of course the answer must depend on the acceptation in which we take the clause, "dwells in you". In what sense then shall we take it?

The rule by which the answer to this question is to be determined is this: A word, whenever met with, is to be taken in its common

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current sense, unless the subject-matter, the context, or a qualifying epithet forbids it. This rule is universal and imperative. What the phrase "dwells in" means is perfectly clear; namely, to live in or inhabit as a home. This, then, is the sense in which we must take the clause unless prevented as the rule requires. Now, as to a qualifying epithet there is none, and a glance of the eye at the context is enough to satisfy us that there is nothing in it to prevent the clause being taken in its common acceptation. The only item then, remaining to be considered is the subject-matter. But what is this? The subject of the sentence in hand is, the Holy Spirit; the thing said of it, that it dwells in Christians, and these together constitute the subject-matter or the thought presented in the sentence for consideration. Now if the subject-matter involves anything to prevent the clause being taken in its ordinary sense, it must be the Spirit itself. Does the Spirit itself, then, prevent it? And, if so, on account of what?

1st. It cannot be on account of anything in its nature. For of the nature or substance of the Spirit strictly speaking, we know nothing. Of course, then, we cannot affirm that it is such as to prevent the Spirit dwelling in Christians. From this source, therefore, nothing can be deduced forbidding the clause being taken in its usual sense.

2nd. It cannot be on account of its inability or want of power. Surely no one will deny that the Spirit dwells in Christians on the score that it cannot. We know no limits to its power; hence we must use no language which implies any.

3rd. Nor can it be because it will not. To assert this would be presumptuous indeed. We know nothing to justify it; neither does the word of God teach it. It is hence inadmissible.

4th. Neither can it be owing to anything in the office of the Spirit in the work of redemption. For all we know of this office we learn from Holy writ; and it is simply certain that we learn nothing there against the notion that the Spirit dwells in Christians; and hence nothing to forbid the clause being taken in its usual sense." (Lard's Quarterly, Vol. I.)

But why is the body called a temple? Is it one literally? Of course not. Why then is it referred to as such in this passage? Because of what immediately follows. Your body is to be regarded "as a temple" because the **Divine Spirit of God dwells** in it. You are to look upon your body as the sacred habitation of the Holy Spirit.

Romans 11:33-36 "O the depth of the riches both of the wisdom and the knowledge of God! How unsearchable are His judgments and His ways past tracing out! For who hath known the mind of the Lord? Or who hath been his counsellor? Or who hath first given

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to Him, and it shall be recompensed unto Him again? For of Him, and through Him, and unto Him are all things. To Him be the glory for ever. Amen."

Hebrews 11:3 "By faith we understand that the worlds have been framed by the word of God, so that what is seen hath not been made out of things which appear." If the Holy Spirit is a person (and we know He is) how could He be broken up into 10,000 parts and thus be present in each individual Christian at the same time? Or as one brother of my acquaintance put it—"Does each Christian have a separate Holy Spirit all his own?"

Here we have a problem concerning the **nature** of the Holy Spirit and more specifically a problem concerning the **omnipresence** of His nature.

How, then, can we explain how the Holy Spirit as a person can be everywhere present? Do the scriptures affirm this fact? Yes, the very circumstances already described suggest that. If He is present "in" you as a person and you live in New York and He is present at the same time "in" me and I live in San Francisco, you are forced to a conclusion involving omnipresence.

How then can we explain this phenomenon? How can we understand it? The answer is in Hebrews 11:3—"By faith we understand that the worlds have been framed by the word of God. . ."

Now I ask a question or two:

(1) How do we understand "by faith"?

Answer: Easy. "Faith cometh by hearing and hearing by the word of God." Romans 10:17.

(2) What are you to understand by faith here?

Answer: "That the worlds have been framed . . ." We understand this because we have read the account of it in Genesis.

So far everything looks perfectly obvious—but another question or two!

(1) How **much** concerning the framing of the worlds do you understand?

Answer: I must answer only what is revealed in God's word.

(2) **How** do you understand the creation? i.e. Do you understand the **use** of God's **power** and **wisdom**?

Job's words in modern garb also ask: "Were you there when I formed the world?" Job 38:4.

Just how was the wisdom of God employed in the creation of the earth? Just how was God's power exercised in the creation of this universe?

Come now, can you explain the omniscience and omnipotence in the nature of God?

This word from Lard is so much to the point we reproduce it here for consideration:

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"But the position, that God dwells in Christians not literally but through the Spirit, instead, it seems to me, of disproving that the Spirit dwells literally in them, establishes it. For how can God dwell in Christians through the Spirit if the Spirit itself does not dwell in them? When men say that the Spirit dwells in Christians through the truth they claim for the truth a literal indwelling; yet when God is said to dwell in them through Spirit, they deny of the Spirit a literal indwelling. Are they consistent?"

But why should any one doubt that the Holy Spirit dwells literally in Christians? It cannot be on the ground that it is not clearly enough asserted. Still by some it is doubted, and we repeat, why? **Is it on the ground of our inability to comprehend and explain the fact and mode of such indwelling?** We fear that this has much to do with the case. But is this a legitimate ground of doubt? In some cases it is, I grant, but not in this. Such is the nature of the fact asserted that we cannot comprehend it. This we are compelled to confess. Now instead of this inability being a just ground for doubt, it seems to me that it should be the very reverse. **For the more sensibly we feel that we cannot and do not comprehend a fact, the less reason have we to question what the Bible says respecting it.** Of all the possible grounds upon which a doubt might be founded, this should be the last.

Surely a literal indwelling is not doubted on the ground that we have no sensible evidence of the Spirit's presence. Nor from the Bible have we any reason to conclude that such evidence would be afforded us. And gratuitously to assume it, and then make the assumption a ground on which to doubt the indwelling, is most unwarrantable indeed." (ibid)

II. THE HOLY SPIRIT SEALS THE CHRISTIAN.

1. This sealing is identical with regeneration.

a. Eph. 1:13, 14 ". . . in whom ye also, having heard the word of the truth, the gospel of your salvation—in whom, **having also believed, ye were sealed with the Holy Spirit of promise, which is an earnest of our inheritance, unto the redemption of God's own possession, unto the praise of his glory.**"

2. This sealing should last until the day of redemption.

Eph. 4:30 "And grieve not the Holy Spirit of God, in whom ye were sealed **unto the day of redemption.**"

3. This sealing carries two ideas:

- a. Something that is sealed is authentic.
- b. Sealing declares ownership.

III. THE HOLY SPIRIT INTERCEDES FOR THE CHRISTIAN. Röm. 8:26, 27.

"And in like manner the Spirit also helpeth our infirmity: for we know not how to pray as we ought; but the Spirit himself maketh intercession for us with groanings which cannot be uttered; and he

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that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God."

1. Note the meaning of "infirmity". While referring to our human weakness in general, it has special reference here to our weakness in prayer.

2. Note the meaning of "helpeth". This is a queer word, a compound in the original, composed of three different words, and literally means "to lay hold of in connection with". Cf. 10:40.

3. Note the meaning of the word "intercession". It is the same word used of Christ in 1 John 2:1, "If any man sin, we have an Advocate with the Father, Jesus Christ the righteous."

How does the Holy Spirit make intercession for the saints?

a. This intercession is said by some to be altogether independent of our spirit, and that the unutterable groanings in our heart are His, the Holy Spirit's and not ours. Here are five reasons given for holding this position:

- 1) Since the groanings of verse 23 properly belong to us, the "likewise" of verse 26 must "introduce a new thing", and the groanings therefore are not ours as in verse 23, but the Spirit's.
- 2) The word of "intercession" is the same as used in verse 34, and since Christ's intercession is wholly His own, why is the same not true of the Spirit?
- 3) One of the prepositions (anti) in the word "helpeth" confirms this explanation. The word "helpeth" is made up of two prepositions and a verb. The word is "sunantilambano"; sun (with), anti (over against, or in place of), and lambano (to take hold).
- 4) Verse 27 says that God knoweth the mind, not of man, but of the Spirit who maketh intercession.
- 5) The intercession is made "according to the will of God" and this can be said of the Holy Spirit alone. (This view and these arguments are given by Kuyper in his work "The Work of the Holy Spirit", page 636). The conclusion to this position is stated in these words:

"If we were brought at once by regeneration into the condition of perfect holiness, such intercession of the Spirit for the saint would not be necessary, for the saint then being himself all that he ought to be could pray as he ought to pray. Such unutterable groanings of the Spirit in the Christian's behalf are therefore to be thought of as taking place in proportion as the Christian fails to properly pray for himself. Such we are to believe to be especially the case in the heart of the young Christian, because in his early Christian experience, being yet a babe in the new life he knows neither how nor what to pray for as he ought." (W. E. Biederwolf in "A Help to the Study of the Holy Spirit" page 147.)

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I do not agree with the previously stated interpretation, but rather believe that the "groanings" are the Christians' and that the intercession is made by the Spirit through such "inarticulate signs". Here are the reasons why I so believe:

- 1) The scriptures teach that the spirit of man and the Holy Spirit can cooperate in expressing the will of God. Note Matt. 10:19, 20 (spoken to the apostles) "Be not anxious how or what ye shall speak: for it shall be given you in that hour what ye shall speak. For it is not ye that speak, but the Spirit^of your Father that speaketh in you." In Gal. 4:6 it is said, "Because ye are sons, God sent forth the Spirit of his Son into our hearts, crying Abba Father" and in Rom. 8:15 it is said, "But ye received the spirit of adoption, whereby we cry, Abba, Father." What in one passage the Holy Spirit is said to do, in the other is predicated (affirmed) of ourselves.

The idea then that it would not be possible or scriptural for the Holy Spirit to dwell in us must be abandoned.

- 2) The words "We know not how to pray as we ought" which serve to introduce the particular help given by the Spirit, strongly intimate an effort on the believer's part.
- 3) The words "cannot be uttered" favor this view. The thought here is that the "groanings" cannot be expressed in words or distinct terms. Now this could not be predicated of the Holy Spirit. Why should He have trouble expressing Himself?

The idea that the "groanings" are the words of the Spirit's language to the Father would surely put a strange meaning on the word "groaning". Note please that the Spirit's intercession is not to be accomplished by these groanings or by the means of these groanings; but rather with them.

- 4) There is an argument in the soul's experience. What child of God has not been in the place of uncertainty when he was not sure of the Father's will; in the place of a straightened soul when he could hardly find the heart to pray?

The conclusion to this position:

The Spirit helps our infirmities in prayer in the following manner: When we come before the throne of grace with a burden too heavy to bear alone, and at the same time we do not know how to express the desires of our hearts for the good we want to come out of the circumstances, it is then that all we can utter are the "groanings" here spoken of, the real deep wants of the human nature. It is then that the Holy Spirit intercedes by translating, so to speak, these inarticulate sighs into the true expression of the soul's need. He that searches the hearts of men, i.e. God, sees this intelligible petition in "the mind of the Spirit" and receives this petition as the true request of the soul. Thus does the Holy Spirit make intercession for the saints.

IV. THE HOLY SPIRIT BEARS WITNESS WITH THE SPIRIT OF THE CHRISTIAN THAT HE IS CHILD OF GOD.
Rom. 8:16.

It will help much if we consider the previous three verses in this connection. Note them: "For if ye live after the flesh, ye must die; but if by the Spirit ye put to death the deeds of the body, ye shall live. For as many as are led by the Spirit of God, these are sons of God." For ye received not the spirit of bondage again unto fear; but ye received the spirit of adoption, whereby we cry, Abba, Father. The Spirit Himself beareth witness **with** our spirit that we are children of God." Rom. 8:13-16.

Consider carefully the following points: The text does **not** say that the Holy Spirit bears witness to our spirits, but rather **with** our spirits. This would suggest then that testimony is being borne to God and not to us. The Holy Spirit knows whether we are children of God or not, and He bears this witness to God. The Holy Spirit has told us what to do to become a child of God and also what to do to stay a child of God. The New Testament is His witness on these matters. The spirit of the Christian can now bear testimony or witness as to whether he has thus become and is now continuing as a child of God.

V. BY THE HOLY SPIRIT THE CHRISTIAN IS TO PUT TO DEATH THE DEEDS OF THE BODY. Rom. 8:13.

"For if ye live after the flesh, ye must die; but if by the Spirit ye put to death the deeds of the body, ye shall live." How does the Holy Spirit enable the Christian to "put to death" the doings of the flesh? First of all let us say that there is some question as to whether the Holy Spirit is meant here or the human spirit. Lard says: "The clause itself is without any veritable marks determining what is meant." But it does seem to be even as Lard also remarks, that what follows in verses 14-16 would allow no such thought to the human spirit.

Considering then that this is indeed speaking of the Holy Spirit, how is this to be accomplished? First let me quote from two of the finest scholars I know:

"So then, brethren, because of the relation which we sustain to Christ, and because of the opposite effects of living fleshly and spiritual lives we, though free from the law, are under no obligation to be lawless, and to live after the flesh; for if ye so live ye must pay the penalty of such a course by dying; but if by the exercise of your will, and the aid of the Holy Spirit, ye put an end to the sinful practices of your fleshly nature, ye shall live.

The testimony of Christian experience is that the aid of the Holy Spirit, though real and effectual, is not so obtrusive as to enable the one aided to take sensible notice of it. To all appearance and

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sensation the victory over the flesh is entirely the Christian's own, and he recognizes the aid of the Spirit, not because his burdens are sensibly lightened, but because of the fact that in his efforts to do right he now succeeds where lately he failed. The success, moreover, though habitual, is not invariable for invariable victory over the temptation breeds self-consciousness and self-righteousness, and other sins perhaps more dangerous than the ordinary lusts of the flesh." (Philip Y. Pendleton. **Standard Bible Commentary**. Page 360.)

"Still the will is to be your will, the effort your effort, and the result your deed. To you the whole is to seem to be your own unaided act. You will hence approve or blame yourself whenever you succeed or fail, just as though wholly unassisted. Nevertheless the Holy Spirit will aid you. But this aid will be tendered back out of sight. It will not be pushed out so as to come under the eye of consciousness. You will hence never be able to take any sensible notice of it. You will be conscious of the effort, and you can know the result. But you are **told** merely that you are aided. Hence the fact that you are so is matter of **belief, not of knowledge**. (Moses E. Lard, **Commentary on Romans**, pages 263.)

To my way of thinking and studying this presents the case of the aid of the Spirit in a most wonderful manner.

VI. THE CHRISTIAN IS TO BE "LED BY THE SPIRIT" TO "WALK BY THE SPIRIT". Rom. 8:14; Gal. 5:16, 18 and 25.

VII. THE HOLY SPIRIT IS TO PRODUCE HIS FRUIT IN OUR NATURES. Gal. 5:22.

VIII. HE IS ACTIVE IN THE NEW BIRTH. John 3:5.

IX. HE IS TO QUICKEN OUR MORTAL BODIES. Rom. 8:11.

X. HE IS TO FILL OUR LIVES. Eph. 5:18; Acts 6:3; 4:32; 13:52.

XI. TO STRENGTHEN OUR INWARD MAN. Eph. 3:16.

XII. TO SHED ABROAD THE LOVE OF GOD IN OUR HEART. Rom. 5:5.

XIII. HE CRIES "ABBA, FATHER". Rom. 8:15.

XIV. WE ARE TO PRAY IN THE HOLY SPIRIT. Jude 20.

XV. WE ARE NOT TO GRIEVE OR QUENCH THE HOLY SPIRIT. Eph. 4:30.