

THE DOCTRINE OF THE HOLY SPIRIT

INTRODUCTION

During one of his missionary trips, the Apostle Paul questioned a group of Ephesian “church members” (actually, they were disciples of John the Baptist) about the doctrine of the Holy Spirit. Their answer must have shocked him somewhat, for they replied, “We have not so much as heard whether there be any Holy Ghost” (Acts 19:2).

If Paul was shocked, surely the Father and Son were saddened as they viewed yet another example of the almost universal ignorance concerning the ministry of the blessed third Person in the Trinity. This statement by these Ephesian disciples, perhaps as no other in the Bible, illustrates the sorry and shameful treatment often given him. His very existence has been ignored and his ministry misunderstood.

If the Bible teaches anything, it teaches that there is a Trinity, and that the Trinity consists of three persons – the Father, who is a person; the Son, who is a person; and the Holy Spirit, who is a person. The Holy Spirit of God is a person, as much as the Father and the Son are persons.

The Holy Spirit is mentioned over 100 times in the Old Testament. In the New Testament alone there are some 261 passages that refer to the Holy Spirit. He is mentioned 56 times in the Gospels, 57 times in the book of Acts, 112 times in the Pauline Epistles, and 36 times in the remaining books of the New Testament.

These passages make it clear that the Holy Spirit is that blessed Third Person of the Godhead who lives in the heart of every Christian.

Even prior to considering the details of this study it can be said the one overriding and all-important mission prompting the various appearances and activities of the Holy Spirit was to introduce and clarify God’s two great *Words* and God’s two great *works*.

A. God's two great Words

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

“But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God.... But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned” (1 Cor. 2:9-10, 14).

2. The Living Word – “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.... He shall glorify me: for he shall receive of mine, and shall shew it unto you” (John 15:26; 16:14).

B. God's two great works

1. Creation – “And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters” (Gen. 1:2).

2. Redemption – “And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely” (Rev. 22:17).

I. The Personality of the Holy Spirit – The Holy Spirit of God is a Person, as much as the Father and Son are Persons, and, therefore, experiences all the sinless elements involved within a divine personality. Personality consists of possessing intellect, emotions, and will. The Holy Spirit has all three.

Both John and Paul often use masculine pronouns for the Holy Spirit, contrary to the normal Greek usage. The Greek word *pneuma*, translated “spirit” is neuter in gender. Note: “The Spirit of truth... *he* shall testify of me.... *He* shall not speak of himself” (John 15:26; 16:13). “That Holy Spirit of promise... *who* is the earnest of our inheritance” (Eph. 1:13-14).

A. He has a mind – “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” (Rom, 8:27). The first *he* in this verse is a reference to the Son of God, as seen in verse 34 of Romans 8, while the second *he* refers to the Holy Spirit himself. What a fantastic truth is seen here, for the believer enjoys the intercessory ministry of both the Son and Holy Spirit. “Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us” (Rom. 8:34).

B. He searches out the human mind – “But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God” (1 Cor. 2:10). In the verse just prior to this, Paul paraphrases from Isaiah 64:4 and writes: “But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him” (1 Cor. 2:9).

- C. He has a will – “But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will” (1 Cor. 12:11). This is a reference to the various spiritual gifts that the Holy Spirit imparts to believers as he determines.
- D. He forbids – “Now when they had gone throughout Phrygia and the region of Galatia, and were forbidden of the Holy Ghost to preach the word in Asia, after they were come to Mysia, they assayed to go into Bithynia: but the Spirit suffered them not” (Acts 16:6-7). Here, Paul, Silas, and Timothy were prohibited from going to two possible mission fields by the Spirit.
- E. He permits – “And after he had seen the vision, immediately we endeavoured to go into Macedonia, assuredly gathering that the Lord had called us for to preach the gospel unto them” (Acts 16:10). This explains the reason for the previous prohibition.
- F. He speaks – Note to whom he speaks.
1. To Philip in a desert – “Then the Spirit said unto Philip, Go near, and join thyself to this chariot” (Acts 8:29).
 2. To Peter on a housetop – “While Peter thought on the vision, the Spirit said unto him, Behold, three men seek thee” (Acts 10:19).
 3. To some elders in Antioch – “As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them” (Acts 13:2).
 4. To seven churches in Asia Minor (see Rev. 2 – 3). On no less than seven occasions (one to each church) do we read the words: “He that hath an ear, let him hear what the Spirit saith unto the churches” (Rev. 2:7a; see also Rev. 2:11, 17, 29; 3:6, 13, 22).
- Note: What language did he use? Apparently he spoke Hebrew in the Old Testament, for young Samuel first mistook his voice for Eli’s voice (see 1 Sam. 3:1-10). In the New Testament, inasmuch as his words are recorded in Greek, it can be assumed he spoke in Greek
- G. He loves – “Now I beseech you, brethren, for the Lord Jesus Christ’s sake, and for the love of the Spirit, that ye strive together with me in your prayers to God for me” (Rom. 15:30). “As many as I love, I rebuke and chasten: be zealous therefore, and repent. He that hath an ear, let him hear what the Spirit saith unto the churches” (Rev, 3:19, 22).
- It is glorious to know that each believer is loved by the Father (John 14:21; 16:27), Son (Gal. 2:20), and Holy Spirit.
- H. He grieves – “And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption” (Eph. 4:30). The command here is, literally, “Stop grieving the Holy Spirit of God.” They were already doing this. (For further details concerning the nature of this grievance, see Rev. 2:4.) This grieving attribute of the Holy Spirit is really an extension of his love, for while one may be angered by his enemies, he can only be grieved by those he loves. “Nevertheless I have somewhat against thee, because thou hast left thy first love” (Rev. 2:4).
- I. He prays – “Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered” (Rom. 8:26). In the difficult moments of our lives, how comforting it is to know we are being prayed for, perhaps by family members or some godly pastor, but how much more blessed to realize that the Holy Spirit of God offers up fervent and effective prayer for us.
- II. The Deity of the Holy Spirit – In a sentence, the Holy Spirit is not only a person, but a divine person. The Scriptures declare this by a threefold argument.
- A. He possesses the attributes of God.
1. He possesses divine life – “For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death” (Rom. 8:2).
 2. He possesses divine holiness (Matt. 12:32; Rom. 1:4).
 3. He possesses divine righteousness (Rom, 8:4).
 4. He possesses divine truth (John 14:17).
 5. He possesses divine grace (Heb. 10:29).
 6. He possesses divine love (Rom. 5:5; 15:30; Gal. 5:22) – “And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us” (Rom. 5:5).
 7. He is eternal (Heb. 9:14).
 8. He is sovereign (1 Cor. 12:11),
 9. He is omnipresent – “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. If I say, Surely the darkness shall cover me; even the night shall be light about

- me. Yea, the darkness hideth not from thee; but the night shineth as the day: the darkness and the light are both alike to thee” (Psa. 139:7-12).
10. He is omnipotent (Job 33:4; Gen. 1:1; Psa. 104:30; Mic. 3:8; Zech. 4:6).
 - a. In shaping us – “The Spirit of God hath made me, and the breath of the Almighty hath given me life” (Job 33:4).
 - b. In strengthening us – “But truly I am full of power by the spirit of the Lord, and of judgment, and of might, to declare unto Jacob his transgression, and to Israel his sin” (Mic. 3:8). “Then answered and spake unto me, saying, This is the word of the Lord unto Zerubbabel, saying, Not by might, nor by power, but by my spirit, saith the Lord of hosts” (Zech. 4:6).
 11. He is omniscient (Psa. 40:13-14; John 16:13; 1 Cor. 2:10-12) – “O Lord, thou hast searched me, and known me. Thou knowest my downsitting and mine uprising, thou understandest my thought afar off. Thou compassed my path and my lying down, and art acquainted with all my ways. For there is not a word in my tongue, but, lo, O Lord, thou knowest it altogether. Thou hast beset me behind and before, and laid thine hand upon me. Such knowledge is too wonderful for me; it is high, I cannot attain unto it” (Psa. 139:1-6).
- B. He is called God (Acts 5:3-4).
- C. He is made equal with the Father and the Son – While the Holy Spirit does indeed occupy a place of submission in the Trinity, he is nevertheless not one whit behind the Father or Son in all their divine attributes. His perfect equality with the Father and Son is demonstrated through the following New Testament examples.
1. In the baptismal experience of Christ – “And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: and lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased” (Matt. 3:16-17).
 2. As declared by Jesus in the Upper Room – “And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever” (John 14:16).
 3. As declared by Jesus on the Mount of Olives – “Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen” (Matt. 28:19-20).
 4. As declared by Paul – “The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen” (2 Cor. 13:14).
 5. As declared by Peter – “Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied” (1 Pet. 1:2).
- III. The Names and Titles of the Holy Spirit – Often in the Scriptures, one may learn much about someone simply by studying the names and titles given to that person. So it is with the Holy Spirit. The 13 titles ascribed to him provide much insight into his true nature. He is called:
- A. The Spirit of God (1 Cor. 3:16)
 - B. The Spirit of Christ (Rom. 8:9) – Theologically considered, he is the Spirit *from* Christ.
 - C. The eternal Spirit (Heb. 9:14) – Thus, to overemphasize the temporary things down here grieves him, for they are passing, and he is the eternal Spirit.
 - D. The Spirit of truth (John 16:13) – Any deceit, deception, distortion, or dishonesty grieves him, for he is the Spirit of truth.
 - E. The Spirit of grace (Heb. 10:29) – The curse of legalism grieves him, for he is the Spirit of grace,
 - F. The Spirit of glory (1 Pet. 4:14) – Earthly greed, materialism, corrupt doctrine such as prosperity theology grieve him, for he is the Spirit of glory.
 - G. The Spirit of life – Any deadness or lukewarmness on our part grieves him, for he is the Spirit of life. Dr. Lewis Sperry Chafer writes:

A dead leaf that may have clung to the twig through the external raging storms of winter, will silently fall to the ground when the new flow of sap from within has begun in the spring. The leaf falls because there is a new manifestation of life pressing from within outward. A dead leaf cannot remain where a new bud is springing, nor can worldliness remain where the blessings of the Spirit are flowing. We are not called upon to preach against dead leaves. We have a message of the imperishable spring. It is the outflowing of the limitless life of God. (*He That Is Spiritual*, p. 69)

- H. The Spirit of wisdom and revelation (Eph. 1:17) – Thus, to neglect a careful and prayerful reading of one’s Bible grieves the Holy Spirit, for he is the Spirit of wisdom and revelation. Note the warnings of Hosea and Jesus concerning this: “My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest to me: seeing thou hast forgotten the law of thy God, I will also forget thy children” (Hos. 4:6). “Jesus answered and said unto them, Ye do err, not knowing the scriptures, nor the power of God” (Matt. 22:29).
- I. The Comforter – “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 14:26).

C. I. Scofield observes the following concerning the word *comforter* in this passage.

It is the Greek *parakletos*, meaning, “one called alongside to help,” thus, a counselor. It is translated “advocate” in 1 John 2:1. Christ is the Christian’s Paraclete with the Father when the Christian sins; the Holy Spirit is the Christian’s indwelling Paraclete to help his ignorance and infirmity, and to make intercession (Rom. 8:26-27). (*New Scofield Reference Bible*, p. 1147)

- J. The Spirit of promise (Acts 1:4-5)
 - K. The Spirit of adoption (Rom. 8:15)
 - L. The Spirit of holiness (Rom. 1:4) – Any uncleanness, defilement, impurity grieves him, for he is the Spirit of holiness. It can be said one’s understanding of the hideousness of sin is directly related to his understanding of the holiness of God. The great prophet Isaiah realized this when he “saw also the Lord sitting upon a throne, high and lifted up” (Isa. 6:1) and heard the angels cry, “Holy, holy, holy, is the Lord of hosts; the whole earth is full of his glory” (Isa. 6:3). Note the prophet’s immediate reaction to all this: “Then said I, Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts” (Isa. 6:5).
 - M. The Spirit of faith (2 Cor. 4:13). Any unbelief, doubt, fear, or worry on the part of a believer grieves the Holy Spirit, for he is the Spirit of faith.
- IV. The Emblems of the Holy Spirit – Like his 13 names and titles, his eight designated emblems shed light upon both his nature and his mission.
- A. The dove – The dove indicates purity, peace, and modesty. “And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him” (John 1:32).
 - B. Water – Water indicates life and cleansing. “For I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour my spirit upon thy seed, and my blessing upon thine offspring” (Isa. 44:3).
 “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)” (John 7:37-39).
 - C. Oil – Oil indicates light, healing, and anointing for service, “The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised” (Luke 4:18). “How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him” (Acts 10:38). “Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows” (Heb. 1:9). “But ye have an unction from the Holy One, and ye know all things” (1 John 2:20),
 In the Old Testament there were three kinds of individuals anointed for special service. These were the office of the prophet, of the priest, and of the king. In a very real sense, the Holy Spirit desires to anoint us as we serve in these roles:
 1. That of a prophet, as we represent God to man
 2. That of a priest, as we represent man to God
 3. That of a king, as we prepare to rule with God
 - D. A seal – A seal indicates ownership, finished transaction, identification, security, genuineness, value, and authority. “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). “Who hath also sealed us, and given the earnest of the Spirit in our hearts” (2 Cor. 1:22).

There are three important occasions in the Bible when a seal is used.

1. As used by the Persian king Darius to secure Daniel in the lions’ den (Dan. 6:16-17)

2. As used by the Persian king Ahasuerus (upon the advice of wicked Haman) to plot the wholesale murder of the Jews (Esther 3:8-12)
3. As used by Pilate to seal the tomb of Jesus (Matt. 27:66)
- E. Wind – Wind indicates unseen power. “The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit” (John 3:8), “And when the day of Pentecost was fully come, they were all with one accord in one place, And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting” (Acts 2:1-2).
- F. Fire – Fire indicates presence, approval, protection, purifying, gift, and judgment.
1. The presence of the Lord – “And the angel of the Lord appeared unto him in a flame of fire out of the midst of a bush: and he looked, and, behold, the bush burned with fire, and the bush was not consumed” (Exod. 3:2).
 2. The approval of the Lord – “And there came a fire out from before the LORD, and consumed upon the altar the burnt offering and the fat: which when all the people saw, they shouted, and fell on their faces” (Lev. 9:24).
 3. The protection of the Lord – “And the Lord went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light; to go by day and night” (Exod. 13:21).
 4. The purifying from the Lord (Isa. 6:1-8).
 5. The gift of the Lord – “And there appeared unto them cloven tongues like as of fire, and it sat upon each of them” (Acts 2:3).
 6. The judgment of the Lord – “For our God is a consuming fire” (Heb. 12:29).
- G. An earnest – An earnest indicates firstfruits, down payment, a pledge, an assurance of the eventual complete payment. “Who hath also sealed us, and given the earnest of the Spirit in our hearts” (2 Cor. 1:22). “Now he that hath wrought us for the selfsame thing is God, who also hath given unto us the earnest of the Spirit” (2 Cor. 5:5). “Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory” (Eph. 1:14).
- The earnest mentioned here may be the blood of Christ, or perhaps the presence of the Holy Spirit himself. The believer’s eternal security is assured by the earnest of the Holy Spirit as seen by the following: A man securing an object by earnest money can eventually react in one of four ways:
1. He can decide he doesn’t want or need it.
 2. He can conclude he can’t afford it.
 3. He can forget about it.
 4. He can keep his word and secure it.
- H. Clothing – “And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high” (Luke 24:49).
- The word *endued* here is a transliteration of the Greek word *enduo*, referring to clothes one would wear. It is used in describing:
1. The clothes worn by John the Baptist (Mark 1:6)
 2. The purple robe put on Jesus by the Roman soldiers (Mark 15:17)
 3. The high priestly garment the Savior now wears in heaven (Rev. 1:13)
 4. The pure white linen the saints will wear (Rev. 19:14)
- In light of this, it can be concluded that the “clothes” mentioned here in Luke 24:49 are a reference to the coming of the Holy Spirit at Pentecost. (See Acts 2:1-3.)
- V. The Various Ministries of the Holy Spirit – Many erroneously believe the Holy Spirit first came to earth at Pentecost in Acts 2. This is not true. The Word of God assigns no less than 11 mighty ministries of the Spirit, and many were performed in Old Testament times. Let us consider these separately.
- A. His ministry concerning the universe – According to David, the Father created all things. “The heavens declare the glory of God; and the firmament sheweth his handiwork” (Psa. 19:1). However, John declares the Son did it. “All things were made by him; and without him was not any thing made that was made. In him was life; and the life was the light of men” (John 1:3-4).
- Finally, in other passages, the Holy Spirit is said to have performed the initial act of Creation. What are we to believe? The answer is, of course, that all three persons in the Trinity had a part. As an illustration let us consider an important executive who determines to build a spacious and expensive home. He, thus, employs an architect to design the necessary plans for this home. The architect thereupon secures a competent contractor to follow his blueprints. In this illustration the executive is the Father, the architect is the Son, and the contractor is the Holy Spirit.
- The following verses, then, refer to the work of this divine Contractor.

1. In creating the stars – “By the word of the Lord were the heavens made; and all the host of them by the breath of his mouth” (Psa. 33:6).
 2. In creating the earth – “And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters” (Gen. 1:2).

Note: The Hebrew word *rachaph*, here translated “moved,” occurs only one other time in the Old Testament, where Moses describes God’s gentle dealings with Israel: “As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings” (Deut. 32:11).

Here the Hebrew is translated “flutter.” All this suggests the gentle motion of an eagle as she quietly hovers over her nest, imparting her body heat upon the eggs until they are hatched. The Holy Spirit thus acted in similar fashion in regards to the earth.
 3. In creating the trees, birds, animals, and fish
 - a. The trees (Psa. 104:16)
 - b. The birds (Psa. 104:11, 17, 20)
 - c. The animals (Psa. 104:12, 18, 21-22, 25)
 - d. The fish (Psa. 104:25)

“Thou sendest forth thy spirit, they are created: and thou renewest the face of the earth” (Psa, 104:30).
 4. In creating man – “The Spirit of God hath made me, and the breath of the Almighty hath given me life” (Job 33:4).
- B. His ministry concerning the Scriptures – In a word, the Holy Spirit is the author of the Word of God. Furthermore, he has chosen three basic methods in the preparation and reception of his divine manuscript, the Bible. These “steps of the Spirit” are:
- Revelation – That process whereby the Holy Spirit spoke to the 40 human writers of the Bible the message he wanted them to transmit. This process flowed from God to man.
 - Inspiration – That process whereby the Holy Spirit guided the very pen of these 40 writers so that the spoken message would be accurately written. This process flowed from man to paper.
 - Illumination – That process whereby the Holy Spirit takes the written Word when it is preached and read and enlightens those human ears who will hear it. This process flows from paper to heart. The following passages bear all this out.
1. The Holy Spirit is the Author of the Old Testament.
 - a. According to David – “The spirit of the Lord spake by me, and his word was in my tongue” (2 Sam. 23:2).
 - b. According to Isaiah – “As for me, this is my covenant with them, saith the Lord My spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and for ever” (Isa. 59:21).
 - c. According to Jeremiah – “Then the Lord put forth his hand, and touched my mouth. And the Lord said unto me, Behold, I have put my words in thy mouth” (Jer. 1:9).
 - d. According to Jesus – “For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled” (Matt. 5:18). “Unto whom the word of God came, and the scripture cannot be broken” (John 10:35).
 - e. According to Peter – “For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost” (2 Pet. 1:21).
 - f. According to Paul – “And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works” (2 Tim. 3:15-17).
 2. The Holy Spirit is the Author of the New Testament.
 - a. According to Jesus – “These things have I spoken unto you, being yet present with 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 14:25-26).
 - b. According to Paul – “If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord” (1 Cor. 14:37).
 - c. According to John – “I was in the Spirit on the Lord’s day, and heard behind me a great voice, as of a trumpet, saying, I am Alpha and Omega, the first and the last: and, What thou seest, write in a book, and send it unto the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and

unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea” (Rev. 1:10-11).

C. His ministry concerning the nation of Israel

1. He came upon Israel’s leaders – No less than 16 Old Testament individuals are said to have experienced the anointing of the Holy Spirit.

- a. Upon Joseph – “And Pharaoh said unto his servants, Can we find such a one as this is, a man in whom the Spirit of God is?” (Gen. 41:38).
- b. Upon Moses – “And I will come down and talk with thee there: and I will take of the spirit which is upon thee, and will put it upon them; and they shall bear the burden of the people with thee, that thou bear it not thyself alone” (Num. 11:17).
- c. Upon Joshua – “And the Lord said unto Moses, Take thee Joshua the son of Nun, a man in whom is the spirit, and lay thine hand upon him” (Num. 27:18).
- d. Upon Othniel – “And the Spirit of the Lord came upon him, and he judged Israel, and went out to war: and the Lord delivered Chushan-rishathaim king of Mesopotamia into his hand; and his hand prevailed against Chushan-rishathaim” (Judg. 3:10).
- e. Upon Gideon – “But the Spirit of the Lord came upon Gideon, and he blew a trumpet; and Abiezer was gathered after him” (Judg. 6:34).
- f. Upon Jephthah – “Then the Spirit of the Lord came upon Jephthah, and he passed over Gilead, and Manasseh, and passed over Mizpeh of Gilead, and from Mizpeh of Gilead he passed over unto the children of Ammon” (Judg. 11:29).
- g. Upon Samson – At least three times we read of the Holy Spirit coming upon this Hebrew strong man. “And when he came unto Lehi, the Philistines shouted against him: and the Spirit of the Lord came mightily upon him, and the cords that were upon his arms became as flax that was burnt with fire, and his bands loosed from off his hands. And he found a new jawbone of an ass, and put forth his hand, and took it, and slew a thousand men therewith” (Judg. 15:14-15). (See also 14:6, 19.)
- h. Upon Saul
 - (1) After he was anointed king by Samuel – “And when they came thither to the hill, behold, a company of prophets met him; and the Spirit of God came upon him, and he prophesied among them” (1 Sam. 10:10).
 - (2) Just before his victory at Jabesh-gilead – “And the Spirit of God came upon Saul when he heard those tidings, and his anger was kindled greatly” (1 Sam. 11:6).
- i. Upon David – Unlike Saul’s case, we are never told that the Holy Spirit departed from David. However, on one occasion David was afraid he might indeed withdraw himself. “Cast me not away from thy presence; and take not thy holy spirit from me” (Psa. 51:11). “Then Samuel took the horn of oil, and anointed him in the midst of his brethren: and the Spirit of the LORD came upon David from that day forward” (1 Sam. 16:13).
- j. Upon Elijah
 - (1) As testified to by Obadiah (1 Kings 18:12)
 - (2) As testified to by some prophets at Jericho (2 Kings 2:16)
- k. Upon Elisha (2 Kings 2:15)
- l. Upon Ezekiel – “And the spirit entered into me when he spake unto me, and set me upon my feet, that I heard him that spake unto me” (Ezek 2:2).
- m. Upon Daniel
 - (1) As testified to by King Nebuchadnezzar (Dan. 4:9)
 - (2) As testified by a frightened queen (Dan. 5:1)
 - (3) As testified by King Darius (Dan. 6:3)
- n. Upon Micah – “But truly I am full of power by the spirit of the Lord, and of judgment, and of might, to declare unto Jacob his transgression, and to Israel his sin” (Mic. 3:8).
- o. Upon Azariah the prophet – “And the Spirit of God came upon Azariah the son of Oded” (2 Chron. 15:1).
- p. Upon Zechariah the high priest – “And the Spirit of God came upon Zechariah the son of Jehoiada the priest, which stood above the people, and said unto them, Thus saith God, Why transgress ye the commandments of the Lord, that ye cannot prosper? because ye have forsaken the Lord, he hath also forsaken you” (2 Chron. 24:20).

2. He came upon Israel’s elders – “And the Lord came down in a cloud, and spake unto him, and took of the spirit that was upon him, and gave it unto the seventy elders: and it came to pass, that, when the spirit rested upon them, they prophesied, and did not cease” (Num. 11:25).

3. He came upon Israel's tabernacle – “Then a cloud covered the tent of the congregation, and the glory of the Lord filled the tabernacle” (Exod. 40:34).
 4. He came upon Israel's temple – “And it came to pass, when the priests were come out of the holy place, that the cloud filled the house of the Lord” (1 Kings 8:10).
 5. He led Israel through the desert – “Thou gavest also thy good spirit to instruct them, and witheldest not thy manna from their mouth, and gavest them water for their thirst” (Neh. 9:20).
 In spite of his goodness to them, Israel grieved the blessed Holy Spirit. “But they rebelled, and vexed his holy Spirit: therefore he was turned to be their enemy, and he fought against them” (Isa. 63:10).
 6. He will come upon Israel during the tribulation. (See Joel 2:28-32; Rev. 7:24.)
 7. He will come upon Israel during the Millennium – “Neither will I hide my face any more from them: for I have poured out my spirit upon the house of Israel, saith the Lord God” (Ezek. 39:29). (See also Ezek. 37:13-14; Zech. 12:10.)
- D. His ministry concerning the devil – The Holy Spirit now acts as a divine dam, holding back and limiting the full power of Satan and of sin.
1. As stated by Isaiah – “So shall they fear the name of the Lord from the west, and his glory from the rising of the sun. When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him” (Isa. 59:19).
 2. As stated by Paul – In his second letter to the church at Thessalonica Paul describes the coming Antichrist. The apostle writes, “And now you know what is holding him back, so that he may be revealed at the proper time. For the secret power of lawlessness is already at work; but the one who now holds it back will continue to do so till he is taken out of the way. And then the lawless one will be revealed, whom the Lord Jesus will overthrow with the breath of his mouth and destroy by the splendour of his coming” (2 Thess. 2:6-8, NIV).
 The one described in these verses holding back the onslaught of evil is thought by many to be the Holy Spirit. Here, Paul states that at the beginning of the tribulation the restraining power of the Holy Spirit will be somewhat removed, thus allowing Satan and his hateful Antichrist to briefly reign over the earth for a seven-year period.
- E. His ministry concerning the Savior – From his bodily conception to his final ascension, the Lord Jesus Christ was led by the Holy Spirit.
1. The Savior was begotten by the Holy Spirit.
 - a. As explained by the angel to Mary – “And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God” (Luke 1:35).
 - b. As explained by the angel to Joseph – “Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost, Then Joseph her husband, being a just man, and not willing to make her a publick example, was minded to put her away privily. But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost” (Matt. 1:18-20).
 Thus, the real Father of Christ's body was the Holy Spirit, and the real miracle was not in the Savior's birth, but in his supernatural conception.
 2. The Savior was anointed by the Holy Spirit – “And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him” (Matt. 3:16). “The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised” (Luke 4:18).
 “How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him” (Acts 10:38). “Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows” (Heb. 1:9).
 3. The Savior was sealed by the Holy Spirit – “Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed” (John 6:27). The seal here demonstrated the Son's identification with both the Father and the Holy Spirit. It also spoke of his genuineness, value, and authority.
 4. The Savior was led by the Holy Spirit – “Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil” (Matt. 4:1).
 5. The Savior was empowered by the Holy Spirit – “But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you” (Matt. 12:28),

According to Philippians 2:5-8, Christ abstained from using, in an independent way, his divine attributes (his omnipresence, omniscience, etc.) while on earth, but chose, rather, to depend completely upon the Holy Spirit for strength and guidance. "Let this mind be in you, which was also in Christ Jesus: who, being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross" (Phil. 2:5-8).

6. The Savior was filled by the Holy Spirit – "For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him" (John 3:34). "And Jesus being full of the Holy Ghost returned from Jordan, and was led by the Spirit into the wilderness," (Luke 4:1). The words *filled* and *full* refer, simply, to "control." Thus, the Savior was totally controlled by the Holy Spirit while on this earth.
7. The Savior sorrowed in the Holy Spirit – "When Jesus therefore saw her weeping, and the Jews also weeping which came with her, he groaned in the spirit, and was troubled" (John 11:33).
8. The Savior rejoiced in the Holy Spirit – "In that hour Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father; for so it seemed good in thy sight" (Luke 10:21).
9. The Savior offered himself at Calvary through the Holy Spirit – "How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?" (Heb. 9:14),
10. The Savior was resurrected by the Holy Spirit – "And declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead" (Rom. 1:4). "For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit" (1 Pet. 3:18).
11. The Savior commanded his disciples through the Holy Spirit – "Until the day in which he was taken up, after that he through the Holy Ghost had given commandments unto the apostles whom he had chosen" (Acts 1:2).
12. The Savior will return and raise the dead in Christ through the Holy Spirit – "But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you" (Rom. 8:11).

The point of this particular section of our study should be painfully obvious. If the sinless Son of God found it necessary to depend totally upon the Holy Spirit to form every word and guide every step, how much more is this absolutely vital for us?

- F. His ministry concerning the sinner – During his midnight discourse, just prior to entering Gethsemane, our Lord spoke the following words to his sorrowing disciples about the Holy Spirit: "Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: of sin, because they believe not on me; of righteousness, because I go to my Father, and ye see me no more; of judgment, because the prince of this world is judged" (John 16:7-11).

The key word in this passage is the word *reprove*. In the Greek it is *elegcho*, which is elsewhere translated as follows: To convince: "Which of you convinceth me of sin? And if I say the truth, why do ye not believe me?" (John 8:46). To convict: "And they which heard it, being convicted by their own conscience, went out one by one, beginning at the eldest, even unto the last: and Jesus was left alone, and the woman standing in the midst" (John 8:9). To tell someone his fault: "Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother" (Matt. 18:15).

Thus, the holy Hound of Heaven, as he has been called, will track down the sinner, and, upon "catching" him, will (1) convince him; (2) convict him; and (3) tell him his faults.

1. He convicts man.

- a. Of sin – Here the sin is not sex, smoking, or swearing, but rejecting Christ's sacrifice on Calvary. This is, of course, the one ultimate sin which will damn a man's soul to hell forever. "He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God" (John 3:18).

It is important to fully understand this fact. Often the seeking sinner is left confused and uncertain. How many sins must he be expected to repent of to be saved? What about those sins he may have forgotten? Not only is this concept confusing to the particularly immoral unsaved man, but it is equally so to the moral unsaved man. After all, he does not drink, gamble, smoke, or even fudge on his income tax report. Thus, he concludes he has no need of salvation. But, in fact, he too, like the

drunkard, is guilty of rejecting Christ's sacrifice on the cross and, therefore, is in desperate need of repentance and salvation.

- b. Of Christ's righteousness – Later, the Holy Spirit directed the Apostle Paul to write an entire epistle on this one word *righteousness*. In this epistle (the book of Romans) Paul stresses three things:
 - (1) God *is* righteousness.
 - (2) God *demand*s righteousness.
 - (3) God *provid*es righteousness.
 - c. Of future judgment – In this area, the Holy Spirit would point out to the sinner that:
 - (1) All unsaved people belong to Satan – "Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it" (John 8:44).
 - (2) Satan's doom is already in the making – "And the God of peace shall bruise Satan under your feet shortly. The grace of our Lord Jesus Christ be with you. Amen (Rom. 16:20),
 - (3) All unsaved people will share his doom – "Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels" (Matt. 25:41).
2. Seven classic examples of the Holy Spirit's convicting ministry found in the book of Acts
- a. The crowd at Pentecost (upon hearing the sermon preached by Peter) – "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?" (Acts 2:37).
 - b. The Ethiopian eunuch (Acts 8:29-38)
 - c. Saul of Tarsus (Acts 9:1-6)
 - d. A centurion named Cornelius and the Gentiles at Caesarea – "While Peter yet spake these words, the Holy Ghost fell on all them which heard the word" (Acts 10:44).
 - e. The Philippian jailor (Acts 16:25-34) – "Then he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas, and brought them out, and said, Sirs, what must I do to be saved?" (Acts 16:29-30).
 - f. A governor named Felix – "And after certain days, when Felix came with his wife Drusilla, which was a Jewess, he sent for Paul, and heard him concerning the faith in Christ. And as he reasoned of righteousness, temperance, and judgment to come, Felix trembled, and answered, Go thy way for this time; when I have a convenient season, I will call for thee" (Acts 24:24-25).
 - g. A king named Agrippa (Acts 26:23-28) – "Then Agrippa said unto Paul, Almost thou persuadest me to be a Christian" (Acts 26:28).

In conclusion, it may be stated that the chief ministry performed by the Holy Spirit to the sinner is that of old fashioned, pulse-pounding, blood-racing conviction.

- G. His ministry concerning the church – Of the three basic institutions in the Bible (marriage, human government, and the church), none is more important to the Holy Spirit than the church. It was to aid the growth of the church that he formally came at Pentecost.
 - 1. The Holy Spirit and the universal church – In a sentence, he both founded and formed it. "Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; in whom all the building fitly framed together groweth unto an holy temple in the Lord: in whom ye also are builded together for an habitation of God through the Spirit" (Eph. 2:19-22).
 - 2. The Holy Spirit and the local church
 - a. He desires to inspire its worship and service – "For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh" (Phil. 3:3); If allowed by the pastor and the people, the Spirit of God can guarantee both the presence and power of God at each church meeting.
 - b. He desires to direct its missionary work – "Then the Spirit said unto Philip, Go near, and join thyself to this chariot" (Acts 8:29). "As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them.... So they, being sent forth by the Holy Ghost, departed unto Seleucia; and from thence they sailed to Cyprus" (Acts 13:2, 4).
"Now when they had gone throughout Phrygia and the region of Galatia, and were forbidden of the Holy Ghost to preach the word in Asia, after they were come to Mysia, they assayed to go into Bithynia: but the Spirit suffered them not.... And after he had seen the vision, immediately we

endeavoured to go into Macedonia, assuredly gathering that the Lord had called us for to preach the gospel unto them” (Acts 16:6-7, 10).

c. He desires to aid in its singing services – “And be not drunk with wine, wherein is excess; but be filled with the Spirit; speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord” (Eph. 5:18-19). Many times a visiting speaker in a church has discovered to his delight that the music director has unknowingly chosen those songs and special music which correspond perfectly to the message. Obviously, both speaker and song leader were sensitive to the ministry of the Spirit.

d. He desires to appoint its preachers – “Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood” (Acts 20:28).

It must be understood, the Holy Spirit alone appoints the true undershepherds of Christ. “And no man taketh this honour unto himself, but he that is called of God, as was Aaron” (Heb. 5:4). “And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers” (Eph. 4:11). (See also Acts 26:16; Rom. 15:16; 1 Tim. 1:12.) All too often, however (especially in these final days), the tragic words of God to the prophet Jeremiah apply: “I have not sent these prophets, yet they ran: I have not spoken to them, yet they prophesied” (Jer. 23:21). “For they prophesy falsely unto you in my name: I have not sent them, saith the Lord” (Jer. 29:9).

e. He desires to anoint its preachers – “And my speech and my preaching was not with enticing words of man’s wisdom, but in demonstration of the Spirit and of power” (1 Cor. 2:4). Here we see the divine order of service. He first appoints and then anoints his servants. The appointing is a once-for-all event, but the anointing must be sought daily.

f. He desires to warn its members – “Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils” (1 Tim. 4:1).

g. He desires to determine its decisions – “For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things” (Acts 15:28).

This all-important decision made at the Jerusalem Council concerning circumcision is a beautiful example of the teamwork between a local church and the Holy Spirit. Those assemblies governed by congregational vote often pride themselves on their democratic policies. But the real goal can only be achieved through a democratic-theocratic combined team effort.

h. He desires to condemn or bless its efforts as needed – “He that hath an ear, let him hear what the Spirit saith unto the churches.” This admonition is found no less than seven times in the opening chapters of Revelation. (See 2:7, 11, 17, 29; 3:6, 13, 22.)

Churches are often overly concerned about improving their image in the eyes of the younger generation, society, the business world, academic circles, etc. But the real concern should be directed toward that one who, alone, is properly qualified to improve and correct – namely, the Holy Spirit.

i. He desires to head up its visitation and evangelistic programs – “And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely” (Rev. 22:17).

In this, the Scripture’s final invitation, we see the Holy Spirit speaking through the church urging the unsaved to come to Christ.

H. His ministry concerning the day of Pentecost – Of all the important days in history, the day of Pentecost must surely be ranked near the top. At this time, the Holy Spirit performed one of his greatest and most far-reaching works.

“And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance” (Acts 2:1-4).

1. The background of Pentecost – Just minutes before his dramatic ascension, our resurrected Lord commanded his disciples: “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).

Much ink has been used attempting to explain these five words, “the promise of the Father.” What was this promise of the Father? Various passages of Scripture make it clear that this promise of the Father, and also of the Son, was a reference to the arrival of the Holy Spirit. “And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions” (Joel 2:28). “But this is that which

was spoken by the prophet Joel; And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams” (Acts 2:16-17).

The Holy Spirit had, of course, already performed an Old Testament ministry, but now his work was to introduce three completely new elements.

- a. His new ministry was to be universal – Previously the Holy Spirit had confined his work among humanity to the nation Israel. There is no record before the book of Acts that he fell upon the Greeks, or Romans, or Babylonians, etc. But here in Acts he came to bless all repenting sinners everywhere.
- b. His new ministry was to be permanent – Although the Holy Spirit did come upon certain Old Testament men, he often departed from them also.
 - (1) As illustrated by Samson – This Hebrew strongman enjoyed the presence of the Holy Spirit on various occasions. (See Judg. 14:6, 19; 15:15.) But then, because of sin and immorality, God’s Spirit left Samson. One of the most tragic verses in the Bible records this event, when Samson awakes to hear Delilah say: “The Philistines be upon thee, Samson. And he awoke out of his sleep, and said, I will go out as at other times before, and shake myself. And he wist not that the Lord was departed from him” (Judg. 16:20).
 - (2) As illustrated by Saul – As with Samson, the Holy Spirit came upon Saul, but later left him, as demonstrated by the following: “And when they came thither to the hill, behold, a company of prophets met him; and the Spirit of God came upon him, and he prophesied among them” (1 Sam. 10:10). “But the Spirit of the Lord departed from Saul, and an evil spirit from the Lord troubled him” (1 Sam. 16:14).
 - (3) As illustrated by David – The Spirit of God came upon David when he was anointed by Samuel: “Then Samuel took the horn of oil, and anointed him in the midst of his brethren: and the Spirit of the Lord came upon David from that day forward. So Samuel rose up, and went to Ramah” (1 Sam. 16:13).

So far as it can be determined, the Holy Spirit remained with him until death. But David realized the Holy Spirit could depart, and on at least one occasion, he pleaded with the Lord about this matter. “Cast me not away from thy presence; and take not thy holy spirit from me” (Psa. 51:11).

No Christian today need ever pray this prayer. However, millions of believers could probably, with profit, pray the next phrase of David’s psalm of confession: “Restore unto me the joy of thy salvation; and uphold me with thy free spirit” (Psa. 51:12). David offered this prayer after his great sin with Bathsheba.

The point of all the above is that in the Old Testament the Holy Spirit, on occasion, in a temporary sense, came upon, filled, and indwelt certain believers, but never in a permanent way. However, as promised by Christ himself in the Upper Room just prior to Calvary, this would soon change. Note his words: “And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever” (John 14:16). (See also John 14:26; 15:26; 16:7.)

For Old Testament examples where believers were temporarily indwelt, see Genesis 41:38; Numbers 27:18; Daniel 4:8; 5:11-14; 6:3. For Old Testament examples where believers were temporarily filled, see Exodus 31:3; 35:31.

- c. His new ministry was to be perfecting – That is to say, his new ministry would now be to make all repenting sinners grow in grace and be like Jesus. This was not the case in the Old Testament. There is no indication that the moral and spiritual nature of either Saul or Samson was advanced by the presence of the Holy Spirit. They apparently derived only his power, not his purity.

In essence, it can be said that the all-important mission of the Holy Spirit regarding the believer is to make him or her as much like Jesus in the shortest amount of time. Note Paul’s words concerning this: “Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty. But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord” (2 Cor. 3:17-18).
2. The chronology of Pentecost – Pentecost (from a Greek word that simply means “50”) is the third of six great Israelite feasts mentioned in Leviticus 23. These feasts actually summarize the entire future work of the Trinity in the New Testament. Consider:
- a. The Passover and the Feast of Unleavened Bread – A reference to Calvary (see Lev. 23:4-8; 1 Cor. 5:6-8)
 - b. The Sheaf of Firstfruits – A reference to the Resurrection (see Lev. 23:9-14; 1 Cor. 15:23)

- c. The Feast of Seven Weeks – A reference to Pentecost (see Lev. 23:15-21; Acts 2:1)
 - d. The Feast of Trumpets – A reference to the Rapture (see Lev. 23:23-25; 1 Thess. 4:13-18)
 - e. The Day of Atonement – A reference to the great tribulation (see Lev.23:26-32; Matt. 24:21)
 - f. The Feast of Tabernacles – A reference to the Millennium (see Lev. 23:33-43; Rev. 21:3)
- 3.The comparisons of Pentecost
- a. New Testament Pentecost may be compared with Old Testament Pentecost.
 - (1) Old Testament Pentecost occurred 50 days after Israel left Egypt.

Note: The Passover lamb was slain on April 14, 1491 B.C., and Israel left Egypt the next night. “And the Lord spake unto Moses and Aaron in the land of Egypt, saying, This month shall be unto you the beginning of months: it shall be the first month of the year to you” (Exod. 12:1-2).

“And ye shall keep it up until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it in the evening” (Exod. 12:6). “For I will pass through the land of Egypt this night, and will smite all the firstborn in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment: I am the Lord” (Exod. 12:12). “And he called for Moses and Aaron by night, and said, Rise up, and get you forth from among my people, both ye and the children of Israel; and go, serve the Lord, as ye have said” (Exod. 12:31).

Exactly 50 days later, they arrived at Mount Sinai during the first week of June. “In the third month, when the children of Israel were gone forth out of the land of Egypt, the same day came they into the wilderness of Sinai” (Exod. 19:1).
 - (2) New Testament Pentecost occurred 50 days after Christ rose from the dead.

Note: Our Lord was, of course, crucified during the Passover week in April. “And it was the preparation of the passover, and about the sixth hour: and he saith unto the Jews, Behold your King!” (John 19:14).

He then spent 40 days with his disciples after the Resurrection. “To whom also he shewed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God” (Acts 1:3).

Then, some 10 days later, New Testament Pentecost occurred. “For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence” (Acts 1:5). “And when the day of Pentecost was fully come, they were all with one accord in one place” (Acts 2:1).
 - (3) Old Testament Pentecost celebrated a birthday – that of the nation Israel – “Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine” (Exod. 19:5).

The Scriptures tell us that angels were involved in the giving of the law at Mount Sinai. “Who have received the law by the disposition of angels, and have not kept it” (Acts 7:53). “Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator” (Gal. 3:19).
 - (4) New Testament Pentecost celebrated a birthday – that of the church – “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).
 - (5) Old Testament Pentecost witnessed the slaying of some 3,000 souls – “And the children of Levi did according to the word of Moses: and there fell of the people that day about three thousand men” (Exod. 32:28). Israel’s worship of the golden calf while encamped at the base of Mount Sinai was a tragic episode in its history.
 - (6) New Testament Pentecost witnessed the saving of some 3,000 souls – “Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls” (Acts 2:41).

What an amazing contrast is seen here between these two Pentecosts. In fact, the difference is so important that Paul takes an entire chapter in one of his epistles to discuss it. Note these

two verses in this chapter: “Not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency is of God; who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life” (2 SCor. 3:5-6).

- (7) Old Testament Pentecost was introduced in a mighty way –“And it came to pass on the third day in the morning, that there were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud; so that all the people that was in the camp trembled” (Exod. 19:16). “And mount Sinai was altogether on a smoke, because the Lord descended upon it in fire: and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly” (Exod. 19:18).
 - (8) New Testament Pentecost was introduced in a mighty way –“And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them” (Acts 2:2-3).
- b. New Testament Pentecost may be compared to Bethlehem.
- (1) At Bethlehem, God the Father was preparing a body for his Son to work through – “Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me” (Heb. 10:5).
 - (2) At Pentecost, God the Father was preparing a body for his Spirit to work through – “What? 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?” (1 Cor. 6:19). “And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people” (2 Cor. 6:16).
Because of this, Pentecost can never be repeated in the same sense that Bethlehem can never again happen. It is, therefore, as unscriptural to have a “tarrying meeting” to pray down another Pentecost as it would be to have a meeting and plead for the shepherds and Wise Men to reappear. The events occurring in Luke 2 and Acts 2 are forever in the past.
- c. New Testament Pentecost may be compared to Old Testament Babel.
- (1) At Babel, we see sinful men working for their own glory –“And they said, Go to, let us build us a city and a tower, whose top may reach unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth” (Gen. 11:4).
 - (2) At Pentecost, we see saved men waiting for God’s glory – “These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren” (Acts 1:14).
 - (3) At Babel, God confounded man’s language – “Therefore is the name of it called Babel; because the Lord did there confound the language of all the earth: and from thence did the Lord scatter them abroad upon the face of all the earth” (Gen. 11:9).
 - (4) At Pentecost, God clarified man’s language – “And how hear we every man in our own tongue, wherein we were born?” (Acts 2:8).
 - (5) At Babel, God scattered men throughout the world – “Therefore is the name of it called Babel; because the Lord did there confound the language of all the earth: and from thence did the Lord scatter them abroad upon the face of all the earth” (Gen. 11:9).
 - (6) At Pentecost, God gathered men within the church – “That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him” (Eph. 1:10).

I. His ministry concerning the believer – Thus far, we have discussed the ministry of the Holy Spirit in regard to the universe, the Scriptures, Israel, Satan, Christ, sinners, the church, and Pentecost. But what ministry does he perform for that special group of New Testament people called Christians? The instant an unsaved person prays, "God be merciful to me, a sinner," the Holy Spirit immediately effects a five-fold work in him.

1. The Holy Spirit regenerates the believer – He literally re-creates him and gives him the nature of God. The Holy Spirit thus functions as a divine “midwife” to the repenting sinner as he ushers him into the kingdom of God. This is accomplished by the instrument of “water,” which is symbolic language for the Word of God. The following passages bear this out:

“Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost” (Titus 3:5). “Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his

mother's womb, and be born? Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again" (John 3:3-7).

"Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever" (1 Pet. 1:23). "Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures" (James 1:18).

This regenerating ministry was of course, not a new one, as inferred by Jesus, who rebuked Nicodemus for not being aware of it. "Nicodemus answered and said unto him, How can these things be? Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things?" (John 3:9-10).

In fact, his ministry of regeneration will continue throughout both the great tribulation and glorious Millennium. (See Jer. 32:39; Ezek. 11:19; 36:25-27.)

2. The Holy Spirit baptizes the believer – "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life" (Rom. 6:3-4). "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" (1 Cor. 12:13).

"For as many of you as have been baptized into Christ have put on Christ" (Gal. 3:27). "There is one body, and one Spirit, even as ye are called in one hope of your calling one Lord, one faith, one baptism" (Eph. 4:4-5). "Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead" (Col. 2:12).

The question is often asked: Does a person have to be baptized to be saved? The answer is an emphatic yes – *but not by water baptism*, The purpose of the Holy Spirit's placing the believer into the body of Christ is twofold:

- a. He does it to answer Christ's prayer for Christian unity – "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me" (John 17:21).
- b. He does it to prepare a bride for Christ, composed of all believers saved from Pentecost until the Rapture – "So we, being many, are one body in Christ, and every one members one of another" (Rom. 12:5). "For we being many are one bread, and one body: for we are all partakers of that one bread" (1 Cor. 10:17). "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" (1 Cor. 12:13). "Now ye are the body of Christ, and members in particular" (1 Cor. 12:27). (See also Eph. 1:22-23; 4:4, 12; 5:30; Col. 3:15; 2 Cor. 11:2; Rev. 19:6-9.)

Note the prophetic, historical, and doctrinal aspects of this baptism.

(1) The prophetic aspect (Matt. 3:11; Mark 1:8; Luke 3:16; John 1:33; Acts 1:5)

(2) The historical aspect (Acts 2:1-4; 11:15-17)

(3) The doctrinal aspect (1 Cor. 12:12-13; Rom. 6:1-4)

3. The Holy Spirit indwells the believer – In other words, he not only joins us to the Savior (through the baptism), but he joins himself to us. Jesus, prior to his crucifixion, predicted both of these ministries. He said: "At that day ye shall know that I am in my Father, and ye in me, and I in you" (John 14:20). "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" (1 Cor. 3:16). "What? 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?" (1 Cor. 6:19). (See also John 7:37-39; 14:16; Rom. 8:9; 1 Cor. 2:12; 1 John 3:24.)

The purpose of this indwelling ministry is to control the newly created nature. "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new" (2 Cor. 5:17). "This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh, For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would. But if ye be led of the Spirit, ye are not under the law" (Gal. 5:16-18). "That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man" (Eph. 3:16).

4. The Holy Spirit seals the believer – "Who hath also sealed us, and given the earnest of the Spirit in our hearts" (2 Cor. 1:22). "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).

The presence of the Holy Spirit himself seems to be the seal here, who is given by the Father to assure the believer of his eternal salvation. This seal is also referred to as an earnest. "Who hath also sealed us, and given the earnest of the Spirit in our hearts" (2 Cor. 1:22). "Now he that hath wrought us for the selfsame thing is God, who also hath given unto us the earnest of the Spirit" (2 Cor. 5:5). "Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory" (Eph. 1:14).

Charles Ryrie observes:

Registered mail furnishes a good example of the security concept in sealing. When registering a piece of mail, it not only has to be sealed carefully but then the post office stamps it a number of times across the edges of the seal to be able to detect any tampering with that seal. Only two people can legitimately break the seal, the recipient or the sender (if it is delivered back to him). In the case of believers, God is the Sender and God is the recipient, and God is the One who does the sealing. So only God can break the seal and He has promised not to do so until the day of redemption. (*Basic Theology*, p. 360)

5. The Holy Spirit fills the believer – "And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance" (Acts 2:4).

A great deal of controversy and misunderstanding throughout church history has come into existence concerning this ministry of the Holy Spirit. For example, what is the difference between the indwelling and the filling of the Holy Spirit? To aid in understanding this vital distinction, consider the following illustration.

A guest is invited into a home. But upon entering that home he is immediately confined to a small room somewhere near the front door. For awhile, he may even be forgotten by his host. Finally, however, the owner of the house is convicted concerning his shabby treatment of the houseguest. He thereupon gives his guest free access to every room in the house.

In this illustration the Holy Spirit is, of course, the invited guest. The host is the believing sinner, and the house stands for his life. The difference, then, between the indwelling and the filling is the difference between being confined in a small room somewhere and being given free access to all the rooms. The filling, therefore, does not mean the believer gets more of the Holy Spirit, but rather, the Holy Spirit gets more of the believer.

In the light of these five ministries we may observe that:

- a. All five of these ministries happen instantaneously to the believer – They all occur by faith and are not in the least dependent upon one's personal emotional feelings at the time.
 - b. The first four ministries can never be lost and therefore, need not be and should not be asked for again – Nowhere in the Bible are we commanded to ask God to baptize us by his Spirit, or to seal us with his Spirit, or to regenerate and indwell us. If a man has accepted Christ, he has for all eternity been regenerated, indwelled, baptized and sealed by the Holy Spirit.
 - c. The fifth ministry, however, can be lost, and therefore should be asked for as many times as needed – The following passages bring this out:
 - "And be not drunk with wine, wherein is excess; but be filled with the Spirit" (Eph. 5:18). "This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh" (Gal. 5:16).
 - Believers in the book of Acts experienced the filling of the Holy Spirit often in their lives.
 - (1) The apostles (Acts 2:4; 4:31-32; 13:52)
 - (2) Peter (Acts 4:8; 6:3)
 - (3) Stephen (Acts 7:55)
 - (4) Paul (Acts 9:17; 13:9)
 - (5) Barnabas (Acts 11:24)
 - d. The first four ministries give us peace *with* God – "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ" (Rom. 5:1).
 - e. The fifth ministry assures us the *peace* of God – "And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus" (Phil. 4:7).
- Thus, all Christians, regardless of how backslidden they might be, enjoy peace *with* God, but only Spirit-controlled believers can know that blessed peace *of* God.
- f. The fifth ministry is lost whenever disobedience is found in the life of the believer – This disobedience may manifest itself in either (or both) of the following ways:
 - (1) The sin of quenching the Holy Spirit – "Quench not the Spirit" (1 Thess. 5:19). This sin involves not doing that which the Holy Spirit would have us do. It is negative in nature. The

same word is used elsewhere in reference to the putting out of a fire. Note: “A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory” (Matt, 12:20). “Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked” (Eph. 6:16).

- (2) The sin of grieving the Holy Spirit – “And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption” (Eph. 4:30). This sin involves doing that which the Holy Spirit would not have us do. It is positive in nature.

To illustrate: A believer boards a plane in Chicago for Los Angeles and finds himself seated next to an unsaved man. In flight the Holy Spirit attempts to witness to the unsaved man through the testimony of the Christian, but he remains silent and fails to witness. At this point, the believer has quenched the Holy Spirit. He has not done that which the Spirit of God wanted him to do.

As the flight continues, however, the two men introduce themselves and begin talking, but not about spiritual things. In fact, to the shame of the Christian, several off-color stories are passed between the two men. Now the saved man has gone the second step and grieved the Holy Spirit – he has done that which the Holy Spirit did not want him to do. These two sins, if left unchecked for a long period of time, can eventually lead to that “sin unto death” as described in the following passages: “To deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus” (1 Cor. 5:5). The sin unto death, in this case, was immorality on the part of a totally carnal believer in Corinth. “For this cause many are weak and sickly among you, and many sleep” (1 Cor. 11:30).

In the case of Ananias and Sapphira, gross dishonesty and blatant hypocrisy led to the sin unto death. (See Acts 5:1-11.) That Ananias was indeed a believer is proven by the question Peter asked him: “But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back part of the price of the land?” (Acts 5:3).

“If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death: I do not say that he shall pray for it” (1 John 5:16). The sin unto death does not mean one loses salvation, but it does imply the possibility that God will remove him from the scene down here earlier than originally planned. This seemed to have been in the thoughts of Paul when he wrote: “I therefore so run, not as uncertainly; so fight I, not as one that beateth the air. But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway” (1 Cor. 9:26-27).

- g. The fifth ministry may (and should be) instantly regained – This can be accomplished:
 - (1) By knowing God’s method of forgiveness and cleansing – the blood of Christ – “But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin” (1 John 1:7).
 - (2) By knowing God’s means of forgiveness and cleansing – the confession of the Christian – “If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness” (1 John 1:9). This confession is absolutely vital, for while Christ’s blood will cleanse us from all sins, it will not cleanse us from a single excuse.

God does not demand golden vessels, nor does he require silver ones, but he must have clean ones. Thus, the union with the Spirit is so strong that nothing can break it, but the communion with the Spirit is so fragile that the smallest sin can shatter it.

Consider another illustration: A family leaves California to visit friends in New York. The first half of their trip is rather uneventful, but while they are in the Chicago area, their automobile breaks down. After some difficulty, the services of a mechanic are secured and the car is repaired. What action does the family take now? Does the driver head back to California and take another run for New York? All would agree that this, of course, would be sheer stupidity. What does this family do? They simply continue on from the spot where they first broke down.

This little travel story has a direct application to the Spirit-filled life. When God saves a man, he puts him on the road to heaven. For a while the trip may go smoothly for the new convert. But there will come a time when he will break down somewhere along the line. Perhaps the spiritual motor trouble will be caused by some angry words, or a wicked deed, or some careless act. The Spirit has been quenched and grieved and all forward progress ceases immediately. There the man sits.

What should he do? He should immediately secure the services of that divine mechanic, the Holy Spirit. If he confesses his sins and depends upon Christ's blood, his broken testimony will once again be restored. Then what should the believer do? The answer is obvious. However, there is a false concept among Christians today that once a child of God sins (particularly if it is a serious sin) he automatically loses all previous progress and must start all over. This simply is not the case. The secret of the Spirit-filled life is the knowledge that broken fellowship can be instantly restored by confession and by Christ's blood.

h. The fifth ministry assures the believer of the following blessings:

- (1) The Holy Spirit will pray for him – “Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered” (Rom. 8:26).

In the original text, the word infirmities is in the singular. Thus, the one infirmity in mind here is our inability to pray as we ought to pray. It is for this reason that the Spirit comes to our aid. However, it should be kept in mind that the Bible says he “helpeth” us, which simply means he desires the Christian to do his part also. Therefore, to be effectively prayed for, we ourselves must pray. (See also Eph. 6:18; Jude 20.)

- (2) The Holy Spirit will guide him – “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). “For as many as are led by the Spirit of God, they are the sons of God” (Rom. 8:14).
- (3) The Holy Spirit will teach him – “But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him” (1 John 2:27).

“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 14:26).

- (4) The Holy Spirit will empower him for witnessing – “But ye shall receive power, after that the Holy Ghost 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” (Acts 1:8).
- (5) The Holy Spirit will impart the love of Christ to him and through him – “And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us” (Rom. 5:5).
- (6) The Holy Spirit will conform him to the image of Christ – “But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord” (2 Cor. 3:18).

The ultimate goal and stated intention of the Father is to conform the believer throughout eternity into the image of Christ. This is made clear in such passages as Philippians 3:21 and 1 John 3:2. But God the Spirit desires to start this glorious work in each child of God at the moment of salvation. (See Phil. 3:10.)

“Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself” (Phil, 3:21). “Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is” (1 John 3:2). “That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death” (Phil. 3:10).

- (7) The Holy Spirit will strengthen his new nature – “That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man” (Eph. 3:16). This he does through Bible study and prayer. “As newborn babes, desire the sincere milk of the word, that ye may grow thereby” (1 Pet. 2:2). “But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost” (Jude 20).
- (8) The Holy Spirit will reveal biblical truth to him – “But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God” (1 Cor, 2:10).
- (9) The Holy Spirit will assure him concerning salvation and service – “The Spirit itself beareth witness with our spirit, that we are the children of God” (Rom. 8:16). “And he that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us” (1 John 3:24).

- (10) The Holy Spirit will give him liberty – “For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death” (Rom. 8:2). “Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty” (2 Cor. 3:17),
- (11) The Holy Spirit will fill his mouth with appropriate things – “But when they shall lead you, and deliver you up, take no thought before hand what ye shall speak, neither do ye premeditate: but whatsoever shall be given you in that hour, that speak ye: for it is not ye that speak, but the Holy Ghost” (Mark 13:11). Several instances come to mind in the book of Acts where this blessed prophecy was fulfilled. (See Acts 4:8-22; 5:29-33; 7:55.)

Finally, in regards to the ministry of the Holy Spirit in filling the believer, consider the following.

In Acts 2:13 and Ephesians 5:18 a comparison is made between being filled with the Spirit and being filled with wine. “Others mocking said, These men are full of new wine” (Acts 2:13). “And be not drunk with wine, wherein is excess; but be filled with the Spirit” (Eph, 5:18). In all fairness, a comparison can be made between these two:

- Both control the user and give him a new boldness, one in the good sense and the other in the bad sense of the word.
- Both produce a desire for more.

- J. His ministry concerning spiritual gifts – “There is one body, and one Spirit, even as ye are called in one hope of your calling one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all. But unto every one of us is given grace according to the measure of the gift of Christ. Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men” (Eph. 4:4-8).

In the Bible, the entire Trinity is often described in the act of giving, God loves to give. It was the Father who gave his dearly beloved Son. “For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life” (John 3:16).

It was the Son who freely gave his precious blood. “And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me” (Luke 22:19).

Finally, after his arrival at Pentecost, the Holy Spirit began his ministry of gift-giving to the church, and will continue it until the Rapture. “Now there are diversities of gifts, but the same Spirit.... But the manifestation of the Spirit is given to every man to profit withal” (1 Cor. 12:4, 7).

- 1. The definition of a spiritual gift – A spiritual gift is a supernatural ability given by Christ through the Holy Spirit to the believer at the moment of his salvation.

At this point two distinctives should be made.

- a. The distinction between the *gift* of the Spirit and the *gifts* of the Spirit – The gift occurred at Pentecost when the Holy Spirit came in answer to the promise of Christ. The gifts occur today.
- b. The distinction between gifts and talents – A talent is a human and natural ability given at birth. It may be in the area of music, speech, organization, etc. But no natural talent, however great it might be, can be used by its owner to glorify God until it is sanctioned by the Holy Spirit. When this occurs, the talent then may become a gift.

To illustrate this, let’s consider an individual who is a brilliant and talented musician. His ability is acclaimed by millions. But the performer is not a Christian and, thus, his talent can never be used by the Holy Spirit for the glory of God. But, let us assume the man hears the gospel and accepts Christ as Savior. Now, the Holy Spirit may determine to transform the man’s natural talent into a supernatural gift. As there is no specific gift of music as such, the musician’s new efforts for Christ would probably fall under that of exhortation, which is a listed gift.

A fivefold comparison, can be seen between natural talents and spiritual gifts:

- (1) Natural talents
 - (a) Source – From God through parents
 - (b) Possessed – From birth
 - (c) Purpose – To benefit mankind on the natural level
 - (d) Process – Must be recognized, developed, exercised
 - (e) Function – Ought to be dedicated by believers to God for his use and glory
- (2) Spiritual gifts
 - (a) Source – From God, independent of parents
 - (b) Possessed – Probably from conversion
 - (c) Purpose – To benefit mankind on the spiritual level.
 - (d) Process – Must be recognized, developed, exercised

- (e) Function – Ought to be used to God’s glory
- 2.The extent of the spiritual gifts
- a. Each believer possesses at least one spiritual gift –“As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God” (1 Pet. 4:10). “But unto every one of us is given grace according to the measure of the gift of Christ” (Eph. 4:7).
 “For I would that all men were even as I myself. But every man hath his proper gift of God, one after this manner, and another after that” (1 Cor. 7:7). “But the manifestation of the Spirit is given to every man to profit withal” (1 Cor. 12:7). “But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will” (1 Cor. 12:11).
 - b. No believer possesses all the gifts –“Are all apostles? are all prophets? are all teachers? are all workers of miracles? Have all the gifts of healing? do all speak with tongues? do all interpret?” (1 Cor. 12:29-30).
 Thus, in light of this:
 - (1) To claim that one possesses *all* the gifts is to defy the decision of the Spirit.
 - (2) To claim that one possesses *none* of the gifts is to deny the decision of the Spirit.
- 3.The purpose of the spiritual gifts
- a. To glorify the Father – “Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created” (Rev. 4:11).
 - b. To edify the church – “For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ” (Eph. 4:12-13).
- 4.The abuse of the spiritual gifts
- a. Not using those gifts imparted to us – “Wherefore I put thee in remembrance that thou stir up the gift of God, which is in thee by the putting on of my hands” (2 Tim. 1:6). “Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery” (1 Tim. 4:14).
 - b. Attempting to use those gifts not imparted to us – See 1 Corinthians 12 – 13.
 - c. Not using the gifts in love –“Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal” (1 Cor. 13:1). How often are those blessed gifts abused? Only eternity will reveal the number of men in the ministry who should never have been there. On the other hand (and just as tragic), there has doubtless been a great company of men who were called into God’s service, but never answered it. But perhaps the greatest abuse of all is the use of gifts without love.
 If one rightly comprehends the material given thus far on gifts, he can understand why God sometimes seems to use a carnal Christian in a great way in spite of glaring (or often secret) sins in his life. However, in such cases God is only blessing the gift and not the man personally. At the judgment seat of Christ (see 1 Cor. 3) there will doubtless be many surprises as perhaps a number of world-famous Christian leaders receive so little actual personal reward from Christ because of their sins and carnality.
- 5.The number of the spiritual gifts – In three main passages, the Apostle Paul lists 18 separate spiritual gifts for us. These are Romans 12; 1 Corinthians 12; and Ephesians 4.
- 6.The nature of the spiritual gifts – It would seem that these 18 gifts can be placed into two basic categories, the permanent stewardship gifts and the temporary sign gifts.
- a. The sign gifts (the passing gifts)
 - (1) Apostleship
 - (2) Prophecy
 - (3) Miracles
 - (4) Healing
 - (5) Tongues
 - (6) Interpretation of tongues
 - (7) Knowledge
 - b. The stewardship gifts (the permanent gifts)
 - (1) Wisdom
 - (2) Discernment of spirits
 - (3) Giving
 - (4) Exhortation
 - (5) Ministering
 - (6) Mercy showing

- (7) Ruling, administration
- (8) Faith
- (9) Teaching
- (10) Evangelism
- (11) Pastor/teacher

At this point it is relevant to ask by what right do we designate the sign gifts as temporary in duration. In fact, at first glance this would seem to contradict Hebrews 13:8, "Jesus Christ, the same yesterday, and today, and forever."

In other words, if Jesus once instructed the Holy Spirit to impart all the gifts to believers (he did, see Eph. 4:7-8), and he never changes (he doesn't), then how can it be said some of the gifts are not for today?

In answering, it should be pointed out one must distinguish between the person of God, and the program of God. This is to say that while his person never changes (Heb. 1:10-12; James 1:17), on occasion his program does. For example, God's program once called for believers to enter an ark, and centuries later, to sacrifice lambs in the Jerusalem temple. But today God's program does not include these things. The little poem is wrong which says: "Every promise in the Bible is mine/Every chapter, every verse, every line." This is simply not the case. While all the Bible was indeed written for us (1 Cor. 10:11), not all the Bible was written specifically to us. Two examples can be cited here:

- No 90-year old barren woman today could rightfully expect to bear a son based on God's promise to Sarah in Genesis 17:19, 21.
- No terminally stricken man today could rightfully expect an additional 15 years to be added to his life based on God's promise to Hezekiah in 2 Kings 20:5-6.

Assuming, however, all the above is true, it still does not explain why some of the gifts are not for today.

The answer is found in the miraculous nature of the gift itself. Imagine yourself to be a spokesman sent from God some 20 centuries ago, before most of the New Testament was written. You have a message from the Lord. But how can your listeners be sure you are not one more false prophet among the many of the day? One dramatic indication of your genuineness would be the ability to perform miraculous signs. Note the following verses that bring this out.

- a. As seen in the ministry of Jesus – "The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him" (John 3:2).

"And when he had called unto him his twelve disciples, he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease.... And as ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give" (Matt. 10:1, 7-8).

"Now when John had heard in the prison the works of Christ, he sent two of his disciples, and said unto him, Art thou he that should come, or do we look for another? Jesus answered and said unto them, Go and shew John again those things which ye do hear and see: the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them" (Matt. 11:2-5).

"And many other signs truly did Jesus in the presence of his disciples, which are not written in this book: but these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name" (John 20:30-31).

- b. As seen in the ministry of Paul – "For I will not dare to speak of any of those things which Christ hath not wrought by me, to make the Gentiles obedient, by word and deed" (Rom. 15:18), "Truly the signs of an apostle were wrought among you in all patience, in signs, and wonders, and mighty deeds" (2 Cor. 12:12).
- c. As seen in the ministry of the apostles – "God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will?" (Heb. 2:4).

The sign gifts were given primarily to validate the authority of the Savior and his apostles prior to the writing of the New Testament. Afterward, this miraculous proof was no longer needed, for the Scriptures themselves reveal the true from the false.

The amazing power of the Scriptures and the Scriptures alone, apart from any signs and wonders to totally accomplish God's will, is vividly brought out by Paul in his final epistle before suffering martyrdom: "And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All scripture is given by

inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness” (2 Timothy 3:15-16).

With this somewhat lengthy introduction, we now consider the seven sign gifts.

1. The gift of apostleship (Eph. 4:11; 1 Cor. 12:28) – A reference to certain men called by Christ himself and endowed with special power to function as the official “charter members” of the newly organized church.

Here a distinction should be made between an apostle (literally, “one sent forth”), and a disciple (meaning, “a learner”). Thus, while all the apostles were (hopefully) disciples, not all the disciples were apostles. Note the following account: “From that time many of his disciples went back, and walked no more with him. Then said Jesus unto the twelve, Will ye also go away?” (John 6:66-67).

- a. Apostolic requirements – One must have seen the resurrected Christ. “Beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection” (Acts 1:22), “Am I not an apostle? am I not free? have I not seen Jesus Christ our Lord? are not ye my work in the Lord?” (1 Cor. 9:1).
- b. Apostolic number – The original 12. “And when it was day, he called unto him his disciples: and of them he chose twelve, whom also he named apostles” (Luke 6:13).

The total number of the early apostles was not, however, limited to these 12.

- (1) Matthias was an apostle (Acts 1:26).
 - (2) Paul was an apostle (Rom. 1:1; 11:13; 1 Cor. 9:1; 2 Cor. 11:15; 12:12) – “For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office” (Rom. 11:13).
 - (3) Barnabas was an apostle (Acts 14:14).
 - (4) James, the half brother of Christ, was an apostle (1 Cor. 15:7; Gal. 1:19).
2. The gift of prophecy (Rom. 12:6; 1 Cor. 12:10; 14:1, 3-6; Eph. 4:11) – This was, in essence, a twofold gift: to correctly foretell the future, and to correctly forthtell the present – Paul exhibited this twofold gift when writing 1 Corinthians.

- a. He foretold the future in 1 Corinthians 15 – This is foresight. “Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?” (1 Cor. 15:51-55).
- b. He forthtold the present in 1 Corinthians 3 – This is insight. “And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able. For ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men?” (1 Cor. 3:1-3).

3. The gift of miracles (1 Cor. 12:28) – The gift of miracles is the supernatural ability to perform those events outside and beyond the realm of nature; the ability to set aside for a time the regular laws of nature.

- a. The purpose of miracles – The purpose was to prove the God-sent authority of the one doing the miracle. It thus served to validate both the messenger and the message. As we have previously noted, this was the ultimate purpose and reason for all the sign gifts. (See John 3:2; 20:30-31; Rom. 15:18; 2 Cor. 12:12; Heb. 2:4.)
- b. The threefold division of Bible miracles – In the Word of God there are three periods which witnessed a great outpouring of miracles.
 - (1) During the time of Moses and Joshua (approximately 25 miracles)
 - (2) During the time of Elijah and Elisha (approximately 21; Elijah performed 7, and Elisha, 14)
 - (3) During the time of Christ and his apostles (approximately 50)The Bible student will readily agree that during these three periods there was a real need for the miracles to awaken Israel from her indifference and immorality.

4. The gift of healing (1 Cor. 12:9, 28, 30) – The gift of healing is a supernatural ability to cure human ills, whether of physical, mental, or demonic origin.

- a. The purpose of the gift of healing – As in the case of miracles, this gift was apparently given to attest to the authority and power of the one doing the healing.
- b. The limitation of the gift of healing
 - (1) Christ did not heal all those he encountered. (See Luke 4:25-27.)
 - (2) Paul was limited in his healing abilities.

- (a) As seen in his own affliction (2 Cor. 12:7-10)
- (b) As seen in the case of Epaphroditus (Phil. 2:26-27)
- (c) As seen in the case of Timothy – “Drink no longer water, but use a little wine for thy stomach’s sake and thine often infirmities” (1 Tim, 5:23).
- (d) As seen in the case of Trophimus – “Erastus abode at Corinth: but Trophimus have I left at Miletum sick” (2 Tim. 4:20).

At this point, the following question may arise: If the gifts of miracles and healing were temporary, does this mean that God does not heal today? It does not. It simply means that the gift of healing, through an individual, is no longer in existence. It is through prayers of faith that miraculous healings can come, Furthermore, healing can only come if it is God’s will. Contrary to what faith healers teach, it is not always God’s will to heal.

5. The gift of tongues (1 Cor. 12:10) – There is perhaps no other subject in all the Bible that has generated more heat, confusion, and division than that of speaking in tongues.

a. Passages referring to tongues

- (1) Prophetic – The promise in Mark: “And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues” (Mark 16:17).
- (2) Historical – The three accounts in Acts
 - (a) Occurring in Jerusalem (at Pentecost) – “And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance” (Acts 2:1-4),
 - (b) Occurring in Caesarea – “While Peter yet spake these words, the Holy Ghost fell on all them which heard the word. And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost. For they heard them speak with tongues, and magnify God. Then answered Peter, Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we?” (Acts 10:44-47).
 - (c) Occurring in Ephesus – Here Paul meets 12 apostles of John the Baptist. When he brought them up to date about the crucifixion, resurrection, and ascension of Christ, and the events of Pentecost, they experienced a twofold baptism, both physical and spiritual. “When they heard this, they were baptized in the name of the Lord Jesus. And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied” (Acts 19:5-6).
- (3) Doctrinal – The overview in 1 Corinthians: “I would that ye all spake with tongues, but rather that ye prophesied: for greater is he that prophesieth than he that speaketh with tongues, except he interpret, that the church may receive edifying. If any man speak in an unknown tongue, let it be by two, or at the most by three, and that by course; and let one interpret” (1 Cor. 14:5, 27).

b. Views on the biblical record of tongues – There are at least three views concerning their nature.

- (1) That all accounts of tongues-speaking refer to the same event, that is, the supernatural ability to suddenly speak previously unlearned human languages,

Arguments:

 - (a) Because the word *glossa* is found 50 times in the Greek New Testament. Of these, 16 times it refers to the physical organ (see James 3:5); once it refers to flames of fires (Acts 2:3); 33 times it refers to human language.
 - (b) Because of the description of the events at Pentecost (Acts 2:6-11). Also, Peter says that the tongues-speaking he witnessed at Caesarea was identical to that at Pentecost (Acts 11:15).
- (2) That all accounts of tongues-speaking refer to the same event, that is, the supernatural ability to speak in a nonhuman ecstatic language. This has often been called “the language of angels.”

Arguments:

 - (a) The tongues-speaking disciples at Pentecost are accused of drunkenness (Acts 2:13), a charge that would not be made if the language was of an earthly nature.
 - (b) Because of Paul’s words in 1 Corinthians 14:2, “For he that speaketh in an unknown tongue speaketh not unto men, but unto God: for no man understandeth him.”
 - (c) Paul had the gift of tongues (1 Cor. 14:18), yet he could not understand the human speech of Lycaonia in Acts 14:11.

- (d) Because of the phrase “other tongues” in Acts 2:4. This is a translation of the Greek word *heteros*, which means “another of a different kind.” (See also Gal. 1:6-7.)
- (3) That some of the accounts (as in Acts 2) refer to unlearned human language, while other accounts (as in 1 Cor. 14) refer to an angelic language – Concerning this last view, Dr. John Walvoord writes:

The use of identical terms in reference to speaking with tongues in Acts and in 1 Corinthians leaves no foundation for a distinction. In all passages, the same vocabulary is used: *laleo* and *glossa*, in various grammatical constructions. On the basis of the Greek and statement of the text no distinction is found, (*The Holy Spirit*, p. 183)

c. The purpose of tongues

(1) Negative

- (a) It was not for church edification – “He that speaketh in an unknown tongue edifieth himself; but he that prophesieth edifieth the church.... Yet in the church I had rather speak five words with my understanding, that by my voice I might teach others also, than ten thousand words in an unknown tongue” (1 Cor. 14:4, 19).
- (b) It probably was not for personal edification – Here an objection may be raised, for does not Paul say, “He that speaketh in an unknown tongue edifieth himself?” He does indeed. (See 1 Cor. 14:4.) However, a problem is seen here. *If* tongues are for personal edification, and *if* the church house was filled with those having this gift (as the context actually indicates, see 14:23), then why is it that apart from the church at Laodicea (Rev. 3:14-18), this group was probably the most carnal, confused, and even corrupt Christian congregation in the entire New Testament? The answer may center in the fact that no gift was to be used for personal edification in a selfish way. In other words, Paul may be actually rebuking them for their unscriptural usage of this gift.
- (c) It was not to demonstrate either salvation or Spirit baptism – These false concepts are totally refuted in 1 Corinthians 12:13; Romans 6:3-4; Colossians 2:9-12; Ephesians 4:5; Galatians 3:27-28. “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” (1 Cor, 12:13).

(2) Positive

- (a) To reassure – This is to say the sign gift of tongues (like all other sign gifts) served to validate both the messenger and the spoken message.
- (b) To rebuke – “In the law it is written, With men of other tongues and other lips will I speak unto this people; and yet for all that will they not hear me, saith the Lord. Wherefore tongues are for a sign, not to them that believe, but to them that believe not: but prophesying serveth not for them that believe not, but for them which believe” (1 Cor. 14:21-22).

Question: How can tongues possibly be a sign “to them that believe not?” Who are these “that believe not”? The answer concerning both the how and the who is found in the phrase, “In the law it is written” (14:21). Here Paul quotes from Isaiah 28:11-12. At this point, some historical background is vital,

In 721 B.C. the northern 10 tribes of Israel were carried off into captivity by the Assyrians. In chapter 28 of his book Isaiah warns the remaining southern two tribes (Judah and Benjamin) the same judgment awaited them unless they repented. He is, however, ridiculed by a group of drunken priests and prophets who denounce his message.

“But they also have erred through wine, and through strong drink are out of the way; the priest and the prophet have erred through strong drink, they are swallowed up of wine, they are out of the way through strong drink; they err in vision, they stumble in judgment.... Wherefore hear the word of the Lord, ye scornful men, that rule this people which is in Jerusalem. Because ye have said, We have made a covenant with death, and with hell are we at agreement; when the overflowing scourge shall pass through, it shall not come unto us: for we have made lies our refuge, and under falsehood have we hid ourselves.... And your covenant with death shall be disannulled, and your agreement with

hell shall not stand; when the overflowing scourge shall pass through, then ye shall be trodden down by it” (Isa. 28:7, 14-15, 18).

In essence, God says to Judah through Isaiah: “All right, since I cannot reach you in the Hebrew language, I will nevertheless command your attention when, through the mouth of enemy soldiers I speak to you in the Assyrian and Babylonian language!” (author’s paraphrase), Thus, to be addressed by God in a non-Hebrew language was a symbol of judgment to the Hebrew mind. Both Moses and Jeremiah, along with Isaiah, wrote in similar fashion: “The Lord shall bring a nation against thee from far, from the end of the earth, as swift as the eagle flieth; a nation whose tongue thou shalt not understand” (Deut. 28:49). “Lo, I will bring a nation upon you from far, O house of Israel, saith the Lord: it is a mighty nation, it is an ancient nation, a nation whose language thou knowest not, neither understandest what they say” (Jer. 5:15).

Tongues then, served as a sign to unbelieving Israel. Peter later clearly reaffirmed all this on the day of Pentecost: “And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.... Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know: him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain.... And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation” (Acts 2:4, 22-23, 40).

- (c) To reveal – When Paul sat down and wrote 1 Corinthians 14, there was in existence at that time (A.D. 53) only four of the 27 New Testament books (James, Galatians, 1 and 2 Thessalonians). There was no written record available concerning such important issues as:
- i) The doctrine of the church (later discussed in Ephesians and Colossians)
 - ii) The doctrine of justification, sanctification, and glorification (later written about in Romans)
 - iii) The doctrine of apostasy (Jude)
 - iv) Christian forgiveness (Philemon)
 - v) The priesthood of Christ (Hebrews)
 - vi) The life of Christ (4 Gospels)
 - vii) Practical Christian service (1 and 2 Peter)
 - viii) Christian love (as found in 1, 2, and 3 John)
 - ix) Advice to pastors and deacons (as discussed in 1 and 2 Timothy, and Titus)

In view of all this, no believer could quote or claim the blessed truth in 2 Timothy 3:16-17 – simply because it had not yet been written. “All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect.” Thus, one of the reasons for tongues was to reveal needed spiritual truths prior to the completion of the New Testament.

d. General facts about tongues

- (1) Speaking in a known tongue helps all – “But he that prophesieth speaketh unto men to edification, and exhortation, and comfort” (1 Cor. 14:3),
- (2) Speaking in tongues helps no Christian in the church – “He that speaketh in an unknown tongue edifieth himself; but he that prophesieth edifieth the church” (1 Cor. 14:4).
- (3) The tongue, like a musical instrument, is useless unless heard and distinctly understood – “And even things without life giving sound, whether pipe or harp, except they give a distinction in the sounds, how shall it be known what is piped or harped?” (1 Cor. 14:7).
- (4) The distinction can sometimes mean the difference between life and death – “For if the trumpet give an uncertain sound, who shall prepare himself to the battle?” (1 Cor. 14:8),
- (5) Although Paul is said to have spoken in tongues (see 1 Cor. 14:18), there is no stress on this whatsoever during any of his testimonies (as before Felix and Agrippa) or missionary trips – While he did not forbid the speaking in tongues, neither did he especially encourage it, for he realized that not all Christians even during those days had the gift. “Have all the gifts of healing? do all speak with tongues? do all interpret?” (1 Cor. 12:30). “Wherefore, brethren, covet to prophesy, and forbid not to speak with tongues” (1 Cor. 14:39).

- (6) Therefore, the teaching today that all Christians must speak in tongues for salvation or sanctification is totally unscriptural.
 - (7) Paul taught that in the church, preaching (both foretelling and forthtelling) was to be preferred 2,000 times over tongues. “Yet in the church I had rather speak five words with my understanding, that by my voice I might teach others also, than ten thousand words in an unknown tongue” (1 Cor. 14:19).
- e. Regulations concerning tongues
- (1) Unanimous tongues-speaking was forbidden – “If therefore the whole church be come together into one place, and all speak with tongues, and there come in those that are unlearned, or unbelievers, will they not say that ye are mad?” (1 Cor. 14:23).
 - (2) Preaching, not tongues, is God's method for saving the lost – “But if all prophesy, and there come in one that believeth not, or one unlearned, he is convinced of all, he is judged of all: and thus are the secrets of his heart made manifest; and so falling down on his face he will worship God, and report that God is in you of a truth” (1 Cor. 14:24-25).
 - (3) Tongues-speaking was to be limited in number, with each to speak in turn – “If any man speak in an unknown tongue, let it be by two, or at the most by three, and that by course; and let one interpret” (1 Cor. 14:27).
 - (4) Women were absolutely forbidden to speak in tongues – “Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law” (1 Cor. 14:34). Note: In 1 Corinthians 11 Paul had previously allowed a woman to both pray and offer prophecies in a local church (1 Cor. 11:5), but here in chapter 14 he forbids her to speak in tongues.
 - (5) All things in God's house are to be done decently and in order – “Let all things be done decently and in order” (1 Cor. 14:40). In light of the above, all honest observers would have to admit that approximately 90 percent of the modern tongue movement would immediately fall, if the rules in 1 Corinthians 14 were obeyed.
- f. Conclusions about tongues – Are they for today? While one cannot dogmatically prove the gift of tongues was temporary, there are, nevertheless, strong indications that this gift of tongues has indeed ceased. Consider the following:
- (1) Tongues are never mentioned by Paul again after 1 Corinthians 14.
 - (2) Peter, James, John, and Jude, the remaining New Testament writers, never once refer to tongues.
 - (3) Tongues are not mentioned as a fruit of the Spirit – “But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law” (Gal. 5:22-23).
 - (4) Paul indicates that tongues would cease – “Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away” (1 Cor. 13:8).
 - (5) Tongues are not mentioned as a qualification for a pastor or a deacon in 2 Timothy 3 and Titus 1.
 - (6) In Revelation 2 – 3 Christ speaks to his seven churches in Asia Minor but never refers to tongues.
 - (7) In the three centuries that followed the Apostolic period, there are only two references in the writings of the church fathers concerning tongues.

Question: Is there a “smoking gun” verse proving that tongues have indeed ceased? Many would answer in the affirmative, pointing to 1 Corinthians 13:8. “Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away.”

However, the pro-tongues movement would quickly point out that inasmuch as prophecies have not “failed,” nor has knowledge “vanished away,” then it must be concluded that tongues have not ceased. Here it must be said, however, that the King James rendering of the Greek verbs is misleading to say the least. Note the more accurate New American Standard Bible: “Love never fails; but if there are gifts of prophecy, they will be done away; if there are tongues, they will cease; if there is knowledge, it will be done away.”

In other words, the original Greek verb *katargeo* (used in describing both prophecies and knowledge) never says these two gifts will “fail,” but rather be phased out. Furthermore, the Greek word *pauro* (translated the same way in both the KJV and the NASB) used in describing tongues does indeed mean to cease, to stop, or to refrain. Finally, observe the three spiritual gifts

mentioned in 1 Corinthians 13:8. They are prophecy, tongues, and knowledge. This study has already dealt with the first two, but what was the gift of knowledge? In reality this gift may refer to that supernatural ability to both receive and transmit on paper a book or section of the New Testament. This gift will be examined in more detail in a later section. Thus, in light of all this, a strong case can be made that tongues, along with at least two other sign gifts, have indeed been phased out.

6. The gift of the interpretation of tongues (1 Cor. 14:13, 27-32) – The gift of interpretation of tongues is the supernatural ability to clarify and interpret those messages uttered in an unknown language. “But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God” (1 Cor. 2:10).

Instructions concerning the employment of this gift:

- a. This gift can be used in one of two ways:
 - (1) To interpret one’s own tongues speaking (1 Cor. 14:13)
 - (2) To interpret another’s tongues speaking (1 Cor. 14:27)
 - b. Two interpretations should not be given at the same time in a meeting (1 Cor. 14:29-32)
 - c. Unless one who has the gift of interpretation is present, another should not attempt to use the gift of tongues (1 Cor. 14:28).
7. The gift of knowledge (1 Cor. 12:8) – This is perhaps one of the least understood of all the gifts. Some believe it involves the supernatural ability to *accumulate* facts, as opposed to the gift of wisdom, which seems to be the supernatural ability to rightfully *apply* those facts.

But there is a problem with this view, for 1 Corinthians 13:8 states the gift of knowledge will be phased out.

Those claiming to possess this gift today, however, view it as the supernatural ability to correctly diagnose a disease by special revelation and then to heal the diseased person. Here it should be simply noted that the gift of knowledge is referred to five times (1 Cor. 12:8; 13:2, 8; 1 Cor. 14:6; 2 Cor. 8:7) but is never in any way associated with healing.

What then is the gift of knowledge? It may have involved the following twofold aspect:

- a. The supernatural ability to receive an oral revelation concerning the person of God, another human being, etc.
 - b. The supernatural ability to receive a written revelation to be added as part of the New Testament.
- Having considered the 7 temporary sign gifts, we now examine the 11 permanent stewardship gifts.
1. The gift of wisdom (1 Cor. 12:8) – There are four kinds of wisdom mentioned in the Bible.
- a. Natural wisdom – The Pharisee lawyer Gamaliel displayed this kind of wisdom when he cautioned the Jewish Sanhedrin who were determined to kill the apostles by the following advice: “And now I say unto you, Refrain from these men, and let them alone: for if this counsel or this work be of men, it will come to nought: but if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God” (Acts 5:38-39).
 - b. Worldly wisdom – This is, in reality, that anti-God philosophical wisdom condemned by the Bible in 1 Corinthians 1:17-31. Note Paul’s description at this point: “For Christ sent me not to baptize, but to preach the gospel: not with wisdom of words, lest the cross of Christ should be made of none effect. For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God. For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world? For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe.... Because the foolishness of God is wiser than men; and the weakness of God is stronger than men” (1 Cor. 1:17-21, 25).
 - c. Sanctifying wisdom – This is the wisdom God desires to impart to all his people. “If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him” (James 1:15).
 - d. Stewardship wisdom – This is the supernatural ability to correctly and concisely apply spiritual principles to contemporary problems. This is the gift of wisdom.

2. The gift of discernment of spirits (1 Cor. 12:10) – “Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world” (1 John 4:1).

This seems to involve the supernatural ability to distinguish between the actions of demons, humans, and the Holy Spirit in the life of another person.

- a. Both Peter and Paul had this gift.

- (1) Peter's usage (in condemning Simon the sorcerer) – "Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee. For I perceive that thou art in the gall of bitterness, and in the bond of iniquity" (Acts 8:22-23).
 - (2) Paul's usage (in condemning a false prophet named Barjesus) – "Then Saul, (who also is called Paul,) filled with the Holy Ghost, set his eyes on him, and said, O full of all subtilty and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?" (Acts 13:9-10).
 - b. A personal survey taken among several hundred pastors concerning this gift revealed the following:
 - (1) Over 90 percent felt they did *not* possess the gift of discernment.
 - (2) Over 90 percent felt their wives *did* possess the gift of discernment.
3. The gift of giving (Rom. 12:8) – This gift may be defined as the supernatural ability to sacrificially invest large amounts of one's time and (or) money into the life of another. This priceless gift is probably the least coveted but the most needed in the body of Christ today. Few, if any, of those Christian leaders loudly promoting those exotic gifts (signs and wonders, healings, prophecy, tongues, etc.) would show the slightest interest in this humble, selfless, and nonsensational gift. Individuals in various New Testament churches gave example of the gift of giving.
- a. The Jerusalem church (Acts 4:32-37)
 - b. The Galatian church (Gal. 4:15)
 - c. The Philippian church (Phil. 4:10-18)
 - d. The churches at Macedonia (2 Cor. 8:1-5)

Note: A pre-Pentecost example of this gift is seen in the account of the widow's mite: "And he looked up, and saw the rich men casting their gifts into the treasury. And he saw also a certain poor widow casting in thither two mites. And he said, Of a truth I say unto you, that this poor widow hath cast in more than they all: for all these have of their abundance cast in unto the offerings of God: but she of her penury hath cast in all the living that she had" (Luke 21:1-4).

It has been correctly observed: (a) "That I earned, I spent;" (b) "What I saved, I lost"; and (c) "That I gave, I have!"

- 4. The gift of exhortation (Rom. 12:8) – The gift of exhortation is that supernatural ability to help someone by motivating him in a positive way to fruitful action. Rick Yohn writes:

The word exhortation is derived from two Greek words, *para* (alongside) and *kaleo* (to call). You may be familiar with the term "paraclete." Jesus calls the Holy Spirit a paraclete (comforter: one who is called to aid or support another). (*Discover Your Spiritual Gift and Use It*, p. 83.)

With this in mind, it can be said (in a certain sense) that the one possessing the gift of exhortation functions as a human Holy Spirit.

This spiritual gift was used in the New Testament in a threefold manner, namely, to challenge, to encourage, and to rebuke. The same Greek word is in mind here concerning all three terms. Thus:

- a. The exhorter challenges.
 - (1) He challenges concerning the flesh of the believer – "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service" (Rom. 12:1).
 - (2) He challenges concerning the finances of the believer – "So I thought it necessary to urge the brothers to visit you in advance and finish the arrangements for the generous gift you had promised. Then it will be ready as a generous gift, not as one grudgingly given" (2 Cor. 9:5).
 - (3) He challenges concerning the faith of the believer – "Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints" (Jude 3).
- b. The exhorter encourages – "Sufficient to such a man is this punishment, which was inflicted of many" (2 Cor. 2:6).

The one referred to here was an immoral and (for awhile) unrepentant church member once excommunicated from the assembly at Corinth by Paul's command (see 1 Cor. 5). Sometime after this, however, the man had apparently repented, but was not being restored back into fellowship by the fickle church. Note Paul's admonition at this point: "So that contrariwise ye ought rather to forgive him, and comfort him, lest perhaps such a one should be swallowed up with overmuch sorrow. Wherefore I beseech you that ye would confirm your love toward him" (2 Cor. 2:7-8). Here the word *beseech* is from the Greek *parakaleo*.
- c. The exhorter rebukes.

- (1) Paul gently rebukes two pouting women in the church at Philippi. "I beseech Euodias, and beseech Syntyche, that they be of the same mind in the Lord" (Phil. 4:2).
- (2) Paul sternly rebukes Peter at Antioch because of his legalism – "But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed" (Gal. 2:11).
One final quote from Rick Yohn:

To summarize the uses of this gift, consider the case of a man living immorally with a woman. The exhorter *rebukes* the man for his conduct. Not only do the Scriptures condemn his action, but his own conscience condemns him. The man has felt guilty, even though he has probably told himself that love makes it all right. The exhorter then *challenges* the man to change his way of life. "Flee immorality" (1 Corinthians 6:18). "Break off your relationship with this woman." "You are sinning against your own body" (1 Corinthians 6:18). "God wants you to be pure" (1 Thessalonians 4:3-8). "The thief sins alone, but the adulterer causes another to sin."

If the individual repents of his sin and seeks God's forgiveness, the need to rebuke has ended. There is no need to challenge him to turn to Christ. The exhorter now accepts and encourages him. (Ibid., p. 86)

5. The gift of ministering (Rom. 12:7; 1 Cor. 12:28) – The gift of ministering is the supernatural ability to render practical help in both physical and spiritual matters.

This gift is called the gift of helps in 1 Corinthians 12:28. How sorely needed is the gift of helps in local churches today. There seems to be an abundance of eloquent pastors and colorful evangelists, but where are the helpers? This is sometimes known as the Benjamin gift, which name means "son of my right hand" (see Gen. 35:18).

Perhaps the most outstanding Old Testament illustration concerning this gift is seen through the ministry offered to Moses by his brother, Aaron, and his brother-in-law, Hur. Note the account:

"Then came Amalek, and fought with Israel in Rephidim. And Moses said unto Joshua, Choose us out men, and go out, fight with Amalek: to morrow I will stand on the top of the hill with the rod of God in mine hand. So Joshua did as Moses had said to him, and fought with Amalek: and Moses, Aaron, and Hur went up to the top of the hill. And it came to pass, when Moses held up his hand, that Israel prevailed: and when he let down his hand, Amalek prevailed. But Moses' hands were heavy; and they took a stone, and put it under him, and he sat thereon; and Aaron and Hur stayed up his hands, the one on the one side, and the other on the other side; and his hands were steady until the going down of the sun" (Exod. 17:8-12).

A number of New Testament people possessed this gift.

- a. Dorcas (Acts 9:36-39)
 - b. Phoebe (Rom. 16:1-2)
 - c. Onesiphorus (2 Tim. 1:16-18)
6. The gift of mercy showing (Rom. 12:8) – The gift of the showing of mercy is the supernatural ability to minister to those sick and afflicted. This gift, perhaps as no other gift, stands out like a flashing diamond when contrasted to the unspeakable cruelty displayed in these final days. The ultimate scriptural role model concerning this gift is the Good Samaritan (see Luke 10:30-37).
 7. The gift of ruling, or administration (Rom. 12:8; 1 Cor. 12:28) – The gift of ruling, or administration, is the supernatural ability to organize, administer, and promote the various affairs in a local church. It has also been defined as the ability to direct others towards a common objective. A local church will not grow beyond a certain point unless it employs the ministry of those individuals empowered with this gift.
The New Testament pastor Titus had this gift, as testified by the Apostle Paul. "To Titus, mine own son after the common faith: Grace, mercy, and peace, from God the Father and the Lord Jesus Christ our Savior. For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee" (Titus 1:4-5).
 8. The gift of faith (1 Cor. 12:9) – The Bible describes three kinds of faith:
 - a. Saving faith – This faith is given to all repenting sinners. "And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house" (Acts 16:31). "But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness" (Rom. 4:5). "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ" (Rom. 5:1), "So then faith cometh by hearing, and hearing by the word of God" (Rom. 10:17).
 - b. Sanctifying faith – Sanctifying faith is available to all believers. "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” (Gal. 2:20). “But that no man is justified by the law in the sight of God, it is evident: for, The just shall live by faith” (Gal. 3:11), “But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith” (Gal. 5:22). “Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked” (Eph. 6:16).

- c. Stewardship faith – Stewardship faith is given to some believers. This is the gift of faith, and is a supernatural ability to believe and expect great things from God.

C. Peter Wagner has defined this gift as follows: “The gift of faith is the special ability that God gives to some members of the body of Christ to discern with extraordinary confidence the will and purposes of God for the future of His work” (*Your Spiritual Gifts Can Help Your Church Grow*, p, 158).

- 9. The gift of teaching (Rom. 12:7; Eph. 4:11; 1 Cor. 12:28) – The gift of teaching is the supernatural ability to communicate and clarify the details of the Word of God causing spiritual growth in the body of Christ.

At least three steps are involved in successfully accomplishing this spiritual growth:

- a. Information (that is, correctly relating the scriptural text) – In other words, what does this passage say?
- b. Interpretation (that is, correctly explaining the scriptural text) – In other words, what does this passage mean?
- c. Application (that is, correctly directing the scriptural text) – In other words, how does this passage apply to my life?

While no one can present a better gospel than that in the Bible, there are those who can teach that gospel better. This is the gift of teaching.

A number of New Testament individuals possessed this gift. These would include:

- a. Paul (Acts 20:27)
- b. Apollos (Acts 18:24-25)
- c. Aquila and Priscilla (Acts 18:26)

- 10. The gift of evangelism (Eph. 4:11) – This gift seems to be twofold:

- a. The personal aspect – Here the gift of evangelism is the supernatural ability to point sinners to Christ and to burden Christians about soul winning. All believers are to witness for Christ whether they have this special gift or not. Timothy, for example, was not an evangelist, but he was a soul winner. “But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry” (2 Tim. 4:5).

There are others, however, who were given this gift.

- (1) Philip possessed it (Acts 8:5-12; 21:8).
- (2) Peter possessed it (Acts 2:37-42).
- (3) Paul possessed it (Acts 19:18-20).

- b. The pioneering aspect – This involves the supernatural ability to found and establish new churches in previously unchurched areas. The Apostle Paul had both the personal and pioneering aspect of this gift.

- (1) The personal aspect (Acts 13:12; 14:9-10; 16:18, 31; 17:4; 20:31; 24:24-25; 26:27-28)
- (2) The pioneering aspect (Acts 14:21-23; 15:41; Rom. 15:20)

- 11. The gift of the pastor/teacher (Eph. 4:11) – The gift of pastor/teacher is the supernatural ability to preach and teach the Word of God and to feed and lead the flock of God.

C. Peter Wagner writes:

The pastor of a group of Christians is the person responsible under Jesus, who is the Master Shepherd; for teaching, feeding, healing the wounds, developing unity, helping people find their gifts, and doing whatever else is necessary to see that they continue in the faith and grow in their spiritual lives. (Ibid., p. 143)

At this point some would distinguish between the *office* of the pastor and the *gift* of the pastor. Charles Ryrie comments:

The gift is the ability and can be exercised whether one holds an office in a local church or not. In this regard much confusion exists over the gift of pastor. The gift is the ability to shepherd people. This can be done by the person who occupies what we call, in our modern ecclesiology, the office of the pastorate.

Or it can be done, say, by a dean of men or a dean of women in a school. Or it can be done by the wife and mother in a home. (*Basic Theology*, pp. 367-368)

The words of two successful New Testament pastors aptly describe this shepherding gift.

- a. The testimony of Paul – “Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood” (Acts 20:28).
 - b. The testimony of Peter – “The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed: feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God’s heritage, but being ensamples to the flock. And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away” (1 Pet. 5:1-4).
- K. His ministry concerning the fruit of the Spirit – We now come to the eleventh and final recorded ministry performed by the Holy Spirit of God. In a very real sense it best demonstrates his ultimate goal here on earth, namely, to bear fruit for Christ through believers.

“But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life” (Rom. 6:22). “Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God” (Rom. 7:4). “That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God” (Col. 1:10).

1. The commands to bear fruit

- a. God desires his new creation to do the same as he ordered his old creation to do – “And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth” (Gen. 1:28).
- b. God desires the believer to fulfill the prophecy concerning Joseph – “Joseph is a fruitful bough, even a fruitful bough by a well; whose branches run over the wall” (Gen. 49:22).
- c. God desires his children to experience the blessings of Psalm 1 – “And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper” (Psa. 1:3).
- d. God desires his children of light to function today as his tree of life will function in eternity – “And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations” (Rev. 22:1-2).

2. The prerequisites for bearing fruit

- a. One must die to this world – “Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit” (John 12:24).
- b. One must abide in the Savior – “I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. Now ye are clean through the word which I have spoken unto you. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing” (John 15:1-5). “Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you” (John 15:16).
 - (1) In the Old Testament the nation Israel was God’s chosen vine vessel – “Thou hast brought a vine out of Egypt: thou hast cast out the heathen, and planted it” (Psa. 80:8).
 - (2) But Israel refused to bear fruit – “Israel is an empty vine, he bringeth forth fruit unto himself: according to the multitude of his fruit he hath increased the altars; according to the goodness of his land they have made goodly images” (Hos. 10:1).
 - (3) Thus, that nation was eventually set aside by Jesus – “Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof” (Matt. 21:43).
 - (4) In the Gospels, Christ was God’s chosen vine vessel while he was on this earth – “I am the true vine, and my Father is the husbandman” (John 15:1). (See also Isa. 11:1; 53:2.)

- (5) In the present dispensation since Pentecost the believer is to be God's vine-branch vessel – To be this one must submit to pruning. "Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby" (Heb. 12:11).
- (6) This pruning and purifying process is absolutely vital to fruit-bearing according to Jesus – It will result in:
 - (a) Fruit – "Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it" (John 15:2).
 - (b) More fruit – "That it may bring forth more fruit" (John 15:2).
 - (c) Much fruit – "I am the vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing.... Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples" (John 15:5, 8).
 - (d) And permanent fruit – "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you" (John 15:16).
- (7) Jesus told his disciples they were to be branches – The only useful function of a branch is to bear fruit. A branch does not produce fruit, it simply bears it.

3. The two kinds of fruit

- a. Outer fruit: soul winning (John 4:35-36; Rom. 1:13) – "The fruit of the righteous is a tree of life; and he that winneth souls is wise" (Prov. 11:30).
- b. Inner fruit: Christlikeness (Gal. 5:22-23; Eph. 5:9) – "But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law" (Gal. 5:22-23).

It should be noted that the word *fruit* in both of these passages is in the singular. Paul does not say "the fruits of the Spirit are," but rather "the fruit of the Spirit is." The reason is this: all the fruit of the Spirit, unlike all the gifts of the Spirit, are to be possessed by every believer.

Consider the following illustration: Upon salvation the believer is ushered into an orchard and a vineyard.

- (1) The official name of the orchard is the Gifts of the Spirit orchard. Upon entering, the believer notes that there are 18 "apples" (gifts) hanging from each tree. The Holy Spirit then selects several "apples" and gives them to the believer.
- (2) The official name of the vineyard is the Fruit of the Spirit vineyard. Upon entering, the believer notes that there are 11 "grapes" hanging from each cluster on the vines. The Holy Spirit then selects an entire cluster and gives it to the believer. In other words, the Christian receives some of the apples, but all of the grapes.

4. The elevenfold fruit of the Spirit

- a. Love – "And above all these things put on charity, which is the bond of perfectness" (Col. 3:14). In the Greek vocabulary there are four main words for love:
 - (1) *Stergein* – *Stergein* is a natural, gravitational love; an instinctive concern for one's offspring. It is found in animals and humans alike, and used but two times in the Greek New Testament. "Without understanding, covenant breakers, without natural affection, implacable, unmerciful" (Rom. 1:31). "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good" (2 Tim. 3:1-3).
 - (2) Eros – Eros is a sexual, passionate (and often lustful and perverted) love. In mythology Eros was the son of Aphrodite, the Greek goddess of love. This word for love is not found in the Greek New Testament.
 - (3) *Phileo* – *Phileo* is a beautiful and friendly love. This is the love that David had for Jonathan. "And it came to pass, when he had made an end of speaking unto Saul, that the soul of Jonathan was knit with the soul of David, and Jonathan loved him as his own soul" (1 Sam. 18:1). In the New Testament this love is often referred to, as seen by the following:
 - (a) Jesus' love for John (John 20:2)
 - (b) Jesus' love for Lazarus (John 11:3)
 - (c) The Father's love for Jesus (John 5:20)
 - (d) Christians' love for Paul (Titus 3:15)
 - (e) The love that all Christians should have for each other (Rom. 12:10; Heb. 13:1)
 - (f) The love a pastor should have for his people (Titus 1:8)

(g) The love husbands should have for their wives (Eph. 5:25)

- (4) *Agapao* – *Agapao* is a divine love, found only in God. This love is not dependent upon the beauty of the object being loved. It is found 320 times in the Greek New Testament, but rarely in classical writings. Homer used it two times, and Euripedes used it three times.

“But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us” (Rom. 5:8).

This love is never found in the heart of any man prior to the ascension of Christ. In fact, Jesus asks Peter on three occasions if he really loved him. “So when they had dined, Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs. He saith to him again the second time, Simon, son of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep. He saith unto him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep. Verily, verily, I say unto thee, When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not. This spake he, signifying by what death he should glorify God. And when he had spoken this, he saith unto him, Follow me” (John 21:15-19).

The first two times Jesus uses the fourth kind of love and asks the following question: “Peter, do you *agapao* me?” On both occasions Peter answers by choosing the third word. He says, “Lord, you know I *phileo* you.” Finally, our Lord uses the third word also. The reason for all this (as Peter would later find out) is explained by Paul in his epistle to the church at Rome. “And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us” (Rom. 5:5).

Thus, the reason why Peter answered the way he did was because the Holy Spirit had not yet come at Pentecost and it was therefore impossible for him to love Christ with this divine *agapao* love. In John 11 we have a similar case where we are told that Lazarus loved Jesus with a *phileo* love, but that Jesus loved Lazarus with an *agapao* love. “Therefore his sisters sent unto him, saying, Lord, behold, he whom thou lovest is sick.... Now Jesus loved Martha, and her sister, and Lazarus” (John 11:3, 5).

There are two beloved New Testament passages where this *agapao* love is in view. “For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life” (John 3:16). “Husbands, love your wives, even as Christ also loved the church, and gave himself for it” (Eph. 5:25).

- b. Joy (Gal. 5:22; Rom. 14:17; 1 Thess. 1:6) – This is the same kind of joy that:
- (1) The angels brought to the shepherds – “And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people” (Luke 2:10).
 - (2) The wise men experienced when they found Christ – “When they saw the star, they rejoiced with exceeding great joy” (Matt. 2:10).
 - (3) The angels have when a soul is saved – “Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth” (Luke 15:10).
 - (4) Faithful and rewarded servants will someday have – “His lord said unto him, Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord” (Matt. 25:21).
 - (5) The women had at the news of the Resurrection – “And they departed quickly from the sepulchre with fear and great joy; and did run to bring his disciples word” (Matt. 28:8).
 - (6) The Savior had in redeeming us – “Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God” (Heb. 12:2).
 - (7) The disciples had at the ascension of Christ – “And they worshipped him, and returned to Jerusalem with great joy” (Luke 24:52).
 - (8) This joy may be experienced even in terrible trials – “My brethren, count it all joy when ye fall into divers temptations” (James 1:2). “Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations” (1 Pet. 1:6).
- c. Peace – There are two kinds of peace.

- (1) The peace *with* God – “Therefore being justified by faith, we have peace with God through our Lord Jesus Christ” (Rom. 5:1). This peace is positional peace and includes all believers at the moment of their salvation.
- (2) The peace *of* God – “And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus” (Phil. 4:7). This peace is experienced, and includes only those believers who are filled with God’s Spirit. It can be defined as reassurance in tribulation.

“Great peace have they which love thy law: and nothing shall offend them” (Psa. 119:165). “I will both lay me down in peace, and sleep: for thou, Lord, only makest me dwell in safety” (Psa. 4:8). “Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid” (John 14:27).
- d. Long-suffering – Long-suffering is the ability to gracefully bear an unbearable situation and to patiently endure the unendurable. “By pureness, by knowledge, by longsuffering, by kindness, by the Holy Ghost, by love unfeigned” (2 Cor. 6:6).
- e. Gentleness – Gentleness is a quiet and respectful kindness. “And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient” (2 Tim. 2:24). “To speak evil of no man, to be no brawlers, but gentle, shewing all meekness unto all men” (Titus 3:2).
- f. Faith – This is sanctifying faith and seems to include, among other things, the ability to trust God for those things one cannot see. “For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith” (Rom. 1:17). “Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked” (Eph. 6:16). “But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him” (Heb. 11:6).

This sanctifying faith also includes the ability to trust him and accept those things one cannot understand.
- (1) As demonstrated by Job – “Then Job arose, and rent his mantle, and shaved his head, and fell down upon the ground, and worshipped, and said, Naked came I out of my mother’s womb, and naked shall I return thither: the Lord gave, and the Lord hath taken away; blessed be the name of the Lord” (Job 1:20-21).
- (2) As demonstrated by Abraham – “Who against hope believed in hope, that he might become the father of many nations, according to that which was spoken, So shall thy seed be” (Rom. 4:18). “By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only begotten son... accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure” (Heb. 11:17, 19).
- g. Righteousness – Righteousness may be defined as right acts; going the appointed mile. “For the fruit of the Spirit is in all goodness and righteousness and truth” (Eph. 5:9). “Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby” (Heb. 12:11).
- h. Goodness – Goodness may be defined as wholesome acts; going the extra mile. “And whosoever shall compel thee to go a mile, go with him twain” (Matt. 5:41). (See also Eph. 5:9.)
- i. Meekness – Meekness may be defined as subdued strength.
 - (1) Paul used this trait in dealing with the Corinthian church – “What will ye? shall I come unto you with a rod, or in love, and in the spirit of meekness?” (1 Cor. 4:21).
 - (2) This is the trait to be used by spiritual people in restoring a backslider – “Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted” (Gal. 6:1).
 - (3) It is the trait to be used in keeping unity within a church – “With all lowliness and meekness, with longsuffering, forbearing one another in love; endeavouring to keep the unity of the Spirit in the bond of peace” (Eph. 4:2-3).
 - (4) It is the trait to be used in dealing with all men – “And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth” (2 Tim. 2:24-25).
- j. Temperance – Temperance may be defined as self-control. The great New Testament example of this is the Apostle Paul. Observe his testimony:

“For though I be free from all men, yet have I made myself servant unto all, that I might gain the more. And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law; to them that are without law, as without law, (being not without law to God, but under the law to Christ,) that I might gain them that

are without law. To the weak became I as weak, that I might gain the weak: I am made all things to all men, that I might by all means save some. And this I do for the gospel's sake, that I might be partaker thereof with you. Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain. And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible. I therefore so run, not as uncertainly; so fight I, not as one that beateth the air: but I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway" (1 Cor. 9:19-27).

- k. Truth – Truth may be defined as living an open life, without guile and hypocrisy. “Therefore seeing we have this ministry, as we have received mercy, we faint not; but have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God” (2 Cor. 4:1-2).