

Part Fifteen

HOLY SPIRIT

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INTRODUCTORY STUDY ON THE HOLY SPIRIT

Evidence of the Personal and Practical Significance of the Holy Spirit

- A. The New Testament shows that the Holy Spirit is:
1. A gift from God to be valued and enjoyed.
 - a. Promised to everyone obeying the gospel (Acts 2:38, 39; 5:32).
 - b. Jesus thought it a supreme gift to be sought by prayer (Luke 11:13).
 - c. For every true believer in Jesus (John 7:38, 39).
 - d. Dwells in our bodies (I Cor. 6:19; I Thess. 4:8; Rom. 8:11). (Compare Gal. 2:20; Eph. 3:17; Phil. 1:21; Col. 1:27; John 14:23; Phil. 2:13).*
 2. A necessity in order to be in Christ and be saved.
 - a. We must be born of the Spirit as well as water (John 3:5).
 - b. He is part of the means of salvation (Titus 3:5-7).
 - c. Without the Spirit of Christ (and of God) we are none of His (Rom. 8:9, 10).
 - d. Only those led by the Spirit are sons of God and heirs (Rom. 8:12-17).
 - e. The essential reality and basis of a Christian life—or what the Kingdom of God really is (Rom. 14:17). (Compare Luke 17:20, 21; John 18:36; 6:63; 15:4-8; Gal. 5:6; 6:15; II Cor. 5:14-17; II Cor. 6:16; Col. 1:27).*
 3. A subject of commandments to Christians.
 - a. "Be filled with the spirit" (Eph. 5:18).
 - b. "Walk by the Spirit" (Gal. 5:16, 25).
 - c. "Quench not the Spirit" (I Thess. 5:19).
 - d. "Grieve not the Holy Spirit of God" (Eph. 4:30). (Compare Heb. 6:4-6; 10:26-30; Matt. 12:31-37).*

* Compare these passages which affirm the same reality but do not use the word Holy Spirit. Study these passages as commented on and explained by the other listed scriptures.

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4. A help to victorious holy living.
- a. By the Spirit put to death the deeds of the body (Rom. 8:13, 14).
 - b. Christian virtues are fruit of the Spirit (Gal. 5:22, 23).
 - c. The love of God is in us through the Holy Spirit (Rom. 5:5).
 - d. Strengthened with power through His Spirit in the inward man (Eph. 3:16).
 - e. Sanctified by the Holy Spirit (Rom. 15:16).
 - f. The Spirit helps us in prayer; intercedes for us (Rom. 8:26, 27).
- (Compare Phil. 2:12, 13; Eph. 1:16-20; 4:22-24; Col. 3:1-17; Eph. 6:10-18).*

5. A basis of our faith.
- a. The Spirit, speaking in the Old Testament prophets, prophesied and prepared for the coming of Christ (I Pet. 1:10, 11; II Pet. 1:19-21).
 - b. Bore witness to Christ in visible form (Luke 3:22; John 1:32, 33).
 - c. Filled Jesus, led Him, and assisted His works (Luke 4:1, 14, 18; Matt. 12:28).
 - d. Led the apostles into all truth and brought to their memories what Jesus had taught them (John 14:26; 16:13; cf. 15:26; 16:8).
 - e. Coming of the Spirit was testimony of the resurrection (Acts 2:32, 33; 5:32).
 - f. Gifts and power of the Spirit confirmed the word (Heb. 2:4; I Cor. 2:4, 5).
- (Compare I Thess. 1:5, 6; 2:13; I Cor. 2:6-16).*

6. A guarantee of our hope for eternal perfection with Christ.
- a. Bears witness (through His word) with our spirits that we are children of God (Rom. 8:16).
 - b. Is the earnest (guarantee payment) of our inheritance with Christ (Eph. 1:13, 14; II Cor. 1:22; 5:5).
 - c. Proof of the reality of God's work in us and our participation in redemption and conversion (I John 3:24; 4:13).
- (Compare Rom. 5:5; John 13:35; I John 3:14, 15; 4:20).*

B. Do not the above statements show that the Holy Spirit is important to us?

* Compare these passages which affirm the same reality but do not use the word Holy Spirit. Study these passages as commented on and explained by the other listed scriptures.

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- C. What Paul asked twelve men at Ephesus (Acts 19:2) is a good question for you and me: *Did YOU receive the Holy Spirit when you believed?*

Who or What is the Holy Spirit?

- I. The Holy Spirit is a person (a thinking, feeling, acting, responsible individual).
- A. He is said to do what only persons can do.
 - 1. He speaks (I Tim. 4:1; Rev. 2:7; etc.).
 - 2. He testifies (John 15:26).
 - 3. He teaches (John 14:26; I Cor. 2:13).
 - 4. He searches and reveals (I Cor. 2:10).
 - 5. He leads and forbids (Acts 16:6, 7).
 - B. He is said to have characteristics of a person.
 - 1. Mind (Rom. 8:27).
 - 2. Knowledge (I Cor. 2:11).
 - 3. Affection, or love (Rom. 15:30).
 - 4. Will (I Cor. 12:11).
 - 5. Being grieved or vexed (Isa. 63:10; Eph. 4:30).
 - 6. Being resisted (Acts 7:51).
 - 7. Being lied to (Acts 5:3).
 - 8. Being despised or scorned (Heb. 10:29).
 - C. Personal pronouns in the masculine gender are applied to Him, in close connection with the noun "spirit" which is neuter and should normally have all of its pronouns and modifiers in the neuter (John 15:26; 16:7, 8, 13, 14).
 - D. The Spirit is not a mere impersonal force or influence we somehow get hold of and use; but He is a personal being, wise and holy, who is to get hold of us and use us. He is one with whom we may have the closest friendship or fellowship (Phil. 2:1; II Cor. 13:14). He enters into our personalities, and we become new persons, with renewed minds, affections, desires and wills.

If we have trouble thinking clearly and distinctly about the Spirit of God, it probably is because we do not understand clearly our own spirits. But we can accept the fact that He is a person like Jesus Christ, except for the body Jesus used, or like ourselves in that He has the essential faculties that make us to be persons rather than material machines.
- II. The Holy Spirit is a divine person, with deity like that of God and Christ.

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- A. He is said to have the attributes of God.
 - 1. He is eternal (Heb. 9:14). Was with God in creation (Gen. 1:2).
 - 2. Knows what God knows (I Cor. 2:10-11).
 - 3. He exerts the power of God (Luke 1:35; Acts 1:8; Micah 3:8; Judg. 14:6).
 - 4. He is everywhere present as God is (Ps. 139:7-10).
 - 5. He is holy, the Spirit of holiness (Rom. 1:4), Spirit of grace (Heb. 10:29), Spirit of truth (John 14:17; 16:13), Spirit of wisdom (Isa. 11:2).
- B. The works of the Spirit are the works of God.
 - 1. Creation (Gen. 1:2; Job 33:4; Ps. 104:30).
 - 2. Giving life (Gen. 2:7; Rom. 8:11; John 6:63; John 3:5).
 - 3. Authorship of prophecies (II Pet. 1:21).
 - 4. Working of miracles (Matt. 12:28; I Cor. 12:9, 11).
- C. The Holy Spirit is the Spirit of God, the Spirit of Christ, and is spoken of in such connection with God and Christ that it shows they are of the same divine nature (I Cor. 12:4-6; Matt. 28:19; Acts 5:3, 4; II Cor. 13:14).

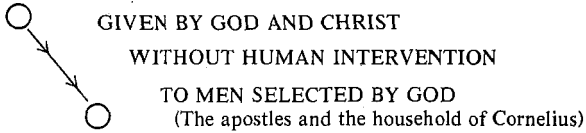
The chart on the following two pages compares three spiritual gifts: Baptism in the Holy Spirit, the Miraculous or Special Gifts of the Holy Spirit, and the Indwelling of the Holy Spirit in every Christian. It shows how each gift was received and the purpose for which each was given.

Read and study the scripture passages cited to understand what God says about each of these gifts.

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THREE SPIRITUAL GIFTS COMPARED

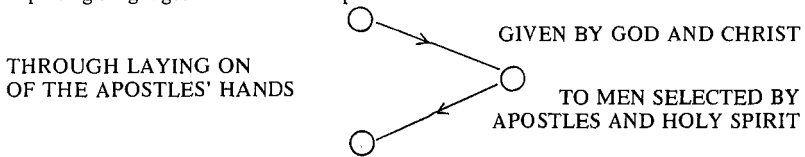
BAPTISM OF THE SPIRIT: Administered by the Lord Jesus. Promised only to His apostles. Received by apostles on Pentecost; by some Gentiles about ten years later (Acts 2; 10). No other examples in God's Word. It was:



This baptism could not be performed by men. It was not required for salvation; never commanded for anyone—it was promised to a select few.

PURPOSE: A sign from God that these Jewish teachers were delivering God's message when they declared that Jesus was the Christ. A sign later that non-Jews were fully eligible for God's grace without submitting to the law God gave for Israel through Moses.

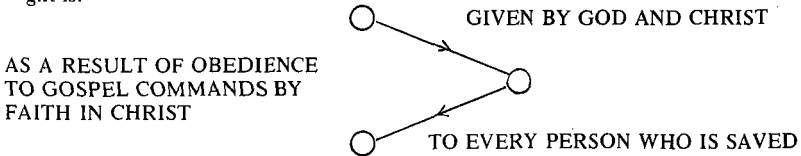
OTHER MIRACULOUS GIFTS OF THE SPIRIT: Administered to selected men by apostles of Christ and others empowered by God. Promised to none, other than through Old Testament prophecy. Received by many during early years of the Lord's church. Gifts included healing, speaking God's message directly, speaking or interpreting languages unknown to the person. These were:



These gifts were desired by many and given to few. Paul suggested that Christians should welcome the gifts and "desire" them. Not promised. Not commanded. Misuse of the gifts became a serious problem in Corinth.

PURPOSE: To guide the church in its infancy. To further "establish" that Christ's gospel really came from God.

INDWELLING OF THE SPIRIT: Administered directly by the Lord. Promised to every person who accepted God's terms for pardon and obeyed them (Acts 2:38). This gift is:



Essential for salvation. The Spirit dwells within each Christian who wants Him and welcomes Him.

PURPOSE: To enable victorious Christian life.

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BAPTISM IN THE HOLY SPIRIT

Administered by the Lord Himself (Matt. 3:11) to those whom He chose. (Read: Acts 1:4, 5, 6; 11:15-18; John 14:26; 15:26, 27; 16:12-15; Luke 24:46-49; John 20:21-23). The Holy Spirit proceeded directly from God's heavenly throne (Acts 2:1-4; 10:44-48). This manifestation of the Spirit was PROMISED, NOT COMMANDED, and not administered by men.

PURPOSE: As a SIGN from God to all on the day of Pentecost that the APOSTLES WERE AUTHORIZED from heaven to preach the terms of pardon. As a SIGN to the Jewish Christians that GENTILES COULD BE SAVED by Christ's gospel. (Read Luke 24:47; Acts 2:12-16, 33, 37; 11:1-4, 15-18; 15:8). The baptism of the apostles in the Holy Spirit on Pentecost was the initial coming of the Holy Spirit to abide in the church and to furnish the other gifts to all flesh—both Jews and Gentiles (Joel 2:28-32; Acts 2:17-21). By this coming, the Spirit gave the divine message by which all believers would be "born of the Spirit" (I Pet. 1:23; Heb. 4:12; Eph. 1:13; John 7:38, 39).

THE MIRACULOUS OR SPECIAL GIFTS OF THE HOLY SPIRIT

Administered by the twelve apostles through the laying on of hands upon those whom they or the Holy Spirit chose to help them in the initial proclamation and confirmation of the word of God, while the church of Jesus Christ was being established, before the written Word of God was fully revealed. (Read: Acts 8:18; 6:6; 8:14-17; 19:6; II Tim. 1:6; I Cor. 12:11; I Tim. 1:18; 4:14).

PURPOSE: To help the apostles during the initial work of proclaiming the word and establishing the church of the first century, God's Church, the body of Christ. Confirming, establishing, and providing the divine authority of the apostles and prophets as they revealed the word (Heb. 2:4). Miracles, wonders, and signs were for this express purpose, until the full revelation of God's word was completed and confirmed. These miracles, wonders, and signs caused faith in the word spoken (Read: Acts 5:12-16; 8:6-13; 13:9-12; I Cor. 14:22; II Cor. 12:12).

THE GIFT OF THE HOLY SPIRIT TO BE AN ABIDING PRESENCE

Administered by the Lord Jesus Christ for as many as the Lord our God shall call unto Him, through the gospel—even to those who are afar off—upon the OBEDIENCE OF FAITH. Available to all who will receive it. (Read: Acts 2:33-41; 5:32; 19:1-6; Rom. 8:9-16; II Cor. 1:21-22; I Thess. 4:8; Titus 3:5-7; I John 3:24; John 14:23; Eph. 3:16).

PURPOSE: To enable Christians to overcome the carnal human nature and put on the divine nature of Christ our Lord (II Pet. 1:3, 4). To dwell in them (I Cor. 6:19), sanctify them (Rom. 15:16), and make the church a temple of God (I Cor. 3:16; Eph. 2:21, 22). To put to death the deeds of the body (Rom. 8:13, 14). To produce the fruit of the Spirit (Gal. 5:16-25). To put God's love into us (Rom. 5:5; I Cor. 13:1-13) and give us joy and peace (Rom. 14:17; Gal. 5:22). To be a guarantee of our eternal inheritance (Eph. 1:13, 14; I Cor. 5:5; I John 3:24; 4:13).

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For Further Study:

- Crawford, C. C. *The Eternal Spirit*. 2 vols. Joplin, Missouri: College Press, 1972, 1973. The first volume discusses the person and power of the Holy Spirit and the second deals with the word and works of the Spirit. Scholarly and detailed.
- DeWelt, Don. *The Power of the Holy Spirit*. Vol. I. Joplin, Missouri: College Press, 1963. Pp. 1-38. Discusses the personality of the Holy Spirit and how He helps each Christian. Further volumes with the same title deal extensively with Biblical teaching about the Holy Spirit (Vol. II, 1966; Vol. III, 1971; Vol. IV, 1976).
- Ketcherside, W. Carl. *Heaven Help Us*. Cincinnati: Standard Publishing Company, 1974. First identifies the Spirit and then details how He helps us harmonize our lives with the divine will.

WHERE TO READ ON GIFTS OF THE HOLY SPIRIT

Read what the Word of God says about the Holy Spirit and the workings or gifts of the Spirit.

Too many books and articles are circulated which state only the opinions, experiences and imaginings of people who are not really authorities on the subject. They show their liability to error by the way they differ from one another.

Too many times the Bible passages which are read are few, and are interpreted by man's experiences, when the experiences need to be understood by the revealed truth of God. Each passage should be seen in the light of all that the Bible has to say on this subject.

The following outline is not intended to set forth a doctrine of the Holy Spirit, but to help the reader to read all that God's word says about the Holy Spirit's work in the Christian era. *Do read the scriptures cited here.* This is only an index or listing of passages, arranged to suggest which ones are most closely related to each other or which deal with the same phases of the subject. Comments are minimal, being intended only to help the reader of the Bible passages to read what the author intended to say, perhaps to avoid some common misconceptions which have been associated with these passages when they have been taken out of context or have been read with doubtful presuppositions in mind.

If you will not read with this the scriptures, you probably do not really care enough to know God's truth on the subject. If you just want to keep your old opinions, you can suffer the consequences; but what of other people whom you influence? If you just want to look at the headings to see my opinions, they really do not matter that much and, in a sense, they are none of your business. Now get your Bible.

I. THE GIFT RECEIVED BY THE APOSTLES (called "baptism").

A. Predicted in the Old Testament (Joel 2:28-32; Acts 2:17-21).

Note: This passage was probably intended to prophesy not only the baptism on Pentecost, but also the continuing work of the Spirit including all the gifts listed below.

B. Predicted by John the Baptist (Matt. 3:11; Mark 1:7, 8; Luke 3:16; John 1:33).

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Note: John's preaching about fire as the destiny of those who do not repent (Matt. 3:8-10; Rev. 20:10, 14, 15; 21:8).

Mark does not quote John's prediction of punishment in fire or of baptism in fire (1:8). Jesus predicted baptism of the Holy Spirit without mentioning fire (Acts 1:5, 8; Luke 24:49; John 16:7-15). Peter, likewise, spoke of baptism in the Holy Spirit without any reference to fire (Acts 11:16). Acts 10:44, 45 says "the Holy Spirit fell" and was "poured out" upon the Gentiles, without referring to fire. The tongues that rested upon the apostles at Pentecost were not actually said to be fire but "tongues parted asunder (distributing themselves or being separated) like as of fire" (Acts 2:3).

John the Baptist didn't make his prediction to tell who would be baptized in the Holy Spirit but to identify Jesus as the one who had that divine power and prerogative. This is especially evident in John 1:31-34.

- C. Promised by Jesus (John 14:16-18, 26; 15:26; 16:7-15; Acts 1:5-8; Luke 24:49).
1. Another Helper-Companion (like Jesus) (John 14:16).
 2. To abide with them forever (John 14:16). Probable meaning: to abide throughout the church age in various gifts and ways of working.
 3. The Spirit of Truth (John 14:17).
 4. The world could not receive Him (John 14:17).
 5. The presence of Jesus to be in them (John 14:17, 18).
 6. What the Spirit would do for them (John 14:26—16:15).
 - a. Teach them all things (John 14:26).
 - b. Bring to remembrance all Jesus had said to them (John 14:26).
 - c. Bear witness of Jesus (John 15:26).
 - d. Would not come unless or until Jesus ascended (John 16:7).
 - e. Convict (convince) the world of the sin of not believing in Jesus, of the righteousness of Jesus, and of judgment of the world (John 16:8-11).
 - f. Guide them into all truth (John 16:13).
 - g. Declare to them things to come (John 16:13).
 - h. Glorify Jesus (John 16:14).
 - i. Declare to them things of God (John 16:15).
 7. Reminders after His resurrection (John 20:21-23; Acts 1:5, 8; Luke 24:49).

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- a. To come in Jerusalem, a few days after ascension (Acts 1:5; Luke 24:49).
 - b. Would bring power from on high to them (Acts 1:8; Luke 24:49; John 20:22, 23).
- D. To whom did Jesus promise these things?
1. To the apostles, clearly. Read John 15:15, 16; 13:5-18; Luke 22:14, 28-30.
 2. He did speak a promise about any man who loves and obeys Him (John 14:23) aside from the discussion and promises addressed to the apostles.
- E. Received at Pentecost (Acts 2:1-18).
1. The pronoun "They" in 2:1 must refer to "the apostles" in Acts 1:26. The listeners said the ones speaking were *all Galileans* (Acts 2:7). "Peter, standing *with the eleven*" spoke (Acts 2:14). The church depended upon *the apostles' teaching* (Acts 2:42). *The apostles worked signs and wonders* (Acts 5:12, 13). *The apostles were the ones persecuted* (Acts 5:17, 18, 29). *Two apostles* walked to Samaria (forty miles) to confer works of the Holy Spirit on the believers there. What they caused Samaritans to receive was more than regeneration by the Spirit; (1) they had already believed and been baptized, and (2) the "Holy Spirit" given by the laying on of the apostles' hands was something that Simon could see and wanted to purchase (Acts 8:5-19). *It was the apostles to whom Jesus had promised baptism in the Holy Spirit* (Acts 1:5).
 2. Caused them to speak foreign languages recognized by people from about 15 nations (Acts 2:8-12).
 3. Came with sound of wind and visible tongues parted like fire (Acts 2:2, 3).
Note: When Jesus told the disciples He was leaving, He promised to send the Holy Spirit as another Companion-Helper to stay with them perpetually (John 14:16). On Pentecost the Holy Spirit came to stay. The signs of His coming are naturally unique. The speaking in tongues occurred other times, yet it is not the purpose of the Holy Spirit to repeat Pentecost, but to do the work for which He came.
 4. Baptism of the apostles in the Holy Spirit marked the beginning of the church (Matt. 16:18, 19), the kingdom (Mark 9:1), the new covenant (II Cor. 3:5-14; Jer. 31:31-34; I Cor.

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11:25; Heb. 8:1-13; 9:11-24; 10:11-29; John 16:7-15; 20:21-23; 7:38, 39; Eph. 2:13-22; Ezek. 37:26-28; Isa. 2:3), and the work of the Holy Spirit in the church.

F. The Apostle Paul evidently received much the same kind of gift.

1. He received nothing from those who were apostles before him (Gal. 1:12, 13).
2. He was to receive the Holy Spirit at the time of his conversion (Acts 9:17).
3. He was told then that he was to be the Lord's messenger, even of things yet to be revealed (Acts 26:16-18).
4. He conferred miraculous gifts by laying on his hands (Acts 19:6-12; II Tim. 1:6).
5. He claimed the authority and the signs of an apostle (II Cor. 10:1-9; 11:5; 12:12).
6. Apparently he had all the powers of anyone baptized in the Holy Spirit.

G. Workings and the results of the Holy Spirit in the apostles.

1. Speaking in unlearned languages (Acts 2:4-11; I Cor. 14:18, 19).
2. Working miracles (instant and unquestionable) (Acts 3:6-8; 4:16, 21; 5:12, 15, 16; 9:32-42; 13:9-11; 14:3, 8-11; 16:18; 19:11, 12; 20:9, 10; 28:4-9; II Cor. 12:12).
3. Speaking boldly with unanswerable wisdom (Acts 2:22-36; 3:14-26; 4:8-12, 19, 20, 31, 33; 5:29-32; 14:3-17; 15:7-11; 17:22-32; Matt. 10:17-20; Mark 13:11; Luke 21:12-15).
4. Speaking for God by inspiration, about things in heaven or in the future (beyond human knowledge) with confidence and accuracy (Acts 2:33, 38, 39; 5:3, 4, 9; 10:34, 35; 15:28, 29; 27:21-26; I Cor. 2:6-16; 14:37; 15:50-54; Gal. 1:11, 12; Eph. 3:1-9; I Thess. 2:13; 4:13-17; II Pet. 3:15, 16).
5. Conferring gifts of the Holy Spirit by laying on of hands (Acts 8:14-20; 6:5, 6, 8; 8:5-7; 19:6; II Tim. 1:6).
6. Receiving on occasion special instructions where and how to serve Christ (Acts 5:20; 10:9-20; 13:2; 16:6-10; 18:9, 10; 23:11).
7. Preaching the gospel (I Pet. 1:12).

II. THE SIMILAR GIFT (called "baptism") of the Spirit, upon Cornelius and his household (Acts 10:44-48; 11:15-18).

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Note: There is neither evidence nor reason to suppose that they received all the apostles did. As far as we know, it was only a temporary power to speak in tongues, as the apostles did in the beginning of their experience on the day of Pentecost. Note: Some think the prediction of John the Baptist (Matt. 3:11) was general in scope and used "baptize you in the Holy Spirit" to predict all the works of the Holy Spirit, especially the indwelling in every Christian. This could be; even so, we must distinguish clearly between the powers given to the apostles for their work and the regenerative indwelling of the Spirit received by every Christian.

Other Bible facts help us understand "Baptism of the Holy Spirit" and for whom it was intended.

- A. The "baptism in the Spirit" received by Cornelius and his household came before they obeyed the gospel and was a sign that they should be permitted to be baptized into Christ (in water). Read Acts 10:44-48; 11:14, 15; Gal. 3:26, 27; Rom. 6:3-11; and I Cor. 12:13. Peter told believers at Pentecost to "repent and be baptized for the forgiveness of your sins; and you shall receive the gift of the Holy Spirit" (Acts 2:38). Their baptism was in water. See Acts 8:36-39 and I Pet. 3:20, 21. It was a "washing of regeneration"—being born again—accompanied by a "renewing of the Holy Spirit" (Titus 3:5, 6; John 3:3-7; I Cor. 12:13; Rom. 6:3, 4; Col. 2:12, 13).
- B. I Cor. 12:13 does not say that all were baptized in (or by or with) the Holy Spirit in the sense that "baptize in (or with) the Holy Spirit" is used in Matt. 3:11; Acts 1:5 and 11:16. Paul in I Cor. 12:13 says that by the influence or with the impulse of the Holy Spirit all were baptized in their entering into the body of Christ, just as in I Cor. 12:3 he says that all who confess Jesus as Lord must do it in (or by the influence of) the Holy Spirit. Compare his use of "in the Holy Spirit" in Rom. 14:17 and Eph. 2:18.
- C. Eph. 4:4-6 speaks of "one baptism" as a bond of unity, one significant experience in which all Christians participate. A close study of the New Testament shows that all believers, in that generation, were baptized in water, into Christ (Acts 2:38, 41; 8:12-16, 36, 38; 9:18; 10:47, 48; 16:15, 30-33; 18:8; 19:5; 22:16; Rom. 6:3-5; I Cor. 1:13-16; 12:13; Gal. 3:27; Col. 2:12, 13; Titus 3:5; Heb. 6:2; 10:22; I Pet. 3:20, 21).

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- D. The act of becoming a Christian was described as being "obedience of faith" (Rom. 1:5; 6:16; 15:18; 16:26; Heb. 5:9; I Pet. 1:2, 22). Condemnation is pronounced upon those who "obey not the gospel" (II Thess. 1:8; John 3:36 [any correct translation]; Rom. 10:16-21). *Baptism in the Holy Spirit was never commanded and cannot be obeyed.*
- E. All Christians were to have the Holy Spirit in them (Rom. 8:9) through believing the gospel and obeying it (Eph. 1:13, 14; John 3:3-7; Acts 2:38, 39; 5:32; John 14:23; I Cor. 12:3, 13). But not all spoke in tongues—see I Cor. 12:29, 30. The Holy Spirit must have a part in their conversion, causing them to confess sincerely that Jesus is Lord (I Cor. 12:3), causing them to be baptized into His body (I Cor. 12:13), and thus to be "born of water and the Spirit" (John 3:5; Titus 3:5). The Holy Spirit did not have to add miraculous demonstrations.
- F. *If the indwelling of the Holy Spirit in every Christian is a fulfillment of "He shall baptize you in the Holy Spirit" (Matt. 3:11), then that baptism is not always (or even usually) indicated by speaking in tongues, and baptism in the Spirit is not the power to work miracles, and it is not something to be sought after one's new birth in Christ.*
- G. Many Bible passages speak of the gift of the Holy Spirit to Christians, or the Holy Spirit *dwelling* in Christians, or *filling* them, but no passage calls this "baptism in the Spirit."
- H. The baptism of Cornelius' household was a sign that Gentiles were to receive the gospel and the grace of God the same as the Jews. As such, it was an exceptional case and never was repeated.

III. THE VARIOUS "SPIRITUAL GIFTS" RECEIVED BY CHOSEN LEADERS FOR SIGNS AND FOR GUIDANCE OF THE EARLY CHURCH (Heb. 2:3, 4).

- A. Predicted by Joel 2:28-32, and by Jesus in Mark 16:17, 18.
- B. Conferred by the laying on of the apostles' hands (Acts 8:14-25; 19:6; II Tim. 1:6).
 - 1. Was there any other way of receiving such powers? Not that we know of for anyone except the apostles themselves.
 - 2. God's giving the Holy Spirit to them that ask Him (Luke 11:13) may not be the same as giving miraculous powers. The power to work miracles is not exactly the Holy Spirit, but something the Holy Spirit can do. Jesus' apostles had

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worked miracles for nearly a year before Jesus predicted that believers would have the Holy Spirit, and then "the Holy Spirit was not yet given because Jesus was not yet glorified" (John 7:38, 39; compare Matt. 10:1, 5-8; Mark 6:7, 13).

3. We do know that Timothy had a gift that was given "with the laying on of the hands of the presbytery," (I Tim. 4:14). The preposition in Greek means *in the company of* or *together with*, but does not mean *by means of*; and in II Tim. 1:6 Paul says that the gift was given to Timothy "through the laying on of my hands." The elders at Lystra probably laid hands on Timothy when he was committed to the work of Christian missions and joined Paul and Silas (Acts 16:1-4). Evidently Paul participated in the ordination and his hands conferred the spiritual gift at the same time.
4. The apostles at Jerusalem laid hands on seven men who were chosen by the congregation for ministry to the neglected widows, perhaps also for other responsibilities (Acts 6:1-6). Soon after this, two of them, Stephen and Philip, were working miracles, preaching with apparent inspiration, and receiving visions and messages from heaven (Acts 7:8, 10, 15, 55, 56; 8:6, 7, 13, 26, 40).
5. Peter and John were sent to Samaria, where they conferred some manifest gifts, so that "Simon saw that through the laying on of the apostles' hands the Holy Spirit was given" (Acts 8:14-25).
6. Philip had worked miracles there (Acts 8:4-7) but he did not impart any spiritual gift of this nature. Was it because he could not? Obviously, God was willing for them to receive it.
7. Did others than apostles lay on hands? Was the laying on of hands always for this purpose? Apparently not. At Antioch hands were laid on Barnabas and Saul to commit them to a new mission, after they had both been named among the prophets and had been responsible leaders and teachers for some years (Acts 4:36; 9:27; 11:22-26, 30; 13:1).
8. Although Ananias told Saul (Paul) that the Lord sent him "That thou mayest receive thy sight and be filled with the Holy Spirit," there is no indication that Saul's inspiration or powers as an apostle were conferred by the laying on of

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the hands of Ananias. Read carefully Acts 9:10-19.

- C. An offer to buy the power to confer these gifts was severely rebuked (Acts 8:18-24).
- D. Not intended for all Christians; at least, no one gift was given to all (I Cor. 12:29, 30).
 1. A failing attempt to imitate miracles drew attention to the special power of those who could do them (Acts 19:13-20).
 2. *Who* chose the ones to receive such gifts? or *how* were they chosen? Paul said that prophecies led the way to Timothy (I Tim. 1:18) and that the gift was given by prophecy (I Tim. 4:14). He also wrote: "All these worketh the one and the same Spirit, dividing to each one severally even as He will" (I Cor. 12:11). Heb. 2:4—"by manifold powers, and by gifts of the Holy Spirit, according to His own will." The Holy Spirit picked Barnabas and Saul for the missionary journey (Acts 13:1, 2), but this is not necessarily the same. In Acts 6:3 the apostles told the crowd of disciples to pick men, according to the qualifications given through the apostles inspired by the Holy Spirit. Probably that was the manner in which the Holy Spirit made the elders of Ephesus overseers (bishops or pastors) (Acts 20:28), since qualifications are given by inspiration for men to follow (I Tim. 3:1-7; Titus 1:5-9).

On the other hand, in I Cor. 14:1 Paul says: "Follow after love; yet desire earnestly spiritual gifts, but rather that ye may prophesy." And in I Cor. 14:13: "Let him that speaketh in a tongue pray that he may interpret." Evidently a Christian could choose a gift by praying for it under some circumstances, or at least could prepare himself for it to some extent.

- E. Various gifts were given, as the Holy Spirit chose (Heb. 2:3, 4; I Cor. 12:1-30).

"God has set some in the church, first *apostles*, secondly *prophets*, thirdly *teachers*, then *miracles*, then *gifts of healing*, *helps*, *governments*, *divers kinds of tongues*," (I Cor. 12:28).

"The *word of wisdom*, . . . the *word of knowledge*, . . . *faith*, . . . *gifts of healing*, . . . *working of miracles*, . . . *prophecy*, *discerning of spirits*, . . . various kinds of *tongues*, . . . *interpretation of tongues*," (I Cor. 12:6-11).

In Eph. 4:11-16, the gifts of Christ for fully equipping the saints unto the work of ministering included, *apostles*,

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prophets, evangelists, pastors and teachers.

All these lists taken together include persons or positions of leadership, or powers to work visible signs, and functions of teaching and oversight.

Heb. 2:4 says that God bore witness with those who heard Jesus "by signs and wonders and by gifts of the Holy Spirit, according to His own will."

In II Cor. 12:12 Paul said, "The signs of an apostle were wrought among you . . . by signs and wonders and mighty works."

Yet some "gifts" listed for the serving of members in the body are not of a miraculous nature. Read Rom. 12:4-8 and I Pet. 4:10, 11.

Special gifts for teaching by revelation and for giving evidence of divine inspiration might naturally be temporary. Other gifts for serving in obedience to the revealed word might be expected to be more universal and permanent.

1. *Apostles* are listed among God's gifts to the church; but, of course, they were not made by the laying on of the hands of the apostles. To understand their place among spiritual gifts, read the following.
 - a. Apostles were chosen by Christ Himself (Matt. 10:1-5; Mark 3:13-15; Luke 6:12-16; Acts 1:20-26; 9:15-18; 26:15-18).
 - b. They were "clothed with power from on high" (Luke 24:49; Acts 1:8) to receive all the knowledge and abilities listed in part I, sections C and G (pages 458 and 460).
 - c. The church was built upon apostles and prophets (Eph. 2:20; compare Rev. 21:14).
 - d. Both apostles and prophets were instruments through whom the Lord made His revelation of the "faith once for all delivered unto the saints" (Jude 3; Eph. 3:5). They were guided "into all truth" (John 16:13), and we can have this same truth when we receive the message which they were directed to write for us in the books which have become our New Testament.
 - e. The church continued in the apostles' doctrine from the beginning (Acts 2:42; II Tim. 1:13; 2:2). Their word had special authority. It was not theirs, but from Christ who gave it to them (John 20:21-23; 17:21; Gal. 1:12).
 - f. The apostles were distinguished from the rest of the

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church:

1. in working miracles (Acts 2:43; 4:33; 5:12, 13; II Cor. 12:12).
 2. as witnesses of the resurrection (Acts 1:22; 2:14, 32; 4:35; 5:29-32; 6:2-4; I Cor. 9:1).
 3. in oversight (Acts 4:34-37; 6:2-6; 8:14; 9:27; 11:1; 15:2, 4, 6; 16:4; I Cor. 4:9-13; 9:1, 2; II Cor. 11:5; 13:10; 10:1-9; 3:5, 6; 4:1-5).
 4. in conferring miraculous powers or spiritual gifts (Acts 8:18; 19:6; II Tim. 1:6).
 5. in making known the revelation of God (Gal. 1:11-17; 2:7-9; Eph. 3:5; I Thess. 2:6, 13; II Thess. 3:6, 14; II Tim. 1:13; 2:2; II Pet. 3:2, 15, 16; I John 4:6; Jude 17; I Cor. 14:37).
 6. as the prime target of persecutions (Acts 5:18; I Cor. 4:9-13).
- g. Paul resisted and exposed false apostles because it was important whom the church considered authoritative as the source of God's truth (II Cor. 11:13-15; Acts 20:29, 30; Gal. 1:7-9; 2:4; Titus 1:10, 11; see also II Pet. 2:1; Rev. 2:2).
- h. Apostles were important gifts of Christ to the church, but they finished a work that is not to be repeated. They are still important in the church, continuing their work through the word they have left us.
2. The gift of prophecy.
- a. Prophecy is not always prediction, but it is always speaking by direct inspiration of God. See Matt. 26:68; Acts 13:1, 2; I Cor. 14:3, 24, 25; II Pet. 1:20, 21.
Prophecy is not equivalent to preaching; it may be written. The manner of proclamation is not indicated in the word or its Biblical usages. But the divine origin is always indicated. All revelations from God are prophecies. Messages by men without divine inspiration are not prophecies in any true Biblical sense.
 - b. The foundation of the church includes prophets as well as apostles, as spokesmen for Christ, the ultimate and only foundation (Eph. 2:19-21; 3:5; I Cor. 3:11).
 - c. The New Testament writers Mark, Luke, James and Jude were prophets, as evidenced by the acceptance of their writings as inspired. One would expect that Luke, a

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- co-worker with Paul, and Mark, who worked with Paul and Peter (I Pet. 5:13; II Tim. 4:11) and James, the most prominent leader of the Jerusalem church (Acts 12:17; 15:13; 21:18; Gal. 1:19; 2:9), had the apostles' hands laid on them, even as Timothy had (II Tim. 1:6).
- d. Prophets and prophetesses in the New Testament (fulfilling the prophecy in Joel 2:28-32) included Stephen, Philip, Agabus, Barnabas, Simeon, Niger, Lucius, Manaen, Judas, Silas, and Philip's daughters (Acts 11:27, 28; 13:1, 2; 15:32; 19:6; 20:22, 23; 21:9, 10).
 - e. Read about the gift of prophecy in I Cor. 11:4, 5; 12:28, 29; 13:9; 14:1, 3-5, 24, 29, 31, 32, 37, 39; Eph. 4:11; I Tim. 1:18; 4:14.
 - f. Prophets could control themselves, deciding when to speak and when not, and speak only one at a time (I Cor. 14:29-33).
 - g. Paul wrote (I Cor. 13:8) that prophecies would "be done away." He was not saying that some prophecies would be false, but that prophecy by the Holy Spirit would cease to occur. The reason he gave was that "we prophesy in part." Prophecy by the gift of the Spirit was given piece by piece, some to one man and some to another. See Acts 20:22, 23; 21:10-12; I Cor. 14:26-33. But when the complete has come the giving of pieces will cease (I Cor. 13:9, 10). What was in part was revealed truth; what would become complete and take the place of the practice of prophesying would be completed revelation of God's word for everyone.
 - h. The New Testament warns about false prophets. There are many (I John 4:1; Matt. 7:15; 24:11, 24); Elymas the sorcerer whom Paul blinded for a time (Acts 13:6-8) the maid with "a spirit of divination" (Acts 16:16, 17). Many will sincerely think they prophesied in the name of Christ, yet He will reject them (Matt. 7:21-23).
3. Teachers (I Cor. 12:28; Rom. 12:7), "evangelists, pastors and teachers" (Eph. 4:11).
 - a. Each of these did a kind of work that remains important in the church. However, before the New Testament books were available these teachers were in great need of the gifts of "knowledge" and "wisdom" (I Cor. 12:8).
 - b. Teachers are mentioned in combination with prophets

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in Acts 13:1, perhaps stating the main function of the prophets.

Again, teachers are combined in Eph. 4:11 with "pastors," as given to the church. *Pastor* is an old word for shepherd. Elders were commanded to shepherd the church (Acts 20:28-32; I Pet. 5:1-4; Heb. 13:17). Paul said the Holy Spirit made the elders to be overseers (Acts 20:28).

- c. These are gifts, provided by Christ for the church, for work of a spiritual nature. But they are not necessarily signs or supernatural powers. They are to raise up other teachers, not by inspiration but by communication of what they had received (II Tim. 2:2).

False teachers were a real danger even in New Testament times (II Pet. 2:1; 3:16, 17).

4. Wisdom and knowledge (I Cor. 12:8; 1:5; 13:2, 8; 2:6-13; 14:6; II Pet. 3:15).
 - a. Paul contrasted the wisdom of this world which did not know God with the wisdom furnished by the Spirit of God who revealed "the deep things of God" (I Cor. 2:10). The Spirit taught the apostles the divine wisdom (I Cor. 2:6-13; II Pet. 3:15).
 - b. The gifts of divine knowledge and wisdom were limited to certain pieces of guidance and to special occasions. Even Paul was not given specific information on all matters.
 - c. The gift of knowledge was limited because it was in pieces or parts, but the revelation of God was to be completed to the point where the *pieces* of miraculous knowledge and prophetic utterance would be unnecessary (I Cor. 13:8-10).
 - d. These gifts must be distinguished from the wisdom and knowledge which all of us may acquire progressively. All Christians are told to ask for wisdom (James 1:5). This should not be considered a promise to give every petitioner a ready-made decision for those things he can decide for himself, but the ability to use his mind with right motives implying the basic truth given from God.
 - e. God wants us to use wisdom that comes from fear of the Lord (Prov. 9:10) and from faith's understanding and from possession of the Holy Spirit in making

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decisions; He does not want to make each decision for us (Col. 1:9; Eph. 1:17, 18; Phil. 1:9; Heb. 5:14; James 3:13-18).

Christ and the gospel give to everyone understanding and wisdom of superior value, progressively as we will receive it. This kind of help is called wisdom in James 1:5; Eph. 1:8, 17; Col. 1:9, 28; 3:16; 4:5; James 3:13; 3:17. It is mentioned as knowledge in Rom. 15:14; Eph. 4:13; Phil. 1:9; Col. 1:9, 10; 3:10; I Tim. 2:4; II Tim. 3:7; Heb. 10:26; II Pet. 1:5-8.

5. Miracles and healings

- a. Miracles may be defined as events in the physical world worked by the direct power of God as a sign of God's approval. Study Mark's account of Jesus' healing of the paralyzed man to understand this definition (Mark 2:10).

Miracles were called "powers," "mighty works," and "works" emphasizing the power of God which produced the miracles. The term "wonder" called attention to the effect they created in those who observed. The purpose of miracles as divine credentials is seen in the term "signs."

Jesus worked various kinds of miracles: power over disease, power over nature, power over demons, power over death, superhuman knowledge.

Jesus worked miracles primarily to demonstrate His deity (Mark 2:10; Luke 7:18ff; John 5:36; 10:37, 38; Acts 2:22, etc.)¹

- b. Apostles and some others in the early church exercised the gift of working miracles.

Paul said he came not with words of human wisdom but "in demonstration of the Spirit and of power that your faith should not stand in the wisdom of men, but in the power of God" (I Cor. 2:4, 5; cp. I Thess. 1:5; Mark 16:20).

"Truly the signs of an apostle were wrought among you in all patience, by signs, and wonders and mighty works" (II Cor. 12:12). The ministry of the early missionaries was aided by miracles as evidence of the truth of their message (Acts 13:9-12; 14:8-11; 19:10-12). The miracles

¹ See "The Purpose of Miracles," pp. 57-61.

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also gave to the church evidence of God's approval of the message preached by Paul (Acts 15:12).

Paul called attention to the working of Christ through him "in the power of signs and wonders, in the power of the Holy Spirit" (Rom. 15:19). Paul mentions the miracles God worked among the Galatians (Gal. 3:5). Signs confirmed the word of revelation, "God also bearing witness with them, both by signs and wonders, and by manifold powers and by gifts of the Holy Spirit according to his own will" (Heb. 2:4).

- c. In addition to the evidential purpose of miracles they also revealed divine compassion (Matt. 20:34; Mark 1:41-44). However, they did not always serve as expressions of compassion on those whom they were wrought: Elymas blinded by Paul (Acts 13:11) and Ananias and Sapphira executed (Acts 5:1-11).

Miraculous powers included ability to exorcise demons (Acts 5:16; 8:7; 16:16-18; 19:12); ability to raise the dead (Acts 9:36), protection from snake bite (Acts 28:3-6), as well as the power to heal.

- d. The miraculous power to heal (I Cor. 12:9, 28, 30) must be distinguished from healing from ordinary medical skill and from divine healing that comes as an answer to prayer and not through the exercise of the gift of healing.

Peter and John healed a lame man (Acts 3:11-16); many sick folk healed (Acts 5:12-16); Aeneas (Acts 9:34); Paul healed a cripple (Acts 14:8-10); other sick (Acts 19:11, 12), father of Publius (Acts 28:8).

- e. Does God always want miracles? They were not always wrought or even expected, by the best of believing servants of God. Paul left Trophimus sick at Miletus (II Tim. 4:20). Paul told Timothy to take medicine (I Tim. 5:23). Paul prayed and was refused removal of "thorn" (II Cor. 12:8). All the apostles suffered death. When Peter was delivered, it was not expected (Acts 12:1-17). Later Peter was not delivered; both he and Paul were killed.
- f. Does the faith to remove mountains mean a miracle-working faith? (Matt. 17:19-20; 21:21; Mark 11:23; Luke 17:6; I Cor. 12:9; 13:2).
- g. We are warned about "lying wonders" and miracles to

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deceive the elect (Matt. 24:24; II Thess. 2:9; Rev. 13:14; 16:14; 19:20).²

6. Tongues and interpretation of tongues

Tongues are mentioned only in the following passages: Mark 16:17; Acts 2:4-12; 10:44-48; 19:6; I Cor. 12:10, 28-30; 13:1, 8; 14:2-28.

- a. Tongues were foreign languages not known by the speakers but recognized by men who knew those languages (Acts 2:4-12).
- b. Peter said what occurred in the house of Cornelius was the same thing (Acts 10:46; 11:15).
- c. Paul taught men at Ephesus about Christian baptism and baptized them into Christ when he found they didn't know anything about the Holy Spirit. After that he laid his hands on them, and they spoke in tongues and prophesied (Acts 19:1-7). There is no indication that they sought the gift of tongues or that tongues had any connection with their baptism.
- d. Tongues were for a sign to unbelievers (I Cor. 14:22), especially to unbelieving Jews (I Cor. 14:21). This is the one stated purpose for tongues.
- e. Some think I Cor. 14:14 states another purpose for tongues, but Paul is arguing for the use of spiritual gifts to edify the church (I Cor. 14:14-19).

One is not to speak in tongues in church unless he knows there is an interpreter present (I Cor. 14:28). When Paul says "he who speaks in a tongue edifies himself" (I Cor. 14:4), is he approving of this? Is he not really accusing them of misusing the tongue, not using a spiritual gift for the purpose for which it was given?

Likewise in I Cor. 12:31 perhaps we should read a mild rebuke. It could just as accurately be translated, "But you are zealously seeking the greater gifts." In the second person plural of the present tense, indicative and imperative forms look exactly alike. The context and line of thought must indicate which it is. In view of the overall teaching of I Cor. 12-14, rebuking pride in some gifts, and expressing the same divine source for all different

² See discussion of current claims to miraculous demonstrations on pp. 474, 475.

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gifts, and teaching "to each is given the manifestation of the Spirit *for the common good*" (I Cor. 12:7, R.S.V.), is it not more likely that Paul is disapproving of their desire for the greater gifts?

It seems clear that in these chapters he is teaching against both selfish pride in some gifts as greater and failure to use the gifts for others.

Paul lists miraculous signs and supernatural function and shows that no one of them is for everyone. Read I Cor. 12:28-30. "Are all apostles?" demands a negative answer. "Do all speak in tongues?" demands a negative answer. Members of the body should not all expect to be alike or all to have the same function (I Cor. 12:16-25).

- f. Paul says tongues will cease (I Cor. 13:8). With this statement he explains why prophecies and the gift of miraculous knowledge would cease, but does not explain when or why tongues would cease. Is it not because tongues as a sign of revelation are not appropriate after revelations cease to be made (I Cor. 13:8-10)?
- g. Paul says all the tongues in the world are of no value to expressing the working of the Holy Spirit if they are used without love (I Cor. 13:1, 8). Love is the greatest work of the Holy Spirit and the work of the Spirit which is for everyone and which never ends.

7. Helps and governments

Probably designates those who help those in need and those who are leaders in the church (Rom. 12:8; I Cor. 12:28). No explanation or examples are given. This should call to our minds for special attention I Pet. 4:10, 11.

8. The gift of the indwelling Spirit

Jesus promised the divine indwelling (John 14:23). The apostles taught that the Holy Spirit is given to those who obey Christ (Acts 2:38; 5:32). The gift of the Holy Spirit is a vital part of our life in Christ (Titus 3:4-7; Rom. 8:8-17). Our body is a temple for the Holy Spirit (I Cor. 6:19). The church as a group is a temple of God (I Cor. 3:17; Eph. 2:22). The Christian life is lived in the Spirit and manifests the fruit of the Spirit (Gal. 5:16-25). Christ lives in us (Gal. 2:20; Eph. 3:14-19). God works in us (Phil. 2:13). The Holy Spirit strengthens the inner man (Eph.

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3:16). How grateful we must be for God's gracious gifts that have enabled us to "become partakers of the divine nature" (II Pet. 1:4).³

Conclusion:

Does the Bible indicate that the apparent experiences of miraculous gifts might be false or not from God? (Matt. 7:21-23). Some will declare that they have prophesied in Jesus' name but Jesus did not know them. Paul warns that the "man of sin" would deceive many with "lying wonders" (II Thess. 2:9-11). John predicted that the devil or agents of the devil "do great signs" and "deceive many" (Rev. 13:13-15; 16:13, 14). If the devil transforms himself as an angel of light and his ministers pose as ministers of righteousness (II Cor. 11:14-15), Satan could be the author of apparent spiritual gifts which are not according to God's will.

Some ask, "Would the devil praise God, promote good desires, make people love one another?" The devil counterfeits religion (II Cor. 11:14-15); attacks to destroy (I Pet. 5:8); lies and promotes lies (John 8:44; Acts 5:3); produces corrupt doctrines in the church (I Tim. 4:1-3); takes advantage of the church (II Cor. 2:11); blinds spirituality (II Cor. 4:4); deceives with works that appear to be divine (Acts 8:9-11). The spirit of divination which the apostles cast out of the girl at Philippi was using supernatural knowledge to identify God's true servants, yet she was in the service of Satan (Acts 16:16-18). Demons did confess Christ (Matt. 8:28, 29; Mark 5:7). People who are deceived by Satan regarding wonders and revelations may praise God, not because Satan makes them praise God, but because they are deceived and think God did them. The devil would use any means, even praise to God, to deceive.⁴

"Prove all things; hold fast that which is good" (I Thess. 5:21).

³ Study the scriptures listed in the "Introductory Study on the Holy Spirit" pp. 450, 451, 452.

⁴ See "Studying The Works of the Spirit: Miraculous and Non-Miraculous" pp. 474-481.

STUDYING THE WORKS OF THE SPIRIT:
MIRACULOUS AND NON-MIRACULOUS

*An Investigation of Scriptures Relating to the
Modern Claims of Supernatural Works of the Holy Spirit*

This is not to question *whether* a Christian has the Holy Spirit, or whether one must yield to His influence and seek a genuine fellowship with Christ through the Spirit and a fuller experience of His power (Eph. 3:16, 17; 5:18; Rom. 8:1-16).

But we are seeking answers to the following questions:

1. How should the Holy Spirit manifest Himself in every Christian's life?
2. How are we to seek to receive the fullness of the Holy Spirit?
3. How are the various manifestations of the Holy Spirit related to each other?

Note: This is not to put God on trial, or to subject the activities of deity to human judgment; but it is to seek to know God's will for us, and, if we may, to understand His ways.

*It Should Be Agreed By All That the Scripture
Does Teach the Following:*

1. That the Holy Spirit is involved in the new birth of every saved person, and is connected with baptism into Christ (John 3:3-7; 7:38, 39; 14:23; Acts 2:38; 5:32; 19:3; Rom. 8:9-11; I Cor. 12:13; Titus 3:5-7; Heb. 6:4, 5).
2. That the fruit of the Spirit is exhibited in the personal transformation of mind and character (hence conduct) of each individual who grows in Christian faith as he should (Gal. 5:16-25, esp. 22-23; Rom. 8:2-4, 12-14; 14:17; I Cor. 6:9-11, 17-20).¹

Is not this work of the Holy Spirit equivalent to, or the same as, Christ in us? (Gal. 2:20; 4:19; Col. 3:1-17; Eph. 3:16-19). Compare also the dwelling or working of God in Christians (John 14:23; II Cor. 1:21; 3:17, 18; 6:16; Eph. 2:22; Phil. 2:13).

This manifestation of the divine nature in us (II Pet. 1:3, 4) by

¹ For further study of this point read the scriptures cited on the "Evidence of the Personal and Practical Significance of the Holy Spirit," pp. 450-452.

reason of the personal indwelling of God's Spirit in place of, or in control of, our spirits is the ultimate goal of God's work with us. This is the end for which miracles were wrought. It is the object for which miracles can never be an acceptable substitute (I Cor. 12:31 to 14:1; I Tim. 1:5; II Pet. 1:3-11; I John 1:5-8; 3:1-6).

*What Are We To Understand About Miraculous
Demonstrations of Holy Spirit Power?*

Tongues, interpretation of tongues, prophecy, revealed knowledge, healings, and various other miracles were real and had a place in New Testament times. But what was that place? And do they have the same place today?

1. These are works or signs of the Holy Spirit, not the Holy Spirit Himself. They are related to the Holy Spirit as effects of which He is the cause. They have been found where the personal indwelling of the Holy Spirit did not occur. The apostles and the seventy disciples mentioned in Luke 10 worked miracles months before Jesus said, "He that believeth on me, as the scripture hath said, from within him shall flow rivers of living water." And John explained "But this spake he of the Spirit, which they that believed on him were to receive: for the Spirit was not yet given; because Jesus was not yet glorified" (John 7:38, 39; cp. Matt. 10:7; Mark 6:13; Luke 10:17-20).

Consider the example of the messengers of Saul and Saul himself on a mission of murder against God's anointed; yet they were made to prophecy by the Spirit of God (I Sam. 19:18-24). So also Balaam's ass (Num. 22:25-30). This was probably the case with Samson (Judg. 14, 15, and 16). It was before the household of Cornelius was born of water and the Spirit, even before they were promised the gift of the Spirit, that they manifested the miraculous powers (Acts 10:44-48).

It is evident that some men who are not pleasing to Christ at the final judgment will at least claim to have worked many miracles in His name (Matt. 7:21-23). If they speak that boldly to His face, does it not appear that they will be sincerely convinced that they have actually wrought such mighty works by His power? Is it possible that they did and still were outside of Christ and were unsaved at the last?

The Holy Spirit Himself is a personality, a Divine Person, with a mind and character and will, equal with God, perfect and holy. He dwells in men to take control of mind and will and character

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and make it over, or rather replace the human nature with the Spirit and nature of Christ.²

2. It does not appear that such miraculous demonstrations are universal or necessary effects whenever or wherever the Holy Spirit dwells in men. A man who honestly says Jesus is Lord manifests the Spirit (I Cor. 12:3). Not everyone in the New Testament church had the gifts of miraculous knowledge; at least not all had any one sign (I Cor. 12:29, 30). Paul makes it clear that love is a more excellent way of manifesting the Spirit than all the miracles (I Cor. 12:31 and all chapter 13; cp. Rom. 14:17; Gal. 5:22, 23; I John 4). Acts 3, 4, and 5 seem to indicate that all the miracles were worked by the apostles although all the people received the gift of the Spirit and were said to be filled with the Holy Spirit. Acts 4:31 may refer to the apostles particularly.
3. Are the miraculous demonstrations ever the chief work that God wants the Spirit to do with men, or are they a means to another end? Such things were to confirm the faith in the message by showing that it had a supernatural origin. (Heb. 2:3, 4; John 20:31; 14:11; Mark 16:20). The word of God has the power to regenerate and to sanctify through faith which allows the Spirit of God to dwell within us (Eph. 3:16-19; I Tim. 1:5; Gal. 5:22-25).
4. Miraculous deeds did not guarantee a spiritual church, or a heart filled with the divine nature of the Spirit, or a life full of fruit of the Spirit. The Corinthian church "came behind in no gift" but was enriched "in all utterance and in all knowledge" (I Cor. 1:5-7); yet that church was notorious for errors in doctrine and evils in practice. The exercise of miraculous gifts among them did not produce such decency and order as God is supposed to be the author of (I Cor. 14:23-33; cf. II Cor. 8:7; I Cor. 8:1; 11:17-34). Remember Matthew 7:22.
5. Are not such miraculous powers likely to be abused, misunderstood, and put in a place of too much importance, in which they become a source of pride or of distrust and disunity among brethren? This appears to be at least a danger in the Corinthian church, in view of I Corinthians 14. This is emphasized by some who advocate tongues and miracles today.
6. Are such miraculous demonstrations always caused exclusively by the Holy Spirit? May some of the experiences and utterances be

² For further study of Who or What is the Holy Spirit, see pp. 452, 453.

caused by the workings of the subconscious mind, by something like hypnotic influences? Jesus and the apostles warned in the first century of the possibility of "lying wonders" (Matt. 24:24; 7:22; II Thess. 2:9; I John 4:1-6; Rev. 13:14; 16:14; 19:20). Even in the Old Testament we find warnings against false prophets with signs (Deut. 13:1-5; 18:22; Isa. 8:20). Moses faced sorcerers who imitated his miracles to some extent (Exod. 7:11, 12).

7. How can we test the "spirits" by an objective and sure standard rather than by our feelings or inward inclinations? What must we think of "prophets" and so-called miracle workers who teach and practice contrary to clear and fundamental parts of Christian doctrine? Must we give up trying to understand the word and follow the teachings of those who show signs today? Must the claims of those who profess miracles be tested by the New Testament? Or must our understanding of the New Testament be tested by the teaching of those who seem to show signs.

Isolated wonders do not necessarily prove a divine religion or a revelation from God, in the same way that Bible miracles prove that the Bible is from God. The Bible miracles were part of a coherent combination of many miracles and messages to which they were significantly related. Any unexplained wonder here or there must be tested by its coherence with the undeniable body of complete and coherent evidence in the miracles and prophecies which constitute the undoubted revelation of God. The extent and quality of miracles and revelations by the apostles and the Bible writers is different from the many various "miracles" and "prophecies" that have been claimed since the days of the New Testament. Even Pharaoh could see or should have seen the difference between Moses' miracles and those of his magic men (Exod. 7). Philip's works at Samaria outclassed those of Simon Magus (Acts 8). Paul's record of the word of God stands forever against any contrary gospel. He said, "Though we or an angel from heaven preach unto you any other gospel than that which we preached to you, let him be anathema" (Gal. 1:8). "If any man thinketh himself to be a prophet, or spiritual, let him take knowledge of the things that I write unto you, that they are the commandment of the Lord" (I Cor. 14:37).

Some Tests of the Spirits are Stated or Implied in the Scriptures

1. When miracles are charged for or are made a means of gaining wealth they do not seem to represent the power of God nor are they

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- used according to the will of Christ (Matt. 10:8).
2. One does not have the Spirit of God who will not confess Jesus (I John 4:2, 3).
 3. One is not approved by Christ if he refuses to hear, heed and keep the words of the apostles as they were guided by the Holy Spirit in the original Christianity of the New Testament (I John 4:6).
 4. It is not God's Spirit if it does not cause love for brethren (I John 4:8; 3:10).
 5. It is not the Spirit of God if it leads to indulgence of ungodly lusts, sensual living, "separation," etc. (Jude 17-23).
 6. The Spirit of God does not cause men to be jealous and factious; but the wisdom from above is pure, peaceable, easy to be entreated, full of mercy and good fruits, without uncertainty, without hypocrisy (James 3:13-18).
 7. The Spirit which God made to dwell in us does not lead us to lust and covert and envy (James 4:5).³
 8. That which is really of the Spirit of God will harmonize with the true nature of the Spirit of Christ which is to be in us as described in these passages: Romans 12; Galatians 5:13-26; 6:1-9; Ephesians 4:17-32; 5:1-33; Philippians 2:1-15; Colossians 3:1-17.
 9. The true Spirit of Christ must produce Christlikeness.
 - a. He was guileless (I Pet. 2:22; Isa. 53:9).
 - b. He was humble (Phil. 2:5-8; I Pet. 2:23; Matt. 11:29; John 13:3-9).
 - c. He was compassionate (Matt. 9:36-38; Luke 19:10; Matt. 20:28; Rom. 9:3).
 - d. He was resigned to God's will (John 4:34; Luke 2:42; John 18:11; 12:23-28).
 - e. He sought prayer and fellowship with God (Mark 1:35; Luke 6:12; etc.).
 - f. He was fervent and zealous (John 4:34; 2:17; 9:4; Matt. 21).
 - g. He was forgiving (Luke 23:34; 7:48; etc.).
 - h. He is faithful, loyal, steady, consistent (Heb. 13:5; John 13:1; 10:12-18).

Some Important Questions to Consider About the Reality, Nature and Power of the Spirit.

1. Can one be filled with the fruitbearing Holy Spirit by faith in the

³ Some problems are encountered in the translation of this verse. It seems to teach this point which is also taught in other passages as well (Gal. 5:16-25, etc.).

- word without any special striving for ecstatic experience or miraculous manifestations of the physical powers of the Spirit?
2. Are all who are without the physical signs of power deficient in faith or unwilling to be controlled by God?
 3. Is the righteousness, joy and peace in the Holy Spirit which is the essence of the kingdom (Rom. 14:17) available only as a special attainment or special divine favor after justification, and always accompanied by special signs of physical power?
 4. Do obedient believers in Christ who have no miraculous experiences or demonstrations have "righteousness, peace and joy in the Holy Spirit" only in a different degree, or do they have a false peace and joy and a false sense of participation in the righteousness of Christ? Do miraculous manifestations have any direct relation to righteousness, peace and joy in the Holy Spirit?
 5. Are some Christians with the appearance of faith and Christian character still without the "earnest of the Spirit" (cp. II Cor. 1:22; 5:5; Eph. 1:13, 14) or is the earnest of the Spirit available without miraculous manifestations?

How Is One To Know That He Has The Spirit?

It is altogether clear in the New Testament that every Christian has and must have the Holy Spirit. How can we receive this gift from God?

1. Pray (Luke 11:13). For what? For tongues, or like David in Psalm 51:10, or Paul in Ephesians 3:16-19? Is this a promise of the person who dwells in us and transforms us, or of powers that may be misused and abused?
2. Repent and be baptized (Acts 2:38, 39). Be baptized (Acts 19:3). Obey (Acts 5:32). Believe (John 7:38, 39). Keep Christ's word (John 14:23).
3. Apostles' hands were laid on the person (Acts 8:18; 19:6; 6:6, possibly; II Tim. 1:6). But in I Timothy 4:14, Paul does not say by the hands of the elders, but together with the hands of the eldership. Evidently Paul's hands were laid on Timothy at the same time as the elders' hands (probably when Timothy left Lystra to be a missionary), and Paul's hands conferred a gift (by prophecy) at that time (cp. I Tim. 1:18).
4. By the hearing of faith, not by the works of law (Gal. 3:2; 3:14; Eph. 1:13; 3:17).
5. For the apostles, by tarrying in Jerusalem (Luke 23:49; Acts 1:5, 8; cp. John 20:22, 23). Should we all do likewise?

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6. Does Paul set an example in this that we should expect to follow? (Acts 9:17; 22:16). Was this through the hands of Ananias? Or was it the every-Christian gift at his baptism? Or was he given the inspiration of an apostle as directly as those who received it at Pentecost? What conclusion can you draw from answers you cannot know?
7. Did the laying on of hands in Acts 13:1-4 confer any powers?
8. Why didn't Philip lay hands on the Christians at Samaria? (Acts 8:8-18).
9. Can we actually know of any way that anybody ever received a miraculous gift of miracle-working power except by the laying on of an apostle's hands, or by being an apostle and receiving it directly from heaven? The household of Cornelius (Acts 10). Was that a good example of regular procedure? Note they received this manifestation before baptism. What continuing effects did this have?

What Is Baptism In The Holy Spirit? Are All Christians To Be Baptized In The Spirit?

1. John the Baptist said the One coming after him would "baptize you in the Holy Spirit" (Matt. 3:11). Does this say all, or indicate who? Just before His ascension Jesus told the apostles, "for John indeed baptized with water; but ye shall be baptized in the Holy Spirit not many days hence" (Acts 1:5). Here is a clear case of fulfillment of John's prophecy.
2. Peter described the coming of the Holy Spirit upon the household of Cornelius: "And as I began to speak, the Holy Spirit fell on them, even as on us at the beginning. And I remembered the word of the Lord, how he said, John indeed baptized with water; but ye shall be baptized in the Holy Spirit. If then God gave unto them the like gift as he did also unto us, when we believed on the Lord Jesus Christ, who was I that I could withstand God? And when they heard these things, they held their peace, and glorified God, saying, Then to the Gentiles also hath God granted repentance unto life" (Acts 11:15-18). How much does this have in common with the apostles on Pentecost?
3. What promises of Jesus were fulfilled by the coming of the Spirit on the apostles at Pentecost? Jesus promised that the Holy Spirit shall teach you all things, and bring to your remembrance all that I have said unto you" (John 14:26). Does this apply to us? Or does the context show that it was a promise only to the apostles?

STUDYING THE WORKS OF THE SPIRIT

Study in context John 15:26; 16:13; 20:22, 23; Luke 24:49; Acts 1:8; 2:4. Does everyone receive such physical manifestations of power when the Holy Spirit comes upon them?

4. "For in one Spirit were we all baptized into one body" (I Cor. 12:13). Does this mean that we must be or are all baptized in the Spirit? Compare closely Romans 8:9, 14; I Corinthians 12:3; Galatians 5:16; 5:25; Ephesians 2:22. Could it be used here in the sense shown in Galatians 6:1; I Corinthians 4:21; II Timothy 1:7; I John 4:6? Is Holy Spirit baptism the "real" baptism that all Christians must share? See Acts 10:46, 47; I Peter 3:21; Colossians 2:12; Galatians 3:26, 27; 4:19.

For Further Study:

- Burdick, Donald W. *Tongues: To Speak or Not To Speak*. Chicago: Moody Press, 1969. Evaluates tongues speaking in the light of the New Testament.
- DeWalt, Don. *The Power of the Holy Spirit*, Vol. I. Joplin, Missouri: College Press, 1963. Pp. 39-150. Discusses these two questions: Should I be baptized in the Holy Spirit? and Should I speak in tongues?
- Gromacki, Robert Glenn. *The Modern Tongues Movement*. Philadelphia: Presbyterian and Reformed Publishing Co., 1967. Historical and Biblical study.
- Pack, Frank. *Tongues and the Holy Spirit*. Abilene, Texas: Biblical Research Press, 1972. Gives historical background for modern claims of speaking in tongues. Careful study of New Testament teaching on the work of the Holy Spirit.
- Staton, Knofel. *Spiritual Gifts Today*. Joplin, Missouri: College Press, 1973. Studies the New Testament teaching in seeking answers to current issues regarding spiritual gifts today.