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**The Work
of the
Holy Spirit**

R. W. Grimsley

The Work of the HOLY SPIRIT

BY

R. W. GRIMSLEY

This is a subject over which there has already been much division and discussion. Many have extreme positions over the subject. Some even claim the baptism of the Holy Spirit, with all the powers which were possessed by the apostles. People seem to love the mysterious. They do not seem to be satisfied with the teachings of Christ and His apostles. Surely there are many things we do not understand about the Holy Spirit, about God, about heaven and hell, and even nature itself. But there are some things which are revealed, and which we can know. Things not revealed will never be understood by man. God spoke through Moses to the people in these words: "The secret things belong unto the Lord our God: But those things which are revealed belong unto us and to our children forever, that we may do all the words of this law" (Deuteronomy 29:29).

God has told us all He wants us to know about the Holy Spirit, and we should content ourselves to learn what He has said in His word about the subject, lest we drift into uncertain speculations. If we would do this all divisions and false ideas would cease. No one would claim the power to do miracles, and no one would claim the power

to speak with tongues, because as we shall learn later, all these things have served their purpose and been done away.

It seems that it is hard for some to understand how the Holy Spirit can work in the hearts of men, without coming into personal contact with them. Hence those who claim the baptism of the Holy Spirit use the following scripture as proof: "For by one Spirit are we all baptized into one body" (I Corinthians 12:13). They do not understand that if a thing is done by the authority of the Holy Spirit, it is said to have been done by Him. It was said of Jesus that He baptized more disciples than John, "Though Jesus himself baptized not, but his disciples" (John 4:1, 2). This shows that when they were baptized by His authority, they were said to be baptized by Him. So, we were all baptized by the authority of the Holy Spirit.

It is not my purpose here to say if the Holy Spirit dwells in Christians personally or otherwise. We know that God, Christ and the Holy Spirit each dwells in Christians. They all dwell in each other, and we in them. There is perfect harmony.

CHRISTIANTY A TEACHING RELIGION

Jesus said, "No man can come unto me except the Father which hath sent me draw him; and I will raise him up at the last day. As it is written in the prophets, and they shall all be taught of God. Every man therefore that hath heard and hath learned of the Father, cometh unto me" (John 6:44, 45). And after Jesus was raised from

the dead He gave the great commission to His apostles as follows: "All power is given unto me in heaven and in earth. Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son and of the Holy Spirit. 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" (Matthew 28:18-20). This shows that they had to be taught how to become Christians, and then after they had been taught how to become Christians, they had to be taught how to live. The gospel is the power of God to save the sinner and is also the power of God to save the Christian. (Romans 1:16; I Corinthians 15:1, 2)

The apostle Paul in showing that the world by its own wisdom could not know God, said; "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" (I Corinthians 1:21). And again He said, "For whosoever shall call on the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? And how shall they believe in him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach except they be sent?" (Romans 10:13-15). Jesus called, qualified and sent His disciples to preach the gospel, which they did, and in verse 17, same chapter, He says; "So faith cometh by hearing and hearing by the word of God."

It is very noticeable in reading the account of the conversions recorded in the book of Acts, in many instances faith, or repentance, or con-

fession is not mentioned. But in every instance of a conversion, the gospel was preached. Why? Because the gospel is God's power to save, and because faith comes by hearing this gospel. The terms of salvation are always implied whether mentioned or not, but for some reason the Lord has told us in each instance of a conversion that the gospel was preached.

GOD COMMUNICATES TO US BY WORDS

When God created man, He created him in His own likeness, and gave him a language by which thought may be communicated. This is the means God uses to communicate His thoughts to us. Never by unintelligent impressions which we cannot understand. He spoke to Noah and told him how to build the ark, and how to use it to save himself and his family. He spoke to Moses from the burning bush and on many other occasions, always in words he could understand. Often in the prophecies of Isaiah, we find this expression; "And the word of the Lord came unto Isaiah, saying." This same expression is used many times when speaking through other prophets, showing that God was speaking, but was using man as a medium. The thought is, that God spoke in words man can understand.

The writer of the Hebrew letter said, "God, who at sundry times in divers manners, spake in times past unto the fathers by the prophets, hath in these last days spoken unto us by his Son" (Hebrews 1:1, 2).

The apostle Paul in writing to Timothy, said; "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" (I Timothy 4:1).

God gave us our language by which we may communicate one with another, and He uses this means of communication to make known to us His will, in terms easy to be understood. We cannot depend upon our feelings, our wishes or our imaginations.

THERE HAD TO BE A REVELATION FROM GOD TO MAN

When Jesus came into the world, there was complete darkness as related to the great scheme of redemption, which God had planned from before the foundation of the world. There was no New Testament, hence no knowledge of the kingdom of Christ, and the spiritual blessings which God had planned for mankind. The Old Testament left the world in almost complete darkness concerning these things. Hence, we have the following from the apostle Paul, "And not as Moses, which put a veil over his face, that the children of Israel could not steadfastly look to the end of that which is abolished. But their minds were blinded, for until this day remaineth the same veil untaken away in the reading of the Old Testament; which veil is done away in Christ" (II Corinthians 3:13, 14).

We can very well imagine the blindness of the world, as related to spiritual things, without the New Testament. And so Paul argues in the first two chapters of 1st Corinthians, that the world by its own wisdom could not know God. So let us read; "But we speak the wisdom of

God in a mystery, even the hidden wisdom which God ordained before the world unto our glory. Which none of the princes of this world knew: for had they known it they would not have crucified the Lord of glory. 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. For what man knoweth the things of a man, save the spirit of man which is in him? Even so the things of God knoweth no man, but the Spirit of God. Now, we have received, not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God" (I Corinthians 2:7-12).

The illustration used in the above passage shows that we cannot know the mind of another, unless it is made known to us in words we can understand. The same is true with reference to the mind of God. It had to be revealed.

Again the apostle Paul tells us how this revelation was made known as follows: "For this cause, I Paul, the prisoner of Jesus Christ for you Gentiles, if ye have heard of the dispensation of the grace of God which is given me to you-ward: How that by revelation he made known unto me the mystery; (as I wrote afore in few words, whereby, when ye read, ye may understand my knowledge in the mystery of Christ), which in other ages was not made known unto the sons of men, as it is now

revealed unto his holy apostles and prophets by the Spirit" (Ephesians 3:1-5).

GOD'S OVERALL PLAN

In the following scripture, the apostle sets forth God's plan to reveal the gospel, establish the church, and to perpetuate it down through the ages, that its members might be firmly established in the faith and made perfect through the knowledge of Christ. It reads as follows: "When he ascended up on high, he held captivity captive and gave gifts unto men." . . . And he gave some, apostles; and some, prophets; and some evangelists; and some, pastors and teachers; 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; That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men and cunning craftiness, whereby they lie in wait to deceive; But speaking the truth in love, may grow up into him in all things, which is the head, even Christ" (Ephesians 4:8-15).

This shows that the purposes of the Spiritual gifts which Jesus gave when He ascended to heaven was, that those who would follow Him might have a perfect rule and a guide, that they might grow into a perfect relationship with Christ.

JESUS SELECTED HIS APOSTLES AND PREPARED THEM FOR HIS WORK

When our Lord first began His ministry, He

selected the twelve apostles, lived with them and taught them for three and one half years. Just before His death, He gathered them together for one of His final talks with them, and here are some of the things which He said unto them: "If ye love me, keep my commandments, And I will pray the Father, and he shall send you another Comforter, that he may abide with you forever; Even the Spirit of truth, whom the world cannot receive, because it seeth him not, neither knoweth him; But ye know him; For he dwelleth with you and shall be in you" (John 14:15-17). Here the Lord said He would send the Holy Spirit to them, but that the world could not receive Him. And continuing His conversation with them, He said; "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).

Here the Lord said the Comforter which He would send in His name, would teach them all things, and bring all things to their remembrance whatsoever He had said unto them. We should remember the stated purposes of the coming of the Holy Spirit, if we would understand the nature of His work as it concerns us.

And again we read, "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: and ye also shall bear witness, because ye have been with me from the beginning" (John 15:26, 27). And again He said, "I have yet many things to say unto you, but ye cannot bear them now,

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 also speak; and he will show you things to come" (John 16:12, 13).

In these promises by our Lord, we find that the stated purposes of the coming of the Holy Spirit, are as follows: He would comfort, teach, speak, testify and bear witness. He also would bring all things to the memory of the apostles that He had taught them, and they also would bear witness. We find the complete fulfillment of this promise throughout the New Testament, beginning with the book of Matthew and closing with the book of Revelation. The testimony was confirmed by miracles, and with signs and wonders. The apostle said, in speaking of the great salvation, "Which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him; 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" (Hebrews 2:3, 4).

THE LORD'S FINAL INSTRUCTIONS TO HIS APOSTLES

After Jesus had been raised from the dead He met His disciples and said unto them, "Thus it is written, and thus it behooved Christ to suffer and to rise from the dead the third day: And that repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem. And ye are witnesses of these things. 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 24:46-49).

The last talk the Lord had with His disciples just before He ascended to heaven, is recorded in Acts 1:4-9, and reads as follows: "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. For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence. When they therefore were come together, they asked of him saying, Lord, wilt thou at this time restore again the kingdom to Israel? And he said unto them, it is not for you to know the times nor the seasons, which the Father hath put in his own power. 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 Judea, and in Samaria, and unto the uttermost part of the earth. And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight."

The apostles remained in Jerusalem as He had appointed them, and the record says there were about one hundred twenty present in an upper room, when they selected Matthias to take the place of Judas, and in verse 26 of Acts 1 we read "And he was numbered with the eleven apostles."

Now, we have come to the most important work of the apostles. That of preaching the gospel, and revealing the great scheme of redemption to the world for the first time, which was

purposed by the Father since before the foundation of the world. (I Peter 1:20). The apostles have followed the Lord's instructions, and they are waiting in the city of Jerusalem, as they had been instructed. They were waiting for the coming of the Holy Spirit.

The time had now come for the Lord to fulfill His promises. Certainly He had selected the most appropriate time. The time when all the Jews from all over the world would be gathered in Jerusalem for one of the most important days of worship in their history. The day of Pentecost. So, let us read; "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. And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven. Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language. And they were all amazed and marvelled saying one to another, Behold, are not all these which speak Galileans? And how hear we every man in our own tongue, wherein we were born?" (Acts 2:1-8). Then the writer names over a great number of tongues represented there, all of whom understood what was said by the apostles. We can well imagine their astonishment when they heard these ordinary, unlearned men speaking to them in tongues

they had never learned. But the Lord had told the apostles to preach the gospel to all nations. And here was their opportunity to do that. So He sent the Holy Spirit on them at this time to qualify them for this wonderful task.

One thing in connection with this event is certain. None but the apostles received this power at this time. Let us read the last verse of Acts 1, and the first verse of Acts 2. "And they gave forth their lots; and the lot fell upon Matthias; and he was numbered with the eleven apostles. And when the day of Pentecost was fully come, they (the apostles) were all of one accord in one place." Then the next four verses shows how the Holy Spirit fell on them and they spake with tongues. Then in verses following, it says, "When this was noised abroad, the multitude came together. Then they accused the apostles of being drunk, and then the record says, "But Peter standing up with the eleven," qualifies the number which received the Holy Spirit without question. This is the fulfillment of the promise Christ made to His apostles, when He made promise to them, and said, "Whom the world cannot receive" (John 14:15, 16).

So these apostles having received the Holy Spirit according to promise, which was to teach them and to guide them, began at this time, and preached the first gospel sermon which offered salvation in the name of Jesus Christ. Here we find the revelation of that which had been a mystery held in the mind of God since before the foundation of the world. (I Peter 1:20). Paul also shows this by the following statement; "How

that by revelation he made known unto me the mystery; (as I wrote afore in few words, whereby, when ye read, ye may understand my knowledge in the mystery of Christ), Which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit" (Ephesians 3:3-5).

From that time forward, the apostles continued to preach the gospel of Christ, gradually revealing God's complete plan for saving the world. They had been called for this purpose, and had been fully qualified to carry out their mission. It was not they who spoke, but the Holy Spirit spoke through them. Hear Jesus: "But when they deliver you up, take no thought how or what ye shall speak: For it shall be given you in that same hour what ye shall speak. For it is not ye that speak, but the Spirit of your Father which speaketh in you" (Matthew 10: 19, 20).

SPIRITUAL GIFTS

Not only did the apostles have power to speak with tongues and do many other wonderful works, but they also had power to bestow these powers to others by the laying on of their hands, thereby increasing the number of men who were able to preach the gospel as it was revealed to them by the Holy Spirit. So that before the end of Paul's eventful career, he said that the gospel had been "preached unto every creature which is under heaven" (Colossians 1:23).

An example of the apostles bestowing the Holy Spirit by the laying on of hands, is given in con-

nection with the conversion of the Samaritans, who were converted by Philip. The Bible says when word got back to Jerusalem that Samaria had received the word, they sent Peter and John down there that they might lay hands on them that they might receive the Holy Ghost. This they did, and the new converts received the Holy Spirit. (Acts 8:12-17).

These apostles continued to preach until they had revealed a full and complete and a final revelation from God to man.

Members of the church at Corinth had many of these gifts. Some had the gifts of healing, some the gifts of prophecy and some the gifts to speak with tongues. It appears from the reading, that there was jealousy among some of the members. Some thought that their gifts were more important than those possessed by others. The apostle discusses these gifts in the 12th, 13th and 14th chapters of I Corinthians. He shows that all these gifts were necessary for the unity of the body of Christ, and that those miracles, special gifts of the Spirit were only temporary and that they would all pass away when they had served their purpose.

Let us remember that the New Testament had not been written at that time, and that it was being revealed only in parts by the Holy Spirit through the apostles, as Jesus had promised them. It was not only the means of revealing the gospel, but it was also confirmed by the miracles which they were enabled to do. Hear the writer of the Hebrews as he speaks of the great salvation as follows: "How shall we escape if we neglect so

great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard Him; 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" (Hebrews 2:3, 4).

All the miracles and gifts of the Spirit were set in the church, as shown by the following words: "And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues" (I Corinthians 12:28). And then in verse 31 he says, "But covet earnestly the best gifts; and yet show I unto you a more excellent way." Then He shows in the next chapter, that there is a better way. He tells them they may have all these gifts, but if they are lacking in love, it will profit them nothing. But if they have faith, hope and love they will be better Christians. So, let us read; "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. For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away. When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things. For now we see through a glass darkly; but then face to face: now I know in part; but then shall I know even as also I am known. And now abideth faith, hope, charity, these three; but the greatest of these is charity" (I Corinthians 13:8-13).

This scripture shows clearly that when this was written there was something lacking in the church. It was in its childish stage. And the time would come when all these childish things would be done away. The childish things which would be done away, were prophecies, speaking with tongues, and knowledge. The apostles and others were given special powers by the Holy Spirit in the beginning of the gospel age, such as foretelling future events, speaking with tongues and other miracles, so that they could reveal the gospel to man in his own language. They had a knowledge we do not have because they had been associated with the Lord. Now, it is faith with us. We have all the things they taught, written in a permanent form, so that we may study them and believe them. John said; "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).

Since there was something lacking in this imperfect state of the church, let us see if we can learn what the perfect state is. What is that which is perfect? And when did it come? We know that it cannot be that blissful state of man when he gets to heaven, for the following reasons: In the perfect state of the church, he says that faith, hope and love abide. But the Bible says that faith and hope will end when we get to heaven. Hear the apostle Peter; "Receiving the end of your faith, even the salvation of your souls" (I Peter 1:9).

So if the salvation of our souls is the end of our faith, and since faith, hope and love was to abide in that which is perfect, he could not be talking about our eternal home in heaven when he talks about that which is perfect. It will be no longer faith with us when we get to heaven. It will be knowledge. The same is true with reference to our hope. Hear the apostle Paul: "For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it" (Romans 8:24-25). So we see, that when he speaks of that which is perfect, he is speaking about a state of the church when prophecies, tongues and knowledge will be done away, but when faith, hope and love will abide.

Paul says, "For now we see through a glass darkly; but then face to face" (I Corinthians 13:12). Let us remember that before Christ and the apostles began their work of teaching, they could not see at all. Hear the apostle again; "But their minds were blinded; for unto this day, remaineth the same veil untaken away in the reading of the Old Testament; which veil is done away in Christ. But even unto this day, when Moses is read, the veil is upon their hearts. Nevertheless, when it shall turn to the Lord, the veil shall be taken away" (II Corinthians 3:14-16).

So, we can understand that the veil had been partly lifted at this time, and they could see through a glass darkly, but the time would come when they could see clearly, for they would have a complete revelation of that which had

been a mystery. Surely the apostle is talking the perfect law of liberty when he speaks of that which is perfect. James calls the gospel the perfect law of liberty. Hear him: "Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls. But be ye doers of the word and not hearers only, deceiving your own selves. For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass: For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed" (James 1:21-25).

Then we must conclude that when the apostle spoke of "that which is perfect" he was thinking about the perfect law of liberty, which is a perfect revelation from God to man, the gospel of Christ, which had only partly been revealed when Paul wrote his letter to Corinth.

A FINAL REVELATION

The New Testament of Jesus Christ is a final revelation from God to man. He has spoken through His Son. Hear the writer of the Hebrew letter; "God, who at sundry times and in divers manners, spake in times past unto the fathers by the prophets, Hath in these last days spoken unto us by his Son" (Hebrews 1:1, 2). Two things mentioned here should be noticed: (1) God hath

spoken, past tense. (2) These are the last days. And again, the apostle Peter said, "According as his divine power hath given unto us all things that pertain to life and godliness, through the knowledge of him that hath called us to glory and virtue: Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust" (II Peter 1:3, 4). Here again it will be noticed that the past tense is used. If He has given unto us all things that pertain to life and godliness, there can be nothing lacking. But that is not all, Hear Paul; "But though we or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed" (Galatians 1:8, 9).

But again, "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" (II Timothy 3:16, 17). The gospel of Christ is perfect in every sense. It teaches us everything we need to know as related to the great scheme of redemption whereby we are to be saved. If we believe and obey it, we will be everything God wants us to be in this world, and it will direct us into eternal life.

But that is not all; the apostle Peter said, our souls are purified in our obedience to the word,

that we are born of the word, and that it will endure forever. Hear him; "Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently: Being born again, not of corruptible seed, but of incorruptible, by the word of God which liveth and abideth forever. For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away: But the word of the Lord endureth forever. And this is the word, which by the gospel is preached unto you" (I Peter 1: 22-25).

In our study we have learned that God, who sent the Holy Spirit to guide the apostles in their teaching, has revealed the gospel to us, so that we now have a perfect standard by which we may be governed. Then let us love and respect it as our only rule of faith and practice. When any one speaks of the word of God as the mere word, it sounds very disrespectful. If we cannot rely upon God's word, neither can we rely upon its author. This word will stand when all else fails. It will stand when this world is on fire. Jesus said: "Heaven and earth shall pass away, but my word shall not pass away" (Matthew 24:35).

This word is the power of God to save. Paul said: "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first and also to the Greek. For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith" (Romans 1: 16).

This gospel is not only the power of God to save the sinner, but it also saves the Christian. Hear Paul again: "Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; By which also ye are saved, if ye keep in memory what I have preached unto you, unless ye have believed in vain" (I Corinthians 15:1, 2). This gospel is that which produces faith in the hearts of men. This gospel is the seed which, when sown in good ground produces fruit. It is unlike any other seed, in that it never dies, but continues to produce if the soil is good. See the parable of the sower (Matthew 13:3 and following).

It is by this gospel that the Holy Spirit leads us to become Christians and continues to lead if we will follow His directions (Romans 8:14). It furnishes us completely unto all good works (II Timothy 3:16, 17). It is the means the Holy Spirit uses to bear witness with our spirits that we are children of God (Romans 8:16).

God has given us His word as a standard by which we should be governed. It can be depended upon, because it is God's word. If we believe and obey it, it will give us a feeling of confidence and security which nothing else can give. If we believe and obey it, it will lead us into the abundant life here, and to eternal life in the world to come. Jesus said "Not every one that saith unto me Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven" (Matthew 7:21). And "Why call ye me Lord, Lord, and do not the things which I say" (Luke 6:46).

Finally let us conclude this message with the following quotation from the wise man Solomon: "Let us hear the conclusion of the whole matter: Fear God and keep his commandments: For this is the whole duty of man. For God shall bring every work unto judgment, with every secret thing, whether it be good or whether it be evil" (Ecclesiastes 12:13, 14).

