

SYSTEMATIC THEOLOGY

PNEUMATOLOGY

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PNEUMATOLOGY

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PNEUMATOLOGY

I. Introduction

There is hardly a more confusing subject to be found in the Holy Scriptures, among religious people, than the identity, work and mission of the Holy Spirit, hence, the need of the clear doctrinal presentation of Pneumatology, or the Doctrine of the Holy Spirit. Few subjects could be weightier or more fraught with more far-reaching consequences to our theology, or victorious Christian living and successful ministry than this one. If the Study of Christology is important, and it is, to the all-important work of Jesus Christ, as the very Son of God, dying in substitution to save us, then this study of the Holy Spirit is important, as He is the only One to apply and work out that redemption as it is in Christ Jesus our Lord. There is no other to apply and perfect that Salvation in us. He is the "Another Comforter" promised of Jesus before He left His disciples to "sit down at the right hand of God." How we need to know all that the Scriptures have to teach about this wonderful, heavenly Paraclete that we may perfectly yield to His every desire and impulse, completely cooperating with Him always, never grieving or quenching Him. May the Blessed Holy Spirit Himself guide our Study in Pneumatology, for He is the One who "Carried Holy men of God along as they wrote" about the Holy Spirit.

Under this topic of the need of our study we might note the prevailing ignorance concerning the person and work of the Holy Spirit. First, there is the complete ignorance of the world about Him. Have you ever noticed the absolute absence of any reference to the Holy Spirit in all periodicals, magazines, newspaper or books, radios, as far as the secular press and radio is concerned? Never is His Name mentioned. The sinner uses the Holy Names of God and of Christ in blasphemy in every conceivable way the Devil can suggest to them; but never do they use the Holy Spirit. It was as if He had no existence at all. They even use every sacred thing and heaven and hell itself in their blasphemy but never the Holy Spirit. The reason is the same the Ephesians followers of John the Baptist gave, "We have not so much as heard that there be a Holy Spirit." Jesus gave the reason, John 14:17, (Of the comforter who is to abide with believers forever) "Even the Spirit of Truth, whom the world cannot receive, because it seeth Him not, neither knoweth Him."

The unconverted man has no spiritual faculty with which to receive or know the Holy Spirit of God, for He is Spirit and contacted or known only by the redeemed Spirit, hence the absence of all reference to the Holy Spirit in all cults, with only a few erroneous, sketchy remarks about Him in a very few, like Christian Science which would make Mary Baker Eddy the Holy Spirit. (Same idea anyhow sees "Glossary of Science and Health, "Holy Spirit is divine Science, which she makes synonymous with herself). The sad part is the awful darkness of the great number of sincere believers who, being ignorant of the presence, personality and power of the indwelling Spirit of God, thwart His every effort to perfect in them the image of Christ. Jesus continues in John 14:17, "But ye know Him; for He dwelleth with you and shall be in you." As we read Acts, we realize how conscious these early Disciples were of the Holy Spirit; how complete their acknowledgement and cooperation with Him.

Secondly, under the importance of our study, we might note that without Him we can do nothing. Without His illumination of the Scriptures, we can know nothing. Without His mighty power we can do nothing. Without His precious infilling we cannot live victoriously. He transforms the Scriptures from a dry book into a juicy one. He transforms our defeated, listless, dull lives into more than conquerors. He transforms our useless, powerless fruitless ministry into

mighty evangels for Christ. He takes our dry, arid lives and makes "rivers of living water" of them. Let us stop trying to do it all with our human ingenuity, human strength, human programs, and psychological approaches. Christ knew all these would fail for "the weapons of our warfare are not carnal (of the flesh or human at all) but are mighty of God to the tearing down of the strongholds of Satan;" And "We wrestle not against flesh and blood but against spiritual wickedness in the heavenlies," supernatural foes where the arm of flesh has no power at all, where we need the whole armour of God. Christ, in going away said, I'll send another Comforter." Let us lean wholly upon Him, and, to do this, let us learn all we can about Him, not just with intellectual doctrinal discussions, but let us yield unto His every way as He "Guides us into all Truth."

Our course of study in Pneumatology will follow two parts: The Person of the Holy Spirit and The Ministry of the Holy Spirit. Under part one, we shall consider the personality of the Holy Spirit, the deity of the Holy Spirit, the names of the Holy Spirit, and the symbols of the Holy Spirit. Under part two, we shall consider the ministry of the Holy Spirit in the Old and the New Testament, showing the difference in His operations in the old Economy and under Grace now. Under this last heading we shall lay all emphasis on the paramount truth, "This is the dispensation of the Holy Spirit," therefore, any ignoring, any exclusion, and any quenching of the Holy Spirit is to doom our every effort to failure. There is no other to do His work. Let us know Him, to be conscious of His indwelling, and yield to His every impulse as He seeks to glorify Christ in us and complete the inward work of redemption, and bring to full fruition all the fruits of the Spirit in our lives. Let us evermore rely upon His supply of Power for witnessing. All I supply is the yielded, willing, consecrated, and purged vessel, the whole working capital of Christ's life, fruits, gifts, and power are supplied by the Holy Spirit.

II. The Person of the Holy Spirit

A. Negatively Considered

1. At the very outset of our study we need to have impressed upon our minds the very important truth, the Holy Spirit is a Person. He has personality, He is not, as so many believe, an influence, an atmosphere such as the spirit of Christmas is an atmosphere, so they have taught He is only an atmosphere of spirituality, of worship, spirit of prayer, spirit of power, etc., all meaning not personality but a concentrated spirit of pervading thought or feeling. Unconsciously, all too many Christians fall into this habit of thinking of the Holy Spirit, when praying, "Send Thy Holy Spirit into the service this morning." They have not thought of an August Sovereign Personality coming down into the service and ordering it to suit Himself, changing it to His will, leading them into true spiritual worship. They have only in mind God lending a certain kind of atmosphere which will make them feel good, will give the preacher a certain kind of fleshy success, and so all will be kindness, sweetness, light and nobody will get hurt. If He really did come down as the Sovereign of the Church, Christ's Vice-Regent on earth, as He was of old, He would wreck a lot of our little programs, and a great number who pray the Father to send the Holy Spirit into their meetings would find, after He came, that there was no room on the program, provided by the program committee, for Him.

2. Others have taught that the Holy Spirit is only an attribute of God, such as the energy or operation of God. (The Arians and Unitarians have so taught.) This teaching would make the Holy Spirit, not a separate member of the Trinity, with personality, but only some manifestation of God's Person.

3. The most common error taught concerning the Holy Spirit in almost all cults, such as Russelism, is that the Holy Spirit is an emanation of God, a divine out flowing of God's own nature like the sun's rays or beams are an emanation of the sun. Paul of Samesata early in the third century was probably the first of any importance to deny the personality and deity of the Holy Spirit. (He also denied the deity of Christ) He desired to explain fully every mystery of the Word and found he could only do so by watering it down to his own level. The Socians during the Reformation followed in Paul of Samesata's footsteps and, in more recent times, Lyman Abbott has given the modernists' viewpoint in "The Outlook" illustrating the Trinity thus:

- a. The artist working on his pictures
- b. The same man teaching his pupils to paint
- c. The same man entertaining his friends at home.

He has taken on these types of conduct, as three-fold nature; artist, teacher, friend, thus he "explains" the Trinity, not three personalities but only three revelations of one personality in three guises. This is only the error of Sabellius (270 A.D.) of an expanding God Head, the unity became a trinity by expansion. The sad part is that even born-again believers have fallen into the same error of thinking of the Holy Spirit not as a person, but as an impersonal being. How often has a believer spoken of the infilling of the Holy Spirit, "Did you get it?" The Authorized Version of King James following the error translated the personal pronoun "autes," the Spirit itself of Romans 8:26 and Romans 8:16. The R.V. and American Standard Version corrected this to "The Spirit Himself" as it should be. As we shall later, see even the Authorized Version's use of Ghost instead of Spirit came of this error.

B. Positively Considered

What do we mean by calling the Holy Spirit a person? It is manifest in the: Doctrine of the Divine Trinity that we are not teaching three Gods. We are not polytheists but Trinitarians. There is but one God in essence, but manifesting Himself in three persons, so the meaning of "person" cannot mean separate in essence. There is but one essence in the Godhead, and that fullness is in all three members, and the three are one in being. Within the Scriptures, however, they manifest themselves in three distinct personalities, Father, Son, and Holy Spirit. The word "Person" denotes individuality.

The Latin "per" equaled "through" and "sonare" equaled "to sound" and was used of the mark through which the actor's voice sounded as he represented a certain personage, hence the word came to indicate individuality, but not of things, elements, forces, or influences; only of beings expressing the component elements of personality.

When we seek to prove from the Scripture the Personality of the Holy Spirit we wish to show that He has real being, possessing intelligence, emotion, and volition. This brings us to the very first thought by way of introduction to our proofs: What are the three primary

elements of personality? What makes one being a person, and another an animal, plant, or insect but not a person? Some of the greatest of thinkers have said there are two: self-consciousness and self-determination. These are more or less modes of operation of the three primary elements that go to make up personality:

- a. Intellect
- b. Sensibility (emotion)
- c. Volition

Each of these acts with more or less of the other two, all with self-consciousness and self-determination. Every thought or act of our lives has these three elements in them, and it is the possession of these three elements which make us a person. We have seen in Anthropology that they make men and man separate with an impassable chasm from beasts. We have seen that God the Father has personality in our study of Theology. In the study of Christology we prove that Christ had all the elements of personality. We shall see in our first argument for the Personality of the Holy Spirit, that the same three elements are ascribed to Him.

1. Personal Attributes are ascribed to the Holy Spirit, the three essential attributes of personality. These are impossible to ascribe to inanimate objects or abstract principles, such as influences or energies or emanations.

- a. Mind or intelligence - knowing - is ascribed to the Holy Spirit, Romans 8:27, "The mind of the Spirit" and I Corinthians 2:11, "Even so the things of God knoweth no man, but the Spirit of God."
- b. Emotions or sensibility is ascribed to the Holy Spirit, as His being vexed, Isaiah 63:10, and grieved or made sorrowful, Ephesians. 4:30; "The love of the Spirit," Romans 15:30, so love is a fruit of the Spirit.
- c. Volition or will is ascribed to the Holy Spirit, I Corinthians 22:11, "But all these worketh that one and the selfsame Spirit, dividing to every man severally as He wills; eight times in two verses (John 16:13-14). The words the Lord will and shall are used of the Holy Spirit - He shall, He will. Here is personal purposeful action of self-determination.

2. Personal appellations are used of the Holy Spirit. By figures of speech personal names, pronouns, and attributes are attributed to inanimate objects, by metaphor, personification, metonymy, but always in such figurative language as to be beyond liberalizing. If these personal pronouns and names are so used in ordinary, nonfigurative language, in common speech then they must belong to personality.

- a. Personal pronouns are used of the Holy Spirit. The word Spirit "pneuma" is neuter in the Greek and according to all usage must have the neuter pronoun. Instead, the Masculine pronoun is used with Spirit. In John 14:16 Jesus uses again and again the personal masculine pronoun "ekeines," Note John 14:16: "I will pray the Father and He shall give you another comforter that He (lit, that one) may abide with you forever." See John 14:26; 16:7-8. See all through 16:13-15.

(Ten times the longest personal appellation in the Greek language is applied to the Holy Spirit in three verses.)

b. From the appellation Christ gives to the Holy Spirit of "Another Comforter." Under the names of the Holy Spirit later we shall see that this Greek word is one of the proper names of the Holy Spirit, and it take its full meaning there, but, when Christ In the Gospel of John 14:16 calls Him Another Comforter, there is much that is involved which demands that the Holy Spirit be a person. The same name Parakletos is used of Christ in I John 2:1-2 rendered "Advocate." It carried personal activities; our word lawyer today is close to the idea - "who takes my case and pleads for me." You wouldn't leave your case to an impersonal force. The primary implication is in the Word, "Another" by which Christ differentiates the Holy Spirit from Himself, yet designated Him as of the same kind of helper.

First note: It is not the Greek word "hetros" which means a diverse kind, one of another genus entirely; but instead Christ used the Greek word "allos" an entirely different Greek word for "another" which means another of the same genus; we would say one of another of the same kind, just like the first, only differentiated in individuality. Note the clear emphasis: The Holy Spirit is not to be confused with Christ Himself as many do - to say that the coming of the Holy Spirit on Pentecost was the Second Coming of Christ. The inference is clear. The Holy Spirit must be a Person and further, a Member of the Godhead as was Christ to be called Parakletos, "Another Comforter." If the Holy Spirit is not a person, then neither was Jesus Christ since allos makes them of the same genus, same in kind; they are both Comforters, Helpers, Advocates of ours on the same infinite level as members of the Godhead and are persons.

c. Personal acts are attributed to the Holy Spirit. None of these could be accomplished by a substance, an it, or a thing. These will find enlargement under the ministry of the Holy Spirit.

- 1.) He speaks: I Timothy 4:1 ("poetic" language alone allows inanimate objects to talk)
- 2.) He comforts, helps: John 15:16-17.
- 3.) He testifies: John 15:26 and bears witness with our spirits, Romans 8:16 (Heb. 10:15)
- 4.) He teaches: John 14:26. (And stirs up memory)
- 5.) He guides: John 16:13.
- 6.) He searches: I Corinthians 2:10.
- 7.) He leads: Romans 8:14 (Nehemiah 9:20)
- 8.) He commands and forbids: Acts 16:6-7. (Here He forbids and suffers them not)
- 9.) He calls to service and appoints the places: Acts 13:2; 20:28.
- 10.) He reproves or convicts: John 16:8.
11. He makes intercession: Romans 8:26. (Our Advocate)
- 12.) He ministers, regenerates: John 3:16. He seals, Ephesians 4:30; He baptizes, I Corinthians 12:13; He fills, Ephesians 5:18; He divides the gifts to every man severally as He wills, I Corinthians 12:11; and many more, but all can only be accomplished by personality.

4. Personal Reactions by Others Affect the Holy Spirit

- a. He can be grieved. (Ephesians 4:30)
- b. He can be vexed. (Isaiah 63:10)
- c. He can be resisted, (Acts 7:5-10) and so quenched (I Thessalonians 5:19)
- d. He can be lied unto. (Acts 5:3)
- e. He can be blasphemed. (Matthew 12:31) Only a person can be insulted. Paul calls it "Despite to the Spirit of Grace," Hebrews 10:29, Greek - Insulted, treated shamefully, by insulting; Matthew 12:32, "Whosoever speaketh against the Holy Ghost;" Williams translates it "Speaketh abusively against the Holy Spirit." No inanimate object can so respond to the tenet of others.

The believer is not saved, consecrated, baptized with, and filled and led by a force, an "it," but an august, sovereign Personality. God is not eminent in the believer in impersonal energy but in personal agency. Until you, as a believer, know His personality until you recognize Him, yield to Him, take Him into all your life, you will not have His perfect ministry wrought out in you. Read John 16:12-15 and see His personality displayed.

B. The Deity of the Holy Spirit

This has to do with His relation to the Godhead, as the Third member of the Trinity. Here the importance is to see His Divine Sovereignty. He is not the servant of the Church but Lord of the Church. He is not the servant of the believer to do his bidding, but God, to be obeyed; how often we think of Him as a servant. We think of Him as the One who is to please us (bless us). How often we ask Him to only add what is lacking in order to help us to accomplish something for God. He rather wants our complete submission and consecration so that He can set aside our accomplishments and do through us, unhindered by our self-life, the whole will of God. He is not to do my bidding, but I am to do His. Herein is the defeat individually and collectively in the Church, our powerlessness and lack of real testimony before the world: Christ intended the Holy Spirit to come as His Vice-Regent, to take His place as "Another Comforter," to be the present member of the Trinity and rule the Church. Is this the place we have ascribed to Him? It was in Acts! Remember God inhabits the Church through the Spirit, "We are builded together as an habitation of God through the Spirit." Anus, in the fourth Century after Christ, was the first probably to deny the Deity of the Holy Spirit, yet hold on to His personality - He taught that God created Christ, and Christ created the Holy Spirit.

We shall prove His Deity by the titles given to Him, the attributes ascribed to Him, the works He does, and the Honors bestowed upon Him.

1. The Titles Given to the Holy Spirit are such as Belong only to Deity.

- a. He is called God. (Acts 5:3-4) No language could be plainer. Cf. I Corinthians 3:16 (On this last portion note Scofield's marginal note.)

- b. He is called the "Lord of Hosts," and is so identified with the Jehovah of the Old Testament. Compare Isaiah 6:5, 9-10 with Acts 28:25-27. Compare Jeremiah 31:31-34 with Hebrews 10:15-17. Cf. Exodus 16:7 with Hebrews 3:7-9.
2. The Attributes Ascribed to the Holy Spirit Plainly Show His Deity.
 - a. Eternity: (Hebrews 9:14), "Eternal Spirit."
 - b. Omniscience: (I Corinthians 2:10), (John 14:26; 16:12-13)
 - c. Omnipotence: (Job 26:13), Genesis 1:2 "Spirit in creation."
 - d. Omnipresence: (Psalm 139:7), I Corinthians 3:16 and Romans 8:9 (Indwelling all believers.)
3. The Works Attributed to the Holy Spirit are such as Only God can do.
 - a. Creation: (Job 33:4 Psalm 104:30; Job 26:13)
 - b. Life-Giving: (Genesis 2:7; John 6:33; Romans 8:2)
 - c. Preservation (Psalm 51:12)
 - d. Inspiration of the Prophets: (II Peter 1:21) Cf. Hebrews 1:1 (As of God – II Samuel 23:2)
 - e. Regeneration: (John 3:3-8; Titus 3:5)
 - f. Resurrection (Romans 8:11)
 - g. Transformation: (II Corinthians 3:18 R.V.)
4. The Exalted Honors Due Only to God are ascribed to the Holy Spirit.
 - a. Supreme Majesty is ascribed to Him; (Matthew 12:31), by the fact that He can be blasphemed against as only God can.
 - b. His name is linked in equality with the Father and the Son, in the Apostolic Benediction (II Corinthians 13:14), in the administration of the Church (I Corinthians 12:4-6), and in Christian Baptism (Matthew 28:19).

Are Divine titles, attributes, works, and honors so lacking in dignity as to be lightly ascribed to things? Wouldn't that be the very idolatry the Holy God condemns in no uncertain terms? The only alternative is to believe in the Deity of the Holy Spirit.

C. The Names of the Holy Spirit

1. The Spirit in Relation to the Godhead, (I Corinthians 2:10; John 3:6-8). The word "Spirit" occurs 385 times in the New Testament Greek text. Let us note briefly its usage:
 - a. It is used of God: John 4:24, "God is Spirit."
 - b. It is used of Christ: I Corinthians 15:45, "As Life-giving Spirit."
 - c. It is used of the Holy Spirit, in various combinations: The Holy Spirit, the Spirit, the Holy, the Spirit of Christ, etc.

- d. It is used by metonymy for the operations produced by the Holy Spirit: John 3:6, "That which is born of the Spirit is spirit." Here we have the divine nature and then that which is produced in us by Him. In I Corinthians 14:12 we read of those who are zealous of spiritual gifts, Greek - Spirits; here the word gifts is rightly fully supplied in italics, but it shows the usage then of Spirits by metonymy for the gifts He bestows.
- e. It is used of the greatest gift He gives: The new nature is called pneuma or spirit all through Paul's writings, and there only. The others such as John refer to it as "Begotten of God" and Peter, "Born again of incorruptible seed," and "Partakers of the Divine nature." See its usage many times in Romans 8 - Such as "Walking after the Spirit" and Galatians 6:7-8 (Note AV puts capital S but it is not the Holy Spirit here meant, but the New Nature created by the Holy Spirit.)
- f. It is used psychologically of the higher part of man's nature: "Spirit, soul and body," I Thessalonians 5:23; the pneuma, as commended unto God at death, Luke 23:4-6; Acts 7:59. Note, while man possesses pneuma, he is nowhere in the Bible called pneuma, as Angels and God are; for he is more than pneuma, having a soulish life too.
- g. It is used of character: We read of "a Pneuma of cowardice" II Timothy 1:7; "a pneuma of meekness" I Corinthians 14:21; Jesus mentions the "poor in spirit" Matthew 5:3; in Romans 8:15 "a pneuma of bondage" and "a pneuma of sonship."
- h. It is used adverbially: Romans 12:11, "Fervent in spirit," spiritually fervent; Acts 19:21, "Paul purposed in spirit," not Holy Spirit, but his own adverbially; because contrary to Acts 21:4; Romans 1:9 "I serve with my spirit," i.e. diligently or zealously.
- i. It is used by synecdoche, pneuma for the whole person, a part for the whole: Mark 2:8, "Jesus perceived in His Spirit." i.e. "Himself."
- j. It is used of evil angels and demons: I Timothy 14:1, unclean spirits, Matthew 8:16; dumb spirit, Mark 9:17.
- k. It is used of angels and thus distinguishes them from flesh and blood: "Spirit hath not flesh and blood," Hebrews 1:7, Acts 8:29, Revelation 1:4.
- l. It is used of the feelings, by metonymy, i.e., the will, mind, desire of man because it is invisible, Matthew 26:41, "The spirit is willing."
- m. It is used of the resurrected body: Not "flesh and blood" but "flesh and bones" which Christ said spirits do not have, Luke 24:39, but Paul teaches we shall have a spiritual body, spirit-body. Life with it will be the new nature or spirit, I Corinthians 15:45.
- n. It is used of the physical wind or breath: John 3:8, Greek, wind is pneuma. The primary Greek meaning of the word pneuma is breath, or wind; John 20:22, "He breathed on them and said receive ye the Holy Spirit," Job 33:4 and Ezekiel 37:8-9. See the appropriateness of Christ using the Wind as an example of the sovereignty, "Bloweth where it lusteth;" invisibly, "Thou hearest the sound thereof"; inscrutably, "Thou knowest not whence it cometh and whither it goeth;" indispensably, cannot live without wind; and powerfully, all-pervadingly, irresistibly of the wind, so of the Holy Spirit.

Under the name Spirit for the Holy Spirit there are two ways in which this proper name is used of Him. Under Number One - The Spirit, we note the usage of this name in combinations, which are in relation to the Godhead.

- 1.) The Spirit as His own proper name, just as Jesus is Christ's own proper name, and Jehovah, etc. is God's. John 3:6-8:1, I Corinthians 2:10.
- 2.) The Spirit of God. I Corinthians 3:16
- 3.) The Spirit of Jehovah. Isaiah 11:2
- 4.) The Spirit of the Lord Jehovah. Isaiah 61:1.
- 5.) The Spirit of the Living God. II Corinthians 3:3
- 6.) The Spirit of Christ. Romans 8:9 (shows His relation to Christ)
- 7.) The Spirit of His Son. Galatians 4:6
- 8.) The Spirit of Jesus Christ. Philippians 1:19
- 9.) The Spirit of Jesus. Acts 16:7, R.V.
- 10.) The Eternal Spirit. Hebrews 9:14.
- 11.) The Spirit of Wisdom and Understanding. Isaiah 11:2.
- 12.) The Spirit of Counsel and Might. Isaiah 11:2
- 13.) The Spirit of Knowledge and of the Fear of the Lord. Isaiah 11:2
- 14.) The Holy Spirit Pneuma is used with "hagion" (holy) in four ways.

- a.) It is used "Pneuma Hagion" Holy Spirit as in Matthew 1:18 and 49 other places.
- b.) It is used "Hagion Pneuma," Spirit Holy as I Corinthians 6:19, etc.
- c.) It is used "The Hagion Pneuma," The Holy Spirit as Matthew 26:19.
- d.) It is used "The Pneuma, The Hagion," The Spirit the Holy as Matthew 12:32

2. The Spirit in Relationship to the Believer. (The names signifying some specific relationship to the believer, some work within them).

- a. The Spirit of Burning, "through cleansing," Isaiah 4:4 cf. Malachi 3:2-3).
- b. The Spirit of Judgment, Isaiah 4:4; these two names are in relation to His searching, convicting, refining, and cleaning work as fire.
- c. The Spirit of Holiness, Romans 1:4; seemingly an extension of the idea of the Spirit as Holy, in relationship to His work of Holiness in the believer, "That we might partakers of His Holiness." Titus 2:3.
- d. The Holy Spirit of Promise, Ephesians 1:13, is seen in relation to the promised gift of the Father, Acts 1:4-5; 2:33.
- e. The Spirit of Truth, three times seen, John 14:17; 15:26; 16:13.
- f. The Spirit of Grace, seen in Hebrews 10:29 in relationship to God's gift of grace in the sacrifice of Christ.
- g. The Spirit of Glory, seen in I Peter 4:14. Cf. Rom. 8:16-17, to make us sharers of Christ's glory.

h. The Spirit of Life, seen in Romans 8:2, born of the Spirit. He it is who creates the New Life in the Believer.

3. The Oil of Gladness. Hebrews 1:9

This is spoken of Christ as being anointed with the Holy Spirit. Go back to the Psalm 45:6-7, from which Paul quotes and you will see this has to do with Christ's anointing as King of Kings and Lord of Lords, to reign during the Millennium; His followers must be the armies with Him. This anointing of the Holy Spirit upon Christ is without measure, and Christ sheds Him forth upon the Believer.

4. The Comforter. John 14:26, 15:26, 14:16.

The Greek "Parakletos" seems to be the only simple proper name for the Holy Spirit, as "Jesus" is of Christ, and "Jehovah" and "Elohim" is of God the Father. It means, "One called alongside of to help." It is also translated "Advocate" in I John 2:1 of Christ, who is our "Parakletos," advocate, with the Father when we sin, while the Holy Spirit is our advocate when we need help or strengthening. Some other meanings of the word are Helper, Defender, Counselor, Pardoner, Mediator (Lit., "Our Standbyer"). See Romans 8:26-27, "Helpeth our infirmities," Wonderful Name indeed!

D. The Symbols of the Holy Spirit.

Definition: the word "symbol" comes from two Greek words, "sun" which means "together," and "ballo" which means "to throw," so symbolism means literally "something thrown alongside of another" i.e., "To represent and explain it;" Some material emblem to explain a spiritual reality. The Holy Spirit is symbolized by material things to explain His character and work.

There are two kinds of emblems: The Type - which is usually extended and always foretelling or prophetic, is a species of events or objects which carries out an analogy between the type and the object typified prophetically. The Symbol - is a recognized outward visible sign which represents some spiritual reality, such as the olive-branch for peace, or some animal with a nation: bull-dog for England, bear for Russia, Uncle Sam for the United States, etc. The Holy Spirit is rarely typified, but often symbolized. One of the very rare types of the Holy Spirit is that of Eleazar, the servant of Abraham getting a bride for Isaac.

There are at least fifteen or more symbols of the Holy Spirit in the Word. Many of them are but varieties of the same element, He is symbolized with or by the Dove, Seal, Holy Anointing Oil, Anointing Oil, Fire, Rain, Atmosphere, Wind, Rivers, Dew, Water, Clothing, Ernest, Baptism, and Wine, etc. The eight primary ones with which we shall deal are: the Dove, Oil, Water, Wind, Ernest, Seal, Wine, and Fire.

The Holy Spirit Is never represented with man-like representation such as God and Christ are; in Daniel "hair white like wool," "appearance of a man," "one like unto the Son of man," or the many theophanies of the Old Testament. The Holy Spirit is either named

Spirit or symbolized by force, or object, which depicts His character or work, but never of human form.

1. The dove as a symbol of the Holy Spirit.

The two primary representations of the Holy Spirit by a dove, as His personal complete presence where the Dove is, rather than a partial presence only in His works (He came upon Jesus in the bodily form of a Dove to show He really, in all His personality, indwelt Christ; and second, as a Dove He brings peace). Note how the Scriptures signify that the Dove is a type of the Holy Spirit, Matthew 3:16, "and Jesus when He was baptized, went up straightway out of the water; and lo, the heavens were opened unto Him and He saw the Spirit of God descending like a Dove and lighting upon Him." Luke 3:22 gives it, "The Holy Spirit descended in a bodily shape like a dove upon Him;" cf. John 3:34, "God giveth not the Spirit by (ek-out-of) measure" the words "to Him" is not given by measure, but in His totality. As the Holy Spirit came in bodily shape as a Dove upon Christ, so not by or out of measure, but in His totality, likewise, when we are baptized in this same Spirit and made to drink unto Him, it is not by measure but He takes up His residence within. I do not only have His work, I have Him. The first time the Holy Spirit is symbolized by the Dove seems to be implied in Genesis 1:12, "the Spirit brooded (Latin: incubabat) over the face of the deep. The word in the AV. moved is to brood, incubate, and bring to life.

There is a very interesting parallel between the Dove-like descent of the Holy Spirit upon Christ and the sending forth of the Dove from the ark. Three times it was sent forth; the first time it found no resting place for the sole of its feet, the second time it brought back an olive branch, the third time it didn't return; it had found a resting place. Josephus says of the first time, "It came back with its feet muddy." Here is the work of the Holy Spirit in the Old Testament. He found no permanent resting place, no dwelling place upon the earth; He only alighted upon individuals for service, muddying His feet. He bore the weight of their sins and carried back to heaven the sad tale of human sin and failure. The Holy Spirit had no permanent home in human hearts. In the Old Testament He did not indwell them. The second time He found a temporary resting place, shown by the fact that He brought back an olive branch. The world was mountain-high with judgment as the flood of Divine wrath swept the earth; but the blow fell not upon man, but man's substitute, Christ. The olive branch was "plucked" forcefully, but the Holy Spirit wings His way back to heaven with the symbol of peace; the storm is over, judgment past. When Jesus cried, "It is finished," the Holy Spirit, the heavenly Dove of peace, winged His way to heaven carrying the message of peace. "Christ offered Himself through the Eternal Spirit."

Here, the very first work of the Holy Spirit, as He stirs up the human heart to know its sin and worthiness of God's wrath, is to carry to it the message of peace; the Olive Branch of peace is still in His mouth. The last time the dove is sent forth it doesn't return. It has found a clean place to rest. He finds an eternal home in the cleansed, blood-washed hearts of the bride of Christ, "Temples of the Holy Spirit;" and Christ said, "He will abide with you forever." Abide means "permanent residence," John 14:16. Some reasons why the Dove is used to symbolize the Holy Spirit:

a. The dove is clean by nature - so symbolizing the Holy Spirit. Solomon sings of His bride, "My dove, my undefiled," Song of Solomon 6:9. In the Old Testament the dove is signified as being one of the clean birds for sacrifices. See how it is illustrated when Noah sent it forth from the ark. He first sent forth a raven, which failed to return; for it could land on carrion, a floating bloated corpse, or filth, but the dove, finding no clean place, returned. Psalm 68:13, "though ye have lien with the pots, yet shall ye be as the wings of a dove, covered with silver, and her feathers with yellow gold." Here is the remarkable quality of the snow-white dove, to be around filth yet never partake of it; its snow-white feathers remain purely white. Do not expect the Holy Spirit to live in a filthy room, cob-webs, spiders, rats, bats, thick smoldering dust, odors, and filth everywhere. He is the pure Dove, the Holy Spirit. He seeks our cleansing from all "filthiness of the flesh and spirit."

b. The dove is gentle by nature. When Christ sent forth His disciples, He told them to be "harmless as Doves," Matthew 10:16. The only reason given in the old times for the gentle disposition of the Dove was, "the dove has no gall." The meat of an animal is ruined, if in cleaning it, the gall is broken. So the Holy Spirit is never spoken of as angry; we have the wrath of the Lamb and of Almighty God, but never of the Spirit. He can be grieved but never angered. "The fruit of the Spirit is gentleness," Galatians 5:21. The Dove will not fight or strive, but can be rebuffed and many times pine away. God's infinite Spirit will not force any doors, but would plead, and woo them to open. Be careful how you treat this Gentle Heavenly Dove. He will not break open any closed doors, nor carry them by storm; but He will send forth the fragrance of His presence to whisper to your heart what He can do for you.

c. The dove is by nature a lover. It is constant in its love. Song of Solomon 5:12, "His eyes are as the eyes of the doves beside the rivers of waters." This is the constant love of Christ our heavenly Bridegroom who can't get His eyes off us; so also is the Holy Spirit, "who loveth us to jealous envy." By nature the Dove is a monogamist, mating but once and is true to that one through life. The Holy Spirit is the one "who sheds abroad the love of God in our hearts."

d. The dove is gregarious by nature. It is a social bird, unlike the "pelican in the wilderness." It loves the society of its kind. In Isaiah 60:8 we read, "Who are these that fly as a cloud, and as the doves to their windows." Throughout God's Word, God has sought the company of the redeemed, in the Garden of Eden, Christ before Gethsemane and the forsaking of the cross, so we read, "the communion of the Holy Spirit," a sharing with Him. See how He must be grieved by the ignorance and ignoring of Him, this lovely, loving, heavenly Dove, who wishes to communicate to us His love and bring to us the fullness of God's benefits. In the symbol of the dove we have the gentleness, quietness, loveliness, purity, the easily to be entreated, and yet quenched, and grieved side to the Holy Spirit; in others we shall find the power, force and majesty of the Spirit. All these Dove like attributes He wished to communicate to us.

2. The Oil as a Symbol of the Holy Spirit.

One of the most remarkable things about the Anointing Oil as a symbol of the Holy Spirit is that it is mostly for service. How few ever see this! They consider it as for only enjoyment. Their whole Christian life is summed up in what they can get out of it, but never a "Lord, what will you have me to do?" Note Isaiah 61:1-2 of Christ, "The Spirit of the Lord is upon me, because the Lord hath anointed me (why) to preach, to bind up, to proclaim." Christ would not let His disciples go forth until they were anointed with the Power of the Spirit to be witnesses unto Him. In the Old Testament everything, after being purged with blood, was anointed with the Holy Anointing Oil before service, everything about the Tabernacle, and the "priest who ministered in the Tabernacle, the furniture of the Tabernacle, and the people who worshipped. The priest's head was anointed (for knowledge), his ear (for hearing), his hands (for service,) his feet (for daily life), in fact, the whole man, in every expressive portions, Psalm 133:2, "It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard, that went down to the skirts of his garments." The remainder of the anointing oil was poured over the whole man. The figure is also used by Peter in Acts. "He hath shed forth (Greek, poured forth) this which ye now see and hear," the filling with the Holy Spirit on Pentecost.

- a. The Composition. God is very explicit, exact composition, even by weight and purity, showing the personal worth of the Holy Spirit, even as the composition of the Tabernacle and service as a type of Christ is personally patterned by God and given to Moses. No room for human opinions here. See Exodus 30:22-33, seven particulars and called, "The Holy Anointing Oil."
- b. The Three Prohibitions Concerning it. (Exodus 30:32-33)

- 1.) It was not to be put upon the flesh of man; in the case of the priests, since their head, ears, hand, etc. to be anointed, it is evident from Leviticus 8:23-36, the blood is applied first, then the oil upon the blood. The literal meaning here is that the anointing oil was not to be used for any profane usage. Spiritually, it shows the Holy Spirit is not for the flesh-life or the Old Man.
- 2.) It was not to put upon a stranger, one who was not an Israelite; hence, the Holy Spirit is only "given to them that obey Him." No sinner can partake of Him.
- 3.) There were not to be any imitations; not to make any like unto it. God abhors all the human imitations of spiritual things, and, most of all, those imitations of the work of the Holy Spirit, claiming the Holy Anointing Oil of the Holy Spirit, yet working in fleshly energy.

- c. The Various Meanings of the Oil as a Symbol of the Holy Spirit.

- a. Anointed into a place of honor. God said of Israel, "I anointed thee with Oil," Ezekiel 28:14; Psalm 23:5, "Thou anointest my head with oil," so the anointing we receive is unto honor, separating.

- b. Anointed to sanctify. Leviticus 8:10-12, 30. "Moses took the anointing oil and anointed the Tabernacle, and Aaron and his sons to sanctify them." The Holy Anointing Oil made holy all that it touched. We have no holiness of our own, but are made Holy by the Holy Spirit's presence.
- c. Anointed to minister. Aaron and all his sons were anointed before they were allowed to minister in the Tabernacle. Exodus 28:41, "Thou...shalt anoint them, and consecrate them, and sanctify them, that they may minister unto me in the priest's office." The disciples were not to witness until filled with the Holy Spirit.
- d. Anointed to see, Christ's admonition to luke-warm Laodicea was, "thy eyes with eye salve that thou mayest see."
- e. Anointed to know (oil upon Aaron's head). I John 2:20, 27. The word for unction is anointing. He is the revealer of the deep things of God.
- f. Anointed to do good, Acts 10:38.
- g. Anointed to rule. All kings were anointed to their office, David in II Samuel 5:3.
- h. The anointing to stand. II Corinthians 1:21. (The word here to establish equals, to make stable on a firm base.) The anointing of the Holy Spirit will firmly establish a saint."
- i. Anointed to Preach, as Christ was, Luke 4:18-19; cf. I Peter 1:12. Paul said his preaching was with the demonstration of the Spirit and of power, should any man try to preach Christ without the Spirit's anointing.
- j. Anointed to heal. James 5:11-15. It is the Holy Spirit which quickens the mortal body. Hebrews 8:11.
- k. Anointed for gladness, Hebrews 1:9, "Oil of gladness;" Psalm 104:15, "Oil maketh the face to shine." Stephen filled with the Holy Spirit had his face to shine like an angel's, Acts 6:15.
- l. Anointed to die, as Christ for His burial, John 12, also Mark 14:8, "She hath anointed my body before-hand to the burying." Certainly the Holy Spirit can anoint us to the crucifixion of the old man and all his lusts. In the case of Mary, the house was filled with the odor of the ointment.

3. Water as an Emblem or Symbol of the Holy Spirit.

The primary reason for the usage of water as a symbol of the Holy Spirit is that water fructifies. There can be no fruition without water. God uses this more often of the Holy Spirit, but there are three other reasons such as bringing forth of life, source of life. There can be no life without the "washing of regeneration by the Word;" and then there is water for refreshment and satisfaction of thirst. That water is definitely a symbol of the Holy Spirit; we are not left in doubt; Jesus Himself states so emphatically, John 7:37-39, "If any man thirst let him come unto Me and drink. He that believeth on me as the Scriptures hath said, out of his innermost being shall flow rivers of living water. (But this spake He of the Spirit which they that believe on Him should (Greek, Mellow, were about to receive) receive; for the Holy Ghost was not yet given because that Jesus was not yet glorified." Here emphatically Jesus refers to the Holy Spirit as being in the

believer as "Rivers of living water." In this text you have all four of the usages of water as a symbol of the Holy Spirit. For life, for fruition, for refreshment, or slaking of thirst, and certainly implied for cleansing.

Note well the story behind this text. The last great day of the feast, the Feast of Tabernacles or booths, last of the great feasts of Israel, for seven days offerings, libations, feasting, and songs, glad festive days commemorating their deliverance from Egypt. The eighth day at dawn, priests sounded the holy trumpets and proclaimed the Great Hosanna Day. Procession of priests went out to the Pool of Siloam to bring in water. Their reappearance caused shouting and blowing of the Silver trumpet again. They compassed the altar seven times (as Jericho which barred the way to Israel entering Canaan). Then consecrated water poured out before the Lord, commemorating the water God gave in the wilderness. All the people sang, "The Lord Jehovah is my strength, therefore, with joy shall ye draw water out of the wells of salvation." There was lots of water and shouting, but no reality; Jesus knew they were still thirsty. "Come unto me and drink."

That the bringing forth of fruit to perfection is the primary usage of water as a symbol of the Holy Spirit is not only attested to of nature, but of Scripture. As in Joel 2:23, a promise given to Israel in the latter days, "Rejoice in the Lord your God, for He hath given you the former rain. He will cause to come down upon you the rain, the former rain and the latter rain" (one for germination of the seed, second for the ripening of the grain in the ear to give fruition), "And the floors shall be full of wheat, and the fats shall overflow with wine and oil, and it shall come to pass afterwards that I will pour out my Spirit upon all flesh."

There are four ways in the Word in which the Holy Spirit is likened to water,

a. Rivers, as in the text above, "Rivers of living water," The idea is of course prodigality, not a trickle, creek, nor just a river; but "Rivers of living water," torrents gushing, overflowing, flooding, and inundating. "They were all filled with the Holy Spirit," and "That ye might be filled with all the fullness of God, and "He giveth not His Spirit by measure," "Poured forth this which ye now see and hear," the inflowing fullness of the Holy Spirit. We love to call attention to the advancement in John's Gospel chapter 3 where we have "Born of the Water of the Spirit in the gift of life. In chapter 14 we have, "Wells of water springing up Into everlasting life," so that we will "Never thirst; again;" but in chapter 7 we have, "Rivers of living water flowing out of our innermost parts."

b. Rain, God, when promising the Holy Spirit upon Israel, as in Joel 2, likens His coming upon them as rain, former and latter rain. Note Isaiah 44:3, "I will pour water upon Him that is thirsty, and floods upon the dry ground: I will pour my Spirit upon thy seed." Psalm 72:6 speaks of God coming down like rain upon the mown grass as showers that water the earth." See Hosea 6:1, 3:10-12. The rain gave life and fruit, turning the desert into a garden, bringing every good work into perfection.

c. Dew. The Lord speaks of coming upon Israel as the dew from heaven, called a gift from God in Genesis 27:28 as the Holy Spirit is called, "The

gift of the Father in Acts 1:4. Luke 14:49, out of the estimated 31,000 promises in the Bible it is the only one called, "The Gift" or "The Holy Spirit of Promise;" Ephesians 1:13, so like the dew of Harmon, Psalm 133:3; Hosea 14:5. Dew symbolizes the silent, yet all-pervading work of the Holy Spirit. It works in the night, refreshing, and bringing new life to the shriveled, thirsty leaf, very copious in Palestine at certain times. The rain is intermittent, but the dew is constant. The rain is spectacular, but the dew is mysterious and imperceptible. Here is constant soul refreshment and soul watering.

d. Water, general symbolization by the term water. Here is one of the treasures of the Word of God; it's richly variegated modes of language, its bold metaphors, sweet similes and all the other topical speech modes. It is under this general water that we shall consider this symbol.

1.) Water is Essential. Three quarters of the earth's surface is water. There is not another substance as much used in the economy of nature. It everywhere sustains, balances, and refreshes. Its absence means dearth, desert, and death. The human body is made up of around 90% water. As water is essential to all animal and plant life, there is no spiritual life without the Holy Spirit.

2.) First life from the Spirit, born of the Spirit. John 3:5, "Except ye be born of the Spirit and the water;" many try to make this baptismal regeneration, but it is a hendiadys, where two words are used to mean the same thing; one is an adjective. Let me illustrate, Acts 3:14, "Ye have denied the Holy One and the Just," not two ones, but the Just Holy One. Christ said, "He must be born of spiritual water," the water of the Holy Spirit; without the water of the Holy Spirit there is only death.

3.) Water is necessary to sustain life. Galatians 5:25, RV, "If we live by the Spirit let us also walk by the Spirit." Here is the reason for dry thirsty, desert-like saints.

4.) Water is Growth Producing. It is called "Living Water," John 4:10, 7:38. Bildad asked Job, "Can the flag grow without water?" Job 8:11

5.) Water is Cleansing, for washing, Ezekiel 36:25-27, "Then will I sprinkle clean water upon you and ye shall be clean: from all your filthiness and from your idols and I will put my spirit within you." Before Aaron and his sons were to minister, they were to bath in water, Exodus 40:12; also the leper, Leviticus 14:8; and those touching the unclean, Leviticus 15:6-27. Note Christ washing the disciple's feet and said, "Ye that are bathed need not save to wash his feet." John 13:10 and the washing of the red heifer, Numbers 19:2; seems to be also the idea of Leviticus 10:22, "Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience and our bodies washed with pure water.

6.) Water is Satisfying and Refreshing. Psalm 42:1, "As the hart panteth after water brooks so my heart after thee, O, God;" Psalm 43:1,

"My soul thirsteth after Thee, my flesh longeth after thee in a dry and thirsty land where no water is." God made our physical beings to crave and need water, with a thirst. He has constituted our spiritual natures the same. Jesus said "If any man thirst let him come unto Me and drink." "I will pour water on Him that is thirsty and floods upon the dry ground," Isaiah 44:3.

7.) Water Revises. Job 14:7-9, Job said, "Through the scent of water it will revive," Note the two primary times Moses was to bring forth water miraculously from the rock to quench the thirst of Israel, in Exodus 17 the smitten rock at Horeb. Paul distinctly says, "Christ was that rock that followed them," I Corinthians 10. Here is Christ our smitten rock and we are drinking freely now; but in Numbers 20, we have the rock only spoken to, Christ needs not be smitten again to supply a constant satisfying water upon His own. This was at Meribah (strife). We read in Numbers 20:11, "And the water came out abundantly." How many know the Great Rock at Horeb, but not at Meribah. They have received water at Horeb, but not at Meribah. They have received water from the smitten rock, but none from the spoken-to rock. "He giveth the Holy Spirit to them that ask Him," Luke 11:13, the Living Rivers of the Holy Spirit are like Ezekiel's river issuing from the Sanctuary, Ezekiel 47:1-12.

4. Wind is a Symbol of the Holy Spirit.

Christ both signifies so, and gives us the primary clue as to why in John 3:8. The Holy Spirit's activity is likened to the wind, primarily, by Christ because of His sovereignty, "Where it lusteth" as well as the invisibility of its activity, its inward character. In this relationship, it is of interest to note that the name for the Holy Spirit, pneuma, also means wind. "He breathed upon them and said, Receive ye the Holy Spirit," John 20:22. He is still the giver of the Holy Spirit; He still breathes upon His own.

a. Wind is Invisible. Its effects may be seen but it itself is invisible. Men may blithely talk of its component parts; but they know naught of what oxygen or hydrogen is. Men may talk of the Holy Spirit operations, but know naught of even His effects. The greatest forces of nature are invisible. He himself is invisible, but His mighty effects are in evidence.

b. Wind is Arbitrary and Variegated in its Activity. "The wind bloweth where it listeth (willeth);" this we have emphasized very often. The Rivers of Living Water flow, and we cannot prescribe the channels; the wind bloweth where it listeth, and we cannot command its direction. The Holy Spirit is Sovereign God.

c. Wind is Powerful. I went through the September 18, 1926 hurricane in Miami, FL, and saw the mighty force of the wind. I read that in the day of Pentecost, the Holy Spirit came like "A mighty rushing wind." See the power

of that mighty Heavenly Wind, transforming those disciples, empowering, and embodying them to save the multitudes.

d. Wind is Inscrutable. "Thou hearest the sound thereof, but knoweth not whence it cometh or where it goeth." I do not know how the Precious Spirit of God accomplished for me and in me what I am powerless to perform. I see His precious transforming power at work making saints out of sinners; I feel His wonderful illuminating, thawing, enabling, enlightening breath in my soul and life; but I know not from whence or whither. I do not seek to explain Him, nor to circumscribe Him; not to tell Him how He is to blow; but the Greek word for "Rushing" is 'to be carried along,' as Peter says of Holy men of God spake as they were moved (Greek, carried along) of the Holy Spirit," II Peter 1:21, so I seek but to be carried along.

5. Wine as a Symbol of the Holy Spirit.

This is the symbol of the Holy Spirit, which would indicate exhilaration, stimulation, hence rejoicing, Psalm 104:15, "And wine that maketh glad the heart of men," The classic text here in Ephesians 5:18, "Be not drunk with wine wherein is excess, but be filled with the Spirit." I like to refer to this portion as showing Satan's counterfeit exhilarated, ecstatic state artificially induced by narcotics, and the true ecstatic state induced by the Spirit of God. There are three kinds of ecstatic states. There is the one induced by any kind of narcotic or alcohol, which takes a person outside themselves, releases tensions, and inhibitions, and gives dreams of grandeur, and inflation and feelings of well-being away over and beyond any existing reality. Second, there are the ecstatic states induced by hypnotism or self-induced trances making them insensible to pain, and mental hallucinations. Then, third, there is the ecstatic experienced in the Holy Spirit. This, no doubt, is the original intention of God; all the others are satanic substitutes. Joy is one of the fruits of the Spirit; Paul certainly had this in mind when He contrasted drunkenness with being filled with the Spirit. There certainly are ecstasies, thrilling experiences, and heavenly transports of joy in the Holy Spirit, which far exceed all human understandings and abilities. On the day of Pentecost they said, "These men are drunk." Note Leviticus 23; all the offerings of the Israelites offered to God were to have a drink offering of wine attached whether it be the trespass offering, offering of free-will, offering for the sin of ignorance, or vow offering: the seven great feasts of Israel, Numbers 15:2, each of those is very significant when seen in the light of the work of the Holy Spirit in believers. But note the seven feasts: (Leviticus 23)

a. First is the Feast of the Passover, the slain Lamb. Christ our Passover was salvation for us. Paul said this in I Corinthians 5:7. Our second point two is linked with it.

b. Feast of Unleavened Bread, (v. 6-8). Note how Paul links these two together in us in I Corinthians 5:6--8. It was to link the delivered Israelites in fellowship with God, in unleavened holy walk. Christ in the upper room observed the Passover; then, "Supper being ended," He instituted the

Lord's Supper. It is of interest here that Wine is not to be used in the first two feasts, since in type Christ is not yet resurrected until the next feasts. See also John 7:39 says, "The Holy Ghost was not yet given because that Christ was not yet glorified."

c. The Feast of the First-Fruits, (v. 9.14), the first fruits of the harvest waved before the Lord. Here the Holy Spirit is first introduced. This was to be with Wine. Here Christ, being at the right hand of God, exalted receives of the Father the promise of the Holy Spirit to pour forth upon His own; He gives Him, even before Pentecost, and breathes Him upon them. Paul definitely links this feast with the resurrection of Christ, I Corinthians 15:23, in Christ shall all be made alive, but every man in his own order; Christ, the first fruits, then afterward they that are Christ's at His coming.

d. The Feast of Pentecost, or Wave loaves (Plural). Fifty days after the first fruits, it was to be with the Wine (drink offerings) and, of course, showing forth the descent of the Holy Spirit. It is interesting to note this was the only feast "with leaven." For leaven is still in the church loaves; sin is still there.

e. Feasts of Trumpets, (re-gathering of Israel). With an offering made by fire unto the Lord, and, though not mentioned here, yet in the law of these offerings in Numbers 15, it had to have a drink offering, so the Holy Spirit upon re-gathered Israel, Cf. Matthew 27:31; Isaiah 27:13.

f. Feast of the Day of Atonement. This is the same as Leviticus 16, but there the Atonement or offering is stressed); here affliction of the soul is three times reiterated, so to signify the national repentance and mourning for sin of Israel after blowing of trumpets or re-gathering of Israel. See also Zechariah 12:10-13, it is followed by the fountain opened for sin (vs. 13). Scofield calls attention to the fact that this fountain for sin was opened at the crucifixion historically, but was rejected by Israel, and shall be opened efficaciously after their re-gathering, p. 158, *Reference Bible*.

g. Feast of Tabernacles or Booths, the millennial day of rejoicing, vs. 40, "Rejoice before the Lord." The Last Day, that great day of the feast in John 7:37 was this Feast for seven days, and the eighth was "The Great Day," so, in history, the Millennial Reign of Christ; It cannot be an accident that the Wine is injected in the Feasts right when it is, and not before or later. This reminds us of the parable of Jesus of not putting new wine in old bottles; but new wine in new bottles, Matthew 9:17, and the verse that occasioned it, "The time when the Bridegroom is taken from them." It is evident the wine is the Holy Spirit to be put into new vessels, not old legalism or Judaism.

So wine is for rejoicing, to lift heavy hearts, Proverbs 31:6, "Give strong drink unto him that is ready to perish, and wine unto those that be of heavy hearts." Wine is used with oil in the wounds of the Jericho traveler who is beaten, but rescued by the Samaritan. Christ turns water into wine at Cana of Galilee and provides the better wine. Christianity is not a dry religion, musty

with creeds, bitter with manifold prohibitions; but is a living, joyful life through the wine of the Holy Spirit. Jesus said, "That your joy might be full." The precious Spirit transforms duty, ethics, worship, etc., into a joyous fullness of living relationship with Christ.

6. Ernest and Seal as Symbols of the Holy Spirit.

The Seal and Ernest as symbols of the Holy Spirit are the representatives within the Believer of the living presence of the Spirit as both the pledge of future deliverance of that believer to Christ, and, second, as a fore-payment to that believer of the full inheritance when delivered to Christ. The two, that is the Seal and Ernest of the Spirit, are linked together by Paul in two places; II Corinthians 1:22, "Who hath sealed us, and given the earnest of the Spirit in our hearts." That they are the one and same Spirit Himself is evident from the second text, Ephesians 1:13-14, "Were sealed with that Holy Spirit of promise which is the earnest of our inheritance until the redemption of the purchased possession." The primary interpretation of the symbol of the Seal is ownership and security. The primary symbol of Earnest is present possession of the same kind of life, power, and riches that shall someday be ours in the full redemption of the purchased possession and a further pledge of the complete possession of that inheritance someday. We link them here because Paul does. They are inseparable since the same Spirit indwelling is by the possession of Him, both the Seal and the Earnest.

a. The Seal as symbol of the Holy Spirit suggests many particulars:

1.) A seal signifies a finished transaction, as when Jeremiah bought a piece of land, then set his seal to it (Jeremiah 32:10) and God used it as a witness or seal to his future deliverance of Israel as a finished transaction. Why should a believer live a life of ups and downs because of failure to see the finished work of Christ?

2.) Things are sealed for security. Men put a seal upon the Tomb of Jesus to try and keep Him in. There was no manmade seal that could entomb the Prince of Life; He arose! During the millennial reign of Christ, Satan shall be sealed in the bottomless pit for the 1,000 years. Satan tried to seal up the Son of God in the tomb but failed; then Christ shall seal up Satan with a seal he cannot break it. In Esther, we read of the writing of the king in the king's name, and sealed with the king's signature may no man reverse. The law of the Medes and Persians cannot be altered. Can man or demons reverse the Great Seal of God? What precious security is ours who have been sealed with the Holy Spirit of promise! "The foundation of God standeth sure having this seal, the Lord knoweth them that are His," II Timothy 2:19; also "grieve not the Holy Spirit, whereby ye are sealed unto the day of redemption," Ephesians 4:30.

3.) The thing sealed belongs to someone. It is a mark of ownership! Each man's seal carried his own peculiar mark of ownership, as the stamping of

logs for delivery with the new owner's seal. The New Testament never tires of telling us, "Ye are not your own, ye are bought with a price." "Ye are Christ's and Christ is God's;" see Paul in I Corinthians 3:23, "All things are ours because we are Christ's;" Also, those caught up in the rapture are "Christ's at His coming," What a wonderful thought! I am His personal sealed property. Will He watch over me, protect me, and provide for me? Note in Revelation 3:13 to the faithful true church in the last days, the church at Philadelphia like the 144,000 in chapter 7, sealed in their foreheads; and Revelation 14:1 tells you what the seal is, "Having His Father's name written in their foreheads."

4.) Things that are sealed are so sealed that they might be recognized. The seal is not hidden; it isn't an unintelligent mark; the seal is recognizable and readable. The 144,000 in Revelation will be able to read it. The entire world should be able to read the Father's seal upon us, be able to know that we are His.

5.) A sealed document has within a hidden, secret document, as when God told Daniel to seal up the prophecy for the time was not yet at hand, and told John to seal up the utterances of the voices of the seven thunders in Revelation. The seven sealed Book given to the Lamb to open in Revelation was a mystery until the Lamb broke the seals. Our lives are also hid with Christ in God; the world knows nothing of our hidden life, the hidden inner spring of the Holy Spirit, as a well of water springing up into everlasting life, the hidden source of life, power, joy, and supply.

6.) A seal denotes obligation, as seen in Ephesians 4:30, I am not to grieve the Seal, and on His part He is to keep me, "Sealed unto the day of redemption." Wonderful truth indeed, but keep in mind the Holy Spirit Himself is the Seal, not some power, gift, or change in me.

7. Last of all, a seal leaves its impression or image; see II Corinthians 3:18.

b. The Earnest of the Spirit is a legal term; it is a small down payment, a pledge given beforehand of the full inheritance. By illustration, if a boy is left 5 million dollars by his father, but is not of age, he will receive the full inheritance when of age; but he is only 15 now and he needs something to live on until receiving the inheritance. He could starve until then. The will provides an earnest of his inheritance, not a gift, etc.; but a real part of the on which inheritance to live until he receives the whole, forming a pledge of the surety of the reception of the whole inheritance, Note some particulars about the earnest of the Spirit:

1.) The earnest of the Spirit is the Spirit Himself, not some gift or grace He imparts; He Himself, in all of His present presence bringing all His complete workings. He is the Earnest as He is the Seal, or Ephesians 1:3-4, "Ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance," called by Paul, "The first-fruits (beginnings) of the Spirit," Romans 8:23.

2.) The earnest of the Spirit is only for God's children. It is for those for whom the inheritance is prepared. It is a family affair; see Romans 8:23, for we who have the adoption. We are "joint-heirs with Christ, Romans 8:17, "Heirs of Salvation;" Hebrews 1:4, all this is on the basis of being children of God, born into His family, bearing His life; therefore heirs to all that is His; I Peter 1:2-3, "According to His abundant mercy He hath begotten us, to an inheritance incorruptible and undefiled and that fadeth not away reserved in Heaven for you." Note Romans 8:16-17, "The Spirit Himself beareth witness with our Spirits that we are the children of God; and if children than heirs; heirs of God, and joint heirs with Jesus Christ." The overcomer is promised to be, "Heir of all things," Revelation 21:7. The earnest is for God's children and gives assurance both ways; that I am His child and, that as His child, I am an heir.

3.) The Earnest of the Spirit is the pledge of the completion of God's work in me, Romans 8:30, Philippians 1:6. Yea, for this very reason God hath given us the Earnest. He it is who is to take care of that completion.

4.) The Earnest of the Spirit is the earnest or pledge of the fullness of our inheritance. What is the inheritance? Only eternity will show, but present possession of Him guarantees the fullness later, Ephesians 1:14, "Which is the earnest of our inheritance until the redemption of the purchased possession."

5.) The Earnest of the Spirit is but a part of the full inheritance. This is the idea behind II Corinthians 5:5 while waiting for the new tabernacle not made with hands, eternal in the heavens, and groaning now under limitations and infirmities; "yet he that hath wrought us for the selfsame thing is God, and He hath given unto us the earnest of the Spirit." If the resurrection from the dead and quickening into the resurrection life of Christ is but an earnest, what shall the fullness be? If the illumination of the Spirit into the "Deep things of God" is but an earnest, what shall it be when we shall leave this childhood knowledge and know even as we are known? If all the bestowals God gives now though the Earnest of the Spirit is but a part, what shall it be when the full inheritance is ours? Who can know the things that God hath prepared for them that love Him? He revealed them unto us by His Spirit in earnest form, but we shall await our glorified bodies and souls in the sharing of His glory He had with the Father before the world was to know the riches of our inheritance. I have the earnest, and, if I am not realizing to the very fullest the Father's present provisions in the Spirit for victory, joy, power, and abundance, I am not living up to the fullness of my privilege as a child of God. See II Corinthians 1:22, "Given us the earnest of the Spirit in our hearts." There He places before the believer all the claims and revelations of the heavenly bridegroom: secures, counsels, warns, guides, comforts, teaches, refreshes, purges, sympathizes, strengthens, enriches, purifies, and makes real all the earnest of the coming glory. What a wonderful Comforter indeed!

7. Fire as a Symbol of the Holy Spirit.

See in Matthew 3:11, "I indeed baptize you with water unto repentance, but He that cometh after me is mightier than I. He shall baptize you with the Holy Ghost and with fire." Here, according to the Law of the Hendiadys or Sharpe's Law, there are not two things in which Christ shall baptize the believer; namely fire and the Holy Spirit, but the fire of the Holy Spirit, or the Fiery Holy Spirit. On the day of Pentecost He fell upon filled the believers with the external sign of "cloven tongue of Fire, or like as of fire, Acts 2:3, "Resting upon each of them, one tongue as of fire," Greek, in this unique coming of the Holy Spirit the external sign of fiery tongue was to give external evidence of the invisible Spirit's personal presence as the bodily form of the Dove did at Christ's baptism, not to be repeated in external form, since Christ promised after the Spirit's coming "He shall abide with you forever." We need no external symbol whether "Cloven Tongues of fire upon our heads" or "Other Tongues" in our mouths to testify to His presence. He Himself witnesses within that He is there, and desires to control.

Fire is used to symbolize a number of things, a symbol of the presence of the Lord, the burning bush; it is a symbol of the pleasure of the Lord, as when He consumed the offered sacrifices; it symbolized the protection of the Lord, as the pillar of fire to Israel in the wilderness, and the wall of fire around about those who fear the Lord; it symbolized the judgment of the Lord, as trial by fire, etc. God uses this natural symbol to further describe the work of the Holy Spirit.

It took all these varieties of symbols to completely describe the Spirit's ministry. See the oppositeness of the Dove and fire. In the Dove we have gentleness, purity, and loveliness; but here under fire, we have force, power, and the aggressive ministry of the Holy Spirit. The promise of the Spirit's baptism of fire was because of the new need on the part of the Disciples. The Disciples were to go forth and convince the murderers of Christ the heinousness of their crime, and the resurrection of Christ and need of acceptance of Him. They were to die for Him and found the church. They needed a new dynamic, a new power; hence, baptized with the Fiery Holy Spirit. The primary symbolism of fire is the Spirit's work of purifying, testing, and imbuing with power. The following are some ways in which fire symbolizes the Holy Spirit:

- a. Fire Consumes. Paul states that "Our God is a consuming fire," Hebrews 12:29; therefore "Let us serve God acceptably with reverence and godly fear." This is one of the most forceful designations of God. As fire He consumes His enemies and purifies His own. Mt. Sinai burned with fire as Moses talked with God on its summit. The Holy Spirit in Isaiah 4:4 is called "A Spirit of burning and judgment." He is to consume the chaff from our lives.
- b. Fire Purifies (purges, cleanses). This cleansing by fire is different from the cleansing by water in its penetration. Water cleanses the external; fire penetrates, purifies internally and intrinsically, with its own element throughout the object cleansed. Here is the difference in John's baptism

and the fire baptism of Christ with the Fire of the Holy Spirit. John's was external character purifying of life and conduct or reformation, but Christ's baptism is at the roots of conduct, from within with fire, "Oh, Thou Spirit Divine, All my nature refine, "Till the beauty of Jesus be seen in me." In Isaiah 6:5-7, Isaiah cries, "Woe is me, for I am undone; because I am a man of unclean lips, and I dwell among a people of unclean lips." The seraphim took a coal of fire off the altar, touched him with it, "Thine iniquity is taken away and thy sin purged." Tongue needs fire of the Holy Spirit to purify. In Numbers 31:23 we have the illustration of fire purification. Any vessel of earth was not worth cauterizing in the fire, but must be broken; it marks the unsaved person who is earthly, not a son, therefore, not chastened and purified by God but due only for breaking. He chastens every son whom He receiveth. If any vessel could abide the fire, it was cleansed by fire, "Everything that may abide the fire, ye shall make it go through the fire, and it shall be clean." The precious "seven burning torches before the throne of God," the "Spirit of burning," the "baptism of the Holy Spirit and Fire," if allowed to work within and not "quenched" as fire can be "quenched;" He will kindle a Holy Fire within cleansing even as He is clean.

c. Fire tests, judges, and reveals. So John saw on the Isle of Patmos with "eyes as a flame of fire," and feet as "glowing brass made fiery in a furnace," (Lit. rendering) for in Revelation Christ is the Judge here of His church. So Paul speaks of the Believers' works being "tried by fire" for "the fire shall try every man's works of what sort it is"; and if not standing the fire test, he shall be saved as though by fire." I Cor. 3:13-15. So Is. 4:4, He is the "Spirit of Judgment." In Is. 11:2-4 as a result of the "Spirit of the Lord resting upon Him in sevenfold might, He shall judge with righteousness the poor, and with equity the meek, but smite the earth with the rod of His mouth and with the breath of His lips shall He slay the wicked."

d. Fire softens, melts, and hardens into permanent forms. The prophet cries, "Oh that Thou wouldest rend the heavens, and come down that the mountains might flow down at thy presence, as when the melting fire burneth," Isaiah 64:1, 2. What can warm, melt, thaw, and break these cold hard hearts of ours, so unresponsive to the Heavenly leadings? The Holy Spirit alone! I have seen some of the hardest of men broken by the Spirit.

e. Out of the many we could take such as fire, it warms, cheers, fuses, illuminates, ignites, moves, etc., we take one more, fire produces power. Jesus said, "Ye shall receive power after that (when) the Holy Spirit is come upon you," Lit., Ye shall receive the Power of the Holy Spirit coming upon you," Acts 1:8; and "Tarry ye in the city of Jerusalem until ye be endued with Power from on high," Luke 24:49. See what it did for the disgruntled, discouraged disciples at Pentecost.

III. The Ministry of the Holy Spirit

There are two primary truths that shall be emphasized throughout the remainder of this study of Pneumatology. They are that this is the dispensation of the Holy Spirit and the primary work of the Holy Spirit is to glorify Christ by revealing Him, showing the things of Christ and enthroning Him in the Believer. These two themes shall be enlarged and carried through the whole of part two; to miss either of these two is to fail to see the full ministry of the Holy Spirit. We cannot overemphasize either. He who studies the New Testament and sees no new relationship of the Holy Spirit to the saints after Pentecost over the Old Testament must be spiritually blinded. He who studies the ministry of the Holy Spirit without seeing His primary work of revealing and glorifying Christ must be spiritually dead, or dying.

This is the Dispensation of the Holy Spirit. It is well to keep in mind the temporal missions of the Godhead, while realizing where one works, all three are in operation. As at Calvary, Christ offered up Himself, the Father gave Him, and He offered Himself up through the eternal Spirit. Christ was the One to whom the temporal mission was committed. See His own words, "My Father worketh hitherto, and I work," John 5:17.

In the Old Testament God the Father worked and the Son and the Spirit were subservient, or hidden in their ministry. When the Son was incarnated, He came to reveal the Father, but was the One who worked until His ministry of offering Himself as a sacrifice was completed and could say, "It is finished." Then He promised, "I will send another Comforter" and went on to tell of His ministry now after His advent. Let us note carefully a verse in John 7:39, After the rivers of Living Water promised to flow out of the innermost parts of the believer, "But this spake He of the Spirit, which they believe on Him were about to (Greek) receive, (given) because that Jesus was not yet glorified;" given is not in the original. Note well: "The Holy Spirit was not yet" until Christ was glorified, although He was in existence from eternity past. In a unique sense "He was not" until after the glorification of Christ and Pentecost Advent. Augustine well calls Pentecost, "the birthday of the Holy Ghost." As Christ did not begin His existence at Bethlehem, but was the eternal Son of God from all eternity but began His time or temporal ministry at Bethlehem by His coming into the world and taking incarnation in the Babe, so the Holy Spirit is the eternal third Person of the Trinity, but took upon Himself His body of Christ at Pentecost so that Christ could say with all propriety, "The Holy Ghost was not yet," because that He was not yet glorified."

Here then is the paramount need of the study of the ministry of the Holy Spirit, this is the dispensation of the Holy Spirit, the age in which He is the working member of the August Trinity. In Acts 1:1-2, all the things which Jesus began to do and teach until the day in which He was taken up, but not before He gave commandment, "wait for the promised Holy Ghost." The whole Book of Acts is a continuation and furtherance of the things, which Jesus began to do and teach, now from the glory by the agency of the Holy Spirit, so greater works than these shall ye do, because I go to my Father, and then the promise of "Another Comforter." The church is a holy temple, builded together for a habitation of God through the Spirit. Acts is replete with recognition in an artless way of the superintendency of the Spirit, "It seemed good to the Holy Spirit and to us;" "Separate unto me Paul and Barnabas unto the ministry;" "Why tempt ye the Holy Ghost;" "not lied unto men but unto God;" "Holy Spirit suffered them not;" "Were forbidden of the Holy Ghost," Acts 16:6-7.

This dispensation of the Holy Spirit is an age ministry with a definite time and place of beginning, that is at Pentecost when the promised gift of the Father, sent by the Son came; also

with a definite time and place of ending, when the Holy Spirit shall be the one to energize the resurrection of the sleeping saints and the rapture, as He is the Earnest of our inheritance, the down payment, same in kind, so the fullness shall be of Him. It is the "same Spirit that raised Christ from the dead, who also quickens our mortal bodies," Romans 8:11. There is the definite beginning at Pentecost, and ending at the rapture in this age, the ministry of the Spirit. We shall see as we progress that the Holy Spirit has a relationship to the church, which He has to no other of any age. Here again we see the need of recognizing Him, cooperating with Him, letting Him perfect in us God's perfect will.

When the Holy Spirit's age-ministry will have been completed "of calling out of a people for His Name," there will be an ascent of the Holy Spirit as there was of Christ. This time in the Body of Christ, the church, to unite the rest of Christ's Body to Him, for we are "The completion of Him" who filleth all things. We are "Bone of His bone and flesh of His flesh," Ephesians 5:30. (Note this completion one of another, of Christ and His Body.) See how Ephesians 1:23, "The church which is His Body the fullness of Him" compares with Colossians 2:10, "Ye are complete in Him," Lit, made full, filled up in Him. The church is His completion and He is the church's completion. He is the head and we are His body. The Holy Spirit, who woos us to Him and baptizes us into His body, shall finish the ministry given unto Him, by someday rapturing us to be with Christ joined to Him in union forever.

The primary work of the Holy Spirit in this dispensation is to reveal and to glorify Jesus Christ. It is of interest to note that no member of the Godhead reveals Himself. There was no adequate revelation of God the Father until Jesus came and revealed Him so that He could say, "He that hath seen me hath seen the Father." He was "the express image of God," The God hidden from view in the Old Testament (John 1:18--"No man hath seen God at any time: the only begotten Son, which is in the bosom of the Father, He (emphatic in the Greek) hath declared Him"), is in the New Testament clearly revealed in the face of Christ. The true revelation of Christ must await in the New Testament the coming of the Holy Spirit on Pentecost to reveal Him. The disciples knew His humanity and some of His love and compassion; but not until the advent of the Holy Spirit could they really know Him alright and truly. See John 16:13-15, "He will guide you into all truth, He will not speak of Himself, and He shall glorify me. He shall take of mine and shall show it unto you; also a verse we shall consider later, Ephesians 1:17-18, "The Father of glory may give unto you the spirit of wisdom and revelation in the knowledge of Him," not doctrine, mysteries, etc., but Him.

Note once again in this introduction to part two: The Ministry of the Holy Spirit. The introduction to Part One on the importance of our study, namely the ignorance on the part of most saints about the Spirit's ministry. Jesus called Him, "The Spirit of truth whom the world cannot receive for it beholdeth Him not, neither knoweth Him, but ye know Him." It is true that the believer, as a rule, in His early spiritual life is ignorant of the fact that he owes all of the birth, growth, power, and fruit of his Christian life to the direct workings of the Holy Spirit. It can be said of them what Christ did of Philip, "Have I been so long time with you and yet hast thou not known me?" The Holy Spirit say to so many believers, "Haven't you known who it was who was influencing every faculty, every emotion, enlightening the mind, warming the heart, and empowering the testimony? It is not until the Holy Spirit allows us to go into the valley of failure, and even feel the tuggings of sinful flesh, and know defeat that He might lead us into the knowledge of Himself, that the believer becomes conscious of this mighty Paraclete, the Holy Spirit. How wonderful it is if the believer is taught early in His Christian life the knowledge of the ministry of the Holy Spirit, and the provisions Christ has made for the Holy Spirit to meet the

believer in every circumstance of life! How it would enable him to avoid all the weary years of wilderness wanderings and to enter into "His Rest" at the very entrance to his Christian life!

A. The Ministry of the Holy Spirit in relation to Revelation.

There again we find the Trinity at work in giving to us the Divine Oracles of God, The Father is the source, hence called "the Word of God" and "God said," and "thus saith the Lord." Jesus is the One testified to, "Search the Scriptures for in them ye think ye have eternal life, and they are they which testify of me," (John 5:39); of prophecy, "the testimony of Jesus is the Spirit of prophecy," (Revelation 19:10.) It is the Spirit who inbreathes the message and carries the divinely appointed messenger along so that they could write infallibly, (John 5:7). A verse over which controversy has raged as being interrelated, yet I think belongs since it clarifies the eighth verse, is "There are three that bear record in heaven, the Father, the Word, and the Holy Spirit: and these three are one."

In this place we shall consider the Holy Spirit as the member of the Trinity who comes upon men, putting them "in the Spirit" as John on Patmos, so superimposing Himself upon the minds, wills, and emotions of men as to make them instruments of God to transmit divine revelations infallibly and later to illuminate those truths to the hearts of believers. In the doctrine of Bibliology we enlarge upon this theme considerably, so we shall only outline our thoughts here; this we shall do because of the altogether too light an attitude held by so many, which even creeps into the camp of true believers, that inspiration and illumination are synonymous. The word inspiration has come to be used of a sermon, a book, a piece of candy, a dress, a poem, a building, etc.

1. The Holy Spirit is the Revelator of the Scriptures, (As its Author)

- a. The ability of men to write Scripture or to transmit Divine Revelation was a distinct gift of the Holy Spirit. Their qualifications were not human but God-given, (I Corinthians 12:4, 8-11, 28-29; Micah 3:8).
- b. The Holy Spirit also revealed things independent of the prophets thinking and above it. They themselves didn't know what they wrote, as in most prophecy, I Peter 10-12); see all of Daniel, but especially Daniel 12:8-10; 8:27; 7:28.
- c. The Holy Spirit revealed truth to these selected men which could not be discovered by the unaided human mind, Ephesians 3:2-5. Terry well says, "We see here the folly of testing the statements of Scripture by the conclusions of human reasoning or the Christian consciousness."
- d. This revelation by the Spirit was independent of the prophet's volition, II Peter 1:21, "for no prophecy ever came by the will of man," R.V.; also Paul's revelation by Christ, Galatians 1:11-12. They didn't do the choosing or selecting.
- e. The Holy Spirit carried men along in an ecstatic state, which was not only independent of their own volition and thinking, but was compulsory and supernatural, II Peter 1:21, "Holy men of God spake as they were moved (carried as by a rushing, mighty wind, borne along involuntarily)

by the Holy Ghost;" John in Revelation, four times, "In the Spirit," see also Jeremiah 20:9 and cf. Amos 3:8.

f. The Holy Spirit was the real speaker and it was His very words not just thoughts which the prophets uttered, Hebrews 3:7; 10:15, 16; Acts 28:25. Note well I Corinthians 2:13 and I Thessalonians 2:13.

g. The Holy Spirit inspired or inbreathed all of the Word of God, II Timothy 3:16, (He it is who is the breath of God) and I Corinthians 2:9-10.

2. The Holy Spirit is the Illuminator of the Scriptures (as its Interpreter)

Without the Spirit's illumination of the Word of God to understand them and receive from them the spiritual benefit, they might just as well not be inspired in the first place. We can see this in the conflicting opinions of men as to the interpretation of the Word, "The natural man receiveth not the things of the Spirit of God," etc. Read I Corinthians 2:10-14. See I John 2:20, 27. This is not the "inner light" of Quakerism which seems to supersede the Word of God and makes each an oracle unto Himself, not the visions and flights of fancy and revelations of some Holiness groups which counts the Baptism of the Holy Spirit as making each an oracle; but the Holy Spirit does not make a saint wise above that which is written, but wise in that which is written: "That we might know those things freely given us of God," Ephesians 1:17, "That God.... may give unto you the Spirit of revealed wisdom."

3. The Holy Spirit is the Applicator of the Scriptures (as its Invigorator)

The Holy Spirit transforms the letter into the Spirit. He makes the paper and ink into the living, breathing, and life-giving Word of God. He is the One who applies the Word revealed to the individual case. He convicts, reproves, warns, exhorts, and comforts. He makes it the very Word of God to your own particular self, Acts 9:31, "The churches were edified, walked in the fear of the Lord, and walked in the comfort of the Holy Spirit." There are the statements of the "Spirit witnessing both with us in our ministry, as Acts 20:23 and to our spirits, Romans 8:16, Hebrews 10:15, and I John 5:6. This is the teaching ministry of the Holy Spirit as He reveals the Word to apply it to the heart, "Which the Holy Spirit teacheth," I Peter 1:22, "Seeing ye have purified your souls in obeying the truth through (instrumental case) the Spirit." He it is who applies the Word (the layer of the Word) to the heart in regeneration and renews the mind (makes anew). Titus 3:5 (note this layer is said by Paul to be the Word of God in Ephesians 5:26, "Washing, i.e., layer of water by the Word," cf. I Peter 1:23). And He it is who "strengthens with might by His Spirit the inner man," Ephesians 3:16, so that you can comprehend with all Saints the uttermost dimensions of the love of Christ as applied to you. He is the in breather of the Word of God now to apply that Word as "The critic of the heart." What believer hasn't felt His quickening power applied to Bible reading?

B. The Ministry of the Holy Spirit in Relation to the World

Though the world cannot know Him, and is completely oblivious to His ministry, still the Holy Spirit bears two great relationships to the world, in His ministry in relation to creation and in His ministry in relation to the world of men; constraining them and convicting them and leading them before they are saved to Christ. (We reserve His saving work to His ministry in believers.)

1. The Ministry of the Holy Spirit in relation to Creation. We follow this outline of Pardington's:

- a. Bringing order (and life) into the universe, Genesis 1:2
- b. Creating the garnishing the heavens, Job 26:13 (Rother-"Arched"); Psalm 33:6 (by the Spirit of His mouth)
- c. Renewing the face of the ground, Psalm 104:30.
- d. Sustaining creation as seen in all of Psalm 104: 30 shows by Spirit.
- e. Giving life to man, Genesis 2:7; Job 33:4 (Elihu's word)
- f. Sustaining and controlling man's life. (In the Old Testament, Psalm 51:12; Ps. 139:7.) (In the sinner we shall see His restraining hand in next division.)

2. The Ministry of the Holy Spirit in relation to His Restraining, convicting work in Sinners

a. In His Ministry of Conviction of unbelief, (John 16:7-11)

- 1.) Conviction of the sin of unbelief.
- 2.) Conviction of righteousness (of the truthfulness of Christ claims.)
- 3.) Conviction of Judgment to come, Because of the prince of this world is judged. This conviction of the world of judgment is twofold; the judging of the prince of this world and all his system. He brings the sense of ill desert, fear of judgment upon complacent sinners. This ministry is primarily to bring the unsaved to Christ. He, it is evidently. who accomplishes the "Drawing of the Father" which alone enables a sinner to come to Christ, Revelation 22:17, "The Spirit and the Bride say come."

b. In His ministry of restraining and controlling evil men, and bringing the course of history into the God-planned prophetic course. The Holy Spirit permits much that is mysterious to us, but mankind is not sovereign in its evil will. Within the God-appointed boundaries, the Holy Spirit restrains the wrath of God's enemies and causes even their wrath to praise God. While God-despising mankind would vain "cast off God's cords, and breaking His bands asunder," (Psalm 2:3), yet they shall find themselves fulfilling the will of God anyhow and limits set within certain bounds, until God removes such

restraint by removing the Holy Spirit when His present ministry of baptizing into one body the Bride of Christ is complete. This restraining controlling hand of the Holy Spirit upon the wicked is intimated throughout the Bible. Early in the Bible we find God's Spirit striving with the whole antediluvian world, Genesis 6:3. In II Thessalonians 2:7 there is a person who hinders the revelation of the anti-Christ until he be taken away. The hidden, lawless corruption is already at work in society but there is one called he who prevents. Jesus had said of His disciples, "Ye are the salt of the earth." The primary work of salt is preservation and flavoring. If Revelation teaches anything at all, it teaches the unrestrained out-breaking in universality of every kind of stinking evil upon the earth during the great tribulation to come.

C. The Ministry of the Holy Spirit in the Old Testament. (Under a different economy than in the dispensation of the Holy Spirit)

Under this heading we shall consider the ministry of the Holy Spirit in the saints, the ministry of the Holy Spirit in Christ, the ministry of the Holy Spirit during the tribulation, and the ministry of the Holy Spirit in Christ's millennial kingdom, (Under the last two we shall only briefly touch upon the subject as a complete treatment belongs to the province of prophecy.)

1. The Ministry of the Holy Spirit in the Saints of the Old Testament.

We need to continually keep in mind the secret hidden, invisibleness of the ministry of the Holy Spirit in the Old Testament. Here is why the Jew has such a difficult time believing in the doctrine of the Trinity; Jehovah God was the only one He knew. It is hard for us to read the Old Testament without reading into it all the wonderful stream of light we have from the New Testament. The Jew didn't have that. We even think that every time he brought a Lamb for sacrifice, but he didn't. Of the Holy Spirit, He is unknown then as a person, but only the Spirit of God as a working of God himself, not in His own individuality. He is not known by His own Name. Let me repeat the three times the Holy Spirit occurs in the Old Testament is a wrong translation of the Hebrew which should be, "Spirit of His Holiness" in Psalm 51:11; Isaiah 63:10-11.)

When Christ promised Him, He also named Him "Parakletos" and not until Christ is promised in His incarnation to take up His ministry is His name Holy Spirit used, (Luke 1:15, 35, the preparation of the body for Jesus.) In the Old Testament only the unity of God is stressed; the Spirit is always merged into God as His power, not as a person; in the New Testament, the Trinity is fully revealed. Furthermore, the Old Testament did not reveal any way by which the Saint could receive the Holy Spirit, nor were they ever told to ask for Him as Jesus told His disciples to do. The Holy Spirit came upon individuals and filled them with gifts and power for service, as sovereign bestowals of God without their asking, He even came upon some; without their being saved, and the very text used by so many for eternal security, "Restore unto me the joy of my salvation" as a proof you can't lose it, only the joy of it, Also has, "Take not thy Holy Spirit (Spirit of

Holiness) away from me," Psalm 51. In the Old Testament they could fall from Grace and be lost as Saul, (Saul is to be considered later). As we progress, we shall see the relationship of the Holy Spirit to the Saints of the Old Testament, though there has been a great deal of controversy as to what the difference was. It is important to grasp to some degree this difference in order to appreciate that "God hath provided some better thing for us."

a. In their salvation.

In the salvation of the Old Testament Saints may be seen the vast difference of the Holy Spirit's operation from now. It must be remembered that no one was saved by the keeping of the Law, for none could keep it perfectly. Paul distinctly says, "By the keeping of the Law shall no flesh be justified," Galatians 2:16; "if a law could have been given whereby any could be made righteous, then righteousness would have come by the law" and "If righteousness come by the law, then Christ is dead in vain," Galatians 2:21. In the Old Testament they were saved by Grace, as God accepted the offered sacrifice; Abel before the law, offered a more excellent sacrifice than Cain, by which (the sacrifice) he obtained witness that he was righteous (Hebrews 11:4) The vast majority of saved Israelites had no inner experience with God as all the worthies had.

1.) It was the Holy Spirit who strove with men to bring them to God, Genesis 6:3. Stephen accused them of "Always resisting the Holy Spirit; as your fathers did, so do ye," Acts 6:51. Evidently, as in the New Testament, it was the Holy Spirit who performed the "first works" in the sinners to bring them to repentance, and God's way.

2.) It was the Holy Spirit who created or renewed a right spirit in man. It is difficult to determine just what kind of work the Holy Spirit accomplished to make saints in the Old Testament. It is primarily from a studying of the experiences of some of the God-pleasing men of the Old Testament that we arrive at what understanding we have of their relationship with God. We shall draw a few deductions from them. Let us note carefully the case of Saul.

a.) The Spirit came upon him and he is turned into another man (I Samuel 10:6)

b.) God gave him another heart (Samuel 10:9)

c.) He rejected the Word of the Lord so God rejected Him (I Samuel 15:23)

d.) The Spirit of the Lord departed from Him (I Samuel 16:14)

e.) An evil spirit from the Lord troubled him (I Samuel 16:14; 18:10)

f.) God became his enemy (I Samuel 28:16)

g.) He became a suicide (I Samuel 31:4)

Here we get the picture of salvation as God coming upon them with His Spirit, being constantly with them by His Spirit, and creating within them a new heart, or "Turning them into another man," and the possibility of apostatizing from it to eternal perdition.

Let us note the case of David:

- a.) He is a man sought after by God after God's own heart. (I Samuel 13:14; c.f. Acts 13:22)
- b.) From the day of His anointing the Spirit continued upon him. (I Samuel 16:13)
- c.) God blotted out his transgression, cleansed him from sin, washed him from iniquity (Psalm 51:10)
- d.) God created a clean heart in him and renewed a right spirit within him. (Psalm 51:10)
- e.) God took not His Spirit from him, (Psalm 51:11) showing the possibility of the same apostasy as that of Saul's.
- f.) He upheld him with His free Spirit, to keep him from falling. (Psalm 51:12)

Here again, we get the same picture of the Holy Spirit coming upon a man and, from his prayer of Psalm 51, the idea that salvation was a new heart, a turning of his spirit into right channels, the presence of the Holy Spirit with him, and apostasy brought a departure of the Spirit of God's holiness. We read in Ezekiel several times of the new heart and different spirit in Israel when God shall save them and fill them with His Spirit in the last days. (We shall study those in detail in our study, "The ministry of the Spirit in the Tribulation" as part of Old Testament times, and also in the Millennial kingdom of Christ.) See Ezekiel 36:26-27, "A new heart also will I give you, and a new spirit will I put within you;" also, "I will take away the stony heart and give you a heart of flesh." How many preachers preach from Old Testament texts preach on the "New Heart." It is not a Church truth. God does not take a stony heart out and put within a heart of flesh. Paul is emphatic: "A new Creation." Two times he says it. All things are become new, the very best, it seems, and that we can judge salvation in the Old Testament; as different from the New is that there was no indwelling of the Holy Spirit, no regeneration as we know it (Christ's words to Nicodemus were anticipatory.) God the Spirit so operated upon man as to change both their natural nature and dispositions as to love God, obey Him, serve and worship Him, and enjoy God.

This experience is not identical to ours in the Holy Spirit. There was no partaking of the Divine Nature (God's own nature) by the being born of the Spirit of God, by incorruptible seed, making us "Sons of God," (II Peter 1:14. and I Peter 1:23). Their bodies were not "temples of the Holy Spirit," nor did they receive the "spirit of adoption," whereby they could cry, "Abba Father." See how Christ promises

something new, "He is with you and shall be in you." There is no calling of it, "eternal life" in the Old Testament as in the New. There was no personal possession of the Son of God, no mystery among the Gentiles, which is "Christ in you the hope of Glory." God in the Old Testament turned the same man into another man, but now He sets aside the old man entirely and creates a whole brand new man in Christ Jesus. Paul emphatically settles the argument of religion, "Neither circumcision availeth anything or uncircumcision, but a new creation," (Gal. 6:15).

3.) It was the Holy Spirit who came upon men to anoint them, to enable them and empower them to service and accomplishments. There has been much controversy here as to exactness of the statement, of the difference of the Spirit's working in the Old and New Testament. "In the Old Testament the Holy Spirit came upon men, in the New, He indwells them." A careful examination of all the portions should convince the most skeptical that there are ample grounds for the statement. You may count 28 times the expression is used in the Old Testament, "The Spirit or Spirit of the Lord came upon." There are three cases in Exodus where "The filling of the Holy Spirit is mentioned Exodus 28:3; 31:3; 35:31, cf. vs. 35 which explains it. These are seen as being filled not with the Holy Spirit as a person but as a gift for service, filled with the Spirit of wisdom, understanding, knowledge, and workmanship," In the New Testament, under the Old Covenant, we find three more cases of being filled with the Spirit in Luke 1:2, of these have no difficulty at all, Luke 1:41, 67. There is the filling of Elizabeth and Zacharias, in order to give them utterance. The Greek form is not the person of the Holy Spirit filling, but literally, "filled of the Spirit of Holiness," (pneumatōs hagiōn - spirit of holy). It is not a filling with His Person, but with His gift, so they could utter. The only text with difficulty is Luke 1:15, but here also it is "Spirit of His Holiness" as in the Old Testament. Note it is no wonder Jesus said there was not a greater born of a woman than John the Baptist. Of others it is said, "They were separated from birth as Paul, but only of one man it is said, "He was filled with the Spirit of His Holiness" (Bullinger makes it synonymous with Power from on high.) From birth, he is not the standard of the Old Testament experience but a special messenger of the Lord to prepare for the coming of God's Christ. The Spirit came upon them, but now indwells us. Jesus said, "He is with you and shall be in you," (John 14:17); for some of the texts of the Spirit resting upon, or coming upon, note, Exodus 11:25-29; see this within II Sam.uel23:2; this coming of the Holy Spirit upon was not only eternal but within them in gifts and enablements, see Isaiah 63:11 and context. He even came upon the unsaved and gifted them to prophecy, the messengers of Saul to capture David and even Saul himself, I Samuel 19:20-23, (Though God had already departed from Saul.) The Spirit came upon Samson mightily; Judges 14:6, began to move him at times,

(Judges 13:25). The Spirit that rested upon Elijah rested upon Elisha, (II Kings 2:15). We see this Spirit coming upon men, gave them wisdom, instruction, skill of workmanship, strength, courage, inspiration to give God's Word, or carried along of the Holy Spirit, etc.

2. The Ministry of the Holy Spirit in Christ (In Christ's age mission of redemption)

We put this as "2" under the ministry of the Holy Spirit in the Old Testament because Christ was born under the Law, lived under the Law, and died under the Law to redeem us from the curse of the Law (Galatians 4:4). Paul says in Romans 15:8, "Now I say that Jesus Christ was a minister of the circumcision for (to maintain) the truth of God, to confirm the promises made unto the fathers." The ministry of the Holy Spirit in Christ in His mission of redemption must be classified under the Old Testament. We must be brief in this chapter, only to outline the subject.

- a. Christ's Incarnation or birth into the world at Bethlehem was by the agency of the Holy Spirit who provided the body and human nature for Him in the womb of the virgin Mary, Luke 1:35; Matthew 1:18-20.
- b. He was filled with the Holy Spirit at His baptism. In bodily form as a dove the Holy Spirit descended upon Christ, Matthew 3:16; Mark 1:10; Luke 3:33; John 1:30-33. "It behooved Jesus to be made in all points like unto His brethren." He had emptied Himself of all His Divine prerogatives (Philippians 2:5-8, "Made Himself of no reputation, (Greek, "emptied Himself). He must not enter into any of His ministry without the enablement of the Holy Spirit. He worked no miracles until the Holy Spirit came upon Him. Note well the three Isaiah passages, Isaiah 11:2-4; 42:1-14; 61:1-4; (Then later Jesus Himself applies to Himself in Luke 4:1, 14, 18). Peter says in Acts 10:38, "God anointed Jesus of Nazareth with the Holy Spirit and with power, who went about doing good."
- c. All that Christ did, He did it in the anointing of the Holy Spirit, Acts 10:38; His teachings and works, Isaiah 61:1-14; Matthew 12:28.
- d. He was led by the Holy Spirit. Compare Matthew 4:1 (Mark says, "and immediately the Spirit driveth Him into the wilderness," 1:12) with Luke 4:14 and then He immediately in Nazareth refers to the anointing of the Spirit upon Him, Luke 4:16-21.
- e. He is raised from the dead by the Spirit, Romans 8:11.
- f. His sacrificial death was an offering up of Himself through the eternal Spirit, Hebrews 9:14.
- g. Even His post-resurrection ministry during the forty days before His ascension was through the Spirit, Acts 1:2.

3. The Ministry of the Holy Spirit in the Tribulation Period, especially upon the children of Israel.

We must put this in Old Testament times again since Daniel includes it in the 70 weeks determined upon his people, for his name has been accomplished, and he is

again dealing collectively with Israel as a nation. (With this the church has nothing to do). This is primarily from Old Testament texts, since the Holy Spirit's ministry in Revelation after we leave the messages to the seven churches is as obscure as in the Old Testament. He is mentioned but once as speaking in Revelation 4:19, i.e. 14:13, a message of comfort to the Saints during that period. The carrying away of John in Spirit agrees with the Old Testament method of inspiration of a seer as Ezekiel several times (Ezekiel 11:24). The Old Testament prophets had much to say of the Spirit's work in Israel during that period.

- a. The Holy Spirit is poured out upon the house of Israel as the Spirit of grace and supplication, to bring in national repentance and mourning, Zechariah 12:10, this being a heart turning, II Corinthians 3:16; Deuteronomy 4:30, prophesied, Hosea 3:4-5; (like Malachi all of chapter 4).
- b. The Holy Spirit is breathed upon Israel to give them new life, or for their salvation. This resurrects them from the dead, Ezekiel 37:7-14, So cleansing them, Ezekiel 37:23; 36:26-30; 11:17-20; (Includes a new heart, Jeremiah 24:7).
- c. The Holy Spirit is put within them to dwell, Ezekiel 36:27; 37:14, so imprinting the Law of God upon their hearts and minds that they will need no outside teacher, Jeremiah 31:31-34 (the new covenant God mentions more than a score of times in the prophets). cf. Isaiah 54:13-14. The Holy Spirit shall be poured out (speaking of prodigality or real filling) upon the house of Israel, Isaiah 44:3; Ezekiel 39:29; and Joel 2:28-29; (See also Isaiah 32:15-18). Joel shows the time, just before the day of the Lord.
- d. The ministry of the Holy Spirit in the millennial kingdom of Christ is primarily a continuation of the Tribulationary out-pouring and continued presence of the Holy Spirit upon God's earthly people, Israel, Isaiah 59:20-21. The Spirit is not to depart from them, Ezekiel 29:29, 37:14

D. The Ministry of the Holy Spirit in the Dispensation of Grace. (In the saints that comprise Christ's Body)

The ministry of the Spirit in believers now is this: The Dispensation of the Holy Spirit is the crowning work of the Godhead in man. It is a ministry of glory (read II Corinthians 3:6- 7). His entire wonderful ministry finds complete fulfillment and sway in the believer. He is here, in the whole body of Christ, the Church. More, He is here within you as a child of God, born of the Spirit. How we need to know the ministry of the Spirit and fully cooperate with Him, and appropriate from Him for a God-pleasing ministry and victorious Christian life all of His provisions! Jesus said, "Ye know Him," John 14:17, and even to the carnal Corinthians, "Know ye not that ye are the temple of God and that the Spirit of God dwelleth in you," I Corinthians 3:16; I Corinthians 2:12, "Now we have received not the spirit of the world, but the spirit which is of God," One may be an heir to a throne, to vast riches, and yet live an impoverished, beggarly, mean life because of ignorance. We must know and appropriate our possessions. A believer may be born of the Spirit of God, indwelt by the Spirit of God, so that His body is a temple of the living God and be like the Corinthians, ignorant of it, (Know ye not), and never know in their lives the fullness of the Spirit of God, the finished working of the Spirit of God. They live lives incomplete,

unfulfilled, unenriched, and all the while ignorant of Who indwells them and what He could and would do within and for them.

1. The Baptism with the Holy Spirit. (John 1:33; Matthew 3:11; Mark 1:8; Luke 3:16)

All of these promises of the baptism with the Holy Spirit are future, when spoken by John the Baptist, Mark 1:8. In Acts 1:5, "Ye shall be baptized with the Holy Spirit not many days hence," we find it still future but the time is definitely placed at Pentecost. From I Corinthians 12:13 we find that baptism on the day of Pentecost was dispensational in aspect; we were all baptized into one body of Christ, "By one Spirit were we all made to drink into one Spirit." Paul affirms in Ephesians 4:4-5, "There is one Spirit...one baptism." Again we reiterate a truth, which needs reaffirming continually; the one body of Christ is one because of the one baptism with the Holy Spirit. The 120 at Pentecost were baptized by that one Spirit into one body and made partakers of the one Spirit of God by drinking into one Spirit. Since then every believer partakes of the one baptism at salvation by being baptized with the Spirit into the body of Christ. We group the entire ministry of the Holy Spirit in the salvation of the individual under this one heading, "The Baptism with the Spirit."

- a. Believers are born of the Spirit, (John 3:5). It is the Holy Spirit who creates us as new creatures in Christ, partakers of the Divine nature. Read Titus 3:5 (renewing, Greek, anakainosis only here and Romans 12:2, "renewing of your minds.") Rotherham translates it, "Molding anew means to make anew. Two other words similar to it occur in Ephesians 4:23, "Be renewed in the Spirit of your minds," to make anew, and Colossians 3:10, "new man which is renewed in knowledge," present tense - Continually renewed." God has sent forth the Spirit of adoption into our hearts, Galatians 4:6, and given us the witness of the Spirit, Romans 8:14-16. The Holy Spirit actually creates, breeds within us a new life, making us children of God and witnessing to us the work is accomplished.
- b. The Holy Spirit, by this act of regenerating the believer, unites him in life with Christ. We share common life with the Head of the body, Christ Jesus, His life is mine. I am bone of His bone and flesh of His flesh, Ephesians 5:30, all because of I Corinthians 12:13.
- c. Because of this, we are made to "Drink into one Spirit," I Corinthians 12:13. He is the continual supply for all my spiritual life, Colossians 3:10.
- d. Our bodies are the temples of the Holy Spirit, I Corinthians 3:16; 6:19 and John 3:24. Here is the truth emphatically taught, "Every born again believer is a temple of the Holy Spirit and has the Holy Spirit indwelling them." This is called by Paul, "God walking in them," II Corinthians 6:16; and "Ye are the temple of the living God," and He gives some, therefore, II Corinthians 6:17-18 and 7:1, as also in the contexts of the other portions above.
- e. The believer is sealed with the Holy Spirit of Promise, Ephesians 1:13; 4:30 and II Corinthians 1:22. This seal is the Holy Spirit Himself in our hearts. Salvation from beginning to end is the ministry of the Holy Spirit. It is all His responsibility.

B. The Communion of the Holy Spirit. (An enlarging upon "Drinking into one Spirit the continual renewing of the new man in knowledge after the image of Him that created him, Colossians 3:10).

"The communion of the Holy Spirit" is found in the apostolic benediction in II Corinthians 13:14 and Philippians 3:10. We shall see why I sum up all the ministry of the Holy Spirit as the Divine indweller under this one heading of "The Communion of the Holy Spirit," His entire constant ministry. The English has so little in it of the idea of the Greek word here for "Communion." To us it means only fellowship, comradeship, in talking or friendship. The Greek word, Koinia, means a joint participation, to become a sharer, a partnership,

Thayer says, "To share which one has in anything," therefore, when the Apostle pronounces his benediction, of the Grace of our Lord Jesus Christ, and the love of God the Father, both of these are the procurement. God's love provided and gave, the grace of our Lord Jesus Christ bought at infinite costs. The communion, the partnership, the sharing by the Holy Spirit, brings into present possession and sharing all the benefits of the grace of our Lord Jesus Christ and the love of God the Father. It is through Him, the Spirit, we share all of the grace and love. What a truth the communion of the Holy Spirit, the partnership of the Holy Spirit, the joint-partnership of the Holy Spirit, the joint-participation of the Holy Spirit is! The root word from which Koinonia comes is Koinos which means "To have all in common," so Paul says He desires to come into the "Fellowship of His sufferings," to be partners with Him and share His sufferings. Hebrews 13:16 says, "Forget not to communicate" (to share with the Saints your goods). What a wonderful, wonderful truth this is!

Through the communion of the Holy Spirit, He shares with me all of God's love and Christ's. Grace has provided even the Divine Nature, II Peter 1:14 uses the same word continually, every day, provisions of the Holy Spirit for "life and godliness." This is not an extraordinary ministry but His ordinary ministry. This is the Parakletos ministry as "Comforter," "Advocate," "Helper," "Defender," "Counselor," and "Mediator." In Acts 9:31, "The churches had rest, and were edified, and walking in the fear of the Lord, and in the comfort of the Holy Spirit and were being multiplied," (Greek - Parakleseis), Rotherham, "Advocacy of the Holy Spirit." What could we do without Him in His spiritual life? The New Nature He created within must have His work continually to grow into spiritual adulthood as fed by Him, strengthened by Him and filled by Him, it grow up into Christ in all things to spiritual adulthood.

1. The Holy Spirit intercedes for us, (Both in intercession and aiding our praying), Romans 8:26-27. This is a fourfold way.

a. He "assists our weakness," Lit. - This Greek word here for help is a very striking word, used only here and Luke 10:40. Here it has its full force of "Assistance against all opposition." He makes common cause with us against every foe, by taking hold of us and providing adequate aid. All our weaknesses, helplessness, inadequateness is made up by His power.

b. He helps our ignorance, for we know not what to pray for as we ought, for He knoweth the mind of the Spirit.

- c. He makes intercession both in us and for us, "According to the will of God."
 - d. He actually prays for us with groaning unutterable. This intercessory ministry of the Spirit is not only for us but within us, Jude 21 and Ephesians 6:10. This is intelligent, energetically, effectual, and praying as the Holy Spirit, "Helps." This seems to be the kind of praying James has in mind, James 5:16, (Earnestly and fervently) in the Gr. Inwrought and importunate.
2. The Holy Spirit teaches us. How few Saints see the need of the wisdom which the Holy Spirit gives and not the human wisdom, the carnal understanding! Read I Corinthians 2:4-15, here are three important truths.
- a. No man can know the things of God save by the teaching of the Spirit. God's mind and wisdom must be unknown to us save by the Spirit; we cannot naturally think God's thoughts or see as He sees. We need "an ear to hear what the Spirit saith." How foolish for man to try to reason out and criticize and evaluate God's Divine revelation with the human understanding (This applies to the saved as well as the unsaved man)! How little did the disciples know of the Scriptures and of Christ though saved and enlightened by the Father as to Christ's Deity before the Holy Spirit came John 16:12 and I Corinthians 3:1-4.
 - b. Every preacher must, not only have training in the knowledge of the word, but must be taught of the Holy Spirit how to communicate it to others. Paul teaches here that certain kind of faith can be communicated by "enticing words of men wisdom" which "faith stands in the wisdom of man," and not in the power of God, His faith weak, and this kind doesn't lead to spiritual manhood, deep experience, and sanctified living. We see it all about us. The "preaching with the demonstration of the Spirit and of Power" (working of God's Spirit and power) instead of persuasive words of man's wisdom, goes deep into the life and leads to Spiritual adulthood.
 - c. Further, every believer needs the inner illumination of the Spirit to grasp the "Deep things of God" and take on the Spiritual truth as spiritual food "to drink of Christ's blood and eat of His flesh," I Corinthians 2:9-13. Here is why there is so much Bible reading and preaching which has no power to convince, "divide asunder," and elevate the Saint to higher Spiritual life; it is not in the Holy Spirit. The truth, which we even have taken into our understanding as a portion of memory, needs to be brought into true focus and applied spiritually to our own case. Here the Holy Spirit is the Divine Remembrance, John 14:26. The Holy Spirit, "Guides us into all truth," John 16:13. He shows us things to come. He takes of the things of Christ, and shows them to us. He is the anointer of the understanding, I John 2:20, 27. Now read Eph. 1:17-18, "The Spirit of revealed wisdom in the knowledge of Him," and the "Eyes of your understanding being illuminated that ye may know."
3. The Holy Spirit guides us. This is our everyday life. This is the Spirit-directed walk of the believer, Romans 8:14, "As many as are led by the Spirit of God, they are the Sons of God." How many are willing to admit that there is the need of the "Spirit to guide us into all truth" and that we need the mind of the Spirit to help our

infirmities because "We know not what to pray for as we ought?" How few recognize the need of the guidance of the Holy Spirit in everyday life to walk acceptably before God in a Godly walk? How am I to know the will of God for my life, in the little things as well as the large things, for a little thing of disobedience can so mar God's plan for you as to lead to big things? Romans 12:1-2 tells you how and that renewal of the mind Paul tells us is of the Spirit of God, c.f. Ephesians 4:23 with Titus 3:5. The Holy Spirit cannot lead a saint until he commits himself unreservedly over to Him, is detached from the world and its way, and connected with the Spirit by the making over anew of his mind. This changes his whole disposition, his way of thinking, his values, and his attachments so now he can be led by the Spirit. In Romans 8:13, by the Spirit he makes to die the deeds of the body that he might live, and vs.14, he is led by the Spirit. How can you be led by the Spirit if you won't follow? R. A. Torrey, prince of soul winners, used to ask the Spirit, "Which side of the street shall I walk on to meet some soul to win for Christ?" Don't order your lives independently of the Holy Spirit. You need Him.

4. The Holy Spirit puts to death the old man in us, so that we can walk in the Spirit. He sets the believer free from the law of sin and death which has the authority and sentence over the old man, Romans 8:2, 13 and Galatians 5:24. He that would know the fullness of these verses and the work of the Holy Spirit in the crucifixion of the self-life, that old bondage to sin and bath, needs to study carefully Romans 6-8 and believe literally every word Paul teaches about the "Flesh" or self-life until he says with Paul, "In me, that is in my flesh, there dwelleth no good thing." Then is he ready to "Reckon himself to be dead indeed unto sin, but alive unto God," Romans 6:11, and to "Yield his members as instruments of righteousness, end himself unto God" and live, Romans 8 and "Walk after the Spirit" as He leads. The danger is "Having begun in the Spirit, to seek to be made perfect in the flesh," for a Christian to be willing for the Holy Spirit to save him, but not to finish His work within. Paul says, "We worship by the Spirit of God and put no confidence in the flesh." How many worship, glory in Christ, and try to live for God all "in the confidence of the flesh?"

You cannot serve God acceptably; you cannot live a godly life; you cannot please God in the flesh, Romans 8:8; you cannot be made perfect in the flesh, Galatians 3:3; you must through the Spirit put to death the deeds of the body, then you have life, Romans 8:13. This you are powerless to do for yourself as Romans 7 and Galatians 5 show. In Romans 7, "In me," "myself," occurs 47 times, and capital "I" occurs 28 times. Newell calls it the loneliness of the legal struggle. It is also the defeat of the Christian trying to live victoriously over the flesh life by himself, but "me" occurs but once in chapter eight, "Christ hath made me free," and I but twice, "I reckon the sufferings of this present time are not worthy to be compared," and "I am persuaded that nothing can separate us from the love of God," us, we, they, our times in chapter 8 and Spirit 19 times. We see fellowship with each other and with the Spirit in chapter and victory in Him.

5. It is the Holy Spirit who brings the new man into full maturity in us, Ephesians 3:16-18 (This is the full age experience Paul speaks of in Hebrews 5:11-6:1), so in I Corinthians 3:1-3, carnal and walk as men, not spiritual.

6. It is the Holy Spirit who is to perfect the image of Christ in the believer. First note, this is the eternal purpose of God in us, Romans 8:29, "For whom He did

foreknow, He did predestinate to be conformed to the image (exact likeness) of His Son;" God's primary purpose in us is the reproduction of the family likeness (which in perfection is in Christ). "Who is the firstborn among many brethren," Greek, "He marked us out ahead of time to be the exact copies of the likeness of His Son, that He might be the Elder among many brethren." Paul says of the Galatians, Galatians 4:19, "My little children of whom I travail in birth again until Christ be fully formed in you," (Lit.) It is the work of the Holy Spirit to complete this conformity unto the exact copies of His likeness, II Corinthians 3:3 and then 3:18. This transformation from Glory to Glory (character or excellency) is unto the same likeness by the Spirit of the Lord. Note: this image of Christ is the new man, Cf. Romans 14:14 with Ephesians 4:24 (The word "after" here in the Greek is "In the likeness of God," Conybeare)

7. Along with this, the Holy Spirit daily cleanses the believer's walk by or through the "sanctification of the Spirit," II Thessalonians 2:13 and I Peter 1:2, Here we are chosen ones, or elect ones, in or through the sanctification of the Spirit, (hallowing, separating unto holiness) unto (for in order to) obedience and sprinkling (metaphor is to the daily sprinkling for cleansing of the daily walk of the Israelites in the Old Testament by the water of sprinkling of Holy Water made by the sacrifice of the Red Heifer; this was for daily defilement) of the blood of Christ. The Holy Spirit daily applies the blood of Christ to the believer to cleanse his daily life. Let me give you Berkley's beautiful translation: "Chosen in agreement with the foreknowledge of God the Father, and consecrated by the Spirit to be obedient to Jesus Christ, and to be sprinkled with His blood." Salvation is the work of the Triune God. This special consecration by the Spirit is unto obedience to Christ and daily sprinkling with His blood. This calls to mind I John 1:7, "If we walk in the light as He is in the light we have mutual fellowship, and the blood of Jesus Christ His Son cleanses (present tense, Rotherham, "Is cleansing," keeps cleansing us, and Williams, "Continues to cleanse") us from all sin.

8. The Holy Spirit sheds abroad the love of God in our hearts, Romans 5:5 and 15:30, "The love of the Spirit" James 4:5, "The Spirit that dwelleth in us lusteth to envy," "Loveth us with jealous envy." In the context He is jealous over us because He it is who is wooing the bride for Christ and is to deliver her to her heavenly bridegroom. He seeks to separate us from the world and the love of the world. He loves us as the Father and Son loves us.

9. The Holy Spirit unifies the believers, Ephesians 4:3-16.

10. The Holy Spirit produces fruit in the believer, Romans 14:17, 15:13, Galatians 5:22-23. All of these are the very virtues and excellencies of Christ's own life. All of these are not works of the flesh but fruits of the Spirit.

11. The Holy Spirit guides us into true worship, Philippians 13:3 RV, "For we are the circumcision, who worship by the Spirit of God and glory in Christ Jesus, and have no confidence in the flesh," and John 4:21-24. How silly then for Catholics, Jews, and Protestants to try to conduct joint "worship services." How much worship is of the flesh? Note Ephesians 5:18-20, How the Spirit inspires true heart praise!

12. The Holy Spirit does now and shall quicken our mortal bodies, Romans 8:11, 23 and James 5:14. It is He who shall give us our new bodies.

3. The Endowment of the Spirit

The endowment of the Holy Spirit is for service. No acceptable service can be rendered unto God without Him. Without Him, our every work is immature, imperfect, and powerless. There are all too many who speak, "serving the Lord in their own weak ways," trying to carry out a spiritual ministry without the Spirit. We have seen early in our present Doctrine that the greater parts of the ministry of the church today is carried out in the wisdom of man, in the energy of the flesh apart from any wholehearted dependence upon the Holy Spirit for power. Men forgot that "It is not by might nor by power but by my Spirit saith the Lord," Zechariah 4:6 Note carefully the vast difference in the Apostles before and after Pentecost. Before, they were a scared, forsaking group, hiding for their lives. After Pentecost, read Acts 4:23-31; 40:42. What was the difference? The endowment of power by the Holy Spirit coming upon them. The same Apostle Peter, who a few short days before denies with all kinds of oaths that he never knew the man and cowers in vehement denial of Christ before a pointing finger of a girl, now boldly says. "You crucified the Lord of Glory." What was the difference? The mighty outpouring of the Holy Spirit. The murderers of our Lord stood convicted, why? Just the logic of Peter? No. The Holy Spirit applied the message. See Acts 4:7-13. Note well two passages:

- a. Luke 24:49, The word "endued" here is "endues the," "That ye may be clothed with power from on high," It carried the idea of "invested as with a garment with power" because of the promise of the Father, the Baptism with the Holy Spirit on Pentecost. Jesus said, "Don't enter your ministry for me without the Holy Spirit investing you with power from on high."
- b. This is further brought out in our second text, Acts 1:8, "But ye shall receive the power of the Holy Spirit coming upon you," literally, the idea is His very coming upon you brings the power, "And ye shall be my witnesses both in Jerusalem, in all Judea, and in Samaria and even to the remotest parts of the earth." Note: Don't start but tarry for the enduement of Power, then you shall receive the power of the Holy Spirit coming upon you; Ye shall be witnesses unto me, or literally, My witnesses, Acts 4:33; 5:32; 6:10.

By way of illustration, we have the experience of our Lord on earth. We are to walk even as He walked. He worked no works nor taught no teachings until He received the fullness of the Holy Spirit, Luke 4: 1, "And Jesus being full of the Holy Spirit returned from Jordan and was led by the Spirit into the wilderness; vs. 14, "And Jesus returned in the power of the Spirit," then "And He taught in the synagogues;" Matthew 12:28, "Through the Spirit He cast out demons;" Acts 1:12, "He through the Spirit gave commandment to His Apostles; Acts 10:38, how God anointed Jesus of Nazareth with the Holy Spirit and power, who went about doing good and healing, etc. Surely this bears the message to us of our need of that same anointing.

The specific bestowals of the Holy Spirit for this ministry in the believer are the gifts of the Holy Spirit, I Corinthians 12:4-11; 28-31, all operating within the believer for the edification of the Body of Christ.

Last of all, this particular change or trust given unto us by the Holy Spirit is not our own, but for the profit of the whole body, I Corinthians 12:7, "For the profit of all." They are to be ministered to in the power of the Spirit as Paul's preaching, I Corinthians 2:4, and they are to be kept through the Spirit, II Timothy 1:14. "That good thing," Greek is "deposit, entruste, charge" as vs. 6. Here are the two great committals and two keepings, vs. 12-14.

4. The Administration of the Spirit

The Holy Spirit is not here in the body of Christ, His Church, as its servant, but as its Ruler. In everything He is Christ's representative. He is not to speak of Himself, but the interests of Christ are His. The Book of Acts could just as well have been called, "The Acts of the Holy Spirit" or "The Acts of the Risen, Exalted Christ through the Holy Spirit." We see here the most fruitful cause of failure in church work; i.e. The Holy Spirit is not taken into the council as the unseen Chairman, the real Lord of the assembly, the Vice-regent of Christ, again emphasizing the truth, "This is the dispensation of the Holy Spirit." Unto Him belongs the oversight of the slightest detail of Christ's work and house. We see it in His "Placing of the member in the Body, by baptizing them into the Body, then gracing each of them severally as He wills with various manifestations of the Spirit, and settling them in the body to the edification of all, He it is who is building a temple of God out of the church and making it a "habitation of God through the Spirit." How can any man choose the position needful in Christ's body? What human wisdom shall we use to determine our individual ministry? How do we know what gift is necessary? How keenly we should feel our dependence upon the Holy Spirit for the very sermon necessary for that occasion! He knows the individual need of each believer and can suit the message to that need in the "words, which the Holy Spirit teacheth," I Corinthians 12:4-11, "Distribution of gifts, but the same Spirit." There are "Diversities of administrations of ministries but the same Lord." "There are diversities of operations (Miraculous workings) but the same God, the Manifestation, (Showing forth) of the Spirit the utterance of wisdom;" "To another the word or utterance of knowledge by the same Spirit;" "To another faith by the same Spirit;" "Healing by the same Spirit;" then, vs.11, "But all these worketh that one and the selfsame Spirit distributing to every man severally as He wills."

Man usurps this place and prerogative of the Holy Spirit. It becomes a Laodicea (Rule of the people). All too many times a pastor is chosen, a missionary sent, or a church built on a show of hands instead of waiting upon the Holy Spirit. We need "it Seemed good to the Holy Spirit and to us," Acts 15:28, as at the first Church council at Jerusalem. How many preachers change pastorates and make important decisions to change the whole completion of God's work without whole-hearted dependence upon the Spirit of God, many only for larger salaries or warmer climates.

a. The Holy Spirit in the Government of the Church.

There is no doubt at all that early preachers did not choose the ministry but the Holy Spirit chose them. They were not elected to it by popular suffrage or by show of hands, but were given to the church by the Holy Spirit, Acts 20:28 R.V., "Take heed to yourselves, and to all the flock in which the Holy Spirit hath made you bishops, to feed the Church of God." See Ephesians 4:8-12. The

ascension of the Lord meant the descension of the gifts (Synonymous with the Holy Spirit), "by which He gave some apostles, prophets, evangelists, pastors, and teachers, for the perfecting of the saints, work of the ministry and building up of the body of Christ." What shall we think of men who set up cardinals, popes, priests, etc., not given of the Holy Spirit? In Revolution 1, "The Glorified Lord holds the stars fast in His right hand." They are set up and kept by Him, not by suffrage. The Holy Spirit is the breath of Christ in His Church, and the church can so diet until the "One who has the seven Spirits of God stands without entreat a church "which has a name that it lives and is dead."

b. The Holy Spirit's ministry in the Missionary work of the Church.

The church has both failed to listen to the Spirit's promptings in the acknowledgment that the missionary effort is the paramount work of the church, and that He is to appoint the man and the place. Christ's words, "Go ye into all the world and preach" has never been withdrawn and must be very dear to the Holy Spirit. You will note well that every great outpouring of the Holy Spirit has been accompanied by a new vision of Missions and a sending forth of new missionaries. You cannot have a new filling of the Holy Spirit without Him enduing you with the same passion for the Lord that burns in His heart. The disciples found it so, "Ye shall receive the power of the Holy Spirit coming upon you, and ye shall be witnesses unto Me, then beginning at Jerusalem and radiating unto the utmost parts of the earth." A man may say he is filled with the Spirit of God, but if He has no vision of the lost all over the earth and a burning passion to reach with the Gospel of Christ, those who have never heard, I doubt His experience. Can you think of any work more dear to the heart of the God who "so loved the world that He gave His only begotten Son" to save it? Can you think of any work as dear to the Blessed Saviour who died on Calvary for every human being to the utmost outposts of the earth? Can you think of any work dearer to the heart of the Holy Spirit, who must brood over a lost world and the multiplied millions who have not so much as heard that God so loved or Christ gave? Make no mistake, if you don't want to be missionary minded, don't ask God for the infilling of the Holy Spirit.

I like the sevenfold outline of the Holy Spirit's interest and ministry in relation to missions in the early church, Acts 13-16 as outlined by A. J. Gordon in *The Ministry of the Spirit*.

- 1.) In the selection of the missionaries, Acts 13:2
- 2.) In their thrusting forth into the field, Acts 13:4
- 3.) In empowering them to speak, Acts 13:9
- 4.) In sustaining them in persecution, Acts 13:52
- 5.) In setting the divine seal upon their ministry among the Gentiles, Acts 15:8
- 6.) In counseling in difficult questions of missionary policy, Acts 15:28
- 7.) In restraining the missionaries from entering fields not yet appointed of God, Acts 16:6-7

c. The Ministry of the Holy Spirit in the Preaching of the Gospel.

There is a tendency today to belittle the ministry of preaching and to substitute the drama, the moving picture, the songfest, the entertainment, forgetting "It hath pleased God by the foolishness of preaching to save men," I Corinthians 1:21; and Paul said "Christ sent me to preach the Gospel," I Corinthians 1:17; and "For the preaching of the Cross (Lit, the discourse of the cross) is to the saved the power of God," I Corinthians 1:18; and he said he preached it not with enticing words of men's wisdom, but in demonstration of the Spirit and of power, I Corinthians 2:4. Paul said in I Thessalonians 1:5, "Our Gospel came not unto you in word only, but also in power and in the Holy Spirit and in much assurance (Gushing fullness)." See also Hebrews 2:4, and Peter, in I Peter 1:12, "Preached the Gospel unto you with the Holy Ghost sent down from heaven." See Acts 4:31.

d. The Ministry of the Spirit in the Public Worship.

Note in prayer: In order to have Christ answer to concerted prayer, there must be what He called, "Agreement," Matthew 18:19, "If two of you shall agree on earth as touching anything, they shall ask it shall be done for them of my Father which is in heaven;" agree is "sumphonesosin," symphony or symphonize in accord. This is symphonizing with each other and with Christ "In His Name" See negatively Acts 5 (Acts 5:9); it is the same word, so "One accord" after Pentecost, Acts 2:4, cf. 4:32; 5:12; "Unity of the Spirit", Ephesians 5:3. Note worship and song; note Ephesians 5:18-19, "Speaking to one another in song," from the Spirit-filled heart. Note the wording of Colossians 3:16, Hebrews 13:15, and I Corinthians 14:14-17, the praying, the singing, and giving thanks and the Amen.

5. The Fullness of the Spirit

It is very evident that there are all degrees of Christian experience among believers. It is further evident that there are two polarities of experience (That is, that there are saints who are carnal, weak, and satisfied with just getting into heaven, living lives of inconsistency and uselessness as far as Christ's work is concerned; and that there are saints whose whole lives radiate Christ, and are a benediction to all around them, also filled with all the fruits of the Spirit, abounding unto every good work). We cannot help but ask, "What is the difference? Is there favoritism with God? Is it automatic? Are some appointed by God to be more spiritual?"

The answer to all of these questions is found in the fact that there is a fullness of the Spirit of God for the believer, which he may enter into or He may not, depending not upon God's unwillingness, but upon the believer himself. The vast difference in saints is due not to some inner quality that one possesses and another doesn't, but upon the filling with another person, which one allows and another doesn't. The benefits, the enjoyment, the pleasing of God, the victory, the fruitfulness is so great, that it is imperative upon every child of God both to study what God has said concerning the fullness of the Spirit, and then not to be content until he or she knows in reality personally that the Spirit of God possesses and fills each vessel with His fullness. To think that you can live victoriously over the world, the flesh, and the devil without the fullness of the Spirit is to deceive yourselves. To think that you can fulfill the ministry God has entrusted to you when He called you into His

service without the fullness of the Spirit endowing you with power from on high is to fail and disappoint Him who called you.

1. The implication of the Spirit's fullness, (The fact of the fullness)

It is very evident that ordinary human beings, who were saved, were lifted out of the ordinary into the extraordinary, into a supernatural experience into extraordinary lives of usefulness and power by something called again and again, being filled with the Spirit, they did exploits, they had great joy, they fulfilled God's service, they were gifted with special gifts, and their lives influenced those around them to take knowledge of them. When any careful student of the Word reads the results of those being filled with the Spirit, he cannot help but see the benefit of being filled likewise with the Holy Spirit and coveting a like experience. If God had not revealed that it was His explicit will for me to likewise be filled with the Spirit, I would have been envious of those in the Word of whom it is said, "And they were all filled with the Holy Spirit." I would have wondered if it were so, "There is no respect of persons with God."

One of the healthiest of spiritual exercises is to study carefully the results of the Spirit's fullness upon those in the Bible. It creates in you a spiritual hunger and thirsting after righteousness, which won't be slaked until you also know His sweet fullness in your own life. Nothing will make you more dissatisfied with mediocrity, than to catch a glimpse of the sweetness, the fullness, the blessing, the enjoyment of God, etc, that can be yours by the filling with the Holy Spirit. Note such statements as prove the filling of the Spirit as being a fact, Acts 2:4; "And they were all filled with the Holy Spirit." (Note it says "All"); Acts 4:8, "Then Peter filleth with the Holy Spirit," Acts 4:31; "And they were all filled with the Holy Spirit, and they spake the Word with boldness;" Acts 9:17, Ananias, "the Lord even Jesus... hath sent me that thou mightiest receive thy sight and be filled with the Holy Spirit;" Acts 12:9, "And Paul filled with the Holy Spirit; Acts 6:3, "Look ye out seven men full of the Holy Spirit and Wisdom." (Certainly there must have been visible evidence in their lives of the fact that they were full of the Holy Spirit.); Acts 7:5, "But he (Stephen) being full of the Holy Spirit saw the glory of God;" Acts 11:24, Barnabas, "A good man and full of the Holy Spirit and faith."

Here were 120 filled with the Holy Spirit. Here were individuals, not apostles, but ordinary deacons to wait upon tables and carry out the ministry, men full of the Holy Spirit. Here were others later, filled with the Spirit. Are we to consider that, these were unique cases? The Spirit is still here, He still has the same ministry to perform; the need is still as great. We recognize that the same command, requirements, commission standards of excellency, purposes, etc., are binding upon us as upon them. Do we need less the same equipment as they? No one can dispute the fact of the Spirit's infilling in the early church. No one can dispute the great need of the Spirit's filling, nor the benefits from being filled. Furthermore, the explicit revelation of the will of God in Ephesians 5:17-18 settles all doubt as to the mind of the Lord concerning whether the same fullness of the Spirit of God is for us and God's complete will for us. It may be argued by some, "but why isn't there more said in the Epistles about the "Filling with the Spirit?" are not there more unfolding of the great truth? Ephesians 5:18 is enough. Many of the great truths of the Word

of God are contained in a simple verse. We have the apostolic example many times repeated, and then the explicit apostolic command in Ephesians 5:18. For argument sake, however, let us note this truth; there was no need to reiterate countless the imperative of the Spirit's fullness. The disciples considered it the very normal procedure for a believer to go on with the Lord to being filled with the Spirit. You can see that at Ephesus when Paul missed in the Ephesians something and in mild rebuke says, "Did you receive the Spirit when you believed?" The reason - they were not even saved, knowing only John's baptism. Paul rested not until they were saved and filled with the Spirit. To prove that it was to be the normal experience one has but to read the first intimation of the Spirit's indwelling fullness in John 7:37-39 to see that Christ expected every believer to have out flowing rivers of living water.

Also, the same truth of the Spirit's infilling is taught in other ways in Paul's Epistles. Since the Holy Spirit in this dispensation is the "Spirit of Christ," in the same sense in which in the Old Dispensations He was called the "Spirit of Gods" i.e., He is to be the energy of Christ, the One who carries out Christ's will and purpose now, so "to put on the Lord Jesus Christ," Romans 13:14; "To be so crucified with Christ, that you no longer live but Christ lives in you," Galatians 2:20; or "For me to live is Christ," Philippians 1:21. All the portions dealing with our complete conformity to Christ, and His living in us and through us, what is this, but another way of saying that the Great Representative of Christ, the Holy Spirit is fulfilling His office work in the believer and filling Him. He does not fill to make Himself felt and known, but to reveal Jesus Christ to that heart and through Him to others. What is it to be filled with the Holy Spirit, but to be filled with Christ?

2. The Import of the Spirit's fullness, (The meaning of His fullness)

What is it to be filled with the Spirit? Is it an unknown ecstasy, a thrill, a physical excess, a blessing, an occult mystical revelation, an exaltation of the flesh? All these and many more have been either the definition or the essence of the experience of so many. The answer to all these must be an emphatic, No! We say simply, the infilling of the Holy Spirit is the infilling of the Holy Spirit, is to be filled with a Person. The One who came into your inner Spirit, and created a new creation there in His own life and likeness, and remained to indwell you as a "Temple of the Holy Spirit," will fill the whole temple with His presence and personality. The Holy Spirit is both the agent and the content of the filling. He fills and is the filling, be filled with is "pneumatōs - or with the Spirit as Acts 2:4 and Acts 6:3, 7:55, "Full of the Holy Spirit" and equals the content - that with which one is filled. In Ephesians 5:18 it is instrumental "en pneumatō" and equals the agency by which one is filled. (The case from here is the very same as Ephesians 2:22, where the A.V. correctly translates it, "Through the Spirit" is instrumental in case. It is correct to state that the Holy Spirit is both the agent and the content of the filling. He fills with Himself to bring the fullness of the life of Christ into the believer. A Spirit-filled life is a Christ-filled life, John 16:13-15. It means the death, the crucifixion of self, all that we are, and the enthronement of Jesus Christ. To be filled with one Member of the Godhead is to be filled with all three member of the Godhead. In Ephesians 3:16-19 Paul shows this; there is first the strengthening with might by His Spirit in the inner man (the same as being filled evidently), and then

"That ye might be filled with all the fullness of God.") It is a Spirit filled life; a Christ-filled life; a God-filled life. It is no longer I that lives, but Christ that liveth in me. Note I Corinthians 6:17, "He that is joined to the Lord (joined is "cemented; literally "glued firmly together) in one Spirit (with the Lord.)

3. The Imperative of the Spirit's fullness. (The necessity of His fullness); this follows from two lines of thought:

a. One we have already considered all through our doctrine of Pneumatology namely, our powerlessness, defeat, and fruitlessness without His fullness, coupled with His command to His own, "Wait for the promise of the Father," "Tarry until endued with Power from on high;" a dispensational command, it is true, but also a personal one to transform these weak, cowardly, insufficient men into "His witnesses." This first line of thought has to do with the need, individually. It has to do with what we are within ourselves, our capacity, strength, and resources, and what we can be in His fullness.

b. The second line of thought is the direct command of the Holy Spirit through Paul in Ephesians 5:18. Here it is not left to our wish, or discretion as to whether we want to be filled with the Spirit. It is not presented as a spiritual luxury, or a transitory blessing which is superfluous to the everyday Christian life, as frosting to a cake. It is the direct command of God as the very bread of heaven, the prime necessity to please God, "They that are in the flesh cannot please God," "And walk in the Spirit and you will not fulfill the lust of the flesh." Note the words of our text are in the imperative mood in the Greek-- "You being filled of or by the Holy Spirit." To add force to it, we have two other commands, One positive and the other negative in the context, vs. 17, "Be not unwise (senseless) or insensitive but understanding what the will of the Lord is." Don't be insensitive to the will of the Lord - Negatively - Stop getting drunk with wine to debauchery (Don't be filled with wine to that hilarity); then, "Be ye being filled with the Spirit," unto His fullness, and His ecstasy. All three of these commands are explicitly His will, so one need not pray, "If it be Thy Will fill me with Thy Spirit." It is His Will expressly spoken, and we need fear to shorten it or evade it; but not to rest content until we know that the Spirit of God is filling us with His fullness, because every believer has the Spirit, and He moves at times, warning, revealing, teaching, glorifying Christ, feeding the pneuma, etc. They take it for granted that they are full of the Holy Spirit, though self is seen and felt in all its old power over them. They have taken it synonymous that the indwelling is the same as the infilling of the Spirit, or that the indwelling will gradually, inevitably result in the fullness. "The level will involuntarily, gradually rise into the fullness. They reckon not with the Old Man and his desires and antipathy to God and the Mind of the Spirit. They think both Christian growth and the Spirit's fullness is inevitable and involuntary, and sink into apathy and mediocrity. The Christian life is not involuntary; it is uphill and strenuous, likened to warfare, race, etc.

4. The Impartation of the Spirit's Fullness.

It is amazing the complicated conditions or steps which so many place upon the Spirit's fullness, and many then add to these some physical evidence to prove that you are filled. Every picture given in the New Testament is of simplicity and normalness attached to His fullness. Nowhere is there placed before us any list of requirements, any great steps outlined. This certainly must be intentional of the Holy Spirit. The very fact that the infilling is not outlined again and again, or commanded repeatedly, is significant. As the disciple or believer follows the Lord in every respect of repentance, faith toward Christ, baptized by the Spirit into the Body of Christ, and then obeyed every apostolic command of consecration; yieldedness, and separation, cleansing, as naturally as salvation followed the first faith in Christ as Saviour; the Holy Spirit filled the yielded, dedicated, and cleansed temples, most of the time as the need arose or as they prayed for help even though not asking for His filling. They were not emphasizing the Spirit's work as a separate work after much tarrying, beseeching, crying, effort, waiting, and looking; but rather as they obeyed Him and His every impulse as they went they were filled. Is not this the secret of the failure of so many today who emphasize the Spirit's fullness with all kinds of man-made conditions while they themselves disobey His simplest demands, (Such as a "Cleansing of themselves of all filthiness of the flesh and Spirit perfecting holiness in the fear of God," or a "yielding of their members as instruments of righteousness")? What could hinder the consecrated, yielded cleansed heart from being filled with the Spirit? Don't look for mystical majestic, multiplied requirements for His fullness, while living a life of inconsistency and carnality. Much of modern "Holiness" could better be called fleshy license, and much of it is a physical demonstration. At meeting they look for and get a spiritual jag, while showing no fruits of the Spirit in their everyday lives. To consider the naturalness or normality of being filled with Spirit, please note:

- a. The fullness is for saints, for all saints, only for the saved, John 7:38, 39, "He that believeth," And "They that believe on Him should receive;" Acts 2:38, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins and ye shall receive the "Free-Gift" of the Holy Spirit," the "For the promise is unto you", etc. "As many as the Lord our God shall call" See Acts 10:44.
- b. The fullness of the Spirit as well as His entrance is by obedience, Acts 5:32. This, to my mind, includes implicit, full obedience to all of the Spirit's promptings; not grieving or quenching His every working but following His every leading. You will find Him a faithful Guide, both to the completion of our consecration and the conviction of every uncleanness.
- c. Then, note, it is as they prayed that they were filled. In Acts 2:4, it was in answer to prayer; and while they prayed, the Spirit filled; also see it in Acts 4:31 and in Samaria, Acts 8:15 The Apostles prayed for them that they might receive the Holy Ghost, and laid their hands upon them, and they received Him, or He fell upon them. (This is the implication). In Acts 19:6 we see it in Paul's laying hands upon the Ephesians, when the Holy Spirit fell upon them. For the Apostolic prayer see Ephesians 3:16; Paul prays for this Spirit fullness

or inner strengthening to their completion. In Pauline Theology, where we bring out in more detail in the impartation of the Spirit's fullness, we deal with the five hindrances of His fullness and emphasize what we shall only state here, We do not need to worry about God doing His part of filling us with the Spirit if we do our part, or preparation of the vessel for His fullness.

d. We have no magic formula, no royal shortcut to spirituality, no cut-and-dried easy method of being filled with the Spirit. Others may, but we know of none. It will never be easy to crucify the Old man, "to mortify the members who are upon the earth," to purge out the Old Leaven, "to cleanse one's self of all the filthiness of the flesh and Spirit." To some the pathway may be shorter than to others. The time element is not with God, the willing, the ability. He "is more willing to give the Holy Spirit to them that ask Him than we are to give good gifts to our children." The reluctance is not on the part of the Holy Spirit who abides within you, desiring with all His infinite heart to fill you full of His Divine personality, and grieving at your quenching of His holy fires. No! If you are not now filled with the Holy Spirit, open the portals of your heart and, life, "He would but I would not." The believer's part being filled with the Spirit is simply the preparation of the vessel for His filling; when that vessel is fully prepared, He will fill, since the verb in Ephesians 5:18 is in the passive voice, not fill yourselves but, "ye being filled with the Spirit." It is not mine to fill myself; but to see to it the vessel is wholly prepared and handed over to Him, then a simple reliance, yea, a simple realization of the fact, He does fill me.

In closing this portion of Pneumatology, let us put the great truth in a very simple easily to be understood statement of fact:

I am to be sure the vessel for filling with the Spirit is:

"Purged, meet for the Master's use," II Timothy 2:3;

"Cleansed of all filthiness of the flesh and spirit," II Corinthians 7:1;

"Every member upon the earth mortified," Colossians 3:5;

"Every deed of the body put to death by the Spirit," Romans 8:13;

"Crucified with Christ," Galatians 2:20; and,

"Every member yielded as instruments of righteousness unto Holiness as a bond slave to righteous unto the fruit of Holiness," Romans 6:16-22.

The vessel, wholly purged and dedicated, should be yielded or committed (handed over) bodies as living sacrifices holy to God, the vessel wholly His so that when He fills with the Holy Spirit, the gifts, graces, and fruits will not be wasted upon the flesh, nor used wrongly. God will fill; He does fill as soon as we are completely His.

As a Person, doing sovereignly as He wills, we need not expect always the same "witness of the Spirit," nor fleshy demonstrations; but, walk in the faith and fact that what we give, He sanctifies; what He sanctifies, He fills; what He fills, He uses; "He will perfect that which concerneth me."