

The Berea Baptist Banner

"Thou hast given a banner to them that fear thee, that it may be displayed because of the truth" Ps. 60:4

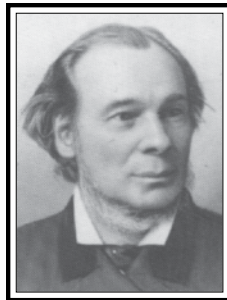
--- A SPECIAL EDITION ON THE HOLY SPIRIT ---

The Holy Spirit in Preaching

By Thomas Armitage
(1819 - 1896)

"He breathed on them, and said: Receive the Holy Spirit" (John 20:22).

What should we do if we were sent forth to preach without the four gospels? Yet this is precisely what the Apostles were compelled to do. The truth is, that at the first the written gospels were not needed; as the facts



of Christ's life were known to them personally. Even Paul, who had not been with Christ, could tell these facts accurately for all the purposes of preaching, as he did on several

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The Gift of the Holy Spirit

By Rosco Brong
(1908 - 1985)

"If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water... Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him



a well of water springing up into everlasting life" (John 4:10, 14). Just as God gave Himself in the person of His Son for our redemption, so Father and Son give themselves in

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A Neglected Doctrine--- The Holy Spirit

By Roy Mason
(1894 - 1978)

Some unconverted professing Christians at Corinth, said to Paul, "We have not so much as heard whether there be any Holy Spirit" (Acts 19:2) Many people of this day have "heard" a little but they are virtually in as great ignorance concerning the Holy Spirit as those



Corinthians. Two tremendous mistakes are made today. One is the mistake of carrying the doctrine of the Holy Spirit to fanatical extremes. Some Holiness groups do this, and indulge in all sorts of excesses. The

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The Teaching Ministry of the Holy Spirit

By Milburn R. Cockrell
(1941 - 2002)

"For as many as are led by the Spirit of God, they are the sons of God" (Rom. 8:14)

"If we live in the Spirit, let us also walk in the Spirit" (Gal. 5:25).

A few days ago I heard a minister say, "We don't need the Holy Spirit's help in understanding the Bible.



The Bible is the Holy Spirit." But the Bible says in Ephesians 6:17 that the Word of God is "the sword of the Spirit." This proves that the Spirit and the Bible are not one and the same. Such

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Preaching in the Demonstration of the Holy Spirit

By Paul Stepp
of Indore, West Virginia

My text is found in I Corinthians 2:4, "And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power."

What I really want us to think about is the power and the work and the presence of the Spirit of God in



the lives of those who are saved by the grace of God.

It has been said that everyone of us that are saved are the recipients and the possessors of the same Spirit -

the Holy Spirit of God. The Apostle

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The guiding voice.



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1. To honor God and to exalt the Lord Jesus Christ.
2. To preach the gospel to lost sinners.
3. To spread the whole counsel of God's Word.
4. To encourage God's preachers and to strengthen His churches in the most holy faith.
5. To motivate God's children to a closer fellowship around His Word.
6. To inform people of world events in light of Bible prophecy.
7. To condemn and expose error wherever it may rear its ugly head.
8. To stimulate Christian growth in grace.
9. To make the Devil and his demons as mad as possible.

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Spirit in Preaching

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occasions. It is a beautiful fact, that, as their missionary work became successful and new wants arose amongst their converts, they began to write the several books of the New Testament; and as those wants continued to develop, they proceeded to send forth book after book, each produced to meet a current demand, apparently having no particular reference to the great future, if we except the Apocalypse.

And strangely enough Paul, the last convert amongst the Apostles in the order of time, wrote the first New Testament book. The evidence is pretty strong that the first New Testament words which were put to parchment were these: "Paul, and Sylvanus, and Timothy, to the Church of the Thessalonians in God the Father, and the Lord Jesus Christ: Grace to you and peace." This was a totally different pouring out of spirit from that which distinguished him when he is introduced to us, as "breathing out threatening and slaughter to all of that way." At one stroke of the pen these words open to us the broad Catholicity of the gospel, as against his former bigotry; for they remind these converted idolaters that, although they had trembled before the terrible gods of the heathen, they were now in God the loving Father, and united to Jesus Christ His Son, as joint possessors of "Grace and Peace."

Almost all Paul's epistles were written before any one of the gospels, each of which came into existence as a new necessity called for its production; and all the books of the New Testament reach us as the direct fruit of the inspiration of the Holy Spirit. In the preceding lecture, we noticed that the Apostles needed a model in preaching, but not in writing inspired composition; for as preachers Christ was present with them in His literal personal presence during His lifetime; while as authors the Holy Spirit was present with them in essence after Christ's ascension, to teach them what to say and how to give it expression, that the important occasion calling for the book might be met when Jesus had gone hence.

In our Lord's personal ministry, that pungent energy of the Holy Spirit which afterwards attended the preaching of His death and resurrection was not yet granted. As the Son to Whom the Father spake, the Spirit of the Lord God was upon Him, and "not by measure" as John says; but His Apostles were not yet brought under the administration of the Spirit. Now, as nothing is more marked in Christianity than the connection of the Holy Spirit with its preaching, it is of the first consequence that all gospel preachers obtain the fullest and clearest views of the inseparable relation which Christ has established between the Holy Spirit and their work. Let us examine this point with some care, for all that is grand in our ministry hangs upon it.

Now, concerning redemption, the doctrine of the Trinity reveals to us three persons in its manifestation of God. The Father is ever spoken of in the Bible as the originator of redemption, while its securing cause centers in the Son, and the absolute dispenser of its blessings is the Holy Spirit. In the indivisible unity of redemption, we have, therefore, the indivisible unity of the Godhead; and the office of each person is a manifestation of the one by the other. The person of the Father became visible in the mission of the Son; for He bare testimony of the Father, not of Himself; and in turn the Spirit bears testimony of the Son by demonstrating the efficiency of His mission. Before His ascension Christ gave His verbal pledge that the Spirit should come as the result of His own departure. Then this verbal promise was accomplished by a symbol from His material breath; for He breathed upon them and said, "Receive the Holy Spirit."

As an essence, as the breath of the Almighty, the Spirit had been felt in all the history of our race; but now He was to come as a personal presence "to abide" forever as the Guide of believing souls, to fill the earthly place of the incarnate Son after He had departed by ascension. The coming of the Paraclete, then, was to be the advent of the third person in the Trinity, as the birth of the Son had made God manifest in the flesh. It is

with this bearing, that Augustine calls Pentecost the day of the nativity of the Holy Spirit. And so His presence in the visible and regenerated Church of Christ, His body mystical, has become the incarnation of His eternal Person. This secures the perpetual plenitude of His saving operations in the Church of Christ, throughout all ages. As the Father shone forth from between the cherubim of the old Temple first, and afterwards Tabernacled in Christ, making Him the "image of the invisible God;" so the Spirit dwells in His spiritual house, the gospel church, as the illuminator and Sanctifier thereof.

Of necessity then, the Spirit in administering the truth of the Son, must have most intimate associations with the faithful men who proclaim that truth. On this ground the Apostles were specially inducted into the Dispensation of the Holy Spirit. Already they had seen the light of the glory of God in the face of Jesus Christ; and with their knowledge of His words, works, and personality, He now referred them for further illumination to the reign of the Spirit. Endowment from Him was henceforth to be their highest qualification for preaching His Word. During the lifetime of Jesus they had never departed far from Him in their preaching, that He might guide them at each step; and now He delivers them over to another Guide. The Spirit was to take Christ's place and perform, by an invisible "medium," the same offices for them that Christ had discharged when bodily present with them as their Master and Head.

We never read in the Old Testament of the Holy Spirit fitting the priests for their work at the altar. But the first provision which the Redeemer made for His ministers was enlargement of their powers to comprehend His truth, deliverance from all mental bondage by the removal of their prejudices and unbelief, and power to cope with other fettered minds by a supernatural agency. This transfer from His special guidance to the supremacy of the Spirit was indispensable for them. To them our Redeemer's work stood out with such bold prominence at that time that He was obliged to give them

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The Way the Holy Spirit Works for Believers

By C. H. Spurgeon
(1834 - 1892)



willful neglect of the Word of God and study. If we allow ourselves to go up and down all the week doing nothing, we may not climb the pulpit stairs and

dream that the Lord will be there and then tell us what to speak.

The Holy Ghost will not bless us in order to sustain our pride! Is it not possible that we may be wishing for a great blessing that we may be thought great men? **“Pride goeth before destruction, and an haughty spirit before a fall.”** Keep humble if you would have the Spirit.

The Holy Ghost will not dwell where there is strife. Let us follow peace with all men, and specially keep peace in our churches.

The Holy Ghost will only bless in conformity with His own set purpose. Our Lord explains what this purpose is: **“He shall glorify Me.”** He has come forth for this grand end, and He will not put up with anything short of it. If then we do not preach Christ, what is the Holy Ghost to do without preaching? If we do not make the Lord Jesus glorious; if we do not lift Him high in the esteem of men, if we do not labour to make Him King of kings, and Lord of lords; we shall not have the Holy Spirit with us.



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to understand that there was no way by which they could render His work effectual but by the Spirit. Hence they must wait till He “endowed them with power.” This led them to see that had not the Father ordained and accepted the oblation of His Son, mediation could not have been perfected; and aside from the agency of the Spirit, this perfected redemption would have been of little avail. They were, further, to see that the removal of condemnation must be the work

of the Son, but deliverance from spiritual death must be the work of the Spirit.

If Christ was the Truth, had brought the truth from God in His Person, and revealed it to men, it naturally fell into the realm of the **“Spirit of truth”** to vindicate that truth and give its application. The Spirit was to throw light upon every prediction of the Old Testament, to open each mystery in the preaching of the Redeemer Himself, and to be the indwelling Agent who should lead men through all the mazes of error into experimental gospel truth; or, to use a figure, Jesus having built the temple of truth, the Spirit was to throw open its portals, reveal its vast dimensions, light up its towering dome, exhibit its massive pillars, and perfume its holy atmosphere. Christ was its Builder and Maker, the Author and Finisher of the Faith; therefore, within its holy precincts the Spirit does not speak of Himself as propounding a new doctrine, as revealing a new truth in the gospel. “He shall take of mine and show it unto you.” He “shall bring all things to your remembrance, whatsoever I have said unto you.” His work, then, was not to open a new gospel, but to bring home all the benefits of Christ’s mission, and so to be a substitute for Him on earth; and to complete the saving scheme that He would have executed had He remained here to give it experimental application.

It was not expedient that the Son and the Spirit should reside on earth together. There must be but one visible and acknowledged administration in the church militant at one time, otherwise her weak faith would have been distracted from the Son to the Spirit as the cause of salvation; or from the Spirit to the Son in the effects of salvation. Had their joint personal presence been granted to the Apostles themselves, the stay of Jesus with them would have outweighed in importance the stay of the Comforter. So, then, the Holy Spirit could not consistently enter upon His earthly office till that of the Son was fully closed. We see, therefore, that the Spirit is covenanted to the universal spread of the gospel as it was completed by Christ; for the cross and the Comforter are inseparable

in their earthly mission, so long as Jesus shall sit in intercession at God’s right hand. The cross never could and never has applied redemption to any human heart without the Holy Spirit; and the Spirit is entirely dependent upon the finished work of the Son upon the cross for His moral power to renovate and save our fallen race.

If the above presentation is worthy of trust, by gospel standards, then the bond of unity between the office of the Holy Spirit and preaching becomes a vital question to every true preacher. The most satisfactory way to determine that question will be to go back to our Lord’s original teaching on the subject. We find this chiefly in the tenth chapter of Matthew, forming the first commission to His Apostles, given in the first year of His ministry; and, in His last conversation with them at the Supper-Table, on the night before His death. This is recorded from the fourteenth to the seventeenth chapters of John, inclusive. These two forms of instruction should be considered together, in order to understand their full scope and oneness.

The first general thought which we gather from these teachings is, that the character and calling of preachers were to be made up more from moral than social or intellectual elements. Edward Irving touches this thought with a master’s hand, as follows: “He forbad them a purse, and so cut off the power of money; ---while He forbad them a scrip, and thereby forbad them accumulating property; ---while He stinted them as to raiment, and thereby abridged their comforts; ---while He withheld a staff, and thereby prohibited all recreations of sense by the road; ---while He cautioned them against salutations and greetings in public, and thereby redeemed their time from the formalities of life. While He cut them asunder from all those incentives to enterprise, and motives to success, He did not leave their minds in a vacuum state without hope; but filled all the chambers of their souls with assurances of His favor. What He took from sense He gave to faith; what He took from sight He gave to feeling. He gave them this declaration, which put them on a footing with Himself,

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‘He that receiveth you receiveth me and he that receiveth me, receiveth him that sent me.’

Again, many things in their ministry were left to their own judgment; but in the manner and subject-matter of preaching, they must possess the influences of the Holy Spirit, or their mission would be a barren errand. He doubly emphasized this conviction, when He required them to abide in Jerusalem, after His resurrection, till they were endued with the Spirit’s power. The history of the Acts of the Apostles is chiefly a narrative of the preaching of the two great preachers--Peter and Paul--the first the Apostle to the Jews, and the second the Apostle to the Gentiles. But the difference in their choice of gospel themes and their style of treating those themes cannot be sufficiently accounted for either by the different circumstances in which they found themselves placed, or the diversity in the cast of their minds and mental caliber. Luke expressly tells us, that Peter and his brethren at Pentecost were “filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance.” And Paul as expressly tells us of himself: “My speech and my preaching were not with persuasive words of man’s wisdom, but with demonstration of the Spirit and of power.” “Our gospel came not to you in word only, but in power, and in the Holy Spirit, and in much assurance.”

Here he most emphatically carries the persuasion, that had it come in “**word only**,” though that word had been clothed with all the “excellency of speech and wisdom” which his powers and attainments could command, it would have been weak and ineffectual. This is not said concerning either of them as authors, but as preachers. The first of these passages relates to an occasional sermon at Pentecost, and an extraordinary occasion; and carries with it the statement of miraculous endowment by the Holy Spirit for the specialties to be met on that occasion, and by this extraordinary gift in preaching. The second refers to those ordinary relations which

the Holy Spirit bears to the regular ministrations of the gospel as they were manifested at Corinth; where Paul “**reasoned**” and “**persuaded**” every Sabbath, and where he continued “**a year and six months, teaching the word of God.**” Yet he says that his every-day preaching at Corinth was with the demonstration of the Spirit.

It is not a little remarkable that our Lord had made ample provision for the Spirit’s aid both on ordinary and extraordinary occasions, as well as by ordinary and extraordinary gifts. He forewarned the Apostles that men would deliver them up to “councils,” and would “scourge” them in the synagogues, alluding to their persecutions amongst the Jews. Then He adds: “And before governors also and kings will ye be brought for my sake for a testimony for them and to the Gentiles. But when they deliver you up, take no thought how or what ye shall speak; for it shall be given you in that hour what ye shall speak. For it is not ye that speak, but the Spirit of your Father that speaks in you.” This promise of the Spirit is a specialty, and limits itself by its own terms to the “hour” of persecution--the hour when they were “delivered” up.

Such an hour as that when Peter and John were summoned before the Sanhedrim, “and Peter, filled with the Holy Spirit,” delivered that wonderful sermon, commencing with, “**Rulers of the people, and elders of Israel,**” in Acts, chapter fourth; such as that “when all Jerusalem was in an uproar,” and the Jews “dragged” Paul “out of the temple” and sought to “kill him,” when he made that wonderful “defense” before the chief captain of the band; and such as that when he preached before Festus, Felix, and Agrippa. In these and many other such dark hours, it was not they who spake, but the Holy Spirit who spake in them. Men in authority charged them with all sorts of plots and evil designs under the guise of preaching, and put the strong arm of ecclesiastical and civil power upon them. Then it was that the Spirit put words into their mouths which they could not have commanded otherwise. Men said all manner of evil against them falsely for Christ’s sake; and the Holy Spirit was their “Advocate” in the absence

of their Lord and all other gracious defenders.

Our Lord made special provision for this extremity in the promise---“I will not leave you orphans,” defenseless. “I will send you another Paraclete” to vindicate your innocence when you are accused. The word “Paraclete” has a far deeper significancy than that of comforter. It expresses the sense of the Latin “advocatus;” and designates one who assists by counsel and presence, as well as comfort. It resembles the English word “solicitor;” one who acts for a client by preparing his case for trial, by giving legal advice and support; as distinguished from the “barrister,” who argues causes in open court. This order of counselor fully prepares the case beforehand, thus fitting the client to make a just and strong defense, while he does not actually plead his cause for him after its preparation. This aid represents the office of the Paraclete, as our Lord promised him and his Apostles. He meant that they should plead their own cause,---be their own “barristers;” if I may so speak; but that the Spirit should determine beforehand, or at the time, what their defense should be, and fortify and strengthen them to plead their cause. They were to speak, to fight the battle at the bar of their adversaries; but the sustaining power behind them was to be the Holy Spirit. “Take not thought how or what ye shall speak, for it shall be given you in that hour what ye shall speak. For it is not ye that speak, but the Spirit of your Father that speaks in you.”

Here you have the extraordinary aid of the Spirit in their ministerial vocation. But the Spirit came to their aid in a more general assistance, by special influences and stimulants applied to their natural faculties, as expounders and proclaimers of the gospel message.

Their *judgment* was to be strengthened and made clear, for the first promise of their Master to them was---“He shall guide you into all truth.” That is, in convincing them of His actual Messiahship, and in illuminating them against all error concerning Him of whom all the lives of prophecy testified---“**He shall teach you all things**” concerning Me.

Their *memory* was to be refreshed

and invigorated. “**He shall bring all things to your remembrance, whatsoever I have said unto you.**” Then, their *perception* was to be made keen and accurate; “**He will show you things to come.**” Great insight and foresight were to be afforded them. The Apostle Paul himself says that what eye had not seen, nor ear heard, nor the heart conceived, “God hath revealed unto us by his Spirit.” This joint-power, to detect falsehood and perceive truth, was not the skill of human reason, nor the might of human wisdom; ---it was not an attainment of man’s power, “**but by my Spirit, saith the LORD of Hosts.**”

Their *will* was to be invested with indomitable courage. They were to tarry till they were “**endued with power from on high.**” In their alarmed and scattered condition on the death of Christ, they were powerless; and to “wait” was power in itself. In whatever way this power acted upon them it was the phenomenon of the day of Pentecost; a sound from Heaven like the movement of a sweeping blast. It was the mysterious breathing of God’s essence into the stillness of death. Without form or shape, it forced access to the souls of these trembling men to sinew them with omnipotence. It was a living infinite force, a conscious afflatus, penetrating and pervading every faculty; a voluntary will, having no relations to space, excluded from no part of their nature, and included in none. Its broad generalness is indicated in the words “**He dwelleth with you,**” and its individual specialness is set forth in the pledge: “He shall be in you.” This is the evangelical watchword which draws the line between both the Jewish Dispensation and the earthly ministry of our Lord. Up to the hour of this promise, the inquiry, “**Will God in very deed dwell with men?**” had been answered affirmatively. But now that affirmative is doubly ratified; for henceforth He shall dwell “*in*” them. The Holy Spirit is the very foundation of mind. He is the Author of all mental perceptions, and all intelligence is derived from Him. “**The Spirit of God hath made me, and the breath of the Almighty hath given me life;**” therefore He

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The Titles of the Holy Spirit

By Arthur W. Pink
(1886 - 1952)



to indicate the importance of the present aspect of our subject. What the Holy Spirit is in His Divine person and ineffable character

is made known unto us by means of the many names and varied titles which are accorded to Him in Holy Writ. A whole volume, rather than a brief article, might well be devoted to their contemplation. May we be Divinely guided in using the limited space which is now at our disposal in writing that which will both magnify the Third Person in the blessed Trinity, and serve as a stimulus unto our readers to give more careful study and holy meditation to those titles of His which we cannot here consider. Possibly, we can help our friends most by devoting our attention to those which are more difficult to apprehend.

The Holy Spirit is designated by a great many names and titles in Scripture which clearly evince both His personality and Deity. Some of these are peculiar to Himself, others He has in common with the Father and the Son, in the undivided essence of the Divine nature. While in the wondrous scheme of redemption the Father, the Son, and the Holy Spirit, are revealed unto us under "distinct" characters, by which we are taught to ascribe certain operations to one more immediately than to another, yet the agency of each is not to be considered as so detached but that They "co-operate and concur." For this reason the Third Person of the Trinity is called the Spirit of the Father (John 14:26) and the Spirit of the Son (Gal. 4:6), because, acting in conjunction with the Father and the Son, the operations of the one are in effect the operations of the others, and altogether result from the indivisible essence of the Godhead.

First, He is designated "**The Spirit**," which expresses two things. First, His Divine nature, for "**God is a Spirit**" (John 4:24); as the Thirty-Nine Articles of the Episcopal Church

well express it, "without body, parts, or passions." He is essentially pure, incorporeal Spirit, as distinct from any material or visible substance. Second, it expresses His mode of operation on the hearts of the people of God, which is compared in Scripture to a "**breath**," or the movement of the "**wind**" --- both of which adumbrate Him in this lower world, suitably so, inasmuch as they are invisible, and yet vitalizing elements. "**Come from the four winds, O breath, and breathe upon these slain, that they may live**" (Ezek. 37:9). Therefore was it that in His public descent on the day of Pentecost "**suddenly there came a sound from heaven of a rushing mighty wind, and it filled all the house where they were sitting**" (Acts 2:2).

Second, He is called by way of eminency "**The Holy Spirit**" which is His most usual appellation in the New Testament. Two things are included. First, respect is had unto His nature. As Jehovah is distinguished from all false gods thus, "**Who is like unto thee, O LORD, among the gods; who is like thee, glorious in holiness**" (Ex. 15:11); so is the Spirit called Holy to denote the holiness of His nature. This appears plainly in Mark 3:29-30, "**He that shall blaspheme against the Holy Spirit hath never forgiveness; . . . Because they said, he hath an unclean spirit**" --- thus opposition is made between His immaculate nature and that of the unclean or unholy spirit. Observe, too, how this verse also furnishes clear proof of His personality, for the "**unclean spirit**" is a person, and if the Spirit were not a person, no comparative opposition could be made between them. So also we see here His absolute Deity, for only God could be "**blasphemed**"! Second, this title views His operations and that in respect of all His works, for every work of God is holy---in hardening and blinding, equally as in regenerating and sanctifying.

Third, He is called God's "**good Spirit**" (Neh. 9:20); "**Thy Spirit is good**" (Ps. 143:10). He is so designated principally from His nature, which is essentially good for "**there is none good but one, that is, God**" (Matt. 19:17); so also from His operations, for "**the fruit of the Spirit**

is in all goodness and righteousness, and truth" (Eph. 5:9). Fourth, He is called the "**free spirit**" (Ps. 51:12), so designated because He is a most munificent Giver, bestowing His favors severally as He pleases, literally, and unbraiding not; also because it is His special work to deliver God's elect from the bondage of sin and Satan, and bring them into the glorious liberty of God's children. Fifth, He is called "**the Spirit of Christ**" (Rom. 8:9) because sent by Him (Acts 2:33, and as furthering His cause on earth (John 16:14). Sixth, He is called "**the Spirit of the Lord**" (Acts 5:9) because He possesses Divine authority and requires unhesitating submission from us.

Seventh, He is called, "**the Eternal Spirit**" (Heb. 9:14). "Among the names and titles by which the Holy Spirit is known in Scripture, that of '**the eternal Spirit**' is His peculiar appellation---a name, which in the very first face of things, accurately defines His nature, and carries with it the most convincing proof of Godhead. None but 'the High and Holy One, inhabiteth eternity,' can be called eternal. Of other beings, who possess a derivative immortality, it may be said that as they are created for eternity, they may enjoy, through the benignity of their Creator, a future eternal duration. But this differs as widely as the east is from the west, when applied to Him of whom we are speaking: He alone, who possesses an underived, independent, and necessary self-existence, '**who was, and is, and is to come**,' can be said, in exclusion of all other beings, to be eternal" (Robert Hawker).

Eighth, He is called "the Paraclete" or the "**Comforter**" (John 14:16) than which no better translation can be given, providing the English meaning of the word be kept in mind. Comforter means more than Consoler. It is derived from two Latin words, *com* "along side of" and *fortis* "strength." Thus a "comforter" is one who stands alongside of one in need, to strengthen. When Christ said He would ask the Father to give His people "**another Comforter**," He signified that the Spirit would fill His own place, doing for the disciples, what He had done for them while He

Right views of the Divine character lie at the foundation of all genuine and vital godliness. It should, then, be one of our chief quests to seek after the knowledge of God. Without the true knowledge of God, in His nature and attributes, we can neither worship Him acceptably nor serve Him aright. Now the three Persons in the Godhead have graciously revealed Themselves through a variety of names and titles. The Nature of God we are utterly incapable of comprehending, but His person and character may be known. Each name or title that God has appropriated unto Himself is that whereby He reveals Himself unto us, and whereby He would have us know and own Him. Therefore whatever any name of God expresses Him to be, that He is, for He will not deceive us by giving Himself a wrong or false name. On this account He requires us to trust in His Name, because He will assuredly be found unto us all that His Name imports.

The names of God, then, are for the purpose of expressing Him unto us; they set forth His perfections and make known the different relations which He sustains unto the children of men and unto His own favored people. Names are given for this intent, that they might declare what the thing is, to which the name belongs. Thus, when God created Adam and gave him dominion over this visible world, He caused the beasts of the field and the fowls of the air to pass before him, that they might receive names from him (Gen. 2:19). In like manner, we may learn of what God is through the names and titles He has taken. By means of them, God spells out Himself to us, sometimes by one of His perfections, sometimes by another. A very wide field of study is here introduced to us, yet we can now say no more than that the prayerful and diligent searcher will find it a highly profitable one to investigate.

What has been said above serves

Titles of the Holy

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was with them on earth. The Spirit strengthens in a variety of ways; consoling when cast down, giving grace when weak or timid, guiding when perplexed.

We close this article with a few words from the pen of the late J. C. Philpot (1863), "Nor let anyone think that this doctrine of the distinct Personality of the Holy Spirit is a mere strife of words, or unimportant matter, or an unprofitable discussion, which we may take or leave, believe or deny, without any injury to our faith or hope. On the contrary, let this be firmly impressed on your mind, that if you deny or disbelieve the Personality of the blessed Spirit, you deny and disbelieve with it the grand foundation truth of the Trinity. If your doctrine be unsound, your experience must be a delusion, and your practice an imposition.



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influences mind by laws of His own contrivance. There He enshrines truth by thought, by principle, by fact; and by exerting upon mind a holy energy, exercising His personal will without disturbing the laws of agency, but by making them efficacious.

My Young Brethren: Do not dismiss this secret of all secrets, this power of all powers in preaching, without forming the supreme purpose of being filled with the Holy Spirit yourselves. Your entire success or failure as preachers hinges here. You cannot have the personal presence of Jesus with you in your labor. When He says, "**Lo, I am with you always, even to the end of the world,**" He does not leave you in doubt as to the form of His presence; but says also --- "**I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; Even the Spirit of truth.**" He is not to leave you, as the Saviour left His disciples after they had seen His divine power, His unwearied compassion, and His majestic benignity, but "he shall abide."

Then when the Redeemer withdrew to loftier scenes of mediation, after a short ministry of three years, did He leave His ministers in the hands of a weak impersonal abstraction, less than Himself in dignity and power? No verily; but the Spirit was to be tangibly present with them in the same omnipotence which had marked the administration of that Lord whose substitute He came to be. But more than this. He was to be present with them in an omnipresence which Jesus had never granted to them; for in His body He had never been present in two different places at the same moment. For this cause, if for none other, it was expedient that He should send the Spirit to attend His servants to the ends of the earth. Had Jesus remained with us in the body which was born of Mary; so far as we can see He could not have been with all His ministers at the same moment, in Europe, Asia, Africa, America, and the islands of the sea. But by the Spirit He is at the side of each individual preacher, under the tropics and at the Arctic, nay, in all zones, --- in a word, wherever man faints or shivers while listening to the tidings of salvation.

So then, the Spirit is to do the same deep soul-work in the preacher which the Saviour wrought. Every faculty of the Redeemer's soul was exalted to give intensity to His teaching; and the sublime dignity of the Spirit's character is devoted to its propagation by the ministry of reconciliation. Christ had enlarged the instructions of His disciples to the amplest capacity possible, and the Spirit came to make their hearts as generous as their instructions; so that their preaching should not be "in word only, but in the Holy Spirit, and in much assurance." Hence the chief of the Apostles attributes his success to the demonstration of the Spirit. He was strengthened with might by the Spirit in the inner man, the very sanctuary of the soul.

And this promise is made to you as well as to the primitive preachers. Your spirits may be filled with the fullness of God, that the faith of your hearers shall "**not stand in the wisdom of men, but in the power of God.**" The Holy Spirit asks that your soul should be consecrated as His shrine; that He may anoint it with holy unction,

and breathe incense around it, and fill it with the lustration of His bright glory. After the ascension, the Holy Spirit appointed ministers. "**The Holy Spirit said, Separate me Barnabas and Saul for the work whereunto I have called them**" (Acts 13:2). And He still presides over and directs the faithful ministers of the gospel. His power is tendered to expound itself in the utterances of your ministry, by converting your thoughts, feelings, and words into a kindred power. He offers to make the weak things of this world powerful; and when He does not, all preaching is weak, no matter what its intellectual character may be. But He often makes light reasoning irresistible, uncouth similes polished and broken appeals eloquent. In His hands a gossamer of thought will float a soul away to infinite realms, a whisper of love will fall like a thunderbolt, and a hint of truth will become a system of divinity.

In preaching the gospel you may, by holy waiting on God, find the Spirit acting upon your reason and granting to you a large intellectual apprehension. If you aim at being wise and thorough preachers of His Word, He will hold the same relation to you that the light holds to the eye. There is a passive vision and an active vision here, a marked difference between looking and seeing. To idly wish for the Spirit's power, as many indolent men do, is one thing; to luminously apprehend that power is another.



WONDERING WHY?

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In the latter case your logical forces will pass through all the processes of reasoning, your judgment will compass one degree of the "**deep things of God**" after another; till the veil is lifted from your understanding, and by the more perfect operations of the mind you will ascend to the higher knowledge of God.

Brethren, put your *will* into the keeping of the Holy Spirit of God, as the Spirit illuminates it through the inspired Word, and He will strengthen your will to comprehend His own. Never forget that the peculiar attribute by which Jesus made the promise of leading you, was "truth," moral and revealed truth, interpreted by the "Spirit of truth;" for this restraint will guard you against fanaticism. This inspired revelation was infused into the Apostles by a direct agency for that special purpose; but for you to expect the same operation of the Spirit for understanding its subject-matter under the forms of the interpretation, would be to assume a fallacy, and would run you into fantastic notions. You need the influences of the Spirit to act upon your *intellects*; not by the revealing of truth, but in the enlightenment of your minds to comprehend the right sense of what is already revealed, and to give you all needful power to communicate it to others.

That revelation was perfect in the mind of the Spirit before the Apostles wrote one word of it; and they traced all its truths into one full and harmonious science of our redemption. What however you need and may have, is light to flow from the same infinite Intelligence; illuminating these outlines of truth, so that your finite comprehension may grasp and teach them. This will make you the organ of His voice; for He will guide your intelligence into an adequate and precise conception of the truth already revealed; and will sustain you in an adequate and precise enunciation of those conceptions. The articulation will be of man, but the voice will be of God.

You see, then, that the primary element of a preacher's power is lodged by the Holy Spirit in the depths of his own spirit; and you can

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create a second sun in the heavens to outshine the present center of the solar system as easily as you can make a true preacher of Christ without this power of the Spirit. A man thus taught of God sinks all those subterfuges and shams which disgrace his sacred office; because he becomes perfectly oblivious to all his own selfishness, in the congruity which exists between the Author of the Word and its preacher. In that case the law of sympathy between the truth, the Spirit of truth, the preacher of truth, and his hearer, forms a chain of golden links, a power that cannot be broken.

Whenever a very successful preacher becomes distinguished, immediately his preaching brethren eagerly ask: "Where is the hiding of his power?" And if the subject were not so serious in itself, the answers usually given would be amusing, if not ridiculous. One finds it in his fine voice, another in his prepossessing person and presence; one in his elocution, and another in his winning pathos: some lodge it in his fluency of language, and others in his intellectual sweep and grasp. But strangely enough, it seldom occurs to any of them that there is anything supernatural as its cause, which puts these natural qualities to a divine use. Now put the question to these exceptionally noted men themselves; and right down from the Apostles to this day, without one case of variation or hesitation, they give you this one answer: "The excellency of the power is of God and not of us." And is their reply a mere piece of modest, voluntary humility? That would savor of duplicity and pretension; which of itself, would rob them of their power and make them weak as other men. Has it ever entered the heart of man to attribute the preaching power of Paul or Peter to their fineness of voice or fluency of utterance, to their breadth of intellect or charming elocution? They themselves sternly disclaim everything of this sort, and why should not the power of God as effectually accompany the preaching of godly men now, under the administration of the Spirit,

as in the Apostolic days under the same administration? Indeed, my own idea is that the only real power of preaching above other forms of human address is lodged there.

It was under the exercise of this power that Chrysostom preached when he said: "I do not think that I spoke those words of myself, but God put them into my mind;" and he also says of Flavian, the great preacher: "It was not human thought that poured forth his discourse, but the grace of the Holy Spirit, as it was not the nature of the vine, but the power of Christ that made the water wine."

The most perfect specimen of preaching on record, in or out of Holy Writ, as a standard of gospel preaching under the administration of the Spirit, is the sermon of Peter at Pentecost. In modern parlance, his text was taken from Joel 2:28-32. His sermon contains narrative, argument, and application. It appeals to the love of the pictorial, to the taste for discussion, to patriotic and conservative passion, to the aspirations and yearnings of the soul, to sin and guilt, and to the quickened conscience in penitence and pardon. Thus, the whole range of human capacity, mental, moral, spiritual, is swept; and the mode and proportion in which this is done, is most suggestive. Of course, the effect produced, humanly speaking, was much indebted to its environments. But they were not so peculiar as we might suppose at first sight, for in view of the presence of the Spirit today, the perpetual rejection and re-crucifixion of Jesus by the impenitent, by those who nominally believe on Him, the essential features of Pentecost are in fact as marked now and here.

The gift of tongues was specially intended to confound the violent rejecter; for tongues are "a sign not to them that believe, but to them that believe not." This was the chief reason why the Holy Spirit commenced His administration of the gospel with this linguistic miracle. When the Father would punish man for universal wickedness, He miraculously smote the earth's tongue, and confounded the seventy-two families of Babel. But when His Son had redeemed all nations, and the division of tongues was the greatest obstruction to His

gospel, the Holy Spirit taught the Jews at Pentecost that the Word of God was to be no longer exclusively theirs; and that this stubborn obstacle was removed for the discipling of all nations.

Our Lord had appeared to pass by this necessity without provision, by selecting Apostles who were notoriously illiterate; knowing even their mother-tongue so imperfectly that their chief orator could not disguise his uncouth provincialisms, and save a mortifying exposure from a meddling servant-girl, who impudently triumphed over him for his bungling Galilean accent. These difficulties of the fishermen were met however by the Spirit at the first step in their mission. It would have cost the best of them a lifetime to have mastered the grammar of the nations whose citizens stood around them. A miracle in the linguistic world was needful to clear a channel for the new religion to the hearts of men; and the gospel seemed doomed to failure till the Spirit by this one act opened His dispensation to "every nation under heaven." He began His reign by crowning the elder sons of Zion with a coronation flame forked like a tongue, and cleft in the center; as a fit emblem of the divided languages, which the heralds of mercy now used as fluently as they had their mother-tongue by the inland lake.

So far as the *composition* of Peter's sermon goes, it seems to have been the fruit of ordinary influence from the Spirit; while the extraordinary might which accompanied it related to the miraculous verbal utterance of himself and his brethren. These languages were radical; full of philosophy, feeling, and literature; and the Apostles used them for the expression of the most subtle thought. Copious, idiomatic, and versatile--the primary elements of religious truth appropriated vernacular terms so sacredly, that these gospel orators gave an exact transcript of their holy thoughts in a syntax which to them was a barbarism. Without a grammar or a vocabulary, these fishermen preached the religion of the Son, by the guidance of the Spirit, to foreigners, without learning their tongues by the pronunciation of the ear, or the accent to the lip.

Thus, preaching was honored by the entire Trinity, as the only method of publishing the gospel by special, miraculous endowments. But the gift of tongues began and ended with Apostolic preaching. They did not write books in all those languages, nor did they translate books into them; the gift empowered the Apostles to preach the gospel in those tongues, and win men who spoke them as their mother-language, to Christ, and when the Spirit had proved by this ratification, that the Redeemer had really taken His throne and sent Him to fill His office, it ceased forever.

We have good reason for concluding, then, that between the extraordinary manner of Peter's preaching at Pentecost, and the ordinary aid of the Spirit granted to Paul at Athens, at Ephesus, at Miletus, and at Lystra, lies the range of the Spirit's influence, and His relation to all preaching which shall be true and successful, to the end of time. That which was extraordinary at Pentecost has never been repeated since the Apostles' days. But that which was ordinary in the Spirit's promptings at Pentecost, and which was repeated all through the preaching of the Apostles, continues with the Spirit's ministers to this day; and continues so markedly, that it is no less your privilege than it was Paul's, to preach with the Holy Spirit sent down from Heaven; and to say with him: "My speech and my preaching were not with persuasive words of man's wisdom, but with demonstration of the Spirit and of power; that your faith should not stand in the wisdom of men, but in the power of God."

(*Preaching: Its Ideal And Inner Life*, pp. 103-131, 1880).

END



Gift ... Holy Spirit

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the person of the Holy Spirit for the administration of this same redemption. The Spirit also was active in creation and continues to operate in what we call providence, but our present text, under the figure of water, presents Him as the Savior's gift to every true believer, providing within the immediate source or "well" of everlasting life.

If anyone doubts that the reference of our text is to the Holy Spirit, let him read God's own explanation in John 7:37-39: **"In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified.)"**

ETERNAL SPIRIT

Although the word "given" in the last verse quoted was supplied by the translators, it is perfectly clear that this Scripture cannot mean that the Holy Spirit did not yet exist, but simply that He was not yet manifesting His presence as He did after Jesus was glorified.

Called the "eternal Spirit" in Hebrews 9:14, He is a distinct personality eternally co-existent with the Father and the Son. This is evident all through the Bible, beginning with the plurality of deity, "Elohim," in Genesis 1:1 and "the Spirit of God" in Genesis 1:2.

So the teaching of Scripture is that following the return of the Son of God to His eternal glory, the Holy Spirit came to comfort, instruct, direct, and empower His people in ways new and different from His Old Testament operations.

GOD'S FREE GIFT

At least five times in the New Testament, the Holy Spirit is called the gift of God (John 4:10; Acts 2:38; 8:20; 10:45; 11:17). The same word for gift in II Corinthians 9:15 probably refers to Christ. This same word, meaning emphatically a free gift, is used also in Romans 5:15, 17;

Ephesians 3:7; 4:7; and Hebrews 6:4.

No man or set of men, no church or sect, has or can have a monopoly on the Spirit of God. He is bigger than all His creatures put together, and He works when, where, and as He will.

He is God's free gift. God's children receive Him from the hearing of faith (Gal. 3:2) and in answer to prayer (Luke 11:13). When Simon the sorcerer tried to buy his way into what looked to him like a profitable business---the laying on of hands for special manifestations of the Holy Spirit---Peter's reply was prompt and pointed: **"Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money"** (Acts 8:20).

BAPTISM IN THE SPIRIT

That Jesus would baptize in the Holy Spirit was prophesied by John the Baptist, and Jesus renewed the promise just before His ascension (Acts 1:5). This prophecy was fulfilled at Pentecost (Acts 2) when the church at Jerusalem was immersed in the miraculous outpouring of the Holy Spirit which filled all the members and enabled them to testify in various languages, after which came Peter's sermon resulting in the salvation, baptism, and addition to the church of **"about three thousand souls."**

Similar manifestations occurred later in the house of Cornelius, a Roman centurion, thereby convincing Peter and other members of this hitherto all-Jewish church that Gentile believers must be admitted to the privileges of baptism and church membership on equal terms with themselves.

Baptism in the Holy Spirit, therefore, was a once-for-all experience of the Lord's church as a body, forever distinguishing this institution from all counterfeits as the divinely constituted executive agency of God's present kingdom here on earth.

No such thing as a "spiritual baptism" of individual believers can be found in the Bible: it is a mere figment of imagination.

HOUSES AND TEMPLES

"Behold, the heaven and heaven of heavens cannot contain thee; how much less this house that I have builded?" So spake Solomon (I Kings 8:27), and quite truly, for God

Himself asks: **"Do not I fill heaven and earth?"** (Jer. 23:24).

Yet in a sense God did dwell in the tabernacle, in the temple, among His people, **"between the cherubim,"** and in individual men, even in Old Testament days.

In a special sense, members of a New Testament church, as **"lively stones"** (I Peter 2:5), **"are builded together for an habitation of God through the Spirit"** (Eph. 2:22).

So the church at Corinth was reminded: **"Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?"** (I Cor. 3:16. But in another context, where plainly the reference is to the individual human body, we read also: **"Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?"** (I Cor. 6:19).

TRUE OF ALL BELIEVERS

Nor is this true only of church members: we have Jesus' word for it that **WHOSOEVER** drinketh (spiritually) will have within not merely life but the very fountain of life; that **HE THAT BELIEVETH** and **THEY THAT BELIEVE** in Him, whether baptized or not, whether church members or not, will have within the Holy Spirit sending forth **"rivers of living water"** (John 4:14; 7:37-39).

No exceptions or restrictions can be allowed here. If we are going to object to this, we had as well enter objections to another statement of Jesus, **"He that believeth on me hath everlasting life"** (John 6:47).

What Jesus said will stand true for time and eternity, man's little schemes of doctrine to the contrary notwithstanding.

"If any man have not the Spirit of Christ, he is none of his" (Rom. 8:9). Unmindful of Proverbs 30:6 and Revelation 22:18, some well meaning but erring brethren want to change this Scripture by adding the words, "in a body (or church) relationship." But we had better quit meddling with the Scripture. Let us just believe the Bible as it was written.

"As many as are led by the Spirit of God, they are the sons of God" (Rom. 8:14)---not one more, not one less.

DIVERSITY OF GIFTS

"The one and the same Spirit" is

manifested as He will in diversities or differences (same word in the Greek) of gifts, ministration, and operations (I Cor. 12:4-11).

In a sense we might say that every work of the Spirit is miraculous, in that His power is the power of God and He does what man cannot. But we can distinguish between miraculous and ordinary operations of the Spirit, meaning by miraculous those works exhibited only in rare and special times and occasions and by ordinary those works that are of frequent or customary occurrence.

So distinguishing, we can say, for instance, that effectual calling, sanctification, regeneration, personal guidance, etc., are ordinary gifts of the Spirit; while inspired prophecy, miracles of healings, speaking in tongues, etc., are miraculous gifts.

PRESENCE OF MANIFESTATION

In New Testament days, to accredit the testimony of the church in its infancy, the Spirit often manifested His presence by bestowing miraculous gifts. These special manifestations were sometimes preceded by a laying on of hands (Acts 8:18; 19:6). But it would be gross error and inconsistent with Scripture to assume that true believers then were void of the Spirit before they were thus gifted with miraculous manifestations, or that true believers now must have miraculous gifts or not have the Spirit at all. God's Word remains true, and His Spirit dwells within each of His children, whether or not there is any special or extraordinary manifestations of His presence. In fact, the fruit of the Spirit described in Galatians 5:22-23 is a safer indication of His presence than are miracles, which are often counterfeited by demons.

PRESENCE IN FELLOWSHIP

We need also to distinguish between the mere fact of the Spirit's presence and our consciousness and enjoyment of His presence. He may be present but unknown, ignored, grieved, and quenched. He will never leave or forsake His own so far as His presence is concerned, but we can lose fellowship with Him. See John 1:3-7.

If true believers can be uncertain

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even of their possession of eternal life, as is evident from I John 5:13, it is not surprising that many of God's dear children are generally unaware of His perpetual presence. So the apostle prayed that Christ might dwell in our hearts through faith (Eph. 3:17): that is, that we might believe the promise of His presence and thus enjoy fellowship with Him.

PRESENCE IN FULLNESS

Further, there is a difference between having the Spirit and being filled with the Spirit. It is possible to have the Spirit present in us but not filling us; it is possible for us to lose His fullness, but not His presence. Therefore, contrary to the fatuity of some preaching I have heard, we CAN have more or less of the Spirit--and quiet generally we have less than we ought. Review Acts 2:4; 4:8, 31; 9:17; 13:9 for examples of the need for repeated fillings. Then note the command in Ephesians 5:18: "Keep on being filled with the Spirit." (Present imperative denoting continual action.)

Not only is it in accord with Scripture: it is in perfect accord with Christian experience that God's children are not all filled with the Spirit always. Whether we speak of having more of the Spirit or letting the Spirit have more of us (what is the difference?), the Bible speaks of our need of being repeatedly or continually filled with the Spirit.

Hyper dispensationalists to the contrary notwithstanding, the promise of Jesus is still good: our heavenly Father WILL GIVE the Holy Spirit in more abundant manifestation to those of His children that ask Him (Luke 11:13).

TRYING THE SPIRITS

"No man speaking by the Spirit of God calleth Jesus accursed: and no man can say that Jesus is Lord, but by the Holy Ghost" (I Cor. 12:3).

"When he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak. . . He shall glorify me" (John 16:13-14).

"Beloved, believe not every spirit. . . Hereby know ye the Spirit of God:

Every spirit that confesseth that Jesus Christ is come in the flesh is of God: And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God. . . We are of God: he that knoweth God heareth us; he that is not of God heareth not us. Hereby know we the spirit of truth, and the spirit of error" (I John 4:1-6).

"As many as are led by the Spirit of God, they are the sons of God" (Rom. 8:14). He leads always after our Master, and according to His Word. Alas, that while we are all so led, so many of us follow so much of the time as did Peter once, **"afar off"** (Luke 22:54)!



A Neglected Doctrine

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second mistake is to neglect the doctrine of the Holy Spirit, until His power and His help and His blessing is unclaimed. Often Baptists react from the extremes of the Holiness groups until they go to the extreme of not considering the Bible's teaching concerning the Holy Spirit at all.

What Does The Bible Say About The Holy Spirit?

That is too big a question to be answered fully in the short space we have at our disposal, so we can mention only a few of the more important things:

1. **THE HOLY SPIRIT IS A PERSON**, just as truly as God the Father or Son is a Person. The Bible does not speak of the Spirit as "it" but as "HE." Jesus said, **"And he when he is come will reprove the world of sin"** (John 16:8).

2. **THE HOLY SPIRIT IS GOD**. (See Matt. 28:19). He is as truly God, as God the Father or God the Son. He is NOT a mere "influence" as is taught by Modernists and Unitarians and some of the modern false sects of this day.

3. **THE HOLY SPIRIT DID NOT COME INTO THE WORLD FOR THE FIRST TIME ON PENTECOST**, but HE DID come in a special manner, to abide with believers. Previously He had acted upon people, sovereignly, as He willed. On Pentecost He came to

abide in all believers of this age. Jesus had said, **"He that is WITH you, shall be IN YOU"** (emph. RM). This splendidly expresses it.

4. **THE HOLY SPIRIT IS GIVEN TO EVERY BELIEVER AT THE TIME HE BECOMES A BELIEVER**. (See Romans 8:9). That certainly means that one does not receive the Holy Spirit subsequent to conversion, and as a special blessing. One does not receive the Holy Spirit by agonizing at an altar, by rolling and by being beaten on the back by others, as is often seen in holiness orgies. One receives the Holy Spirit upon believing in Jesus.

5. **WHY IS THE HOLY SPIRIT GIVEN?** For the mere satisfaction of the individual? In order that he may do a lot of "didoes?" that he may run riot and do all sorts of stunts? No, the Holy Spirit is called a "paraclete" in the Greek, which means "One who goes alongside to help." "I will send you another Paraclete," said Jesus. He had been the helper of the disciples, but He was going away, so He promised them another Divine Helper to take His place.

Why Is Not The Spirit More Manifest?

Ah, it is not that we do not HAVE the Holy Spirit--the Holy Spirit DOES NOT HAVE US! You can have electricity in your home, but every electrical device will sit idle if you do not plug them in such as to utilize the power. And connections can be corroded, or there can be things to short circuit, such that you fail to get the vital flow of power. That is an illustration of what is wrong with human lives. Often the corrosion of the world, prevents the proper connection, and sometimes we let the Devil short circuit us. We "quench the Spirit," and we "grieve the Spirit," hence there is little of the Spirit's power manifest in our lives.

Churches and church people lack power today as they lack nothing else. You can have a fine car, with every bit of machinery in place, but if you have no power to run it, what good is it? The modern emphasis is on ORGANIZATION. Denominations have gone crazy over organization, until no matter what is needed, the attitude is, "Organize to secure it." The New Testament churches had virtually no organization, but

tremendous power. (Read Acts 5:12-16). Jesus asked His church not to move out of Jerusalem until they were **"endued with power from on high."** That church needed it no worse than any modern church.

Separation from the world, consecration unto God, prayerful desire for the leadership and power of the Holy Spirit will bring the blessing needed.



Teaching Ministry

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a statement as this preacher made reveals his ignorance of the work of the Holy Spirit. I observed from the perversion of the Scriptures which followed in his sermon that the Spirit had not guided him in his Bible study at all.

A few years ago an old Baptist preacher said, "I waited forty years for the leadership of the Holy Spirit and discovered that it was not even promised to us." Such a senseless and unscriptural statement should never fall from the lips of any preacher. This man, too, was completely ignorant of the teaching ministry of the Spirit.

In conversation with various preachers over the years I have made reference to the leadership of the Holy Spirit only to see them have a silly grin on their faces. It seems to me that there is no phase of the Spirit's work so misunderstood as His teaching ministry. The average church has rejected the Holy Spirit, just as the world has rejected Christ. The result of this is thousands of churches are without spiritual power. Their members are religious, but lost.

Man not only needs a Divine Savior, but a Divine Teacher. The Holy Spirit has come to teach us, just as really as the Lord Jesus Christ came to save us. We must trust Him to do His work in us, as we trust the Lord to do His work for us.

THE CHARACTERISTICS OF THIS TEACHER

The Holy Spirit is an indispensable teacher. We read in I Corinthians 2:11: **"The things of God knoweth no man, but the Spirit of God."**

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The Berea Baptist Banner Forum

Submit your questions on any Bible topic.

1. What does it mean to be “sealed with the Holy Spirit” in Ephesians 1:13 and 4:30?

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“In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise, Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory” (Eph. 1:13-14). “And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption” (Eph. 4:30).

The Holy Spirit is God, the third person of the sacred Trinity. His agreement in the Covenant of Grace framed before the world began, was to regenerate, effectually call, indwell, teach, comfort, preserve, and seal God’s elect. The work of the Holy Spirit in the lives of God’s children is powerful and indispensable. I would encourage every reader to obtain a copy of *A Study Guide on the Person and Work of the Holy Spirit* by Ron Crisp to gain a well rounded understanding of the Spirit’s work.

A seal is a mark of ownership. The Holy Spirit indwelling God’s elect proves that they belong to Him. A seal is also used to confirm the authenticity of something. The indwelling of the Holy Spirit confirms that we have a Divine union with Christ: **“But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his”** (Rom. 8:9). The sealing of the Holy Spirit is similar to a manufacturer of a product stating: “I stand behind this product.” The elect are said to be God’s **“...workmanship, created in Christ Jesus...”** (Eph. 2:10), and the Holy Spirit is the seal, the guarantee that they truly belong to the Lord.

When you have the Trinity validating and preserving your salvation, there is no way you can lose it!

A seal also implies protection and security. The Holy Spirit Himself is the seal of God’s elect, preserving and protecting them from the very moment of regeneration all the way until glorification. We are sealed unto the day of redemption, the redemption of the body when the elect will be fully conformed to the blessed image of the Lord Jesus Christ. How we ought to thank God for the sealing of the Spirit that secures our safe arrival into glory!

Arminians and Pelagians, who believe that human free will gets you into salvation, and that salvation may be lost, really do not believe in the work of the Holy Spirit. They deny the invincible power of the Spirit in the effectual call, as well as His work as the Divine seal of God’s elect.

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That by which anything is confirmed, proved, authenticated, as by a seal (a token or proof). **“Who hath also sealed us, and given the earnest of the Spirit in our hearts”** (II Cor. 1:22). Only the elect of God will have this seal upon them, which is the pledge and foretaste of what is to come.

What does it mean to be sealed? It means a life of joy and service to God. A life filled with chastisements, and trials. A desire to please the only true and living God seeking to sanctify yourself from this world. Dealing with a war going on inside you of what is right and wrong and repenting for giving in to the flesh and afterward rejoicing over the forgiveness proffered to you by Jesus

the Christ.

The life of one that has been sealed is filled with disappointments concerning this world and the situations the Elect are faced with each day. Examination of one’s self to discern **“...whether or not ye be in the faith”** (II Cor. 13:5). Membership of the Lords Church is another privilege only given to the sealed ones, and reading the Bible and learning from it, and getting understanding. These are just some of benefits and what it means to be sealed.

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“In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise,” (Eph. 1:13). **“And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption”** (Eph. 4:30).

Both of these verses proclaim something special about believers in Christ as children of God. The word **“sealed”** here in these passages of the book of Ephesians is defined from its Greek word as: “Marked, as by a signet of authority and ownership; separated for the purposes of security and preservation.” I think the beloved reader may obtain much instruction from this definition! Selah! Think about it!

Marked by the signet of God in their foreheads, the 144,000 Jewish preachers in the Great Tribulation are sealed- set aside and conspicuous- in their ordained service to Almighty God! **“And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, Saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads. And I heard the number of them which were sealed: and**

there were sealed an hundred and forty and four thousand of all the tribes of the children of Israel” (Rev. 7:2-4). This is a perfect picture of their being preserved by God! Sealed by the Holy Spirit! Nothing can touch or harm them, except by the providential will and purpose of God!

The hallmark of the Holy Spirit’s particular attribute of invincibility is evidenced by this preservation! Even though I believe that every one of these 144,000 men will be martyred and suffer a physical death, they are SEALED by the Holy Ghost unto everlasting spiritual life! Nothing can separate them from the love of Christ! (Rom.8:35!) Selah! Think about it!

The other aspect of being sealed is security. The word is thusly used in the containment of Satan in the bottomless pit during the Millennial Reign: **“And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season”** (Rev. 20:1-3). Beloved reader, there just “ain’t” no chance that Satan or any other being could break that seal!

All of the seven seals of Daniel’s seventieth week in Revelation 5-8 use this same word in noun form. This brings us to the thought of authority and ownership in the word “seal” as defined. Those sealed by the Holy Spirit are “owned” by the Holy Spirit. They are His property! Just as the book with seven seals could not be opened by any in the earth or heavens, except the Rightful Owner- the Lamb of God, Jesus Christ! –so, too, are the redeemed- the possession of deity! We cannot be messed with, unless one wants to stir up our master and owner, Jehovah Elohim, the magnificent! Selah! Think about it! **“Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from**

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The Berea Baptist Banner Forum

Submit your questions on any Bible topic.

2. How can a Christian tell if he is being led by the Holy Spirit or his own thoughts?

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This is a very good question and one we have struggled with for years and one that must be given serious thought.

Let us start by quoting from Scripture:

“And for this cause God shall send them strong delusion, that they should believe a lie” (II Thess. 2:11).

“God forbid: yea, let God be true, but every man a liar; as it is written, That thou mightest be justified in thy sayings, and mightest overcome when thou art judged” (Rom. 3:4).

Over the years I have come to realize that God is the only one that is truthful, and that even though we have the Spirit of God dwelling in us we still have the old nature, therefore we sometimes do not tell the truth, and when it comes right down to it we will even lie to ourselves. So we have to determine whether we are lying to ourselves or trusting in the Word of God to know whether or not it is the Holy Spirit leading us or our own thoughts. We have seen so many justify things that have caused nothing but heartache.

Paul told the church at Ephesus that at one time we fulfilled the lust of our flesh, **“Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others”** (Eph. 2:3). Sad to say, but as long as we are in the flesh we will still have the tendencies to do the lust of the flesh. Remember Satan is the great deceiver and he does not use horrid and ugly things to distract us, but shiny sparkly things that look good to the eye and make

the flesh feel good. Those are the things that draw us away from God.

Depending on what we are praying about, whether it is for a new car, new house, or something that we need or want, we have to determine, is this because we really need it or is it something we want because we really do just want it? We have learned that when it's not right we can sense that it's not right and we need to give into that and not try to justify or talk ourselves into something we already know is wrong.

Let me give a real life example; when I was a young Christian and had a good job and there was a lot of overtime, back in 1978, I spotted, sitting on the show room floor a brand new 1979 Chevrolet Blazer four-wheel drive. It was beautiful; it was two-toned black and gray with two multi colored stripes going down each side of the hood. Back then my Dad was in salary and could get a discount for me. First I had to convince my Dad I needed it in order for him to use his discount. But here is how I prayed (which I find appalling now) Lord, I do not want this truck if I can not afford it, but if I can, would you work it out that I can buy it? Well, you know He allowed me to get it and I was so happy in the flesh of course. Then I thought, now when winter comes I will not have a problem getting around. Well the most unforeseen thing happened, “The 1979 (or second) oil crisis in the United States occurred in the wake of the Iranian Revolution.” Well, you guessed it, at 10 miles or less per gallon, I couldn't afford to put gas in it, and that whole winter it was parked behind my house and only was used on real bad snowy days. Oh, I could afford the payments like I asked for, but I could not afford to drive it, **“For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world”** (I John 2:16).

So how do we know if it is the Holy

Spirit and not our own thoughts? From our perspective, you know the answer already, do not lie to yourself, **“After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name...Thy will be done...”** (Matt. 6:9). Really it all comes down to honesty, Jesus prayed, **“Saying, Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done”** (Luke 22:42). We believe it is as simple as that, we pay our tithes, we serve the Lord with gladness and most of the time when we pray, we just say Father you know our heart and our needs, and He has blessed us beyond measure. After all Jesus said, **“Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him”** (Matt. 6:8). I think it is foolish to beg or bargain with the One who knows all things; do not you? **“If we live in the Spirit, let us also walk in the Spirit”** (Gal. 5:25).

We believe James has the final word on the matter, **“Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts”** (James 4:3). That pretty much sums it up, asking aright is living aright. If we live in the Spirit, as Paul suggests then we will not ask amiss, as James says. We are not saying that our formula is the only one, but if we are living for God, as we should, all else falls into place. If we do it His way, how can we fail? God Bless!

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Just by asking the question tells me you are concerned about your spiritual walk, and that you want to make sure you are being led of the Spirit. **“But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and for ever. Amen”** (II Peter 3:18). Study God's Word, put to memory His councils and dwell upon them, and lastly, pray that any unrighteousness that be in you

will be exposed, and for wisdom to rid yourself of it.

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The Litmus Test for any saint of God to tell if he or she is being led by the Holy Spirit is whether the choices they make are in line with the revealed scripture of God's Holy Word! Any person or people that will take one portion of God's Word and run off into left field (theologically or practically) are NOT being led by the Holy Spirit. **“Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come. He shall glorify me: for he shall receive of mine, and shall shew it unto you”** (John 16:13-14). Selah! Think about it!

Those that incline toward Anti-Nomianism (heretics counting only spiritual sins, while living immorally before men) cannot claim they are being led of the Holy Spirit because they ignore the clear teaching of the Word. Also on this same tenet fall the Arminians of easy believism that reject the sovereign grace of our God and substitute the “free will” of sinner's prayers. Again, these congregations and individuals CANNOT claim to being led of the Spirit of God. It is a resolute surety that the Holy Spirit will NEVER lead any person into sin or away from Jesus Christ!

That said, the thought most likely in our minds is the daily decisions that we must make concerning our families, work and opportunities. Examples of “Should I take this job?” or “What should we do with this money?” are prime cases in point, when we should get on our knees and seek the guidance of our God. How then can we tell if the thoughts in our head are the intimations of the Holy Spirit, or the fleshly lusts of our carnal nature?

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Forum #1

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all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them. And ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and I will be your God” (Ez. 36:25-28).

There are no markings upon the unsaved elect of God that any mortal or angel might discern. No giant “E” emblazoned anywhere upon them. But the irresistible grace of the Holy Ghost will visibly mark those regenerated souls with an unmistakable seal of grace at the point of their salvation experience! No longer any question to whom they belong! Transformed by the power of the Almighty, they are marked forever after with the love and mercy that belongs to God’s children. **“In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise”** (Eph. 1:13). Selah! Think about it!

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These verses are, to us, all the divine promises of God sealed in the believer and that the one that is sealed can discern what is the truth versus what is a lie. He is here called the **“The Holy Spirit of promise,”** that is, the promised Holy Spirit, the One given in fulfillment of divine promises.

“And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth

him: but ye know him; for he dwelleth with you, and shall be in you” (John 14:16-17).

“But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me” (John 15:26).

“Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come” (John 16:13).

“And, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me” (Acts 1:4).

It is true that being sealed can show ownership, security, protection, and authenticity, but I believe it goes even further than that. Being sealed with the Holy Spirit shows us He is the source of holiness for believers, a holiness which in this case was expressed not only by their inner disposition, but also by their loving words and deeds. Many people say they are saved today, but the true test is; does their spirit bear witness with His spirit?

“But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his” (Rom. 8:9).

“The Spirit itself beareth witness with our spirit, that we are the children of God” (Rom. 8:16).

This is why our country is in the shape it is in. Some liberals may say they are saved, but if they are voting to put into office and agree with those who are Abortionists and believe in same sex marriage, then they are **“none of His.”** This so called victory by the Sodomites with the Supreme Court’s decision did not win the war. Almighty God is the final judge and authority of these things. Only those that are truly saved **“sealed with the Holy Spirit”** know what is right and wrong because once again **“The Spirit itself beareth witness with our spirit.”** If we weren’t sealed with the Holy Spirit we would not have any love or compassion for the lost

sinner, which includes the Sodomite, and we would want God to kill them all. I know that they hate this, but nevertheless, we are to love the sinner (our enemies Matthew 5:44) and hate the sin.

“The foolish shall not stand in thy sight: thou hatest all workers of iniquity” (Ps. 5:5).

“When the wicked spring as the grass, and when all the workers of iniquity do flourish; it is that they shall be destroyed for ever: But thou, LORD, art most high for evermore” (Ps. 92:7).

We like the way William Hendriksen said it concerning Ephesians 4:30, “Whenever the believer pollutes his soul by any deceitful, vengeful, covetous, or filthy thought or suggestion, he is grieving the Holy Spirit. By means of every evil imagination, thought, or motivation that indwelling and sanctifying Spirit is therefore, as it were, cut to the heart. Besides, not only does the Spirit save us but he also fills us with the joy, the assurance, of salvation; for, as was made clear earlier, and as is repeated in substance here in 4:30, it was “in” him (“in connection with,” hence also “by means of,” him) that we were “sealed for the day of redemption,” that great day of the consummation of all things, when our deliverance from the effects of sin will be completed. It is the day of Christ’s return, when our lowly body is refashioned so that it will have a form like Christ’s glorious body.”

May God help us to live holy lives, led by the Spirit of God to do those things that would be pleasing to Him. God Bless!

ROGER REED



Forum #2

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Ultimately God the Holy Spirit will speak to us through His Word and prayerful meditation over those same Holy Scriptures. As we study, pray, get preached at (in New Testament Baptist churches!) and are taught by godly elders and examples—God will give us what we seek! Peace over knowing correct OR incorrect decisions. Unsettled uncertainty simply means to pray and study some

more... The best advice is always: **“Teach me thy way, O LORD, and lead me in a plain path, because of mine enemies. Deliver me not over unto the will of mine enemies: ...I had fainted, unless I had believed to see the goodness of the LORD in the land of the living. Wait on the LORD: be of good courage, and he shall strengthen thine heart: wait, I say, on the LORD”** (Ps. 27:11-14).

“Wait on the LORD” is the best advice I can give as a pastor. So often, we determine our choices without waiting long enough to hear God’s perfect solution. **“...As for Saul, he was yet in Gilgal, and all the people followed him trembling. And he tarried seven days, according to the set time that Samuel had appointed: but Samuel came not to Gilgal; and the people were scattered from him. And Saul said, Bring hither a burnt offering to me... And it came to pass, that as soon as he had made an end of offering the burnt offering, behold, Samuel came; and Saul went out to meet him, that he might salute him. And Samuel said, What hast thou done? And Saul said, Because I saw that the people were scattered from me, and that thou camest not within the days appointed, and that the Philistines gathered themselves together at Michmash; Therefore said I, The Philistines will come down now upon me to Gilgal, and I have not made supplication unto the LORD: I forced myself therefore, and offered a burnt offering. And Samuel said to Saul, Thou hast done foolishly: thou hast not kept the commandment of the LORD thy God, which he commanded thee”** (I Sam. 13:7-13). Is not that the way it often is in our lives? Just as soon as King Saul decided to “force himself” and make an offering, the prophet Samuel shows up! If we had only WAITED a couple more minutes!

Typically, we will do the wrong thing by not waiting long enough to comprehend God’s will, but there are times also when we should go straightforward with what we KNOW to do and not delay by waffling with the desires of the flesh! I have counseled many folk over the years to pray that the LORD might

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Forum #2

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close all the doors of distraction, so that we might know for sure the door of service. If we dwell in the secret place of the Most High (Ps.91:1), then we will more readily know and recognize the unction of the Holy Spirit when we feel it. **“Wait on the LORD, and keep his way, and he shall exalt thee to inherit the land: when the wicked are cut off, thou shalt see it”** (Ps. 37:34). **“Say not thou, I will recompense evil; but wait on the LORD, and he shall save thee”** (Pro. 20:22). Selah! Think about it!

MATTHEW STEPP



“And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever: Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you...But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you” (John 14:16-17, 26). **“Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come. He shall glorify me: for he shall receive of mine, and shall shew it unto you”** (John 16:13-14). These verses clearly indicate that the Holy Spirit leads and teaches people within the revealed parameters of truth. You can be sure that the Holy Spirit will never lead you into sin. He will never lead you to go contrary to what is revealed in the Holy Scriptures. The Spirit will never lead you to do anything that would dishonor the glory of Christ. The Holy Spirit will never bear

witness with error or heresy of any kind. The Holy Spirit always leads in truth, righteousness, holiness, and sanctification.

“For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live. For as many as are led by the Spirit of God, these are the sons of God” (Rom. 8:13-14). The indwelling of the Holy Spirit leads God’s children to put to death fleshly, carnal desires. He convicts of sin and leads in the way of righteousness. When we mortify the deeds of the flesh and follow after the Spirit it proves that we are indeed the sons of God. It sickens me when people want to blame their sinful conduct on the leadership of the Holy Spirit by saying “the Spirit spoke to me and led me” to do this or that. The Holy Spirit will never lead you into fornication, adultery, heresy, drunkenness, drug abuse, murder, gossip, etc.

Many of our thoughts come from the dark recesses of human depravity. All human beings are plagued by a heart that is deceitful and desperately wicked (Jer. 17:9). A will that often chooses evil, and a mind that is at carnal enmity against God (Rom. 8:6-8). If you are contemplating or engaging in sin in any form you can be sure that it was your depravity and not the Holy Spirit leading you. It is for this reason we must constantly seek to guard our thoughts and keep our minds pure with the truth of the Word of God (Psa. 119:9-11). We must constantly lift up the prayer of the Psalmist: **“Keep back thy servant also from presumptuous sins; let them not have dominion over me: then shall I be upright, and I shall be innocent from the great transgression. Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O LORD, my strength, and my redeemer”** (Psa. 19:13-14). May God grant us the grace to obey the holy standard expressed in II Corinthians 10:4-5: **“(For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds;) Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the**

obedience of Christ.” This is one foolproof way to know for sure if you are truly being led by the Spirit and not by your own depraved thoughts and sinful urges.

TOM ROSS



Teaching Ministry

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Then verse 14 of this same chapter tells us that the natural man is totally incapable of understanding spiritual things. He must have a Divine Teacher. No human can know God except he is taught by God, and this the Holy Spirit alone can do. Let preachers, teachers and personal workers forever remember that all is vain unless the Spirit of the Holy One comes down to teach men.

The Bible is God’s revelation to man, but we cannot understand this revelation unless the Spirit makes it known to us. The natural **“eye hath not seen”** the **“things which God hath prepared for”** him, but **“God hath revealed them unto us by his Spirit”** (I Cor. 2:9-10). I Corinthians 2:12 declares: **“Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God.”**

We cannot know another man’s mind until he communicates it to us. Likewise, we cannot know the purposes of God till they are made known to us by His Holy Spirit. We would have no spiritual knowledge if the Spirit did not reveal it to us.

The Holy Spirit is an infallible teacher. The Apostle John says the Spirit **“teacheth you of all things, and is truth, and is no lie. . .”** (I John 2:27). All the Spirit teaches is infallible truth. Jesus promised: **“Howbeit when he, the Spirit of truth, is come, he will guide you into all truth”** (John 16:13).

I read in I Corinthians 2:10 these words: **“The Spirit searcheth all things, yea, the deep things of God.”** The Spirit knows the things of God because He is one with God. He has exact knowledge of all things. He enters into the depths of God and penetrates into His secret counsels.

How the infallible Spirit differs from fallible men! Man can and does sometimes teach people wrong, but the Spirit never. If we despise this Teacher we seek in vain for spiritual wisdom.

The Spirit is an all-sufficient teacher. In I John 2:27 I read from Williams’ translation: **“The anointing of the Spirit which you receive still remains in your hearts, and so you have no need that anyone should teach you.”** God has ordained pastors for the perfecting of the saints in their work of ministering. Although such teachers are abundantly needed in these days, still **“ye need not that any man teach you.”** The teaching of the Spirit does not supersede ministerial teaching, but it is far superior to it. John is merely showing us that the Spirit is by far a better teacher than any man. Of the Comforter, Christ said: **“He shall teach you all things”** (John 14:26). Who is better able to explain a book than the one who wrote it?

The Spirit of Christ is an unassuming teacher. John 16:13 declares: **“He shall not speak of himself.”** He hides Himself that He might all the more glorify Christ. In this He is an example to all teachers. If the Great Teacher Himself is so unassuming, how should the human teacher be? God help us to show men Christ in our teaching. Paul said: **“For we preach not ourselves, but Christ Jesus the Lord”** (II Cor. 4:5).

The Spirit’s testimony is always in harmony with the words of Christ. This is because the Father, the Son and the Holy Spirit are one. Man’s words and the Spirit’s often disagree, but the eternal Word and eternal Spirit never do.

THE METHODS OF THE SPIRIT’S TEACHING

He teaches by enlightening the mind. Paul prayed for the Ephesians on this fashion: **“That the God of our Lord Jesus Christ, the Father of glory, may give unto you the Spirit of wisdom and revelation in the knowledge of him: The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches**

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Teaching Ministry

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of the glory of his inheritance in the saints" (Eph. 1:17-18). Even saved church members have need of the enlightening of the Spirit. Paul asked God to give the Ephesians the Spirit of wisdom in order that they might be more and more enlightened. The Spirit has infinite wisdom as one of His attributes. It is His function to work wisdom in believers and reveal spiritual mysteries to the same. Unless the Spirit opens the eyes of even the Lord's own people, the preacher's best effort is but teaching the blind!

The Spirit of the Lord teaches by pointing to the sufferings of Christ. I read in Zechariah 12:10: **"And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn."** This Divinely wrought vision of a crucified Christ is essential to salvation. Galatians 1:16 makes it plain that Christ must be revealed to the sinner before he can be saved. It was to this Spirit-wrought vision of Christ that our Savior had reference to in John 6:40 when He said: **"And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life."**

If you are a saved person and are reading this today, you know what I am referring to. You recall the day the Spirit by the preaching of the Word convicted you of your sins. You remember how you mourned over your sins which crucified the Lord of glory. You will never forget when you leaned upon Jesus Christ as your only Savior. How you rejoiced with joy unspeakable, when you saw by the Spirit's help, that Christ died for your sins and rose for your justification. "Oh, happy day that fixed my choice on Thee, my Savior and my God!"

The only way any sinner can know God savingly is by a Divine revelation. My Lord said: **"No man knoweth the Son, but the Father; neither**

knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him" (Matt. 11:27). This verse makes known how man's salvation is solely dependant upon the will of Christ---not the supposed free-will of the alien sinner. When Peter confessed that Jesus was the Christ, our Lord ascribed this knowledge to the Father's revelation.

Multitudes of preachers are trying to do the Holy Spirit's work for Him. They are usurping His office. Evangelists are trying to open the dead sinner's eyes by psychology and tricky invitations to join the church. But it is the Holy Spirit's work to show the sinner that he is utterly lost, undone, helpless, hopeless and guilty before God. We are completely dependant upon the Spirit in all of our evangelistic work. Without Him we can do nothing, but beat the air.

The Spirit teaches by quickening the understanding. Isaiah 11:2-3 discloses how the Spirit of the Lord shall make Christ of quick understanding in the Kingdom Age. It is the Spirit that makes us quick to understand the mind and will of God.

According to I Corinthians 2:13 the Holy Spirit teaches by comparing spiritual things with spiritual. He expounds spiritual things to those who are spiritual. Spirit-taught men alone can comprehend spiritual truths. The Spirit helps us to compare the spiritual things of the Old Testament with the spiritual things of the New Testament. The Spirit can teach carnal Christians very little because spiritual things are spiritually discerned.

The Holy One teaches by revealing hidden things. I read in Luke 2:26 these words: **"And it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lord's Christ."** I learn from these words that the Spirit reveals hidden truths to those who wait upon Him. He will reveal the hidden meaning of isolated Scriptures if we will study long enough.

The Spirit of the Lord teaches by hindering selfish things. Paul and Silas were forbidden of the Holy Spirit to preach in Asia. It is written in Acts 16:6: **"Now when they had gone throughout Phrygia and the regions**

of Galatia, and were forbidden of the Holy Ghost to preach the word in Asia." Paul and Silas planned to go to Bithynia, **"but the Spirit suffered them not;"** that is, He overruled their minds. We, like them, must always follow the leadership of the Spirit in providential matters. We ought always to be under the check and conduct of the Spirit for His ways are best.

It is one thing to form plans, and then ask the Spirit's guidance; it is quite another thing to trust Him to form the plans. The hindrances of the Spirit are but part of His helps or teaching ministry. Let us heed the words of Psalms 37:5: **"Commit thy way unto the LORD; trust also in him; and he shall bring it to pass."** Solomon said: **"Trust in the LORD with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths"** (Prov. 3:5-6).

THE ATTITUDES OF THE TAUGHT

The Spirit teaches while we obey. This is seen in Acts 8:26: **"And the angel of the Lord spake unto Philip, saying, Arise, and go toward the south unto the way that goeth down from Jerusalem unto Gaza, which is desert."** Verse 29 says: **"Then the Spirit said unto Philip, Go. . ."** The Spirit called Philip while he was engaged in the great Samaritan revival. He was in the way of obedience to the Lord when the Spirit taught him what he must do. The disobedient need not to expect the special ministry of the Spirit.

The Spirit teaches us while we meditate. Acts 10:19 declares: **"While Peter thought on the vision, the Spirit said unto him, Behold, three men seek thee."** We learn from this that those who would be taught of the Spirit must think upon spiritual things. While Peter was thinking upon the Divine things, the Spirit instructed him. Since the Spirit teaches while we meditate, it behooves us to meditate more often and for longer periods of time. When we are exposed to those things which are true, honest and of good report, let us think upon them.

The blessed Spirit teaches while we

serve. In Acts 13:2 I read: **"As they (the church at Antioch) ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them."** Those taught here were busy serving the Lord in church. This class of people is easy to be taught of the Spirit for Christ said: **"If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself"** (John 7:17).

How wonderful! How much more successful would church officials be if the entire church could be led by the Spirit in its selections. How the Lord would be honored if each church had the pastor whom the Holy Spirit had appointed overseer! How much more pleasing to God would missionaries be if they were called of the Holy Spirit instead of some mission board or group of preachers! Before a church selects a pastor or sends out a missionary or chooses a teacher or an official, let her do like the Jerusalem church. Let her pray to God and say: **"Thou, Lord, which knowest the hearts of all men, shew whether of these two thou hast chosen"** (Acts 1:24). Then we can say like the Jerusalem church: **"For it seemed good to the Holy Ghost, and to us. . ."** (Acts 15:28).

The Holy Spirit teaches while we wait. This truth is seen in Luke 2:26. There we are told Simeon was waiting for the consolation of Israel when the Holy Spirit revealed Christ to him. We need many like Simeon in our churches who will wait on the Lord. If the blessing tarries, let us wait for it like Simeon did. If the promise has been believed, the answer will surely come.

The Spirit teaches while we listen. I read in Revelation 2:7: **"He that hath an ear, let him hear what the Spirit saith unto the churches."** The Spirit teaches those to whom the Lord hath given a seeing eye and a hearing ear. May this be the day when the Spirit will show you your lost condition, and then reveal Christ to you as Savior. May the words that I have spoken become Spirit and life unto you that hear.



Types of the Holy Spirit

By Ron Crisp
of Burlington, Kentucky

INTRODUCTION

Someone has said that good teaching “turns men’s ears into eyes.” This truly is exemplified in the Bible with its types, parables, similes and metaphors. Spiritual truths are presented in a multitude of earthly figures.

The person and work of the Holy Spirit is illustrated in Scriptures by many types. A type is an object, person or event that prefigures another object, person or event. In this lesson we wish to examine some of the types of the Holy Spirit. It should be remembered that some things can be types of more than one person or event:

I. THE DOVE.

In John 1:32, we find the Spirit taking upon Himself the form of a dove. Characteristics of the dove that make it an apt type of the Spirit would be its beauty, gentleness, cleanliness and the fact that it is easily disturbed (Ephesians 4:30). The dove is also harmless (Matthew 10:16), and peaceable. Other places in Scripture where this type is used are as follows:

A. In Genesis 1:2, the Spirit is seen brooding over creation as a bird over her nest.

B. In Genesis 8:6-12, the dove is sent out from the ark by Noah. Here we note at least two pictures of the Holy Spirit.

1. The dove, unlike the raven, refuses to remain outside the ark when no clean resting place may be found. The Spirit, of course, only indwells those who have been washed in the blood of Christ.

2. The dove brings back an olive leaf as a sign of hope to those in the ark. This prefigures the Spirit who brings assurance of salvation to those in Christ.

Note: It is interesting to notice that the raven was an unclean bird (Leviticus 11:15). Birds are also used in Scripture as types of demon spirits (Matthew 13:4, 19; Revelation 18:2).

II. OIL.

Olive oil was an article of great importance in Palestine, being used for food, medicine, illumination, and anointing. It is a constant type of the

Holy Spirit in both Testaments.

A. In Exodus 40:9-11, we find that the tabernacle and its furniture were to be anointed with oil. As the tabernacle was a figure of Christ, so the oil pictured Him being anointed by the Spirit.

B. In Exodus 27:20-21, we note that the interior of the tabernacle was illuminated by the use of oil. As each of the tabernacle’s furnishings was a type of Christ, the interpretation is easy. Without the illumination of God’s Spirit, none would ever view the glories of our Saviour.

C. In Leviticus 14:14-18, we find that in cleansing the leper, both blood and oil were used. This reveals that when one is saved from the leprosy of sin, both the blood of Christ and the person of the Holy Spirit have a work to do.

D. The anointing of prophets, priests and kings prefigured Christ as our prophet, priest and king.

E. In Leviticus 2:1, we note that the fine meal (a type of Christ’s sinless flesh) was anointed with oil (a type of the Holy Spirit).

F. Oil is often associated in the Bible with healing (Isaiah 1:6, Luke 10:34, Mark 6:12-13). The Holy Spirit brings spiritual healing.

III. WATER.

Water is a common type of the Holy Spirit in salvation. Space forbids us to enlarge upon this type as we would like:

A. Water is the source of life. Without it, this world would be a parched and desolate cemetery. Likewise, it is only the Spirit’s presence that brings any spiritual life and fruit into our lives (Galatians 5:22-23, Isaiah 44:3, Acts 2:17).

B. The earth has an abundance of water. Likewise, the redeemed have a bountiful supply of the Spirit’s power (John 7:38).

C. Water is necessary for cleanliness. It is the Spirit who cleanses our heart in regeneration and continues to cleanse us as we daily approach our Heavenly Father (Titus 3:5, Exodus 29:4).

D. The Holy Spirit is compared to living water from a running spring. He is in every way superior to the stagnant wells and pools of this world.

While the pleasures of this life soon fade and run out, yet the Spirit of God is a constant inner spring of life and joy (John 4:14, 7:37-39).

IV. WIND.

The wind is a special type of the Spirit as the word for “spirit” may also be translated “wind” (see chapter 1). Our Lord uses the wind as a type of the Spirit (John 3:8).

A. The wind is invisible in its workings (John 3:8). Christ hereby revealed the folly of connecting regeneration with visible signs like baptism.

B. The wind is not controlled by man (John 3:8). The Holy Spirit is sovereign in His workings.

C. The presence of the wind is known by its influence (John 3:8). Likewise, the Holy Spirit is known to be present by His influence in hearts.

D. The wind is mighty (Acts 2:1-2). The Holy Spirit can break the hardest heart.

E. Just as the wind moves a sailboat, so God’s Spirit moved those who wrote the Scriptures (II Peter 1:21).

F. Just as a dry wind can wither the beauty of nature, so the Holy Spirit can wither the self-righteous heart of man by His convicting work (Isaiah 40:6-7).

V. FIRE.

A. In Acts 2:3, we find that fire was a sign of the Spirit’s presence. In the Old Testament we see that fire is a type of the Lord’s presence (Exodus 3:2), the Lord’s approval (Leviticus 9:24) and the Lord’s protection (Exodus 13:21). Perhaps all of these ideas are included in Acts 2:3.

B. In Revelation 4:5, the Spirit is symbolized by seven lamps of fire. The number seven has confused some people, but it seems to refer to the perfect understanding given to Christ as the anointed of God (Isaiah 11:1-4, Revelation 5:6).

CONCLUSION

We have in no sense covered every type of God’s Spirit in the Bible, nor have we opened every figure in the types covered. May this lesson serve as a guide to encourage the reader to further study.

(A Study Guide on the Person and Work of the Holy Spirit, pp. 13-15, 1994).



Demonstration of

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Paul, later in this same epistle to the Corinthians, would say, “**Now there are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all**” (I Cor. 12:4-6). All of those that are saved, are endowed with the same Spirit, from the same God. And, without that Spirit none of us would ever be saved – and certainly, without that Spirit none of us would ever remain saved.

Later on in the 12th chapter, Paul tells the Corinthians, “**But the manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; To another faith by the same Spirit; to another the gifts of healing by the same Spirit; To another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues: But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will. For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit**” (I Cor. 12:7-13). These verses clearly teach us that the Holy Spirit takes up an abode within all of those that are saved; and, the Holy Spirit is there within us, so that we can be empowered to say and do the things that Christ would have for us to say and do.

So, as I have said, I would like for us to think about the power of the Spirit, and the demonstration of the Spirit in our lives. Specifically, I want us to think about why it is that we should desire to demonstrate the Spirit of God in our lives.

SO THAT JESUS CHRIST SHOULD BE EXALTED

First of all, I want us to consider

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that the more we demonstrate the Spirit of God, the more likely we are to exalt Jesus Christ. Let us use the Apostle Paul and his words to the Corinthians as our example. When we examine the verses that precede our text verse, we read these words of the Apostle Paul: **“And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. For I determined not to know any thing among you, save Jesus Christ, and him crucified. And I was with you in weakness, and in fear, and in much trembling”** (I Cor. 2:1-3). I believe it is safe to say, that the more we demonstrate the presence and power of the Spirit of God in our lives, the more we will preach and teach and witness of Jesus Christ – and Him crucified. For, in fact, this is the message of the gospel that the Holy Spirit has for the world of men.

When we read the words of Paul, we find that he was **“determined not to know any thing among you, save Jesus Christ, and him crucified.”** Sometimes I fear that in my sermon preparation, and even in the delivery of my sermons, my determination to glorify Jesus Christ (and Him crucified) is not what it should be. Sometimes I fear we all have some ulterior motives, or some other issues clouding our purpose – and thus we do not preach and teach Jesus Christ in a pure and zealous fashion as we should. I think that the words of the Apostle Paul show us that it is not always easy to cast aside the flesh and the knowledge of men in favor of the knowledge of Jesus Christ. It does, in fact, take determination to preach only Jesus Christ. But, I have the Spirit of God in me; therefore, I am sure that the Lord will enable me to preach and teach Jesus Christ. And you, if you are saved, also have the same Spirit of God within you; and the Lord God will lead you with that same Spirit, and strengthen you also, so that you can demonstrate the Spirit of God and the testimony of Jesus Christ.

But, as I further study these verses, I realize that I have much more

to do to demonstrate the Spirit of God. The Apostle Paul told the Corinthians that he was with them **“in weakness, and in fear, and in much trembling.”** Of all of the preachers that you and I have known; and of all the preachers that you and I have ever heard of; who is there among the men of God that ought to have been able to puff himself up, and to elevate his stature above and beyond other men – unless it would be the Apostle Paul? And yet, we find that this preacher among preachers was in the presence of the Corinthians **“in weakness, and in fear, and in much trembling.”** How this should humble us!

Do you want to demonstrate the Spirit of God in your preaching or in your testimony among men? Well, then perhaps you, too, should step aside and let the Holy Spirit take preeminence. I fear that sometimes I pretend to be strong – instead of acknowledging my **“weakness;”** and sometimes I am too bold – when I ought to be **“in fear;”** and sometimes I just do not spend enough time and effort just **“trembling.”** I think that

my preaching and my daily testimony before the world would be much more effective if I would only include a little more recognition of my weakness, and mix in a little more fear, and just tremble before God a little more often. If we would do these things, then, perhaps, our lives would more clearly demonstrate the Holy Spirit of God.

SO THAT YOUR FAITH SHOULD STAND IN THE POWER OF GOD

Secondly, I want us to consider as another motivation for you or me to preach in the demonstration of the Spirit, the fact that we desire ourselves and others to stand in the power of God. We read in I Corinthians 2:5, **“That your faith should not stand in the wisdom of men, but in the power of God.”**

You know that there are a lot of fancy and eloquent preachers on the radio and on the television who seem to be very effective in their deliveries and in the response they inspire in their listeners and followers. But, do you realize that the vast majority of these preachers and movements

“stand in the wisdom of men?”

According to the Apostle Paul, this wisdom of men, and these alternative gospels were a problem even in his day. In fact, Paul told the Galatians, **“I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel: Which is not another; but there be some that trouble you, and would pervert the gospel of Christ”** (Gal. 1:6-7). We do not want to preach in the power of another spirit or another gospel! Nor do we want to stand in the presence of such ungodly spirits. The Apostle John said, **“Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world. Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God: And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world”** (I John 4:1-3).

I believe the more that we will preach in the demonstration of the Spirit, the more that that self-same Spirit will bring folks to Christ and to the churches of Christ. In reality, it is a small thing to preach in the **“wisdom of men”** and inspire worldly men and women to follow us. But, it is much more worth-while and much more God-honoring to preach in the demonstration of the Spirit and see the power of the Spirit in the lives of those who are ordained unto salvation.

TO PROVE THOSE THAT ARE LOST

Further, I believe we should preach in the demonstration of the Spirit so that the gospel and the Spirit will prove those who are lost. Notice what Paul says in I Corinthians 2:7-8, **“But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory: Which none of the princes of this world knew: for had they known it, they would not have cru-**



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crucified the Lord of glory.”

My dear friends, I want to preach in the demonstration of the Spirit, not to deceive those that are saved, but to prove them. Paul said the **“princes of this world”** would not have crucified Jesus Christ, if they had known the **“wisdom of God.”** Well, I want to preach and testify of this wisdom of God so that the Holy Spirit of God will take that witness and testimony of the wisdom of God and show these things to the lost. These things are mysterious unto the world, but if we do not preach and teach these things, then how will the Spirit of God prick the hearts of the lost?

Remember the message Peter brought on the Day of Pentecost. Certainly we must allow that he was preaching in the demonstration of the Spirit. And we read about the results of his preaching in Acts 2:36-41, **“Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ. Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do? Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call. And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation. Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls.”** Just like Paul would later do, Peter made it a habit to preach Jesus Christ, and Him crucified. And, as he preached the gospel of Jesus Christ, the Holy Spirit converted those that were ordained unto salvation.

What a wonderful thing it is to consider the power and the demonstration of the Spirit on the Day of

Pentecost. The Holy Spirit proved those that were lost, so that they were pricked in their hearts and turned to the Lord Jesus Christ.

TO PROVE THOSE THAT ARE SAVED

Next, I want to consider the fact that we should preach in the demonstration of the Spirit in order that we can prove those who are saved. I really think this goes along well with my previous point, and is really just a continuation of it: When we preach the gospel of God in the demonstration of the Spirit, the Holy Spirit will take the gospel and wisdom of God (which were before mysterious unto them) and apply these things to the Lost. The Lost that are saved in this manner will then (because they have been endowed with the same Spirit of God) eagerly and willingly accept the Word of God which the Holy Spirit will reveal unto them. We read in I Corinthians 2:10, **“But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God.”**

If we return to the example of the demonstration of the Spirit that is recorded for us on the Day of Pentecost, we find that the power and the demonstration of the Spirit has these effects on those who are saved: **“Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls. And they continued stedfastly in the apostles’ doctrine and fellowship, and in breaking of bread, and in prayers. And fear came upon every soul: and many wonders and signs were done by the apostles. And all that believed were together, and had all things common; And sold their possessions and goods, and parted them to all men, as every man had need. And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, Praising God, and having favour with all the people. And the Lord added to the church daily such as should be saved”** (Acts 2:41-47). Is it not wonderful how the same Spirit that Peter served inspired his listeners to do the things

that would please the Lord Jesus Christ?

Today, when we preach in the demonstration of the Spirit, we will see the saved of God being baptized, fearing God, united together, continuing daily, full of gladness, and having a singleness of purpose. In this way we can tell who it is that is truly saved – since, obviously, if they are saved they will manifest and demonstrate the same Spirit that converted three thousand souls on the Day of Pentecost.

BECAUSE ALL OF US THAT ARE SAVED HAVE THE SAME SPIRIT

Lastly, let me mention something that we started with: I believe we should desire to preach in the demonstration of the Spirit because all of those we are ministering to are saved by the same God and are possessors of the same Spirit. Paul said in I Corinthians 2:16, **“For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ.”** What a joy it is to preach in the demonstration of the Spirit, and to see the response of those that are endowed with the same Spirit! What a privilege and an honor it is to speak of the things of God and the things of the Holy Spirit, and know that those we are ministering to have the same Spirit and the same **“mind of Christ!”**

Have you ever marveled at the fact that **“we have the mind of Christ?”** Have you ever wondered why we do not reap the benefits of this blessed fact more than we do? Have you ever wondered why we do not know more than we do about the God we serve and His Holy Word? Well, I can assure you that you can know much more than you do now; and you can be much more faithful than you are now; and I can, too. We all have the presence of the Holy Spirit and the mind of Christ. If we will only preach in the demonstration of the Spirit we will see the bountiful and overflowing blessings of the Holy Spirit in our lives and in the lives of those others who are like-minded and joint-heirs with us.

CONCLUSION

Let me conclude by quoting my text verse one more time, and then making a personal application. **“And**

my speech and my preaching was not with enticing words of man’s wisdom, but in demonstration of the Spirit and of power” (I Cor. 2:4). I pray that God would give me the liberty and the strength and the commitment unto God to preach in the demonstration of the Spirit. I know the Scriptures prove that I do not have to be a smart or a wise man in the flesh; and I do not need to have a certain education or a certain level of knowledge; but, what I do need, is the presence and the power of the Spirit of God.

And, I know that as I preach in the demonstration of the Spirit, those of you who are saved and are under the sound of my voice will rejoice in the things I have to say. I know, in my heart, that you are on my side, and I am on yours. Therefore, the Word of God which I preach will find a fertile ground in your hearts and minds. And you will go forth from this place exalting the same Lord and Saviour I exalt – because you have the same Spirit.

And, if there are any here that are unsaved, I still want to preach in the demonstration of the Spirit. I want to do this because I do not want you to hear what little bit of wisdom I might possess in the knowledge and power of men; but, I want you to hear the power and the wisdom of God as it is demonstrated by the Holy Spirit. And, if you do hear these things and this Word of God and the commandment to repent and believe the Lord Jesus Christ – then you, too, have been made a possessor of the same Spirit that dwells within me; and I will rejoice in that fact. But, if you reject these things, then your blood is upon your own head. I have only demonstrated unto you the Spirit of God – and you have only damned yourself. And, even if the world of men were to stone me as they did Stephen – what is that to me? It is the power and the glory of God that I want to exalt, and not my own.

So let us consider these things, and let us seek to yield ourselves as instruments of righteousness, to be used at the will and the discretion of the Holy Spirit of God.



Can Unsaved Sinners Resist the Holy Spirit of God?

C. D. Cole
(1885 - 1968)

“Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers did, so do ye” (Acts 7:51).

From a child I have heard of sinners resisting the Holy Spirit. I have heard other ministers warn sinners, and I myself have warned them against resisting the Holy Spirit. I have heard strange stories of a man who, in resisting the Spirit, jumped out of a window of the church house to get away from the striving of the Spirit. I have listened to evangelists urge sinners to yield to the Holy Spirit, warning them that they might drive Him away never to return again. I have heard of men (though I have never met one) who asserted that they, having refused to yield to the Holy Spirit, were deserted by the Spirit and never again felt His strivings.

Now the writer does not deny that there is an element of truth in the above expressions, but he believes that there is also a vagueness in them which is confusing and misleading.

What is the sin of resisting the Holy Spirit? Just what does the sinner do in resisting the Spirit? What does the Spirit do in striving with the sinner? It is the purpose of this article to clear up some things which appear to be vague and obscure in the minds of many people.

The only New Testament passage that relates directly to our subject is Acts 7:51 and context. An exegesis of this text in the light of its context will answer three questions, namely---*Does the sinner resist the Holy Spirit? How does the sinner resist the Holy Spirit? Why does the sinner resist the Holy Spirit?*

I. DOES THE SINNER RESIST THE HOLY SPIRIT?

The passage under consideration gives clear answer that sinners do resist the Holy Spirit. This was the charge brought against the Jews by Stephen. In resisting the Spirit they were following in the steps of their fathers. **“Ye do always resist the Holy Ghost: as your fathers did, so do ye.”**

There is an idea prevalent that a few times in the lifetime of a man the



Holy Spirit comes to him in an effort to save (regenerate) him; that he may resist and overcome the effort of the Spirit; and that after repeated and unsuccessful efforts, the Spirit leaves never to make another effort to save that man. This is called sinning away the day of grace and many evangelists get visible results in warning men that they had better come forward in profession of faith lest they drive the Spirit away and forever seal their doom. Such an invitation is confusing, misleading, and dangerous. It is not a Scriptural invitation. Under such an invitation the unenlightened sinner naturally thinks that in coming forward he is yielding to the Holy Spirit. Many a man has doubtless thought he had yielded to the Spirit when he came forward and gave the minister his hand, when in fact his eyes had never been opened to the Gospel way of salvation. Salvation is an experience in the life-giving work of the Holy Spirit enabling the sinner to understand Gospel truth. Let the reader ponder prayerfully John 3:3; I Corinthians 4:3, 6.

Stephen said, **“Ye do always resist the Holy Ghost.”** It is not something that the sinner does occasionally but is that which he does repeatedly and continually.

II. HOW DOES THE SINNER RESIST THE HOLY SPIRIT?

Resisting the Holy Spirit is rejecting the Word of God of which the Holy Spirit is the author. The sinner is resisting the Spirit when he hears the Gospel and rejects it and opposes the one who bears the message to him. The Jews to whom Stephen preached resisted the Holy Spirit in the same way as their fathers did. **“As your fathers did, so do ye,”** were his words to them. Their fathers resisted the Holy Spirit by rejecting the preaching of the prophets and by persecuting them. **“Which of the prophets have not your fathers persecuted?”**

Light is thrown upon the subject by reference to Nehemiah 9:29, 30.

Nehemiah is explaining the cause of Israel's punishment and captivity by saying that Israel hardened their necks and refused to hear (Neh. 9:16). They rebelled against God's prophets (Neh. 9:26). And in all this they were resisting the Holy Spirit, because the Spirit was speaking through the prophets just as He was speaking through Stephen. **“Yet many years didst thou forbear them, and testifiedest against them by thy Spirit in thy prophets: yet they would not give ear”** (Neh. 9:30).

REJECTING THE WORD OF GOD IS RESISTING THE HOLY SPIRIT. PERSECUTING PREACHERS OF THE WORD IS RESISTING THE HOLY SPIRIT.

Andrew Fuller calls this the “indirect” influence of the Holy Spirit. The following quotation from him (*Fuller's Works*, p. 742) is in full harmony with what we have said above---

“I conceive there is what may be termed an indirect influence of the Holy Spirit. The Holy Spirit, having inspired the prophets and apostles, testified in and by them, and often without effect. . . The message of the prophets being dictated by the Holy Spirit, resistance of them was resistance of Him. It was in this way, I conceive, that the Spirit of God strove with the antediluvians, and that unbelievers are said always to have resisted the Holy Spirit.”

Fuller then speaks of the “direct” influence of the Holy Spirit which is effectual in renewing and sanctifying the sinner. This is a good distinction to make. The sinner resists the indirect influence of the Spirit in presenting the truth to him through the preacher; but the “direct” influence of the Spirit is the direct impact of the Holy Spirit on the human spirit, and this is not resisted, because it is the power of the Almighty.

There was much and bitter controversy in the days of Stephen. **“Then there arose certain of the synagogue which is called the synagogue of the Libertines, and Cyrenians, and Alexandrians, and of them of Cilicia, and of Asia, disputing with Stephen. And they were not able to resist the wisdom and the spirit by which he spake”** (Acts 6:9-10).

And because they could not meet his arguments they killed him. In rejecting his message and stoning him to death

they were resisting the Holy Spirit.

III. WHY DOES THE SINNER RESIST THE HOLY SPIRIT?

The passage before us gives a clear and unmistakable answer to this question. **“Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost.”** The sinner resists the Holy Spirit (His indirect influence) because his heart is wrong and his ears are not attuned to the Word of God. He neither understands nor loves the Word of God. God's words are full of wisdom but to the natural man they are foolishness. A dear brother once remarked that I did not believe the sinner could resist the Holy Spirit. *I replied that I believed that the sinner did nothing but resist the Holy Spirit until his resistance was overcome by the Holy Spirit.* The preached Word is the objective ministry and the indirect influence of the Holy Spirit, and this the dead sinner rejects and resists because it is foolishness to him. Our Lord told Nicodemus that except a man be born from above he cannot see or understand the kingdom of God. The indirect influence of the Spirit in the Word is resisted until overcome by the “direct influence” of the Spirit in quickening power.

The Gospel must not only be presented to the sinner, but a divine work must be wrought in the sinner if he is to be saved. Objective truth, however plainly presented, is not sufficient for salvation. The sinner must be given eyes to see and a heart to understand it. Putting a larger lamp in the light socket will not enable a blind man to see; he must be given the ability to see. *In the new birth the Holy Spirit gives eyes to see and a heart to understand the Gospel.* This is His direct and subjective ministry and is not resisted. The child does not resist its birth.

Thus we see that it takes more Spirit in human conversion. Paul describes his conversion as the effect of being apprehended (laid hold of) by Christ (Phil. 3:12), and of having Christ revealed in him (Gal. 1:16). The objective ministry of the Spirit is resisted, but not subjective. *When this distinction is made the truth of man's impotence and the Spirit's omnipotence is conserved, otherwise we have the creature mightier than the Creator.*



What the Bible Says As to the Holy Spirit

Tex J. Cobb
(1924 - 2013)



not only knows some things, but He hears some things.

Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not

speak of himself; but whatsoever HE SHALL HEAR, that shall he speak: and he will shew you things to come" (John 16:13) (emph. TC).

He also has a will of volition. He can decide to do some things.

I Corinthians 12:11: **"But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will."**

This is the pleasure of the Holy Spirit to give certain individuals spiritual gifts. The Holy Spirit, then, has a will of volition, just like the Father and the Son.

Also, He has a mind. He can have a feeling about some things.

Romans 8:27: **"And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God."**

Ephesians 4:30: **"And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption."**

As a personality, the Spirit does certain actions.

We find that He was in the creation.

Genesis 1:1: **"In the beginning God created the heaven and the earth."**

Then we read that He empowers: Zechariah 4:6: **"Not by might, nor by power, but by my spirit, saith the LORD of hosts."**

Furthermore, the Holy Spirit teaches.

John 14:26: **"But the Comforter, which is the Holy Spirit, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you."**

The Holy Spirit teaches and guides into truth.

Someone says, "I believe something.

..." and it is contrary to the Word of God yet he says he is following the Holy Spirit. You do not have to believe him, because the Spirit guides and leads unto truth.

Romans 8:14: **"For as many as are led by the Spirit of God, they are the sons of God."**

The Holy Spirit leads the children of God. He gives them direction. This is something that we do not necessarily have to pray about, because the Holy Spirit does lead those who are His children.

The Holy Spirit restrains. When the enemy shall come like a flood, the Spirit of the Lord shall lift up a standard against him. He will hinder; He will stand in the way of sin.

The Holy Spirit is associated with the Father and the Son, and He was, and is, in Heaven.

I John 5:7: **"For there are three that bear record in heaven, the Father, the Word, and the Holy Spirit: and these three are one."**

He is identified with the other two of the Divine Trinity in Heaven, He is identified in God's redemptive plan.

Ephesians 1:4 speaks of the Father. Verse 6 speaks of the Father making us accepted in the Son. Verse 7: **"In whom we have redemption through his blood, the forgiveness of sins."** Verse 13: **"In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation."**

So the Spirit is identified with the Father and the Son not only in Heaven, but in God's redemptive plan.

He is identified with these in divine law.

Romans 5:8: **"But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us."**

Galatians 2:20: **"I am crucified with Christ: nevertheless I live: yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me."**

He is also identified with the Father and the Son in divine inspiration.

Hebrews 1:1-2: **"God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, Hath in these last days spoken unto us by his Son."**

He is identified with the Father and the Son in the apostolic benediction.

II Corinthians 13:14: **"The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit, be with you all. Amen."**

The Holy Spirit is eternal.

Hebrews 9:14: **"How much more shall the blood of Christ, who through the eternal Spirit offered him without spot to God, purge your conscience from dead works to serve the living God?"**

We see that the Holy Spirit is omnipresent---present everywhere.

Psalms 139:7: **"Whither shall I go from thy spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; Even there shall thy hand lead me, and thy right hand shall hold me."**

He is everywhere, just like the others of the Trinity manifested themselves.

He is also identified as being all-powerful. In Luke 1:35, when the angel spoke to Mary about the conception of Christ, He said: **"The Holy Spirit shall come upon thee, and the power of the Highest shall overshadow thee."**

Certainly we can say that He is holy.

When we learned the attributes of God, one of the outstanding attributes was that He was a Holy God and the Spirit is a Holy Spirit. He is not an unholy Spirit, as some would falsely denounce Him.

As I have mentioned, from the day of Pentecost on, there was some difference. The Lord Jesus existed. All that is in the eternal work before the conception, and before His birth, and before He walked here, but this was His first advent.

There is much said in false religions concerning the baptism of the Spirit. I Corinthians 12:13 says:

"For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles; whether we be bond or free; and have been all made to drink into one Spirit."

Also in Acts 1:5: **"For John truly**

What the Bible Says

(Continued from page 159) ◊

baptized with water; but ye shall be baptized with the Holy Spirit not many days hence."

Jesus Christ was the baptizer, not the spirit. Jesus baptized the church, in the Spirit on the day of Pentecost. The church was baptized by Jesus in the Holy Spirit. Certainly there was a reason for this.

Acts 1:8: **"But ye shall receive power, after that the Holy Spirit is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth."**

Before this, the apostles, had already received the Holy Spirit. Jesus breathed on them and they received the Holy Spirit. But on the day of Pentecost they received power---power to witness.

So this gift of the Holy Spirit was the gift of power that was found in the institution of the church. Primarily, this power was given in the church to the apostles, and they could place their hands on individuals and receive the gift of power to heal, to speak in tongues, and to perform other miracles. But this was temporary.

You remember in I Corinthians 12:1 He said, **"Now concerning spiritual gifts, brethren, I would not have you ignorant,"** and he tells different ones, different places to fill in the church. Then in chapter 13, when He is showing a more excellent way of love, He says, **"When that which is perfect is come, then that which is in part shall be done away."** That which was perfect is the completion of the divine revelation to us, the Word of God.

When the church was in her infancy, there was a need of the gifts of the Spirit to attest to the Word from God, but when the revelation had been completed, there was no more need. Now we have the Book. This will attest whether you are for God or not. The age of maturity for the church is the completed Bible, and we have it today. Thank God for it!

Even though there is not any more need for the divine gifts as they were

given then, which were temporary and transitory, there is still the need of power; and the divine power indwells the divine institution, the church.

I have heard so much about the place and position of the preacher, and in both ways it is over-emphasized. But when a preacher has any power, it is because of his position in the church.

I Corinthians 3:16-17: **"Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are."**

Ephesians 2:22: **"In whom ye also are builded together for an habitation of God through the Spirit."**

I know that individual believers from I Corinthians 6:19 are indwelt by the Holy Spirit, but the power is in the church. In the church is the place that we identify ourselves, and if I have any power to preach, it is because I am in one of His churches. If I were identified to myself, I would never make it. There could be nothing that I could generate to cause anyone to turn to the Lord.

As the Lord baptized the church on the day of Pentecost and filled the individual believers, many times this has been repeated. There is a place in all activities of the church that the individuals must recognize. This is the work of the Spirit.

The Holy Spirit, in reality, makes the overseer, the pastor of the church.

Acts 20:28: **"Take heed therefore unto yourselves, and to all the flock, over the which the Holy Spirit hath made you overseers, to feed the church of God, which he hath purchased with his own blood."**

The Holy Spirit as a person can

give divine command, as He did in Acts 8:29: **"Go near, and join thyself to this chariot";** as He gave to the church at Antioch in the mission endeavor, when He said, **"Separate me Barnabas and Saul for the work whereunto I have called them";** as He did when He would not permit Paul, as a missionary, to go on over into Galatia, but **"suffered him not."**

The Holy Spirit is the One who should give the direction. The Holy Spirit has made men overseers in different places. This would change the views of people if they really understood it, when they try to get rid of the pastor.

Regardless of who they are, when the Spirit has made men overseers, this certainly takes away anything that would inflate their ego, when things are brought to pass. I Thessalonians 1:5 says:

"For our gospel came not unto you in word only, but also in power, and in the Holy Spirit, and in much assurance."

In the church, the place of power, the place that the Spirit uses to touch the hearts of the elect, I know that this is not my eloquence and my identity, but the power of the Spirit. That is why Paul said in I Corinthians 2:2:

"For I determined not to know anything among you, save Jesus Christ, and him crucified."

He is the One that is able. He can move in His power and make dead sinners alive.

It is the Spirit that quickeneth. This must happen before the dead sinner will be made alive. There must be conception in the power of the Spirit. Then sinners can be made alive.

Primarily, the preaching of the Gospel is made effective by the Spirit to those who hear.

I know one man who was hated even when he was in the womb of his mother. I know one man that was filled with the Spirit from his mother's womb. So the Holy Spirit, in His divine sovereignty, will work wherever He wants to. God has a right to hate the unborn baby as well as the old grey-haired sinner. He is sovereign. It is His work that makes any sinner alive.

It is the Spirit that guides us in our prayers.

Furthermore, in all the services, there is a place that the Spirit should have recourse. **"Be ye filled with the Spirit."** We should pray that the service should be in the fullness of the Spirit, and that everything that we do should be directed by the Spirit of the Lord.

Notice one other Scripture. Romans 8:23 says:

"And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body."

This means that, right now, it is a taste of what it will be like after while. Then, we will be full---complete in everything. It will be the big harvest time when we get to Heaven, when we will rejoice.

(The Baptist Examiner, November, 1971)



EDITOR'S NOTE

Due to this month's issue being a special edition on the Holy Spirit, some of our regular columns and items will be doubled in next month's issue.

ANNOUNCEMENTS

The Mt. Zion Baptist Church located at 301 Linville Street in Whitestown, IN will be having a special meeting Friday, September 20 thru Sunday, September 22. Elder Jo Sherman will be speaking.

Service times are Friday at 7:00 p.m., Saturday at 10:00 a.m. and 1:00 p.m., and Sunday at 9:30 a.m. and 1:00 p.m. Saturday's meeting will also be a Fellowship Meeting with several preachers preaching.

Everyone is welcome.

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