

(1) "He abideth with you, and shall be in you." "That he may be with you for ever," that is, as long as you shall have need of Him, as long as you shall live, etc. (2) "He shall teach you all things." (3) He shall "bring to your remembrance all that I said unto you." (4) "He shall guide you into all the truth." (5) "He shall take of mine, and shall declare it unto you." The ends: authority, inspiration, infallibility, demonstration, etc.

2. His activity with respect to mankind in general. (1) "*The world cannot receive*" Him. Naturally, for the unregenerated world "beholdeth him not, neither knoweth him." (2) "He shall bear witness of me," that is, to the world. (3) "He will convict the world in respect of sin, and of righteousness, and of judgment." The ends. conversion, regeneration, etc.

3. His all-embracing mission: (1) "He shall bear witness of me." (2) "He shall glorify me." The end: the consummation of the Eternal Purpose of God (Rom. 8:29).

Note well, too, what Jesus said here respecting the mission of the Apostles, the primary function of the apostolic office: "Ye also bear witness [of me], because ye have been with me from the beginning." Note this word *witness*, as descriptive of the apostolic function, and never forget it.

Permit me to repeat, for the sake of emphasis, *that these promises and statements were made to the Apostles, and to the Apostles only. To interpret them as applying to the Church generally, to individual Christians, or to mankind in general, is to do violence to the Scriptures.*

Leaving these Scriptures for the time being, with the intention of returning to them later, we are now ready to inquire: *When* did the Holy Spirit come upon the Apostles for the purposes specified in these statements of Jesus to the Eleven on the night of His betrayal?

6. The Teaching of Jesus after His Resurrection

We pass on now to the Resurrection Day,—the first Lord's Day of the Christian era. The Resurrection had already been made known to some of the Apostles, but not all of them. "When therefore it was evening, on that day, the first day of the week, and when the doors were shut where the disciples

were, for fear of the Jews, Jesus came and stood in the midst, and saith unto them, Peace be unto you. And when he had said this, he showed unto them his hands and his side. The disciples therefore were glad, when they saw the Lord." Thomas was absent on this occasion, and had to be convinced at a later meeting. "Jesus therefore said unto them again, Peace be unto you: as the Father hath sent me, even so send I you. And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Spirit: whose soever sins ye retain, they are retained" (John 20:19-23). Was the sins ye retain, they are retained" (John 20:19-23). Was the Paraclete bestowed upon the Apostles at this time? No. One need only read the second chapter of Acts to realize that the Spirit was not actually given them at this time. This was a symbolic act—a *prophetic* indication of the *actual* bestowal of the Spirit some fifty days later. Here the Lord commissions the Eleven to go forth and proclaim the facts, commands and promises of the Gospel—the terms of pardon under the New Covenant (cf. Matt. 28:18-20). As the advent of the Spirit upon them was designed to qualify them for this ambassadorship of reconciliation (2 Cor. 5:17-21), to endow them with the proper authority to state the terms of admission into the New Covenant—that is, to "forgive" and to "retain" sins—it is indeed significant that Jesus "breathed on them." This onbreathing was symbolic, and prophetic, of their actual reception of the Spirit on the Day of Pentecost. The Spirit is the Breath of God; hence the onbreathing of Christ at this time was prophetic of the onbreathing of God that would take place later in the actual bestowal of the Spirit upon them in baptismal measure. It is obvious that the Spirit was not actually bestowed on them at this time; otherwise Peter would have made us of the Spirit's guidance in the selection of an apostle to take the place of Judas, instead of calling upon the assembly of "the brethren" to elect Judas' successor by casting lots (Acts 1:15-26). Moreover, as stated above, the account of the actual advent of the Spirit on Pentecost, as given in the second chapter of Acts, makes it quite clear that He was not bestowed upon the Apostles at this, their first meeting with the Lord after His resurrection.

It should be noted, too, that this onbreathing of Christ was in a special sense prophetic of the Spirit's investment of

them with Divine authority at His coming on Pentecost. It will be remembered that in a previous conversation between Jesus (while He was yet in the flesh) and the men who were to become His Apostles, He had asked them: "Who say ye that I am?" And Simon Peter had spoken up at once: "Thou art the Christ, the Son of the living God." And Jesus had answered and said unto him: "Blessed art thou, Simon Bar-Jonah, for flesh and blood hath not revealed it unto thee, but my Father who is in heaven. And I also say unto thee, that thou art Peter, and upon this rock"—that is, the truth to which Peter had just given expression—"I will build my church; and the gates of Hades shall not prevail against it"—that is, against the truth that Jesus is the Christ, the Son of the living God; this truth was proved once for all by His resurrection from the dead. To these words, Jesus had added the following significant statement: "I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven" (Matt. 16:15-19). Now a key is an instrument whose function is to unlock a door; hence "the keys of the kingdom" was a phrase used here metaphorically by Jesus to designate the conditions on which men were to be admitted to inclusion in the New Covenant, to membership in the Body of Christ, and to citizenship in the Kingdom of Heaven. Moreover, to use "the keys of the kingdom" was simply, in common parlance, to "open the door of the Church." And to "bind" and to "loose" signified, in this statement, the authority to state the terms on which God, through Christ, would forgive men their sins; or, in case of man's failure to comply with the terms, would "retain" them, that is, continue to hold the sinner guilty, and subject to the penalty of the Moral Law. Thus it becomes very significant that in this conversation between the risen Christ and the Eleven, as recorded in John 20:19-23, the same Divine authority was conferred on *all the Apostles*. The wording is a bit different, but the meaning is precisely the same. Jesus stated explicitly: "As the Father hath sent me, even so send I you." Then, "when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Spirit: whose soever sins ye forgive, they are forgiven unto them; whose soever sins ye retain, they are retained." This signified that the Spirit, at

His coming upon them, would invest them with the authority of Christ. It signified that the Divine authority first delegated by the Father to the Son, was now to be delegated by the latter, through the Spirit, to the Apostles. They were to go out as ambassadors of the Divine Government, that is, as Ministers Extraordinary; hence, they were to be vested with the authority and power of that Government, and with the necessary credentials (the power to perform miracles) to attest their Divine authority as Messengers of Christ. And not only as the Spirit's coming upon them to invest them with the proper authority and the proper credentials, but it was also to clothe them with infallibility such that they would deliver to men the Word of Christ as delivered to them by the Spirit. The Spirit Himself was to guide them into *all* the truth. (Hence the arrant nonsense of the specious theory that Paul was the real founder of Christianity, and that he distorted it into a system different from what Jesus intended it to be.) It follows, therefore, that Peter had no greater authority than the rest of the Apostles. Obviously, what Jesus did grant him, as a reward for his first voicing of the Good Confession, was the *privilege*, and the privilege only, of opening the door of the Church to both Jews and Gentiles. Hence it is perfectly in accord with everything revealed in the New Testament that when the Gospel was first preached to the Jews on Pentecost, it was Peter's sermon that was recorded (Acts 2); and that likewise, when the Gospel was first preached to the Gentiles in the person of Cornelius, at Caesarea, it was Peter who did the preaching (Acts 10). But one will search the New Testament in vain for evidence that Peter had any authority over the rest of the Apostles, or that his authority was greater, by Divine ordinance, than theirs in any respect. As a matter of fact, Paul himself said: "But when Cephas came to Antioch, I resisted him to the face, because he stood condemned. For before that certain came from James, he ate with the Gentiles; but when they came, he drew back and separated himself, fearing them that were of the circumcision" (Gal. 2:11-12). The incident in John 20:19-23 simply means that when the Apostles were properly qualified by the Spirit on the Day of Pentecost, henceforth their authority was the authority of Christ, delegated to them by the Spirit; their infallibility, the infallibility of Christ, guaranteed by the Spirit; and their

Word, the Word of Christ as communicated to them by the Spirit.

Let us now turn to Luke 24:45-49. Here we read that Jesus made the following statements to His Apostles, obviously on the occasion of His last meeting with them, just before His ascension to the Father: "Thus it is written, that the Christ should suffer, and rise again from the dead the third day; and that repentance and remission of sins should be preached in his name unto all the nations, beginning from Jerusalem. Ye are witnesses of these things. And behold, I send forth the promise of my Father upon you: but tarry ye in the city, until ye be clothed with power from on high." Here we have an abstract, so to speak, of the facts, commands, and promises of the Gospel (cf. 1 Cor. 15:1-4, Matt. 28:18-20). From this passage we learn the following: (1) That the Apostles were to be witnesses of the facts that Christ had suffered ("died for our sins," 1 Cor. 15:3-4) and risen from the dead the third day; (2) that they were to proclaim "repentance and remission of sins" in his name; (3) that this proclamation of repentance and remission of sins was to begin "from Jerusalem"; (4) that, as a prerequisite of the beginning of this proclamation, they—the Apostles—were to be "clothed with power from on high"; (5) that this "clothing" with power from on high, i.e., directly from Heaven, would be the fulfilment of the "promise of the Father," that is, the Promise of the Spirit, or of the advent of the Spirit upon them; and (6) that they—the Apostles—were to "tarry in the city" (Jerusalem) until the Spirit should come. This is all very clear. Note, well, however, that these promises were made to the Apostles, and to the Apostles only.

We are now drawing very near to the actual fulfilment of the Promise, the Promise of the Father, the Promise of the Advent of the Spirit. We pass on, therefore, to the first chapter of the book of Acts. Here Luke writes as follows: "The former treatise I made, O Theophilus, concerning all that Jesus began both to do and to teach, until the day in which he was received up, after that he had given commandment through the Holy Spirit *unto the apostles whom he had chosen.*" Please note carefully this phrase, "unto the apostles whom he had chosen": it is important. We continue to read: "to whom"—that is, to His Apostles—"he also showed himself alive after his passion

by many proofs, appearing unto *them*”—the Apostles—“by the space of forty days, and speaking the things concerning the kingdom of God.” Bear in mind that the antecedent of “*them*” in all these sentences is “the apostles whom he had chosen.” Continuing: “And being assembled together with *them*”—the Apostles—“he charged *them*”—the Apostles—“not to depart from Jerusalem, but to wait for the promise of the Father, which, said he, ye heard from me.” This is in exact harmony with what we have learned from Luke 24:45-49. What was this “promise of the Father” which they, the Apostles, had heard from the lips of Jesus? The promise of the coming of the Holy Spirit upon them, to guide them into all the truth (cf. again John 14:16-17, 14:26, 15:26-27, 16:7-15). Cf. Luke 24:49—“Behold, I send forth the promise of my Father upon you.” Cf. also Acts 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.” Now, let us read Acts 1:4-5 without interruption: “And, being assembled together with *them*”—*i.e.*, the Apostles whom he had chosen—“he charged *them* not to depart from Jerusalem, but to wait for the promise of the Father, which, said he, ye heard from me: for *John indeed baptized with water; but ye*”—the Apostles—“*shall be baptized in the Holy Spirit not many days hence.*” The Apostles, in Jerusalem, are not only to receive the Holy Spirit, but they are to receive Holy Spirit baptism, that is, the powers and influences of the Spirit in baptismal measure; and this is to occur “not many days hence.” Never forget that these promises and instructions were addressed to the Apostles, and to the Apostles only. This is all so clear that a child can understand it. This teaching harmonizes, moreover, with the testimony of John the Baptizer, because, as we have learned heretofore, the men who later became Apostles were in John’s audience. *Holy Spirit baptism, therefore, was a promise of the Father, to be administered by the Son, to the Apostles, or at least to them first.*

For what purpose was Holy Spirit baptism to be conferred upon the Apostles? The answer is found in the words of Jesus, Acts 1:8—“But ye shall receive power, when the Holy Spirit is come upon you: and *ye shall be my witnesses* both in Jerusalem, and in all Judea and Samaria, and unto the

uttermost part of the earth." Holy Spirit baptism was to clothe the Apostles with the powers of inspiration and demonstration; it was to render their message authoritative and infallible, and to clothe them with power to perform miracles to attest their ministry and message. It was to make them infallible witnesses of Christ and of His resurrection from the dead, not only in the Word which they were to proclaim *orally* in Jerusalem, Judea, Samaria, and all parts of the then known world; but in the *written* Word as well, by which they have witnessed of Christ and His Resurrection in all subsequent ages, even unto the uttermost part of the earth.

The Old Covenant preparation is now complete and comes to an end, as Christ ascends to the Father to be crowned King of kings and Lord of lords. The New Covenant fulfilment is at hand.

7. Questions for Review of Part Thirteen

1. Explain what is meant by a *covenant* in Biblical terms. In what sense are the Biblical Covenants to be regarded as Testaments?
2. Of what two Covenants do we find the account in the Bible? How do these Covenants differ?
3. What are the factors that constitute a Covenant?
4. What were the four aspects of the Abrahamic Promise?
5. In what sense did this Promise have a double reference?
6. How long was the Old Covenant in force? By whom—and in what Divine act—was the Old abrogated and the new ratified?
7. Explain the terms of the covenant of circumcision. What was the spiritual significance, if any, of these provisions?
8. Of what was fleshly circumcision the sign and the seal?
9. What were the two prerequisites of the covenant of circumcision?
10. When and under whose leadership was the Abrahamic Promise and Covenant enlarged into a national Covenant?
11. Where in the Old Testament do we find the specific promise of the New Covenant? How, according to the divine ordination, was the New Covenant to differ from the Old?
12. Explain what is meant by the statement that the basis of the Old Covenant was fleshly, whereas that of the New is spiritual. In what sense is the New Covenant a Covenant of Faith?
13. Explain what Jesus means in His conversation with Nicodemus by his affirmation that induction into the New Covenant was a matter of *spiritual* begetting and birth.
14. To what factors is regeneration (new birth) attributed in Scripture?
15. What is the place and purpose of Christian baptism in this phenomenon of new birth?
16. Explain what *spiritual circumcision* is, in the light of Scripture teaching. Why do we say that baptism itself is *not* spiritual circumcision.