

Christ dwells in our hearts; He does so *through faith*.] [Col. 1:27]: To whom God was pleased to make known what is the riches of the glory of this mystery among the Gentiles, which is Christ in you, the hope of glory, etc. [Col. 3:16]: Let the word of Christ dwell in you richly. [Rom. 8:10]: And if Christ is in you, the body is dead because of sin; but the spirit is life because of righteousness. [Gal. 4:19]: My little children, of whom I am again in travail, until Christ is formed in you. [Gal. 2:20]: I have been crucified with Christ; and it is no longer I that live, but Christ liveth in me: and that life which I now live in the flesh I live in faith, the faith which is in the Son of God, who loved me, and gave himself up for me. [Now the Scriptures also teach us that Christ the Son is now seated at the right hand of the Father, in Heaven. How, then, do both Father and Son dwell in the hearts of the saints? The answer is obvious: *Through the Holy Spirit*. The Church, the Temple of God, says Paul is the "habitation of God in the Spirit" (Eph. 2:18-223.) [Cf. again 1 John 3:24]: And hereby we know that he abideth in us, by the Spirit which he gave us. [1 John 4:13]: hereby we know that we abide in him and he in us, because he hath given us of his Spirit. [1 John 1:3]: our fellowship is with the Father, and with his Son Jesus Christ. [This fellowship is mediated and realized through the indwelling Spirit; hence the Body of Christ is said to be the Communion of the Spirit (2 Cor. 13:14).]

2. The Reception of the Sanctifying Measure of Spirit-Power

Let us now turn again to the statement of the Apostle Peter at the close of the sermon delivered by him on the Day of Pentecost, Acts 2:38. To those of his hearers who were convicted of sin, and who cried out asking what they must do to be saved, the Apostle said: "Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit." Here we have the promise of the "gift of the Holy Spirit," or the Holy Spirit as a gift, conditioned upon, and to follow, repentance and baptism. That this was not a promise of Holy Spirit baptism, the overwhelming measure of the Spirit, is obvious, from what we already have learned regarding Holy Spirit baptism; that endowment was a special miracle for a special Divine purpose in each case of its occurrence, according to the book of Acts. Moreover, that this promise in Acts 2:38 was not a promise of the extraordinary measure of the Spirit is evident from the following considerations: (1) As far as we know, the extraordinary measure of the Spirit was conferred only by the laying on of an Apostle's hands. But the

reception of this gift of the Spirit was conditioned upon obedience to the commands of the Gospel. (2) Stephen, a member of the Jerusalem church, is said to have been "full of faith and of the Holy Spirit" (Acts 6:5), even before he was given the extraordinary measure of the Spirit by the laying on of the Apostles' hands (Acts 6:6). The same is implied of the other six men who were set apart as "deacons" on that occasion (cf. Acts 6:3), including Philip the evangelist. (3) The word translated "gift" in this Scripture, Acts 2:38, is in the singular number. Had Peter been referring to the *charismata*, he would likely have used the plural. (4) It seems obvious that the "gift of the Holy Spirit" promised by Peter in this text was the Holy Spirit Himself. This construction is that of the *genitive of that in which the gift consists*. (5) Moreover, this promise of the Holy Spirit, said Peter, "is to you . . . and to your children, and to all that are afar off, *even as many as the Lord our God shall call unto him*" (Acts 2:39). This was a measure of the Spirit promised to *all Christians*; not only to those present on that particular occasion, and to their children, but to all whom God should call unto Himself throughout all subsequent ages. It was to be as continuous in duration as the Body of Christ itself. But the extraordinary (evidential) measure of the Spirit was, as we have already learned, only temporary, passing away when the Church of Christ was fully established and the Word of Christ indited for the future guidance of the Church. Evidently, then, this was the ordinary measure of the Spirit which Peter promised to baptized believers on the Day of Pentecost; that is to say, *the indwelling of the Spirit*.

How was this ordinary measure of the Spirit received? The answer is found—it seems to me—in Paul's question addressed to the Galatian Christians, Gal. 3:2—"This only would I learn from you: Received ye the Spirit by the works of the law, or *by the hearing of faith?*" That is, to you Christians who are being influenced by the Judaizers among you to return to the Law of Moses, I would address this question: Did you receive the Holy Spirit from the works of that Law, or did you receive Him by hearing and believing the Gospel which I preached? (Cf. v. 5—"He therefore that supplieth to you the Spirit, and worketh miracles among you, doeth he it by the works of the law, or by the hearing of faith?" That is:

Does God who supplies the Spirit to you, work miracles among you as a result of your obedience to the Law of Moses, or because you have heard and obeyed the Gospel of Christ?) The idea is that those Galatian Christians were acting most foolishly in threatening to drift back into Judaism, in view of the fact that they had received the Holy Spirit, not from their obedience to the Law of Moses, but as a result of their acceptance of, and obedience to, the Gospel of Christ. This is in harmony with John 7:39—"But this spake he of the Spirit, *which they that believed on him were to receive.*" It harmonizes also with Eph. 3:17—"that Christ may dwell in your hearts *by faith*"; and with Eph. 1:13—"in whom, *having also believed, ye were sealed with the Holy Spirit of promise.*" The two extraordinary measures of Spirit-power were not for *regenerative* or *sanctifying* purposes, not intended to be a *seal*, an *earnest*, etc., but the indwelling of the Spirit serves all these ends. In short, when the Word of Christ, the incorruptible seed that "abideth," impregnates the human heart, and the individual will is surrendered to Christ in repentance and in loving obedience, the Spirit, following baptism, dwells in the human heart *by faith*. I fail to see how this position can be successfully contradicted by anyone who is familiar with the Scriptures. Cf. again Col. 3:16—"Let the word of Christ dwell in you richly." And John 6:63—"The words that I have spoken unto you are spirit, and are life."

"Received ye the Spirit by the works of the law, or by the *hearing* of faith?" "The hearing of faith" implies *the obedience of faith*: indeed the phrase is so rendered in a number of reliable translations. I might quote many passages from the Authorized and Revised Versions to show that *hearing* the Gospel carries with it, in the New Testament, the overtones of *acceptance* and *obedience*. It is evident, therefore, that the Galatian Christians received the indwelling Spirit as an immediate effect of their obedience to the Gospel of Christ. And all believers receive the Spirit in the same measure, that is, in proportion to their faith, on the same terms. Thus we now can see how it is that *the world cannot receive Him*, as Jesus expressly declared (John 14:17), and also what Paul means when he says, "And because ye are sons, God sent forth the Spirit of His Son into our hearts" (Gal. 4:6).

This indwelling of all the saints by the Spirit, under the New Covenant, was typified by the consecration of priests in olden times. In all cases, under the Old Covenant, priests had to be *washed* before they were *anointed*. Exo. 29:4, 7, 21—“And Aaron and his sons thou shalt bring unto the door of the tent of meeting, and shalt wash them with water. . . . Then shalt thou take the anointing oil, and pour it upon his [Aaron’s] head, and anoint him. . . . And thou shalt take of the blood that is upon the altar, and of the anointing oil, and sprinkle it upon Aaron, and upon his garments, and upon his sons, and upon the garments of his sons with him: and he shall be hallowed, and his garments, and his sons, and his sons’ garments with him.” (Cf. 1 John 5:8—“For there are three who bear witness, the Spirit, and the water, and the blood: and the three agree in one.”) The washing of priests under the Law typified Christian baptism under the Gospel, and the anointing which followed the washing of priests under the Old Covenant, typified the reception of the Spirit by those who are baptized under the New Covenant. All Christians are priests unto God.

[1 Pet. 2:5]: ye also, as living stones, are built up a spiritual house, to be a holy priesthood, to offer up spiritual sacrifices, acceptable to God through Jesus Christ. [1 Pet. 2:9]: But ye are an elect race, a royal priesthood, a holy nation, a people for God’s own possession. [Hence, Tit. 3:5]: according to his mercy he saved us, through the washing of regeneration and renewing of the Holy Spirit, which he poured out upon us richly through Jesus Christ our Savior. [1 Cor. 6:11]: ye were washed, ye were sanctified, ye were justified in the name of the Lord Jesus Christ, and in the Spirit of our God. [Eph. 5:25, 26]: as Christ also loved the church, and gave himself up for it; that he might sanctify it, having cleansed it by the washing of water with the word. [Cf. the words of Jesus to Nicodemus, John 3:5]: Except one be born of water and the Spirit, he cannot enter into the kingdom of God. [The anointing with oil in olden times was typical of the bestowal of the gifts and graces of the Holy Spirit under the New Covenant. Hence, no sooner was Jesus baptized than God anointed Him with the Holy Spirit and with power (Acts 10:38); and in like manner, all those who accept and obey the Gospel are made the recipients, immediately following their baptism, of the indwelling measure of the Spirit of God. This, undoubtedly, is what is implied in Peter’s promise of the gift of the Spirit, in Acts 2:38. Peter’s words were given him by the Spirit—he was speaking “as the Spirit gave him utterance.” Surely we can believe fully what the Spirit Himself tells us, and here He tells us what *to do* to be saved, and that on the doing of which we shall receive the indwelling of the Spirit. *Surely His own word is sufficient for the man of faith.* He does not seek “supernatural” attestation.]

THE SANCTIFYING MEASURE OF SPIRIT-POWER

"Let the Word of Christ dwell in you richly," Col. 3:16. The measure of the Word in the heart and life of the Christian is the measure of the Spirit within him. He who is led by the Word is led by the Spirit; he who walks by the Word, walks by the Spirit; he who lives by the Word, lives according to the Spirit. He who cherishes, meditates on, assimilates, and follows the guidance of, the Word, drinks deeply of the Spirit. Not because the Spirit is the Word, but because the Spirit is in the Word, because His power is back of it, His personality is in it, and His nature, is diffused through it.