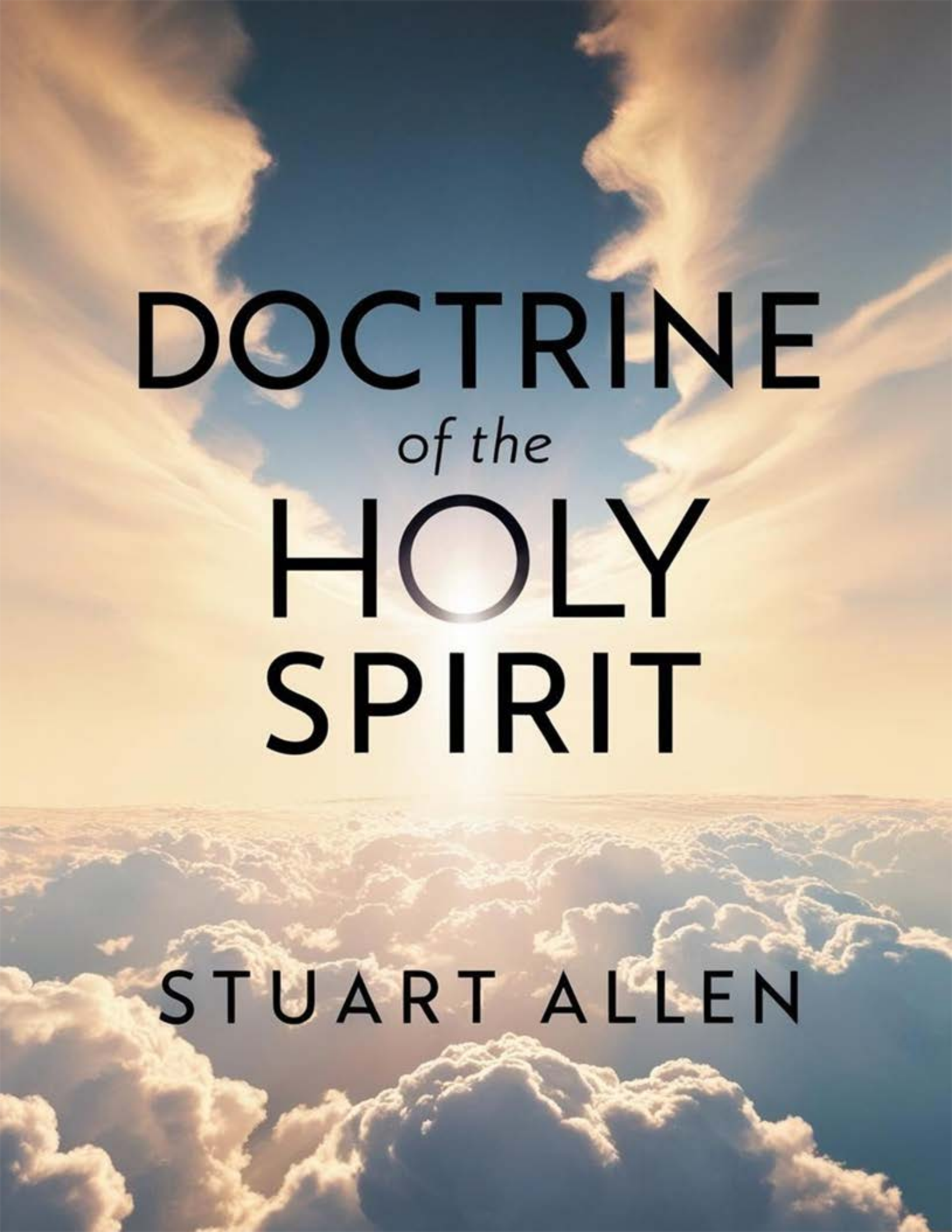

DOCTRINE
of the
HOLY
SPIRIT
STUART ALLEN

THE DOCTRINE OF THE HOLY SPIRIT

by

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Letters from Prison
On Reading the Bible
The Interpretation of Scripture
The Unfolding Purpose of God
The Early Centuries and the Truth
The Lord Jesus Christ, God or only man?
The Early and Pastoral Epistles of Paul
etc.

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52a Wilson Street, London EC2A 2ER
England
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ISBN 0 85156 165 9

First edition 1980
Reset 1995

The Doctrine of the Holy Spirit

There is no doubt whatsoever that a knowledge of what the holy Scriptures teach concerning the Holy Spirit is of supreme importance. The need to get a Bible-based view of the Holy Spirit becomes more and more evident as various charismatic movements appear on the scene. The study is indeed profound as any consideration of the great eternal God must be. The Unitarian, who denies the deity of Christ, has the same problem regarding the Holy Spirit. His personality is denied and He is relegated to being merely a divine influence or a manifestation of divine power. Judged by the Scriptures, this view is completely defective and must be rejected by all who value and want to attain to the knowledge of God's truth.

We make no attempt in this work to deal with the Trinity. This has been done in other studies. We would re-iterate that while the word 'Trinity' does not occur in the Bible, yet the *fact* of it does. Owing to the way the word 'person' is used today, usually being synonymous with an individual, separate from all other individuals, this word is better avoided as far as possible in dealing with the Godhead, though it is very difficult not to use it, as we have no satisfactory English word as an alternative.

As Dr. W.H. Griffith Thomas wisely remarks, 'instead of meaning the fact of separate individuality, personality in God is intended to convey an idea of inner distinction which exists in the unity of the divine Nature. The facts from Scripture demand from us an acknowledgment of the *unity* of the Godhead and at the same time those interior distinctions between Father, Son and Holy Spirit, which we can only express by our word "person". While therefore, it is true that the term is used today in connection with human life in a way that is quite different from its use in connection with the Godhead, it is also true that no other term has yet been found adequate to express the essential distinctions in the Godhead' (*The Principles of Theology p.95*).

Let us consider the following passages of Scripture:

'Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost' (Matt. 28:19).

'The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen' (2 Cor. 13:14).

It should be obvious that both Matthew and the apostle Paul place the same emphasis on the Holy Spirit as they do on the Father and the Lord Jesus Christ. It would be quite improper, irreverent and misleading to associate the Holy Spirit in this way with the Godhead unless He was equal with the Father and the Son.

Moreover, in connection with the sin of Ananias and Sapphira, Peter accuses them of lying to the Holy Ghost (Acts 5:3), lying to God (verse 4), and tempting the Spirit of the Lord (verse 9). It is obvious from this that Peter considered the Holy Spirit to be God and not just a power or an influence. It is impossible to lie to a *force*. Furthermore, Paul, in Ephesians 4:30 exhorts members of the Body not to 'grieve the Spirit of God whereby they are sealed unto the day of redemption'. Again, it is quite impossible to grieve *power*. We live in an age of power, which has come to the fore today as it has never done in times past. Yet no one in their senses would think it possible to grieve, let us say, atomic power, tremendous though this may be. One can only grieve a moral being. When one considers this and the whole revelation of the Bible concerning the Holy Spirit, there should be no doubt whatever that He is a manifestation of the one God Who declares that there is 'none else' beside Him (Isa. 42:8; 43:10; 44:6; 45:18,21). Anything less than this is, as we have before said, utterly defective and is therefore misleading and dangerous.

The deity of the Holy Spirit may raise problems in our minds, but the first thing we must always do, if we want nothing but truth is *to believe what God says in His Word*, even if we do not understand it. Anything less than this dishonours Him and exhibits an heart of unbelief which comes under His condemnation. If we are only going to believe what we can understand, our creed will be a small one indeed and moreover we are then open to the deception of the enemy; because our loins are not girded about by truth (Eph. 6:14).

The closeness of the relationship between the three manifestations of the triune God is seen by how one honours the other.

(1) *The Father honours the Son.* 'For the Father judgeth no man, but hath committed all judgment unto the Son: that all men should honour the Son, *even as* they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent Him' (John 5:22,23).

(2) *The Son honours the Father.* 'Then answered the Jews, and said unto Him, Say we not well that Thou art a Samaritan, and hast a devil? Jesus answered, I have not a devil; but I honour My Father, and ye do dishonour Me' (John 8:48,49).

(3) *The Spirit honours the Son.* 'But when the Comforter is come, Whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, He shall testify of Me' (John 15:26). 'He (the Spirit of truth) shall glorify Me: for He shall receive of Mine, and shall shew it unto you' (John 16:14).

It is this one God, Who has found it necessary to manifest Himself as Father, Son and Holy Spirit for our salvation and the completion of His redemptive purpose for heaven and earth, that we worship and serve.

Titles of the Holy Spirit

There are various titles of the Holy Spirit:

The Spirit of God.

'And the Spirit of God moved upon the face of the waters' (Gen. 1:2).

The Spirit of the Lord.

'The Spirit of the Lord GOD is upon Me' (Isa. 61:1; cf. Luke 4:18).

'Then Peter said unto her, How is it that ye have agreed together to tempt the Spirit of the Lord?' (Acts 5:9).

The Spirit of our God.

'... ye are justified in the name of the Lord Jesus, and by the Spirit of our God' (1 Cor. 6:11).

The Spirit of grace.

Those who have 'trodden under foot the Son of God ... and hath done despite unto the Spirit of grace' (Heb. 10:29).

The Spirit of truth.

'He (the Father) shall give you another Comforter, that He may abide with you for ever; even the Spirit of truth' (John 14:16,17).

The Comforter.

John 14:16,26; 15:26; 16:7 *paracletos*, comforter, helper. Note that the Lord says *'another* Comforter', for He Himself was a comforter.

In 1 John 2:1 *paracletos* is rendered 'Advocate'. The English word is derived from the Latin *Advocatus* and both words mean one called to the side of another for help or counsel. *The Companion Bible* points out that the Rabbinical writings often refer to the Messiah as *M-nahem* (Comforter) and speak of His days as the days of consolation. In the context we see that the Lord with His love and care for the disciples could see their continued need of a comforter and helper, so in view of His imminent departure, He provides another One, the Holy Spirit, Who would abide with them continually.

In connection with the momentous event of the resurrection of Christ, which is the basis of Christianity, we find the whole Godhead engaged. In John 10:17, 18 we have the astounding assertion by the Lord Jesus that He could and would not only lay down His life when He chose to do so, but also take it again:

'No man taketh it from Me, but I lay it down of Myself. I have power to lay it down, and I have power to take it again ...'.

He likewise said 'destroy this temple (His body), and in three days *I will raise it up*' (John 2:19). Obviously, these words could never have been made by mortal man or by any created being. They are another proof that He combined (mysteriously and seemingly impossibly to us) humanity and deity. No wonder Paul says 'great is the mystery (secret) of godliness: God was manifest in the flesh' (1 Tim. 3:16), God took upon Himself a human body. Then in Galatians 1:1 we have the statement that Christ was raised by the Father, and in 1 Peter 3:18:

'For Christ also hath once suffered for sins, the just for the unjust, that He might bring us to God, being put to death in the flesh, *but quickened* (*made alive*) *by the Spirit* ...'.

So we can say with truth that Father, Son and Holy Spirit combine to conquer death in the resurrection of our Lord and Saviour, and we hear His thrilling words in Revelation 1:18 :

'I am He that liveth, and was dead; and, behold, *I am alive for evermore'*,

and as He said to His disciples, 'Because I live, ye shall live also' (John 14:19).

In 1 Corinthians 2:9-11 we read:

'... Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him. But God hath revealed them unto us *by His Spirit: for the Spirit searcheth all things, yea, the deep things of God ... even so the things of God knoweth no man, but the Spirit of God*'.

The Holy Spirit, being God, can plumb the depths of God, and He is the only One Who can. What created being can search and discover God to perfection in all His fulness? What a mighty aid then we have in the person of the Holy Spirit the great Revealer of truth, so that 'we might know the things that are freely given to us of God' (1 Cor. 2:12). All this has been conveyed to us through the holy Scriptures which are 'words ... which the Holy Ghost teacheth' (verse 13). The apostle asserts that 'the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are *spiritually* discerned' (verse 14). Unaided man cannot get to know the things of God.

In other words we, as believers, are shut up to the revealing power of the Holy Spirit working upon the holy Scriptures, and it is by this alone that we receive a knowledge of the truth lying behind the words contained in the Word of God, as we humbly read and seek divine illumination and understanding. Like the Psalmist of old we must continually pray:

'Open Thou mine eyes, that I may behold wondrous things out of Thy law' (Psa. 119:18).

Let us get this quite clear. Divine enlightenment cannot come from theological courses or by any special methods of study by themselves. It can only come from the Holy Spirit of wisdom and revelation (Eph. 1:13-19) the great Revealer of the truth He Himself has caused to be written.

The Work of the Holy Spirit

The creative work of Genesis 1.

While creation is always linked with the Lord Jesus Christ in the Scriptures (John 1:3; Col. 1:13-17), yet His work was combined with that of the Holy Spirit:

'And the Spirit of God moved upon the face of the waters' (Gen. 1:2).

Just as we have this in connection with the *material* creation, so it is with reference to the *spiritual* creation, as we shall see later on in this study.

The inspiration of the holy Scriptures.

Peter, in his second epistle, asserts:

'Knowing this first, that no prophecy of the Scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost' (2 Pet. 1:20,21).

This statement as to the origin of the Word of God is obviously complementary to that of the apostle Paul in 2 Timothy 3:16,17 and it is noteworthy that both Peter and Paul, at the end of their lives, stress the divine authorship of the sacred Scriptures which are the sole basis for a knowledge of the living Word, the Lord Jesus Christ.

The Revealer of Truth.

Not only is the Holy Spirit the inspirer and author of God's Word, He is the only one Who can give illumination and understanding of its divine contents. We have noted how Paul stresses the fact that man without the aid of the Holy Spirit, is unable to receive and comprehend what God has caused to be written. 'The things of God knoweth no man, but the Spirit of God' that by His enlightenment 'we might know the things that are freely given to us of God' (1 Cor. 2:11,12), for 'God hath revealed them unto us by His Spirit' (verse 10), and these words are described as 'words which the Holy Ghost teacheth' (verse 13). The Lord Jesus promised the disciples that the Holy Spirit would 'guide them into all truth'. 'He shall glorify Me: for He shall receive of Mine, and *shall shew it unto you'* (John 16:13,14).

Here is something then which is absolutely vital, something which neither intellectual ability nor theological training can give by themselves, namely divine understanding of the Bible.

The witness of the Holy Spirit.

'The Spirit itself beareth witness with our spirit, that we are the children of God' (Rom. 8:16). In this work the Holy Spirit makes real to the believer what has been taken by faith and gives the consciousness of that reality. It is with this in mind that the apostle John says 'He that believeth on the Son of God hath the witness in himself' (1 John 5:10). The enjoyment of this precious witness is conditioned upon our walking with the Lord. If we get spiritually cold or backslide, we must not expect to experience the assurance that we are really sons of God, although the fact of our sonship rests squarely upon what the Lord Jesus has accomplished for us and not upon our experiences, however precious they may be.

Anointing.

In 2 Corinthians 1:21,22 Paul wrote:

'Now He which stablisheth us with you in Christ, and hath anointed us, is God; Who hath also sealed us, and given the earnest of the Spirit in our hearts'.

John, likewise in his first epistle wrote:

'But ye have an unction (anointing) from the Holy One, and ye know all things' (1 John 2:20).

'But the anointing which ye have received of Him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie ...' (1 John 2:27).

The verb *chrio* and the noun *chrisma* occur only in those Scriptures written during the Acts period and relate to the distributing of evidential gifts that are listed in 1 Corinthians 12. One of these gifts is spiritual knowledge (verse 8) and the reference in John's first epistle makes it quite clear that this came directly from the Holy Spirit apart from human mediation; 'ye need not that any man teach you'. 'Ye know all things'. When we 'rightly divide' the Word, we shall have no problem with the fact that this does not obtain today. It is only as we 'search the Scriptures' like the Bereans of old, meditate and pray for 'opened eyes' by the Holy Spirit, that divine illumination comes. If we are

not prepared to dig into the treasures of the Word of God, we shall miss much. There is little in the way of enlightenment and understanding of the Scriptures for lazy Christians.

Sealing.

The seal speaks of the completed undertaking whether in the rational or spiritual world. The sealing of the Holy Spirit belongs to those who are justified and perfected for ever in Christ. In 2 Corinthians 1:22 we read '... God Who hath also sealed us, and given the earnest of the Spirit in our hearts'. In Ephesians 4:30 we are exhorted to 'grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption'. In the first chapter the apostle Paul states:

> '... Christ: in Whom ye also, having heard the word of the truth, the gospel of your salvation,- in Whom, having also believed, ye were sealed with the Holy Spirit of promise' (Eph. 1:13 R.V.).

The student should be careful to avoid the Authorized Version rendering *'after* that ye heard ... *after* that ye believed' which is completely misleading. There is no 'after' in the original Greek. The moment of 'hearing' and 'believing' was the same moment when the Holy Spirit performed His work of sealing. There is no basis here for the second blessing or filling of the Holy Spirit after salvation as taught by the Pentecostalists, and this should be a warning to those who seek to base doctrine on translations alone.

Sanctification.

The basic meaning of sanctification is *separation* for a particular purpose. Its first occurrence in the Bible gives us this sense in connection with the Sabbath:

> 'And God blessed the seventh day, and sanctified it: because that in it He had rested from all his work which God created and made' (Gen. 2:3).

Here the purpose is stated; God had ceased working on the seventh day, not because He was tired, but by reason of its typical value and the New Testament later is to tell us that this was a picture of the 'rest (Sabbath) that remains to the people of God' (Heb. 4:9 margin). God's choice and separation of us as believers in Christ was in order that we should be 'holy and without blame' (Eph. 1:4). This is absolutely basic to the purpose of the ages in bringing all things back to spotlessness and perfection. No wonder then that we read in Hebrews 12:14 ' ... holiness (sanctification), without which no man shall see the Lord', and also Hebrews 10:10:

> 'By the which will we are sanctified through the offering of the body of Jesus Christ once for all'.

This is primarily received by the believer in the same way that he is saved, namely by trust in Christ's redemptive work on the cross:

> '... Christ Jesus, Who of God *is made unto us* wisdom, and righteousness, and *sanctification* (*holiness*), and redemption' (1 Cor. 1:30 and see Eph. 5:25-27).

It is God Who both saves and sanctifies and it is the Holy Spirit Who applies this to the believer ' ... God hath from the beginning chosen you to salvation *through sanctification of the Spirit* and belief of the truth' (2 Thess. 2:13). It is absolutely impossible for any man to make himself holy. If he could do so, there would be no need for the work of the Lord Jesus and His great sacrifice for sin.

There is however a progressive or experimental sanctification that should follow from this. The work of the Holy Spirit in the believer enables him to walk day by day so as to please the Lord. It is written:

> 'For this is the will of God, even your sanctification, that ye should abstain from fornication: that every one of you should know how to possess his vessel in sanctification and honour' (1 Thess. 4:3,4).

Timothy was informed by Paul, that *'having been sanctified'* he was 'meet for the Master's use, and prepared unto every good work' (2 Tim. 2:21). Through the operation of the Holy Spirit, the work and the mighty resurrection power of Christ is applied to the believer who is set apart by God, making him sufficient for all his

needs and daily walk, anticipating that day in resurrection, when he will be presented 'holy and without blemish', being conformed to the image of the Lord Jesus Christ (Rom. 8:29).

The Earnest.

We take the liberty of quoting from our work *The Unfolding Purpose of God* on this point:

> 'The word rendered "earnest" is interesting. In Genesis 38:17,18,20 it is used in the Septuagint, the Greek translation of the Old Testament, to render the word "pledge". In a slightly different form it meant an engagement ring, a pledge of marriage and was used by the Phoenicians to signify the first instalment of a payment which would be made in full later on. Just as God gave Israel a "first instalment" as it were of the good land of Canaan before they entered it, by allowing the spies to bring back the enormous grapes of Eshcol and its luscious pomegranates and figs (Num. 13:17-27), so God the Holy Spirit is graciously pleased to give us here and now glimpses of the coming glory, and these are a divine pledge that God's will and plan cannot be frustrated. *The goal must be reached*. Now we have *the firstfruits* of the Spirit (Rom. 8:23). Then it will be the *reality* where Christ is exalted to the Majesty on high' (page 63).

This is further confirmed by the fact that the Holy Spirit has sealed us *until the day of redemption* as we have already seen. God's seal cannot be broken either by Satan or the believer. The Lord will not allow anything whatsoever to come between the believer and the realization of his 'blessed hope'. What abiding joy and confidence this should give, specially when we remember our own frailty and failing.

The great redemptive purpose of God which embraces all things in heaven and earth does not rest upon any created being, but upon God's own almightiness, foreknowledge and wisdom. If one of these was only partial or if it rested upon us in any way, we could have no real assurance that God would attain His glorious goal. Truly we can say with Paul 'O the depth of the riches both of the *wisdom* and *knowledge* of God! How unsearchable are His judgments and His ways past finding out!' (Rom. 11:33).

Oil, a type of the Holy Spirit.

In the Old Testament we find truth set forth in picture form or types. Particularly is this so with regard to redemption and atonement which are set forth by animal sacrifice. There are many types of Christ which foreshadow His Person and His work and with some of these are blended types of the Holy Spirit. The sweet savour offerings are apart from the sin offerings, in that they do not portray the Lord Jesus as the sin-bearer, but set forth the perfection of His Person and His service.

In the meal offerings of Leviticus 2:1-16 we see Christ foreshadowed in His sinlessness. There were to be no lumps; its consistency must be perfect. But with it was blended oil, and oil was also poured upon it. Oil was used for healing, for comfort, for illuminating and anointing for specific purposes. Likewise the Holy Spirit heals, comforts, illuminates and consecrates. With consecration in view, before the Lord Jesus commenced His public ministry, the Holy Spirit descended upon Him as a *dove*, which is another picture of the Spirit of God (Matt. 3:16,17).

It was as the perfect Man He was sustained all through His life and witness by the Holy Spirit and it is important to realize that the Spirit was given to the Lord in an unlimited way, 'without measure'. In John 3:34 we read: 'For He Whom God hath sent speaketh the words of God: for *God giveth not the Spirit by measure unto Him'*. As God He needed no strengthening, but as Man He rendered all His service and witness by the power of the Spirit. This is what made the action of the Pharisees and Saducees so terrible in asserting that He performed His miracles by the power of Beelzebub or Satan (Matt. 12:24-32).

The Lord Jesus declared that this is the one sin that cannot be forgiven, for it should be obvious that anyone who declares that God accomplishes His work by the power of Satan, the liar and the prince of darkness, puts himself outside the realm of salvation and forgiveness. Satan is no Saviour but God's greatest enemy! Some in this age have been tormented with the thought that they have sinned terribly and committed the unforgivable sin. It is not possible

to do this unless they have blasphemed exactly as these Pharisees did. This relates to *one specific sin only,* the one noted above. All *other* sin is forgivable, as the Lord made clear.

So we see that our Saviour was consecrated by the Holy Spirit at the beginning of His ministry to Israel. It is interesting and instructive to note how oil was used in the Old Testament in connection with the cleansing of the leper and his being received back into fellowship. Leprosy was a type of sin and the leper represents all of us as we are in ourselves, for 'there is none righteous, *no, not one*'. '*All* have sinned, and come short of the glory of God' (Rom. 3:10,19,23). Leviticus 14:10-42 should be read carefully. The priest had to pour oil into his left hand and apply it to the leper's *ear,* the thumb of his *right hand,* the *great toe* of his right foot, and then *upon the blood* of the trespass offering. What was left was poured on the *head.*

Translated into spiritual terms we have the cleansing and sanctification of the entire person by the Spirit's work which the oil typifies. The ear is no longer a vehicle for receiving the things of the flesh and the world, but is now 'swift to hear' the voice of God, speaking through His Word. The hand is no longer to be used as an instrument of wrong doing, but to be stretched forth in acts of righteousness and grace. The foot is no longer to tread in the pathway of sin and folly, but to go in the way marked out by the Lord and His will. Finally the whole man is to be dedicated to the Lord in the energy of the Holy Spirit.

We should also note that the 'oil' was put upon the 'blood of the trespass offering'. The work of the Holy Spirit rests upon the redemptive work wrought by the Saviour on Calvary's cross and they go together. As sinners, we could know nothing of the truth represented by the 'oil' save on the ground of what is set forth by the 'trespass offering'. God's practical illustrations of truth are always accurate.

Not only did the 'oil' symbolize consecration, but it served as the source of light in the Tabernacle and Temple (cf. Exod. 25:6) reminding us in a twofold way that the Holy Spirit is the only source of spiritual light, for He alone can give the illumination and understanding of the Word of God, enabling us in our turn to 'shine as lights in the world; holding forth the Word of life' (Phil. 2:15,16).

Further, one of the abiding gifts of the Spirit is joy. In Psalm 45:7 there is a reference to the 'oil of gladness' and Paul declares the 'fruit of the Spirit is ... joy' (Gal. 5:22). This is also one of the abiding and precious gifts of the Saviour which the Spirit makes real to the believer who looks away from temporal things for lasting satisfaction and rests upon the unchanging Word of God.

> 'These things have I spoken unto you, that My joy might remain in you, and that your joy might be full' (John 15:11).

Such will be constantly full of the 'oil of gladness' in spite of there being so much to depress all around us.

Wind.

The action of the Holy Spirit is likened to wind by the Lord Jesus when to Nicodemus He said:

> 'The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit' (John 3:8).

The Authorized Version presents difficulties here. The word 'listeth' is old English for the Anglo-Saxon *lusteth* which meant pleases or desires. The original uses *thelo,* to wish or desire. Has the wind got a will of its own? Furthermore we *do* know whence it comes and whither it goes for we use the points of the compass to describe its direction (compare Job 1:19; Eccles. 1:6; Ezek. 37:9). When John wanted to refer to the wind he used the normal Greek word for it, *anemos*: 'And the sea arose by reason of a great wind *(anemos)* that blew' (John 6:18). But in chapter 3:8 he uses *pneuma,* spirit, so the verse begins and ends with this word. Taking these facts into consideration we render the verse:

> 'The Spirit breathes where He wills, and His voice thou hearest; but thou knowest not whence He cometh or whither He goeth. Thus it is with everyone who has been begotten by the Spirit'.

The context shows the contrast between flesh and spirit, earthly things and heavenly things. As the Holy Spirit in His movements is contrary to and above nature (i.e. supernatural), so is that which is begotten of the Spirit. Just as the unsaved world only once born, neither knows Christ nor those who have a second birth (1 John 3:1), so the working of the Spirit within the believer, the new will and the new desires, are unknown to mankind around us.

The Holy Spirit in the Old Testament

There is a distinct difference in the work of the Holy Spirit during the Old Testament period and that covered by the New Testament. In Old Testament days He came upon men to strengthen and equip them for some specific work, but He did not abide with them and indwell them.

The Lord Jesus gave a new aspect of His work as His own was finishing and He was under the shadow of the cross. To the disciples He said:

> 'And I will pray the Father, and He shall give you another Comforter, that *He may abide with you for ever*; even the Spirit of truth ... for He dwelleth with you, *and shall be in you*' (John 14:16,17).

The indwelling of the Holy Spirit was unknown during Old Testament times. This does not mean that His activities were small and little known. Various Old Testament saints knew by experience His gracious enabling. In Exodus 31:1-5 we read:

> 'And the LORD spake unto Moses, saying, See, I have called by name Bezaleel the son of Uri ... and I have filled him with the Spirit of God, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship, to devise cunning (clever, ingenious) works, to work in gold, and in silver, and in brass, and in cutting of stones, to set them, and in carving of timber, to work in all manner of workmanship' (see also Exod. 35:30-35).

Here was the Spirit of God specially equipping this man to make objects of beauty for the dwelling place of God in the Tabernacle. God is worthy only of the best. The second best will not do, and this is a lesson we can all learn. Too often God has been offered anything but the best by His people. It is easy to say 'our best is nothing worth' and make this an excuse for giving Him anything no matter how inferior it is. We need the spirit of David when he assembled all the costly materials for building God's permanent house, namely the Temple. 1 Chronicles 29 should be read carefully and there we shall see how David gave the very best that he could obtain. He could say 'I have prepared *with all my might* for the house of my God' (verse 2) and then follows a list of exceeding precious things of gold and silver, wood, marble and all kinds of precious stones and at the end of it all David said 'for all things come of Thee, and *of Thine own* have we given Thee' (verse 14).

In our service let us never offer the Lord anything but the best of our ability, even though this is far from perfect.

The activity and enabling of the Holy Spirit is clearly seen in the book of Judges. We see Him coming upon Othniel, Caleb's younger brother, to execute his duties as judge and also deliver Israel from their enemies:

> 'And the Spirit of the LORD came upon him, and he judged Israel, and went out to war: and the LORD delivered Chushan-rishathaim king of Mesopotamia into his hand; and his hand prevailed against Chushan-rishathaim' (Judg. 3:10).

Exactly the same thing happened with Gideon (Judg. 6:34). So much so that God reduced Israel's army from 32,000 men to 300, and He said 'The people that are with thee are *too many* for Me to give the Midianites into their hands, lest Israel vaunt themselves against Me, saying, *Mine own hand hath saved me*' (Judg. 7:2). How well God knows the frailty and sinful pride of human hearts! No wonder He has devised His mighty redemption plan so that no man may 'have a finger in the pie' as it were, and boast of his own achievements. The most man can do is to exercise faith in what God has accomplished on his behalf. It is 'not of works, lest any man should boast' (Eph. 2:9). God plans to have all the glory at the consummation. Unto Him be the glory in the church and in Christ Jesus unto all generations for ever and ever (Eph. 3:21).

Jephthah had a similar experience of the Holy Spirit's working (Judg. 11:29) and so did Samson. As a child Samson was specially blessed of the Lord, 'And the Spirit of the LORD began to move him at times (to and fro) in the camp of Dan between Zorah and Eshtaol' (Judg. 13:25). He was given special strength by the Spirit to destroy

an attacking lion (14:5,6), also thirty of the Philistines of Ashkelon and in the next chapter 1000 more (15:11-15). Yet what a contradiction he was, swayed as he was alternately by the flesh and Spirit! In spite of this, the God of all grace and longsuffering used him to carry out His purpose for Israel's need at that particular time and we must not forget that his name occurs in the list of overcomers given in Hebrews eleven. Truly God's judgments are very different from man's, for He looks not at the outward appearance, but on the heart (1 Sam. 16:7). God is first concerned about the *mind* with its motives, its plans, its hopes and fears and all is naked and open to Him (Heb. 4:13). Such an assessment is impossible by a human being and this is one of the reasons why human judgment is so often wrong and unjust. How good it is to realize that all we are and all we have done will be assessed one day by the *righteous Judge* (2 Tim. 4:8) Who is free from all bias and makes no mistakes, and Whose overriding motive is *love.*

We have another problematic character in Saul, who started so well, like Solomon of a later date, and ended so badly. God did not withhold the Holy Spirit's enabling from him. Once again Israel became involved with their enemies, this time the Ammonites who threatened to destroy the Israelites at Jabesh-gilead. It was at this time of danger that the Holy Spirit came upon Saul and so strengthened him that he was enabled to lead his people to victory (1 Sam. 11:6). So much so that the Ammonites were slain and scattered 'so that two of them were not left together' (verse 11). This was not Saul's first experience of the Spirit's power, for the previous chapter recalls Saul's ability to prophesy among the company of prophets who met him (10:10), given again by the enduement of the Spirit of God.

It is clear then that this man's declension was not due to any lack of enabling of the Holy Spirit, but rather his refusal to carry out the Lord's will and to put Him first in all things. God finally said to Samuel:

'... How long wilt thou mourn for Saul, seeing I have rejected him from reigning over Israel? fill thine horn with oil, and go, I will send thee to Jesse, the Bethlehemite: for I have provided Me a king among his sons' (1 Sam. 16:1).

A little later on we read 'But the Spirit of the LORD departed from Saul, and an evil spirit from the LORD troubled him' (verse 14). Once the Holy Spirit's power was removed, this man went down hill rapidly and finally ended by having dealings with spiritism, so strongly forbidden by the Mosaic law.

God's choice of a king for Israel centred upon David. Samuel was divinely guided, for when David as a youth was brought into his presence we read that 'the LORD said, Arise, anoint him: for this is he ... and the Spirit of the LORD came upon David from that day forward' (1 Sam. 16:12,13). Nor did the Holy Spirit leave him all through his life, for, in spite of his failures, his heart was right with the Lord and this is the first thing that comes under God's scrutiny as we have seen. David knew that he deserved to lose the Spirit's influence, for, after his sin with Bath-sheba, he said 'Take not Thy Holy Spirit from me' (Psa. 51:11). The Reformers, not realizing the change of dispensation, brought this prayer over into the morning prayer of the Church of England and each Sunday those who worship here ask God not to take the Holy Spirit from them. But, as we shall see, this is what the Lord never does in this age of grace. 'Right division' can save us from many mistakes in doctrine. The Holy Spirit is now a permanent indweller in the believer. The Lord Jesus said:

'I will pray the Father, and He shall give you another Comforter, *that He may abide with you for ever* ... for He dwelleth with you, and shall be *in you*' (John 14:16,17).

This is one of the great differences between the Old Testament dispensation and the present one.

The Holy Spirit in His relationship to the world

The Lord Jesus dealt with that relationship in John 16:7-11:

'Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send Him unto you. And when He is come, He will reprove the world of sin, and of righteousness, and of judgment: of sin, because they believe not on Me; of righteousness, because I go to My Father, and ye see Me no more; of judgment, because the prince of this world is judged'.

There are some who seek to restrict the meaning of *elengcho* (translated 'reprove') to the thought of enlightening, but this is misleading. Enlightening there certainly is with regard to the Holy Spirit's work with the unsaved world, but it is enlightening *regarding their sinful condition* and a conviction that this is so. The usage of this word in the New Testament is decisive. It occurs seventeen times (Matt. 18:15; Luke 3:19; John 3:20; 8:9,46; 16:8; 1 Cor. 14:24; Eph. 5:11,13; 1 Tim. 5:20; 2 Tim. 4:2; Titus 1:9,13; 2:15; Heb. 12:5; James 2:9; Rev. 3:19). Typical occurrences are Titus 1:13 and 2:15 where 'enlighten' would be completely unsatisfactory as a translation.

The threefold work of the Spirit is described by the Lord as being connected with (1) sin, (2) righteousness, and (3) judgment. Note that it is *sin* in the singular, not *sins.* It goes to the root and deals with the parent sin of unbelief 'of sin', the Saviour said, '*because they believe not on Me*' (John 16:9). This is the one sin that completely alienates from God. In fact, it makes the God of truth a liar. 'He that believeth not God hath made Him a liar, because he believeth not the record that God gave of His Son' (1 John 5:10-12). This is something that God will not tolerate. 'He that cometh to God must believe that He is (i.e. exists), and that He is a rewarder of them that diligently seek Him', and earlier in the verse, 'without faith it is impossible to please Him' (Heb. 11:6).

Now 'faith cometh by hearing, and hearing by the word of God (or Christ)' (Rom. 10:17). So it is evident that the parent sin of unbelief has to do with man's attitude to the written and living Word of God . This is absolutely basic, and it is because of this drift away from believing the Word of God and the Christ of that Word that we see the apostasy deepening today with all the terrible problems that accompany it. It was not for nothing that one of the apostle Paul's last commands to Timothy was to 'Proclaim (preach) the Word' (2 Tim. 4:2), and there is certainly no substitute for this if we wish to see the truth progressing and darkness being banished.

As regards salvation, man can do nothing to achieve this, and it is for this reason that all has already been done for man by the Lord Jesus Christ. His last words were 'It is finished (completed)' (John 19:30) and a completed work needs no additions. This is a hard lesson for man to learn, for he believes that he *can* and *must* do something, and all the false religions are agreed on this one fact, however much they may differ among themselves. But the truth is that God has done *everything* that is needful, leaving the individual with only the one issue, believing or not believing what He has done. The true gospel does not present something for the unsaved to do. Rather it presents something for them to believe, and the Holy Spirit's work is to convict the lost about the character and extent of the sin that 'they believe not on Me (Christ)' (John 16:9) and then points them to the Saviour, 'Who can save to the uttermost' (Heb. 7:25).

The second characteristic of the Holy Spirit's present work in relation to the world is 'of righteousness, because I go to My Father' the Lord declared (John 16:10). Without doubt, this is Christ's righteousness and upon this glorious fact the whole of redemption rests. If the Lord was not perfectly holy in thought, word and deed from the cradle to the grave, then He would have needed a Saviour Himself. He could not have been a Saviour of others and how could a sinner and a blasphemer have been raised from the dead and exalted to the glory of heaven's holiest of all with everything under His feet? His going to the Father in resurrection and ascension was the fitting consummation of His perfect work on earth and a triumphant vindication of His righteousness so that He can be the Saviour of the world. This the Holy Spirit reveals in measure to the convicted sinner.

The third characteristic is found in the Lord's statement 'of judgment, because the prince of this world is judged'. Here we have the usurper, Satan, whose one object is to take God's place and exercise his dominion. At the moment, while God is overall, the world system is not being run by Him, but rather by the deceiver who has 'blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, Who is the image of God, should shine unto them' (2 Cor. 4:4). Satan aspires to the very titles of Christ. It was Satan who offered the kingdoms of this world to the Lord in the wilderness. For the moment Satan has usurped them and the Lord did not deny this. He is the false prince or ruler of this world (John 14:30) just as Christ is the true One (Rev. 1:5). Satan is the false god of this age and the Word of God does not hesitate to describe him as such *(*2 Cor. 4:4), but it is the Lord Jesus Christ Who is the true One (John 1:1). But, thank God, the enemy has been judged. The victory of Calvary means his defeat and final overthrow. The sentence has not been carried out yet, but the time is coming when it will surely take place and sin and death and the deceiver will be finally removed from God's perfected universe.

The Holy Spirit as the life-giver

This brings us to the doctrine of regeneration, the basic meaning of which is *birth* and the *beginning of life.* One of the terrible consequences of sin is that it has brought humanity into a state of death both physically and spiritually. Is there any future for a dead man so far as this world is concerned? The answer is decidedly 'no', unless he can be brought to life again. Ephesians 2:1 describes believers as being 'dead in trespasses and sins' as far as the past was concerned, and many other Scriptures clearly show the ravages that sin has made on the human mind and understanding.

How does God remedy this? He does so in two ways (1) by giving sinners a second birthday, a spiritual one, hence the Lord's words to a religious man, 'ye must be born again' (John 3:3,7). This only goes to show it is possible to have religion without life! (2) By making men new creations (2 Cor. 5:17). The Lord Jesus Christ described this spiritual life as a 'must', declaring to a leader of Israel, Nicodemus, that without this he could not 'see the kingdom of God' (John 3:3,7).

Now the Author or Begetter of this new life is none other than the Holy Spirit, for Christ declared that a man must be 'born of the Spirit' (John 3:5-8). He is the quickener, the life giver. Let us not lose truth because an archaic word 'quicken' is used. To quicken has nothing to do with pace or movement, but means 'to give life' and this is the basic need of all sinful mankind which is under the dominion of sin and death. All must start here from the spiritual angle. It is possible to be very religious, to be absorbed in ritual and good works and yet to be dead spiritually. Thousands do not realize this, and they imagine that by their religious activities they are fully meeting God's demands, but these can never of themselves produce the life of God which is eternal.

The second effect of the Holy Spirit's work in regeneration is to bring these quickened ones into family relationship with God. It is a generally accepted idea, but quite false, that God is the Father of all mankind, and so all the world can be looked upon as His children. The statement of John 1:11,12 shows the error of this:

> 'He came unto His own, and His own received Him not. But *as many as received Him, to them* gave He power (the right) *to become the sons of God, even to them that believe on His Name*: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God'.

It is only by the spiritual birth and creative activity of the Holy Spirit that any person becomes a child of God and can look to Him and call Him Father. All mankind has relationship to God as Creator and Judge, but not as Father. The universal fatherhood of God is an untruth, lulling the minds of the unsaved into a false sense of security.

It has been the habit of some dispensationalists to keep regeneration to Israel and the new creation to the Body of Christ. But we need to remember that the word translated regeneration occurs *after* Acts 28 in Titus 3:5 and if we want unadulterated truth, we must be prepared to be absolutely accurate in our study. It is easy to make rigid distinctions which do not have the backing of Scripture. On the other hand, it is true to say that creation goes deeper than birth. Adam was *created*, but Abel was *born*. Nevertheless the basic thought underlying these two conceptions is the beginning of spiritual *life*, and this is where we must all start if we have any place in God's great redemptive purpose.

Some confuse regeneration with conversion. Regeneration is solely God's work. Conversion, or turning, is the act of man as a result of this work. Regeneration deals with *life*, just as justification and sanctification deal with *sin*. These different aspects need to be clearly distinguished. As we study the Word we shall find that the whole Godhead is concerned with regeneration:

The Father.

> '... the Father of lights, with Whom is no variableness, neither shadow of turning. Of His own will *begat He us with the Word of truth* ...' (James 1:17,18).

The Son.

'For the Bread of God is He Which cometh down from heaven, and *giveth life unto the world*' (John 6:33 and see 10:28; and 17:2).

The Holy Spirit.

'The wind bloweth where it listeth ... so is every one that is *born of the Spirit*' (John 3:8).

The same is true of the resurrection of Christ (Gal. 1:1; John 10:18; 1 Pet. 3:18) as we have seen. As this life of God is a basic need for a dead world, we are not surprised to find that it is not confined to the Gospels. Both Titus 1:1,2 and 2 Timothy 1:1 clearly teach that this unending life is a precious possession of each member of the Body of Christ, for what is the use of speaking about blessing in heavenly places without life to enjoy it?

'Paul, a servant of God, and an apostle of Jesus Christ, according to the faith of God's elect, and the acknowledging of the truth which is after godliness; *in hope of eternal life*, which God, that cannot lie, promised before the world began (the beginning of time) ...' (Titus 1:1,2),

and in his last epistle:

'Paul, an apostle of Jesus Christ by the will of God, according to the promise of *life which is in Christ Jesus*' (2 Tim. 1:1).

At the end of the first epistle to Timothy he describes it as 'the life which is life indeed' (6:19 R.V.). This future life is the *real* one; the present is only a shadow. Eternal life in the epistles is a free gift and will not be revoked.

The Indwelling of the Holy Spirit

We have noticed in past studies that the Holy Spirit's presence with men was temporary, and it was not until the gift of the Holy Spirit as the Comforter that it could be said that He would abide with the believer for ever and be in him (John 14:16,17). The apostle Paul confirms this in Romans 8:9 and 11:

'But ye are not in the flesh, but in the Spirit, if so be that *the Spirit of God dwell in you* ... '.

'But if the *Spirit* of Him that raised up Jesus from the dead *dwell in you*, He that raised up Christ from the dead shall also quicken your mortal bodies *by His Spirit that dwelleth in you*' .

Not only this, but the Lord Jesus Himself indwells the believer. Later on in Ephesians Paul was to pray that these believers might be strengthened by the Spirit in order that *Christ may dwell in their hearts by faith* (Eph. 3:16,17). With two such mighty indwellers we can surely accomplish all God's will for us whatever this may involve!

Spirit or spirit?

There is great difficulty in translation to know when to render *pneuma*, spirit, with a capital 'S' or a small 's'. The translator can get no help either from the original Greek manuscripts or the printed editions of the Greek Testament. One class of manuscripts is written all in capitals. These are called 'Uncials'. The other class is written all in small letters with very few capitals at the beginning of books or sections, or of large paragraphs. These are called 'Cursives'. There are no capitals for certain words as we use them today.

We get little help from the Authorized Version of 1611. Many editions have been printed and in these, great modifications have been made from time to time. We can say that none of the existing editions of the Authorized Version exactly represents that of 1611. The use of capitals was much more common in the seventeenth century and words like Sabbath, Ark, Mercy-seat, Altar always had capitals. The modern tendency is to diminish their use.

As a consequence of this, the translator is compelled to fall back on the context and weigh up carefully whether a capital 'S' should be used, thus making it refer to the Holy Spirit, or a small 's', referring to His gifts or to some psychological use. As the word *pneuma*, spirit occurs some 385 times in the Received Text, the problem is a frequent one. The reader should therefore bear in mind that capitals in any translation are the opinions of the

translator and become interpretation rather than translation. Moreover, they obviously affect the sense of the passage in which they occur.

It is very surprising that so little has been written to deal with this subject. The best work we know is Dr. E.W. Bullinger's *The Giver and His Gifts,*[*] which deals with every occurrence of the word 'spirit' in the New Testament. If one carefully studies a chapter like Romans 8, where the word 'spirit' occurs frequently, one is constantly faced with this problem of when to use capitals. In the current editions of the Authorized Version the capital 'S' is used all through the first 14 verses with the exception of 'spiritually minded' in verse 6. The Revised Version is very different and commences using a small 's' in verse 4, making 'spirit' the opposite of 'flesh', in other words the two natures in the believer are the subject, and we feel this to be nearer to that which the apostle Paul was intending. Let no one think that the Holy Spirit is being eliminated in this way for there cannot be a gift without a giver and so there cannot be a new nature in the believer without the work of the Holy Spirit. 'That which is born of the flesh is flesh; and that which is born of the Spirit is spirit' (John 3:6). The Giver and the gift clearly appear in verse 16 of Romans 8.

The apostle Peter in his second epistle describes this gift coming through 'exceeding great and precious promises: that by these ye might be *partakers of the divine nature* ...' (2 Pet. 1:3,4). Every truly saved person therefore possesses a small portion of God's holy nature implanted within by the Holy Spirit and this in direct contrast to the old sinful nature inherited from fallen Adam, hence the internal conflict that is often experienced. The doctrine of the two natures in the believer is of great importance, and failure to understand the teaching of the Word of God on this subject can cause many difficulties both in the interpretation of Scripture and in the individual life. Here again a work of Dr. Bullinger is of great help, *The Two Natures in the Child of God*, and this should be carefully considered by lovers of the Word.

A study of the word 'spirit' in the New Testament will reveal that it is used in fourteen different ways. Readers who have *The Companion Bible* should turn to Appendix 101 where much helpful information is given. Sometimes it is employed with the definite article 'the' and sometimes without it. It is used with *hagion* (holy) in four ways:

(1) *pneuma hagion* (holy spirit)
(2) *hagion pneuma* (spirit holy)
(3) the *hagion pneuma* (the holy spirit)
(4) the *pneuma* the *hagion* (the spirit the holy).

All these are rendered in the Authorized Version 'the Holy Spirit', but is this correct? *Pneuma hagion* (without the definite article) occurs 52 times in the New Testament and often refers to the *gift* the Holy Spirit gives rather than Himself, whereas the longer expression (4) refers to Him personally. It has been pointed out that the Acts of the Apostles is really the Acts of the Holy Spirit, for He is the dominating personality of the book, and this longer emphatic expression referring to Himself and His activities occurs 15 times (Acts 1:16; 2:33; 5:3,32; 7:51; 10:44, 47; 11:15; 13:2,4; 15:8; 19:6; 20:23,28; 28:25).

There is no doubt that great care is needed in interpreting the various phrases employed in the New Testament containing the word 'spirit', otherwise wrong doctrines can be built up which lead to error and wrong understanding of other parts of holy Scripture.

The Baptism of the Holy Spirit

With baptism, we come to a doctrine that has done more to shatter external unity in Christendom than anything else. Many are the ideas that Christians have concerning baptism, some of them leading to division and disunity. We should seek to study the Scriptures on this point with an open, teachable mind, and if necessary, be willing to unlearn and learn afresh. First of all, let us look at the words used. The verbs are *bapto* and *baptizo*. The former is used only three times in the New Testament, namely Luke 16:24, John 13:26 and Revelation 19:13. The word

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[*] Now being published under the title *Word Studies on the Holy Spirit* by Kregel Publications, Grand Rapids, Michigan 49501: ISBN 0-8254-2246-9

means to dip or stain. *Baptizo*, on the other hand is of frequent occurrence, namely 79 times. Its primary meaning is to immerse or submerge. The secondary meaning is described by Dr. J.W. Dale in his *Classic Baptism p. 354:*

'Whatever is capable of thoroughly changing the character, state, or condition of any object, is capable of baptizing that object; and by such change of character, state or condition does, in fact, baptize it'.

It is in this secondary sense that the word is used in most of its occurrences in the New Testament. We do not intend here to deal with the doctrine of baptism in its various usages in the Bible. We have touched upon this subject in *The Unfolding Purpose of God* pp. 92-96. Our theme now is the Holy Spirit and His relationship to baptism; specially baptism as presented by the apostle Paul in Romans 6, Ephesians 4 and Colossians 2. Here we believe that we are dealing, not with an external type but with a great spiritual reality, the work of God and not the work of man. The baptism that the above Scriptures present is one that has *permanent* effects. Believers were not just baptized with water but into *Christ's death* (Rom. 6:3). Neither man nor water could do this. It is solely the work of God the Holy Spirit, and such became permanently united with Christ in His death, burial and resurrection, so that all of their spiritual values are secured eternally. The saved in this chapter of Romans are not taken back to a day when they were immersed by a human being in water. Rather they are taken back to Joseph of Arimathaea's tomb where Christ was buried and there, by the work of God, they were crucified, they died, were buried, and rose again IN HIM (Rom. 6:3-6). No amount of water could do this. It could only touch the body not the mind or spirit. In any case how can water baptism represent crucifixion?

Sunthapto, the word used by Paul, was only used of burial in a tomb, never in water, either literally or figuratively. As Colossians 2:12 expresses it, this spiritual baptism is 'the work (operation) of God' and not the work of any man, Christian or otherwise. What needs to sink into our minds is the fact that Biblical types are only shadows; they are not the reality. As an illustration they only imperfectly set forth the reality.

Hebrews 10:1 is not only true of animal sacrifice. It is true of all types or pictures of spiritual truths when the reality has come:

'For the law having a *shadow* of good things to come, and not the *very image of the things*, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect'.

The Hebrew believers, now that they had the spiritual reality in the death and resurrection of Christ, were asked 'to go on to perfection (maturity)' and leave the shadows behind. Believers today are asked to do the same thing, but many, however much they may want to do this, feel they must still cling to the 'picture book'. For them this is more real because it is appreciated by the senses, something they can see, touch and feel. Such should remember that all ritual is but an illustration, a 'shadowing forth'. It can never be the reality which is eternal and spiritual and God asks us to walk by faith in these glorious realities and not by sight or feeling. Dr. Merrill Unger in *Bibliotheca Sacra* writes:

'In these passages (Rom. 6:3,4; Col. 2:12; Eph. 4:5) the holy apostle is not considering ritual baptism at all. The sublimity of thought, the context of the argument, the exalted nature of the spiritual verities taught, support this position. He is speaking of something infinitely higher, not of a mere symbolic ordinance that is powerless to effect intrinsic change, but of a divine operation which places us eternally in Christ, and into His experience of crucifixion, death, burial and resurrection'.

In his book on *Romans* (chapter six), Dr. Martyn Lloyd Jones states, in expounding verses 2 and 3:

'The conclusion therefore at which I arrive is that baptism by water is not in the mind of the apostle at all in these two verses; instead it is the baptism that is wrought by the Spirit .... Again take the statement which the apostle makes in Galatians 2:20 which is so frequently misquoted: "I have been crucified with Christ; nevertheless I live; yet not 1, but Christ liveth in me ...". Now there you have the identical doctrine (as Rom. 6:2,3), but baptism is not mentioned. That is because water baptism does not achieve union, it does not produce it; indeed at that point it does not even represent it. This is a baptism which is carried out by the Holy Spirit when He incorporates us into, engrafts us into the Lord Jesus Christ' (page 36).

It is only fair to say that Dr. Lloyd Jones is not a dispensationalist and accepts that water baptism has its place, but certainly not in Romans 6 and Colossians 2. This makes his testimony all the more telling.

It is this spiritual baptism effected by the Holy Spirit that is the 'one baptism' of Ephesians 4. As to 'hope', 'Lord', 'faith', 'God' there is little, if any, difference among true believers. But when we come to baptism, so many forget that the *one baptism* is mentioned in equal terms with the above words. The emphasis in 'one' is in opposition to corporate diversity in the Body of Christ. There are those who suggest water baptism can be blended with the Spirit's baptism here and yet be looked upon as *one* baptism. We do not understand this kind of mental jugglery, but it cannot be true, not only in view of the above arguments, but also because water baptism did not form a necessary part of the commission Christ gave Paul. 'Christ sent me *not* to baptize, *but* to preach the gospel' (1 Cor. 1:17) he asserted. Even though he did baptize a few, it should be quite evident from the clear command of the Lord that ritual baptism was not essential to the ministry entrusted to him and therefore it is an intruder in Ephesians 4:5 and Colossians 2 as well as being quite foreign to the context. Each member of the Body is 'filled full (complete) in Christ' (Col. 2:10). What can 'shadows' add to this glorious fulness? And is it not lack of appreciation of this fulness that causes many to cling to these 'shadows'?

We would sum up by saying that the real Spirit baptism identifies and unites a believer with Christ eternally. There are three great unities in Scripture:

(1) The unity between the members of the Godhead (John 17)

(2) The unity between Christ and the believer (Rom. 6)

(3) The unity between believers themselves (Eph. 4).

No wonder we are not exhorted to *make a unity,* but to *carefully guard one already made by God.*

The filling of the Holy Spirit

Ephesians 5:18 is another verse of Scripture which is often misunderstood:

> 'Be not drunk with wine, wherein is excess; but be filled with the Spirit; speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord'.

This verse is beloved of Pentecostalists who use it to teach that it refers to some exalted feeling in the believer's experience subsequent to salvation when he receives the 'second blessing', or receives the baptism or fulness of the Spirit. The verb 'be filled' is *pleroo* which takes the accusative case of *the thing filled,* the genitive case of *the matter* with which the thing is filled and the dative case of the *means* used to accomplish the filling, the agent. Sometimes the preposition *en* is added to emphasize the agent. In English we say 'filled with'. Greek says 'filled of'. Here are two examples out of many:

> 'And the disciples were filled with joy, and with the Holy Ghost' (Greek, filled *of* joy and *of* holy spirit) (Acts 13:52).
>
> 'Now the God of hope fill you with all joy and peace in believing (Greek, fill you (accusative) *of* all joy and peace in (*en* with dative) believing)' (Rom. 15:13).

Coming now to Ephesians 5:18 we find that 'be filled' is the present passive plural, 'be continually filled' *en pneumati*, 'by (the) Spirit' (dative). The Holy Spirit is the Filler, not the substance with which the believer is filled. The Berkeley Version translates the verse 'be filled by the Spirit' and the N.E.B. 'let the Holy Spirit fill you' and if anyone asks with what does the Holy Spirit fill the believer, the answer is given in the parallel context in Colossians 3:16:

> 'Let the *word of Christ* dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord'.

The one object of the Holy Spirit in this age of grace is to uplift and glorify Christ. 'He shall not speak of Himself ... *He shall glorify Me*: for He shall receive of Mine, *and shall shew it unto you*' (John 16:13,14). Let us not make the mistake of limiting the words of Christ to those to whom He spoke on earth when He was a 'minister of

the circumcision' (the Jew) (Rom. 15:8) and limited His ministry to the people of Israel (Matt. 15:24). He now 'speaks from heaven' (Heb. 12:25) through the human channel (1 Cor. 14:37) He has appointed for the Body of Christ (Col. 1:24-27), the apostle Paul and the context already quoted in Colossians 3 makes it quite clear what it is that the Holy Spirit fills the believer with, namely the *spirit of praise and thanksgiving*, not tongues, excitable feelings and emotions and the various experiences that Pentecostalists have deduced from these verses. The Scriptural place of Pentecostal gifts is fully discussed in the author's *The Early & Pastoral Epistles of Paul* pages 141-177.

We should take care to distinguish in the Scriptures between the Giver (the Holy Spirit) and His various gifts which can be rendered 'spirit' with a small 's'. A verse that cries out for this distinction is 1 Thessalonians 5:19, 'quench not the spirit'. Most versions render the last word with a capital 'S' and make it mean the Holy Spirit. But a moment's thought should make us realize that it is impossible for limited finite beings to quench or bring to nought the Infinite. If we render spirit with a small 's' and make it refer to any gift of the Holy Spirit, then we have truth. 1 Thessalonians was written during the Acts period when the various evidential gifts of the Holy Spirit were much in evidence. But no one was *compelled* to use them, 'the spirits of the prophets are *subject to the prophets*' (1 Cor. 14:32). They could be neglected or misused, hence the admonition not to 'quench' them (1 Thess. 5:19). The next verse confirms this: 'despise not prophesyings', which was also one of these gifts (1 Cor. 12:4-11).

We hope it has become clear to the reader and student of the Word of God, that not only is it of paramount importance to get Scriptural conception of the Person and work of the Lord Jesus Christ, it is necessary to get likewise a Scriptural conception of the Holy Spirit, especially what His work entails in this dispensation of grace. Owing to failure to 'rightly divide' the Word there are many faulty ideas abroad today in Christian circles concerning these persons of the Godhead and this leads to wrong doctrine and practice which does not further the truth of God, but rather the darkness and deception of the evil one. Let us test all things and only hold fast to that which is truth for today, and then seek to make it known 'in season and out of season' (2 Tim. 4:2).

Let us now sum up what we have discovered from the Word of God in relation to the Holy Spirit.

(1) *The Spirit is the divine Author of the Word of God* (2 Pet. 1:19-21).

It is for this reason that the holy Scriptures are designated *the sword of the Spirit* (Eph. 6:17). This is the only offensive weapon permitted to the believer and the only weapon that overcomes the devil and the powers of darkness. We have a wonderful example of its use by the Lord Jesus Christ when tempted by Satan for forty days in the wilderness. Three times He foiled the devil, not by the power of His deity, but by the power of the written Word of God (Matt. 4:1-11). This is certainly an example to all His followers, and we should remember that practice is essential for the effective use of all weapons. A scanty knowledge of the Word is useless in this spiritual warfare and the devil is certainly not afraid of Christians who keep the Book shut. It is of the utmost importance to have the word of Christ dwelling in us richly in all wisdom (Col. 3:16) and this can only be realized when there is constant application to the Word and absorption of the same until it becomes part and parcel of our minds and beings. We are assured that it was the Holy Spirit who spoke through human channels (Mark 12:36; Acts 1:16). This is why the Bible is the Word of God and not the word of man.

(2) *The Holy Spirit is the quickener or giver of all spiritual life* (John 3:3,5-8).

This is where Christian life really begins and it cannot be realized by education alone or intellectual capacity. Theological courses may be helpful in giving information *about* the Bible, but none of them by themselves can give life eternal to a spiritually dead sinner, however religious he may appear to be. This is God's work alone, accomplished by the Spirit of God Who leads the quickened sinner to appropriate by simple faith the unending life which is found only in Christ (2 Tim. 1:1; 1 John 5:11,12).

(3) *The Holy Spirit's Seal* (Eph. 1:13).

This is a figurative way of emphasizing the complete security of each member of the Body of Christ. No believer can accomplish this eternal security by his own power or actions. God the Holy Spirit sets His seal upon the salvation of the believer at the moment of believing. This shows that the whole work of salvation is God's and not man's. The Holy Spirit puts His stamp upon it making it secure for eternity. This work of the Spirit does *not*

refer to some exalted experience subsequent to salvation. How we should rejoice and be thankful when we realize this! Some object and say that such doctrine will lead to a careless walk. If it does, then such can expect the Lord's discipline. God's truth is always balanced and in other studies we have pointed out how the Word of God teaches that not only is each member of the Body saved with an eternal salvation, but he becomes a *servant* of the Lord with a service to discharge unto Him, and then the question of good or bad service, faithful or unfaithful comes into the picture with the possibility of *reward* and divine commendation, or loss of it and shame, so that no child of God gets away with a careless walk.

(4) *The Holy Spirit baptizes.*

This is most surely a *spiritual* baptism on believing, and is only a figurative way of setting forth the eternal unity of the believer with Christ in His crucifixion, death, resurrection and ascension, again most obviously the work of God alone (Rom. 6:1-11; Col. 2:10-12; Eph. 2:4-6; 4:5). This complete identification with Christ, this one-ness, is little known or understood among believers today. A shallow evangelism so often prevails which is only a travesty of the glorious position and privilege of each member of Christ's Body. The lack of full and deep Bible exposition, together with the neglect of the Word of God by the individual believer is surely one of the chief causes of this lamentable condition in the religious world around us. The result is that those who in Christ are spiritual millionaires, are living like spiritual paupers because all this tremendous wealth is unknown to them!

(5) The Holy Spirit is not only the Author of God's Word, He 'opens the eyes', gives divine understanding and reveals the Truth contained in the holy Scriptures (1 Cor. 2:9-14). This cannot be obtained in any other way, certainly not by intellectual attainment or education as we have seen.

(6) The Holy Spirit gives the *earnest*, a foretaste now of the coming glory of our heavenly inheritance to be enjoyed eternally in resurrection (Eph. 1:13,14).

(7) The Holy Spirit *strengthens* the believer, not only for service, but as a preparation for the indwelling of the Lord Jesus Christ (Eph. 3:16).

(8) The Holy Spirit constantly intercedes for the saints and fills up the deficiency of their own praying (Rom. 8:26,27). How true it is that 'we know not what we should pray for as we ought' (Rom. 8:26)! Believers who have no problems regarding prayer must be ignorant of this fact. The disciples felt their inadequacy, for they said to the Lord, 'Lord, teach us to pray, as John also taught his disciples' (Luke 11:1), and in response the Lord gave them the earthly kingdom prayer (verses 2-4). This was not given to be repeated over and over again mechanically as is so often done today, with the result that the words have little meaning. It was a model on which members of God's earthly kingdom could base their praying.

If we are troubled with our prayer life, two things can help us. Prayer is not always asking God for something. True prayer is often *praise*, and we shall not have to think long before we can find something for which we can thank and praise the Lord. A thankful and prayerful heart is such a wonderful antidote to spiritual declension. The nations of old sank into their darkness because they not only refused to give God His rightful place, but also *they were not thankful* (Rom. 1:20,21). A thankless mind is one that has forgotten God, His boundless love and overwhelming blessings. No wonder the Psalmist exhorts us to 'forget not all His benefits' (Psa. 103:1,2).

The second thing is to be delivered from self and remember the needs of someone else. This is true intercession where self is forgotten and the needs of others are paramount. We must always remember though, that all our praying must be subject to God's will. No believer is in the position to force God to do anything, though some seem to act as though they are. They apparently think that if they worry the Lord long enough they will get the answer they want. This is completely unworthy and more than that, it can be dangerous.

Israel kept complaining and worrying God for flesh food when they grew tired of God's wonderful provision of the manna. The Psalmist's comment is:

'He gave them their request; but sent leanness into their soul' (Psa. 106:15),

and so the answer to their prayer, instead of bringing them blessing brought misery in its place.

Let us never forget that, however poor our praying may be, the Holy Spirit is always interceding for us '*according to the will of God*' (Rom. 8:26,27) and on top of this, the Lord Jesus constantly intercedes for us too (Rom. 8:34). In what a strong position we are then, not that this should make us careless and indifferent in our prayer life; rather it should stimulate us to 'pray *always* with all prayer and supplication in the spirit' (Eph. 6:18) and so '*continue* in prayer, and watch in the same *with thanksgiving'* (Col. 4:2).

(9) The Holy Spirit can *quicken the memory* (John 14:26). How often we fail because we forget! There is not one of us that does not need reminding from time to time of the exceeding grace of God that has chosen, saved us and called us to a heavenly calling and destiny that is beyond our dreams and desserts.

(10) The Holy Spirit works in the believer to produce *His fruit.* This fruit of the Spirit is described in Galatians 5:22:

> 'But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance (self-control)'.

This nine-fold fruit is Christ-likeness *in practice* that brings glory to God in our daily witness. Fruit bearing or truth in practice is the subject of the Lord's teaching in John 15:1-8 and He sums it up by saying:

> 'Herein is My Father glorified, that ye bear *much fruit; so* shall ye be My disciples' (verse 8).
>
> May we not disappoint Him!

(11) The Holy Spirit abides in the believer for always:

> 'And I will pray the Father, and He shall give you another Comforter, that *He may abide with you for ever* ... for He dwelleth with you, and shall be in you' (John 14:16,17).

Earlier we noted that in Old Testament times the Holy Spirit only came upon men to achieve some special object or mission. He was not an abiding possession at that time.

(12) The supreme work of the Holy Spirit is to *uplift and glorify the Lord Jesus Christ.*

> '... He shall *not speak of Himself* ... HE SHALL GLORIFY ME: for He shall receive of Mine, and shall show it unto you' (John 16:13,14).

Wherever the Lord Jesus is given His rightful place as First and Last, so that in 'all things He has the pre-eminence (first place)' (Col 1:18), the Holy Spirit is there whether consciously felt or not. Let us cast from our minds the idea that the power of the Spirit of God must be *felt* as an irresistible force. There is far too much religion of feeling today instead of walking *by faith* and not by sight or sense of any kind. The Lord wants us to trust Him fully *apart from feelings* and so few apparently can do that.

At the present time when at last there is so much focus upon the Holy Spirit in religious circles and also unscriptural and undispensational views concerning His work and witness in this dispensation of grace, we need, as never before, to have a sound basis upon a rightly-divided Word (2 Tim. 2:15). These are days of great deception as the Lord forewarned (Matt. 24:4,5,11,24; 2 Thess. 2:7-10), and to deceive, Satan makes the lie look Scriptural and true. He quotes Scripture and knows the Bible a good deal better than many Christians. As Shakespeare says 'He lies like the truth' and to deceive, his fabrication must look very much like truth or it would mislead no one. Those with a superficial or no knowledge of the Scriptures are in great danger whether they know it or not. Let us constantly 'prove all things' by the Word of God (1 Thess. 5:21) and so order our lives that we 'grieve not the Holy Spirit of God' (Eph. 4:30) and the Saviour and Lord Whom He exalts. He has done so much for us by giving no less than Himself (Eph. 5:2) to redeem us and to present us one day in glory 'not having spot, or wrinkle, or any such thing' (Eph. 5:25-27). May this always be first and foremost in our minds and actions.

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