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### Operation Of The Holy Spirit

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# OPERATION OF THE HOLY SPIRIT

BY F. W. SMITH

## THE HOLY SPIRIT IN CREATION

No subject about which men have spoken and written has as much "mystery" thrown around it as that of the Holy Spirit. But as regards the "character," as well as the "mission," of the Holy Spirit in the creation of the material world and in the redemption of man, nothing within the lids of the Bible is freer from the "mysterious." This is not saying that there are no "mysteries" in the Bible, nor that any one understands everything about the Holy Spirit. But as to the "nature" of the Holy Spirit, his "office," and the character of his work in the redemption of man, there is no "mystery," *because the Bible plainly reveals it.*

### THE NATURE OF THE HOLY SPIRIT.

The Holy Spirit is not simply an "influence" emanating from God, but is a *divine personality*—one of three august personages into whose names we are baptized. "Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit." (Mat. 28: 19.)

There is, therefore, the same "mystery" about the "nature" of the Holy Spirit as there is about the nature of God and Christ, and no more. There are three in one, and yet *distinct personalities*. "Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device." (Acts 17: 29.)

The term "Godhead" evidently means the supreme Sovereign, or Ruler, Head over all things; and since both the Son and the Holy Spirit are working with and under the Head as appointed agents, we may conclude that all three are embraced in the Godhead. These are one in *nature, purpose, and design*, but distinct personalities, each

filling an office different from the other, in perfect harmony, working to the same end.

The *personality* of the Holy Spirit is shown by at least twenty-six passages of Scripture in which personal pronouns are used to describe the Spirit and his work. "And I will pray the Father, and he shall give you another Comforter, that he may be with you forever." (John 14: 16.) A "comforter" is one who comforts, and this can be said only of a personality.

The Spirit has the power of speech, which only a personality can exercise. "But the Spirit saith expressly, that in later times some shall fall away from the faith, giving heed to seducing spirits and doctrines of demons." (1 Tim. 4: 1.)

The Holy Spirit has intelligence, which can be affirmed only of a personality. "But the Comforter, even the Holy Spirit, whom the Father will send in my name, he shall teach you all things, and bring to you remembrance all that I said unto you." (John 14: 26.)

The Holy Spirit is said to grieve, and only a personality can experience grief. "And grieve not the Holy Spirit of God, in whom ye were sealed unto the day of redemption." (Eph. 4: 30.)

None of the above things could have been written of a mere "influence" separate and apart from a *distinct personality*, and they are here used to show that no more "mystery" attaches to the Holy Spirit than to God and Christ.

#### THE SPIRIT'S WORK IN CREATION.

The Spirit has always been subject to God, the Father, and simply did the will of God in nature and in grace. In the creation of the material world, the Holy Spirit *organized* matter by a *direct, miraculous* force, and set it to work by *fixed* and *unchangeable* laws, unless superseded by a direct divine power, as in the case of miracles wrought. As an illustration of this, we have the prolongation of a day by God commanding the sun to stand still (Josh. 10: 12, 13), and regarding which it is said, "And there was no day like that before it or after it" (verse 14), because the revolution of the earth and the movements of the planets, which are governed by fixed laws, were halted by divine intervention. "And the earth was waste 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.) As the result of the Spirit's moving upon the face of the waters there came system, order, symmetry, and beauty in the shape and form of the material world, with *fixed laws* in which the Spirit *abides* and *through* which he governs and controls the world of nature. Hence, we read: "By his spirit he hath garnished the heavens; his hand hath formed the crooked serpent." (Job 26: 13.)

## THE FORMATION OF THE MATERIAL WORLD.

This, as we have learned, began and was consummated by the *direct* work of the Holy Spirit, or sprang into existence through a *miraculous power* exerted upon matter.

But the "perpetuation" of all things material is not by "miracle," but by natural law. If the acorn was created first, instead of the oak, this acorn made the tree through *natural law*; or if the oak was created first, then the acorn came from the tree through *natural law*. Since the acorn or oak tree was created by "miracle," neither acorn nor oak has ever been created in that way since. The bodies of the first man and the first woman were created by *miracle*, but the human race is perpetuated by the *natural law* of the generation of life.

From these premises, we need not hesitate to affirm that the upholding, sustaining, governing, and controlling of the mighty system of nature is as much the *work of the Holy Spirit* as was its formation in the beginning. In the beginning the Spirit worked *without law*; but since, he works *through law*; therefore, one is as much the power of the Spirit as was the other.

The Psalmist says: "Thou sendest forth thy spirit, they are created: and thou renewest the face of the earth." (Ps. 104: 30). The creation here was by *direct power*, but the renewal, the imparting of life, vigor, and beauty to nature, causing Spring with her gorgeous robes to leap from the bosom of Winter, is done by the Spirit through *natural law*.

Job said: "The Spirit of God hath made me, and the breath of the Almighty giveth me life." (Job 33: 4.) The formation of Job's body was as certainly the work of the Holy Spirit as was the formation of Adam's body, and yet no one would claim that both bodies were formed in the same way.

David Lipscomb truly said: "What we call 'nature' is simply the working of the Spirit through his laws. When we see things accomplished through law, we lose sight of the Spirit and attribute it all to the working of law, while in truth it is the Spirit working through law."

We cannot divorce the Holy Spirit from the laws of nature any more than we can banish the sun from the heavens. The power that created the grain of wheat is the same power that causes a grain of wheat cast into the earth to germinate and spring forth into tender blades that develop into stalks and finally into a multiplicity of grains from a single seed.



## THE HOLY SPIRIT IN REVELATION

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It has been shown that the Holy Spirit is a *divine* Person—one of the three divine personages that compose the Godhead. The Spirit's "office" and "work" in the creation and perpetuation of the material world have been clearly set forth, how he organized matter, giving laws to govern and control it.

We have learned that the Holy Spirit began everything in the formation of the material world in miracle—that is, by a *direct physical* power—but that he reproduces, controls, and governs all things material through fixed and unerring law; that the operations of what are termed "natural" laws are as much the work of the Holy Spirit as was his *direct* power exerted upon matter in its organization.

### THE SPIRIT'S OFFICE AND WORK IN REDEMPTION.

The Holy Spirit *revealed* God's will to man, and the "manner" in which the Spirit did this is a matter of divine record. It was done "through" the prophets of the Old Testament, and "through" the apostles and prophets of the New Testament.

As proof of what is here stated, note the following: "God, having of old time spoken unto the fathers in the prophets by divers portions and in divers manners, hath at the end of these days spoken unto us in his Son, whom he appointed heir of all things, through whom also he made the worlds." (Heb. 1: 1, 2.) Again: "For no prophecy ever came by the will of man: but men spoke from God, being moved by the Holy Spirit." (2 Pet. 1: 21.)

Reference to what Peter here states is found in passages like this: "Yet many years didst thou bear with them, and testifiedst against them by thy Spirit through thy prophets: yet would they not give ear: therefore gavest thou them into the hand of the peoples of the lands." (Neh. 9: 30.)

In "resisting" the words spoken by the prophets, the people *resisted the Holy Spirit*, because the Holy Spirit was speaking to them *through the prophets*. This is what Stephen charged upon those who stoned him to death. "Ye stiff-necked and uncircumcised in heart and ears, ye do always resist the Holy Spirit: as your fathers did, so do ye. Which of the prophets did not your fathers persecute? and they killed them that showed before of the coming of the Righteous One; of whom ye have now become betrayers and murders." (Acts 7: 51, 52.) In resisting the words of Stephen, through whom the Spirit was speaking, the people *resisted the Holy Spirit* as certainly as did those who resisted the words of the prophets.

Christ said to his apostles: "But when they deliver you up, be not anxious how or what ye shall speak: for it shall be given you in that

hour what ye shall speak. For it is not ye that speak, but the Spirit of your Father that speaketh in you." (Matt. 10: 19, 20.)

As a fulfillment of what Jesus said regarding the revelation of the divine will, we have this: "And when the day of Pentecost was now come, they [apostles] were all together in one place. And suddenly there came from heaven a sound as of the rushing of a mighty wind, and it filled all the house where they were sitting. And there appeared unto them tongues parting asunder, like as of fire; and it sat upon each one of them. And they were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance." (Acts 2: 1-4.)

From this it is clearly seen that all that was said on the day of Pentecost by the apostles, of which we have a record, was *said by the Holy Spirit speaking through them.*

Paul, telling of *how* the mind of God was revealed to the world, said: "But as it is written, Things which eye saw not, and ear heard not, and which entered not into the heart of man, whatsoever things God prepared for them that love him. But unto us God revealed them through the Spirit: for the Spirit searcheth all things, yea, the deep things of God. For who among men knoweth the things [mind] of a man, save the spirit of the man, which is in him? even so the things [mind] of God none knoweth, save the Spirit of God. But we received, not the spirit of the world, but the spirit which is from God; that we might know the things [revelations of God] that were freely given to us of God. Which things also we speak, not in words which man's wisdom teacheth, but which the Spirit teacheth; combining spiritual things [revelation of God] with spiritual words [words of the Spirit.]" (1 Cor. 2: 9-13.)

#### THE MISSION OF THE SPIRIT SINCE THE ASCENSION OF CHRIST.

During the personal ministry of Christ, he revealed the will of God to the people. We read therefore: "For he whom God hath sent speaketh the words of God: for he giveth not the Spirit by measure." (John 3: 34.)

When Christ was about to leave the earth, he said to his apostles: "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 go, I will send him unto you." (John 16: 7.) The Holy Spirit was to take up the work of additional revelations from God until the whole was completed; and this, as we have seen, he did *through* the apostles and other inspired persons.

The Holy Spirit came to organize the church and to give laws for its guidance, laying down the terms or conditions of membership in

the church, and to give instructions for the work and worship of the church. The organization of the church was accompanied by wonderful, miraculous demonstrations. "And suddenly there came from heaven a sound as of the rushing of a mighty wind, and it filled all the house where they were sitting. And there appeared unto them tongues parting asunder, like as of fire; and it sat upon each one of them." (Acts 2: 2, 3.) This was a fulfillment of the words of Christ, who said: "There are some here of them that stand by, who shall in no wise taste of death, till they see the kingdom of God come with power." (Mark 9: 1.) The kingdom, or church, came on the day of Pentecost, was organized by the Holy Spirit in great *miraculous* demonstration, and its law of induction given through miraculously endowed men. For it is said: "And they [apostles] were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance." (Acts 2: 4.)

The Holy Spirit came to *guide* the apostles in order to make them infallible teachers of God's word. "Howbeit when he, the Spirit of truth, is come, he shall guide you into all the truth: for he shall not speak from himself; but what things soever he shall hear, these shall he speak: and he shall declare unto you the things that are to come." (John 16: 13.)

From this we learn *how* the Holy Spirit guided the apostles, and *how* he revealed new truths to them—viz., by *speaking* to the apostles, just as Jesus guided them by the words which he *spoke* while with them. The idea that the Holy Spirit revealed anything to the apostles or to any one else in a "mysterious" way cannot be found in the divine record. "*For he shall not speak from himself*" is the way the record stands.

The Holy Spirit was to refresh the minds of the apostles with the many things Jesus had taught them. "But the Comforter, even the Holy Spirit, whom the Father will send in my name, he shall teach you all things, and bring to your remembrance all that I said unto you." (John 14: 26.) This the Holy Spirit did by "teaching," and he "taught" by speaking words adapted to the comprehension of the apostles.

The Holy Spirit was to confirm the message of the apostles and teachers of New Testament times by enabling them to perform miracles. "God also bearing witness with them, both by signs and wonders, and by manifold powers, and by gifts of the Holy Spirit." (See Heb. 2: 1-4.)

#### THE MISSION OF THE HOLY SPIRIT TO THE WORLD.

The Holy Spirit was to convict the world of sin. "And he, when he is come, will convict the world in respect of sin, and of righteous-

ness, and of judgment: of sin, because they believe not on me; of righteousness, because I go to the Father, and ye behold me no more; of judgment, because the prince of this world hath been judged." (John 16: 8-11.)

### HOW DOES THE HOLY SPIRIT CONVICT OF SIN?

1. He does this by testifying. "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 bear witness of me: and and ye also bear witness, because ye have been with me from the beginning." (John 15: 26, 27.)

2. The Holy Spirit testified by "speaking." "Howbeit when he, the Spirit of truth, is come, he shall guide you into all the truth: for he shall not speak from himself; but what things soever he shall hear, these shall he speak: and he shall declare unto you the things that are to come." (John 16: 13.)

3. The Holy Spirit spoke in words that people could understand. "But we received, not the spirit of the world, but the spirit which is from God; that we might know the things that were freely given to us of God. Which things also we speak, not in words which man's wisdom teacheth, but which the Spirit teacheth; combining spiritual things with spiritual words." (1 Cor. 2: 12, 13.)

If the Holy Spirit has ever impressed, led, or guided a human being in any other way than *through words addressed to the comprehension of the human mind*, the Bible does not reveal the fact.

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## THE HOLY SPIRIT IN CONVERSION

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We have seen that the "office" of the Holy Spirit in the redemption of the world was to *reveal the will of God to man*; for only the Spirit knows the mind of God, and this he revealed *through* prophets and apostles.

We have also learned that the revelation of God's will made by the Holy Spirit has been committed to writing, which we have in the Bible, where we find the plan of salvation made known. Hence, he who reads or hears the word of God as recorded in the Bible *hears the Holy Spirit*, and he who *rejects* the revealed will of God *rejects the Holy Spirit*.

We have also found that God, through the *agency* of the Holy Spirit, *convicts* and *converts* sinners, bringing them into the state of remission of sins and the enjoyment of the hope of eternal life. As to *how* the Spirit does this will be shown in this section.



## IN WHAT DOES CONVERSION CONSIST?

Unless we know what a thing is, we can neither think nor talk intelligently about it.

1. Conversion is *not* the *pardon of sins*, and neither is it salvation. Yet many religious teachers speak of salvation and conversion as one and the same, while they are the width of the heavens apart. Conversion is a thing that takes place *within man*; while pardon, remission of sins, or salvation, takes place in the *mind* of God. The expressions, "born again," "conversion," "passing from death unto life," and "a new creature," or "change of heart," all mean one and the same thing—viz., that *moral or spiritual change that must take place in man in order to be forgiven or justified before God.*

2. Conversion means a turning in heart and life from sin to a life of righteousness, or from Satan to God, and it is a *moral process*, begun, carried on, and completed by a *moral power*—viz., the gospel of Jesus Christ. "For I am not ashamed of the gospel: for it is the power of God unto salvation to every one that believeth, to the Jew first, and also to the Greek." (Rom. 1: 16.) Paul was sent to the Gentiles "to open their eyes, that they may turn from darkness to light and from the power of Satan unto God, that they may receive remission of sins and an inheritance among them that are sanctified by faith in me." (Acts 26: 18.) The apostle accomplished this work by preaching the gospel, God's power unto salvation, to the Gentiles, and all who *believed* it and *obeyed* it were turned from Satan to God.

3. In the process of conversion, or turning to God, no new faculties are imparted to the mind or heart of man. The heart is "renewed" by being *purified*, and set in proper relations with God. It is the same mind or heart, but operating under different conditions. "Blessed are the pure in heart: for they shall see God." Matt. 5: 8.) Again: "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." (1 Pet. 1: 22.) A watch ceases to give correct time, or maybe to run at all. It is taken to the jeweler, who works on it, and when handed to the owner it runs and keeps perfect time. The jeweler neither added to nor took from the machinery of the watch, but simply cleaned the watch of that which hindered the machinery from operating correctly. So with the heart of the sinner. God simply cleanses it of the sin that hinders its proper working without adding to or taking from the heart a single faculty.

## WHAT DOES CONVERSION INVOLVE?

1. A change of heart, produced by *faith* in the Lord Jesus Christ as the *divine* Son of God, and *repentance*, which means change of purpose preceded by a godly sorrow. "For godly sorrow worketh

repentance unto salvation, a repentance which bringeth no regret: but the sorrow of the world worketh death." (2 Cor. 7: 10.)

2. The genuineness of repentance is shown by a *reformation of life*, a turning away from a sinful course to a life of righteousness.

3. The state, or relationship, of one who has believed and repented is produced by the act of obedience in baptism. Believers are to be baptized "*into* the name of the Father and of the Son and of the Holy Spirit." (Matt. 28: 19.) Baptizing one into something is, at the same time, taking one *out of* something—viz., out of the world, or Satan's kingdom.

### HOW DOES THE HOLY SPIRIT CONVERT SINNERS?

God always uses such means, and such only, as are necessary and perfectly adapted to the ends to be accomplished.

1. Since conversion is a *moral process*, it requires a *moral power* to accomplish it.

2. This power, as we have seen, is lodged in the gospel of Jesus Christ, which was *preached, believed, and obeyed*. In other words, this power consists in *facts* to be believed, *commands* to be obeyed, and *promises* to be enjoyed. In the process of being brought from death unto life we are told this: "Of his own will he brought us forth by the word of truth, that we should be a kind of first fruits of his creatures." (James 1: 18.) Again: "Having been begotten again, not of corruptible seed, but of incorruptible, through the word of God, which liveth and abideth." (1 Pet. 1: 23.) In writing of the conversion of the Corinthians, Paul said: "For though ye have ten thousand tutors in Christ, yet have ye not many fathers; for in Christ Jesus I begot you through the gospel." (1 Cor. 4: 15.) Here was the use of the *moral power*, the gospel of Christ, in the conversion of the Corinthians. And to see what they did in being converted, we read: "And Crispus, the ruler of the synagogue, believed in the Lord with all his house; and many of the Corinthians hearing believed, and were baptized." (Acts 18: 8.)

3. Conversion is begun and completed by faith, for every act of obedience to *God* is but the working of faith in the heart. It is well, then, to inquire as to *how* sinners are made believers. "So belief cometh of hearing, and hearing by the word of Christ." (Rom. 10: 17.) Again: "Neither pray I for these alone, but for them also which shall believe on me through their word." (John 17: 20.) In explaining the parable of the sower, Jesus said: "Those by the wayside are they that hear; then cometh the devil, and taketh away the word out of their hearts, lest they should believe and be saved." (Luke 8: 12.) The apostle John says: "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: 31.)

4. The popular idea of conversion is that of a *direct, miraculous* operation of the Holy Spirit; but that would be using a *physical* power to accomplish a "moral process," for the simple reason that all such power exerted by the Holy Spirit is *physical* in its nature.

The following is from a Presbyterian preacher on "The Union of the Church and the Holy Spirit:"

The constant and permanent presence of the saving power and influence of the Holy Spirit is in the word of truth. This influence is present in the Christian, and in the church, only as the Spirit's word, the fixed shrine of the Holy Spirit, as possessed and held by them, in its purity and in its entirety. Where the word is not, there is no converting power, and the saving influences of the Holy Spirit are not. Whoever pretends to the influence and power of the Holy Spirit without the word, or against the word, or beyond the word, is an impostor. The Holy Spirit is ever present without fluctuation, diminution, or uncertainty, as surely and abidingly, as magnetism in the loadstone or light in the presence of the sun. The Holy Spirit influenced the minds of the apostles by inspiring into them new truths, but influenced the three thousand *converts* only by the instrumentality of the truths delivered by the apostles.

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## THE WITNESS OF THE HOLY SPIRIT

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The salvation of the soul is by far the most important thing connected with the interest of man. The Savior of the world expresses the value of the soul in these words: "For what shall it profit a man, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?" (Mark 8: 36, 37.) Since the salvation of the soul is the most important thing in all the world, it should become *at once* a matter of the *deepest concern*.

Furthermore, the salvation of the soul is a matter about which no one can afford to be *in doubt*. Hence, such questions as, "Am I a child of God?" "Have my sins been forgiven?" are questions of such *magnitude* as to demand an answer that leaves not even a *shadow* of doubt on the subject. It is highly important to ask:

### CAN I KNOW THAT I AM A CHILD OF GOD?

1. If we can have no *absolute assurance* of this fact *here and now*, then, as a matter of course, we must live out our days in *doubt* until we reach the judgment. But such a state of feeling of doubt and uncertainty would *destroy* the joys of salvation and *dim* the hope of eternal life.

2. Hence, in order to have the fullest enjoyment of all that accompanies salvation—the peace of mind that passeth all understand-

ing, and the riches of the fellowship of the Father, the Son, the Holy Spirit, and the saints of the Most High—we *must know our relation to God.*

3. It is affirmed, therefore, that we can *know, here and now*, as to whether or not we are the children of God, whether or not our sins have been forgiven and our names written in the "Lamb's book of life." (Rev. 3: 5.) Proof: "We know we have passed from death unto life, because we love the brethren." (1 John 3: 14.) Again: "These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God." (1 John 5: 13.) In comforting the saints, Paul wrote: "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens." (2 Cor. 5: 1.) These are sufficient to show that salvation can be a matter of *knowledge*, excluding any and all doubt on the subject.

#### IN WHAT WAY CAN WE KNOW WE ARE SAVED?

This is a most *important* question, for the *source* of information on this subject must be of such a nature as to *preclude any deception in the matter.*

1. It is asserted with all "confidence" that we can know that we are the children of God, that we are saved, and that we must know this in *precisely the same way* that we know God, Christ, and the Holy Spirit—viz., *by faith.*

2. This must be true, since salvation is a matter of faith and not of absolute knowledge. "Being therefore justified by faith, we have peace with God through our Lord Jesus Christ." (Rom. 5: 1.) Again: "By grace have ye been saved through faith." (Eph. 2: 8.) But again: "For ye are all sons of God, through faith, in Christ Jesus." (Gal. 3: 26.) As still greater proof of this proposition, note the following: "For we walk [live] by faith, not by sight." (2 Cor. 5: 7.) "Now faith is assurance of things hoped for, a conviction of things not seen." (Heb. 11: 1.) This makes *faith* the basis, or foundation, of hope; and since we are said to be saved by hope—"For in hope were we saved; but hope that is seen is not hope: for who hopeth for that which he seeth?" (Rom. 8: 24)—our salvation must be a matter of faith.

3. What, then, is the meaning of the word "know" in connection with man's salvation? It is used to express the strongest "assurance" of *faith*, as follows: "Therefore let all the house of Israel know assuredly, that God hath made that same Jesus whom ye have crucified both Lord and Christ." (Acts 2: 36.) Again: "Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled



from an evil conscience, and our bodies washed with pure water.” (Heb. 10: 22.) To know assuredly is to believe with all the heart, to have no doubt.

4. Now, since God has placed the *assurance* of our salvation in the realm of *faith*, and not in that of absolute knowledge, we should be willing to leave it where God has placed it, and not *substitute* some *emotional feeling* as an evidence of that which the Bible *predicates* of “faith” and not of “feeling;” for “the righteous shall live by faith.” (Rom. 1: 17.)

#### THE WITNESS OF THE SPIRITS.

1. In order to give man the proper assurance of his salvation, God has ordained the joint testimony of two spirits—viz., the Holy Spirit and the human spirit. “The Spirit himself beareth witness with our spirit, that we are children of God.” (Rom. 8: 16.)

2. Note that the two witnesses here testify—not one *to* the other, but both testify to the same fact. The passage does not say that the Spirit “beareth witness *to* our spirit,” but *with* our spirit, making the human spirit a joint witness with the Holy Spirit in the matter of one’s relation to God.

3. The Holy Spirit testifies to the *conditions* on which one can be pardoned and become a child of God. This the Spirit did on the day of Pentecost, as follows: “Let the house of Israel therefore know assuredly, that God hath made him both Lord and Christ, this Jesus whom ye crucified. Now when they heard this, they were pricked in their heart, and said unto Peter and the rest of the apostles, Brethren, what shall we do? And Peter said unto them, Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit.” Here we find the Holy Spirit witnessing to the facts that one must believe with full assurance of faith that Jesus is the Christ, that he must repent of his sins and be baptized unto the remission of sins.

4. The human spirit that complies with these conditions testified to by the Holy Spirit can testify to the fact of such compliance, and, hence, have the assurance from the Spirit’s testimony, coupled with that of its own, that he is a child of God. The Spirit, through Christ, testified: “He that believeth and is baptized shall be saved; but he that believeth not shall be damned.” (Mark 16: 16.) Man’s spirit knows when he believes and is baptized, hence has this witness or consciousness within himself that he has done so.

5. The only witness that a man has within himself in the matter of salvation is the *consciousness* that he has *done* what the Holy Spirit commanded him to do.

## THE OFFICE AND VALUE OF FEELING.

1. Feeling in religion has its value, but only its face value and no more. We must not substitute feeling for *faith* and *obedience*, or rely upon feeling instead of the *promise* of God's word.

2. Feelings cannot tell what takes place in the mind of another; and since pardon, or forgiveness of sins, takes place in the mind of God, one can know the fact only as it may be *revealed* from God. Where, then, in all of the revealed will of God, has he ever made human feelings an *evidence* of pardon? Contrary to such, he has *plainly* and *positively* said: "He that trusteth in his own heart is a fool: but whoso walketh wisely, he shall be delivered." (Prov. 28: 26.) To walk "wisely" is to walk in God's truth. "I rejoice greatly that I have found certain of thy children walking in truth, even as we received commandment from the Father." (2 John 4.) To trust in one's own heart is to rely upon the *emotions* of the heart produced by its own wisdom, or imagination. The idea that a certain "feeling" is due to some *direct* and secret work or operation of the Holy Spirit *cannot be found within the lids of the Bible*, but is purely one of imagination.

3. What, then is the office of "feeling" in religion? It is nothing more than an evidence of "sincerity," a consciousness of faith and repentance on the part of the individual.

### FEELINGS THE FRUIT OF FAITH.

All "moral" feeling, whether good or bad, is the *direct* product of faith in some person or thing. As one *believes*, so will he *feel*. The belief of a falsehood will produce the same effect as if it were true. Jacob believed his son Joseph was dead, "and Jacob rent his garments, and put sackcloth upon his loins, and mourned for his son many days." (Gen. 37: 34, 35.) But Joseph was not dead, and Jacob saw him before he died: "And Israel said, It is enough; Joseph my son is yet alive: I will go and see him before I die." (Gen. 45: 28.) Faith in the evidence of the coat of many colors dipped in the blood of a goat caused Jacob's feelings of sorrow, and faith in the evidence that Joseph was alive caused his feelings of rejoicing.

When one's feelings *contradict* the word of God by leading the soul to believe it is pardoned, or saved, short of the *promises* of the gospel, then such feelings must be *discounted*. The Savior of men said: "He that believeth and is baptized shall be saved." (Mark 16: 16.) To claim the pardon of sins, based upon the evidence of "feelings," before complying with the conditions above, is but to *deceive* one's self, for our feelings in religion must *harmonize with the word of God* in order to be of any value in the matter of salvation.

## THE BAPTISM OF THE HOLY SPIRIT

That the New Testament records a baptism in the Holy Spirit, no one who has read that Book will deny or even call in question. But as to *what* the baptism in the Holy Spirit *was*, its *subjects* and the *design* or *purpose* of it, there are different theories wholly at variance with each other. It shall, therefore, be the purpose at this time to raise these three questions, and to answer them in the light of God's word. First, then,

### WHAT WAS THE BAPTISM IN THE HOLY SPIRIT?

1. The first thing to do is to "locate" what the Scriptures call a baptism in the Holy Spirit, and this we find in a statement from John the Baptist—viz.: "I indeed baptize you in water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear; he shall baptize you in the Holy Spirit and in fire." (Matt. 3: 11, American Revised Version.) It will be observed that not *one*, but *two* baptisms are here mentioned—one in the "Holy Spirit," and the other in "fire." John, the apostle, speaks of only one: "And I knew him not: but he that sent me to baptize in water, he said unto me, Upon whomsoever thou shalt see the Spirit descending, and abiding upon him, the same is he that baptizeth in the Holy Spirit." (John 1: 33.) John the Baptist was addressing a mixed multitude, those who "accepted" his message and those who "rejected" it. Hence, the baptism in the Holy Spirit applied to one class, while the baptism in fire applied to another class. Beyond a doubt, the *wicked* will be the recipients of the baptism in fire, to which reference is made as follows: "And death and Hades were cast into the lake of fire. This is the second death, even the lake of fire. And if any was not found written in the book of life, he was cast into the lake of fire." (Rev. 20: 14, 15.) This seems certain from what immediately follows John's reference to "baptism in fire"—viz.: "Whose fan is in his hand, and he will thoroughly cleanse his threshing floor; and he will gather his wheat [the righteous] into his garner, but the chaff [the wicked] he will burn up with unquenchable fire." (Matt. 3: 12.)

2. The "baptism in the Holy Spirit" was an *immersion*, because the very word "*baptize*" means an immersion, and this is why the American Revised Version uses the preposition "in," instead of "with," in the text. It is conceded by all religious teachers that certain characters on the day of Pentecost were baptized in the Holy Spirit, and the record of that event is thus described: "And suddenly there came from heaven a sound as of the rushing of a mighty wind, and it filled all the house where they were sitting. And there appeared

unto them tongues parting asunder, like as of fire; and it sat upon each one of them." (Acts 2: 2, 3.) What had thus far occurred was not the baptism, but only preliminary to it → The house was filled with the "sound" from heaven, and there was an outward, visible manifestation of divine power in the form of "tongues parting asunder, like as of fire." What then? "And they were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance." (Verse 4.) This was the baptism in the Holy Spirit—that is, the spirits of those here mentioned were overwhelmed in the influence of the Holy Spirit. In the language of that prince of Biblical scholars, J. W. McGarvey, commenting on the subject before us, we have this: "The immersion, therefore, consists in their being so filled with the Holy Spirit as to be attended by a miraculous physical power, and to exercise a miraculous intellectual power." ("Commentary on Acts.")

#### THE SUBJECTS OF THIS BAPTISM.

1. If we can ascertain to whom the baptism of the Holy Spirit was *promised*, we can determine, beyond a doubt, who were the "subjects" of this baptism.

② To whom, then, was the promise made, when John the Baptist said, "He shall baptize you in the Holy Spirit?" Was this promise made to unconverted sinners, and for the purpose of "directly" and "instantaneously" converting them? Nowhere in the divine record can any such promise be found, and all the prayers that ever have gone up to God or that ever will go up to him for sinners to be baptized in the Holy Spirit have been, are, and ever will be *so much breath wasted in vain petitions to the Almighty*. But, as to the "promise" of the baptism in the Holy Spirit, we have this: "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.) This language was addressed by the Lord directly to believers, which shows to what class the promise was made. But again: "And, being assembled together with them, he charged them not to depart from Jerusalem, but to wait for the promise of the Father, which, said he, ye heard from me: for John indeed baptized with water; but ye shall be baptized in the Holy Spirit not many days hence." (Acts 1: 4, 5.) Jesus was here speaking to his apostles, showing most clearly to *whom* the promise was made at that time; and "not many days hence," we find the apostles spoken of as follows: "And when the day of Pentecost was now come, they were all together in one place." (Acts 2: 1.) To whom does the pronoun "they," in this passage, refer? The preceding verse says: "And they gave lots for them [Joseph and Matthias]: and the lot fell upon Matthias, and he was numbered with the eleven apostles." According to the common rules of grammar, the antec-



dent to the pronoun "they" must be "apostles," and the effort to show that any others were included is doing violence to the word of God. Of course what followed was the baptism in the Holy Spirit—viz.: "And they [apostles] were all filled with the Holy Spirit." (Acts 2: 4.)

#### THE DESIGN OF THIS BAPTISM.

1. It was not to convert the apostles, for they were already baptized believers, having been baptized by John the Baptist, believing on Him who should come after John. (Acts 19: 4.)

2. What, then? The purpose of the baptism in the Holy Spirit was to the apostles threefold—viz., to bring to their remembrance all things Jesus had taught them (John 14: 26), to guide them into all truth (John 16: 13), and to bear the apostles witness in confirming by miraculous power the message they delivered (Heb. 2: 1-4.)

#### THE CASE OF CORNELIUS.

We have recorded in the tenth chapter of Acts of the Apostles a miraculous demonstration upon a Gentile and the members of his household, expressed thus: "While Peter yet spoke these words, the Holy Spirit fell on all them that heard the word." (Acts 10: 44.) Cornelius and family were already believers in, and devout worshippers of, the true God, long before Peter preached to them the full gospel. (See verses 1, 2.) Later references to this by the apostle Peter—"And God, who knoweth the heart, bare them witness [to the Jewish people], giving them the Holy Spirit, even as he did unto us" (Acts 15: 8); "And I remembered the word of the Lord, how he said, John indeed baptized with water; but ye shall be baptized in the Holy Spirit" (Acts 11: 16) furnish proof that Cornelius and household were baptized in the Holy Spirit.

#### POINTS OF AGREEMENT.

The occurrence on Pentecost and at the house of Cornelius do not agree in purpose or design. It was not for the purpose of making Cornelius or any one else present an infallible teacher of God's word, to directly reveal new truth, to bring to remembrance what Jesus had taught in person, nor to confirm any message that might be delivered by any one of them. The agreement consisted in "speaking with tongues," as did the apostles, and this caused the apostle Peter to be reminded of the baptism on Pentecost. It is true that the influence of the Spirit on Cornelius and household, enabling them to "speak with tongues," was for a "witness," but it was to show the Jewish Christians that the Gentiles had a right to the kingdom of God. (Acts 10: 34, 35.) As no necessity has arisen or ever will arise since the baptism of the apostles and the household of Cornelius in

the Holy Spirit for a repetition of such, men are wasting their time, as well as misleading people, in teaching and praying for the baptism in the Holy Spirit.

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## THE MISSION OF THE HOLY SPIRIT TO THE CHURCH

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We come now to deal with the "mission" of the Holy Spirit to the church, which is no less important than it is to the world. The Holy Spirit does not lead people into the kingdom of God and then turn them loose to follow their *own wisdom* as to *how* they shall worship and serve God, nor as to *how* they may be pleased to gratify the desires of the flesh.

When one is born into the family or kingdom of God, he is a babe in Christ, weak and helpless (1 Pet. 2: 1, 2; Heb. 5: 13), and needs to be taught, encouraged, comforted, and strengthened in the "inner" man, and all of this is done by the Holy Spirit, as we read: "That he would grant you, according to the riches of his glory, that ye may be strengthened with power through his Spirit in the inward man." (Eph. 3: 16.)

### ONLY TWO CLASSES OF RESPONSIBLE BEINGS.

"For as many as are led by the Spirit of God, these are sons of God." (Rom. 8: 14.) This statement of Holy Writ "clearly" and "specifically" draws the line of distinction between those who are and those who are not the children of God; for just as *many*, and *no more*, as are led by the Spirit of God are the children of God. Hence, according to this statement, it is *absolutely impossible* for one to become a child of God and to continue in the grace and fellowship of God *without being led by the Spirit of God*.

### HOW DOES THE SPIRIT LEAD PEOPLE?

Since so much depends upon being led by the Spirit of God, it behoves us to know *how* the Holy Spirit does this. It is most confidently affirmed that the Spirit does this *through* and *by* the teaching of his word. "For the grace of God hath appeared, bringing salvation to all men, instructing us to the intent that, denying ungodliness and worldly lusts, we should live soberly and righteously and godly in this present world." (Tit. 2: 11.) The "grace" of God is here said to *instruct* or *teach* men, and the thing we are taught that brings salvation is the gospel, which is God's "power" unto salvation.

(Rom. 1: 16.) This is exactly what the Holy Spirit taught in words spoken through the apostles on the day of Pentecost (Acts 2: 1-38) and we have no reason to believe that he has ever led people in any other way from that day to this, or that he ever will lead people in any other way.

Again: "He that hath an ear, let him hear what the Spirit saith to the churches." (Rev. 2: 11.) Here the Spirit is represented as *speaking* to the churches, and this he did through the apostle John.

Once more: "But the Spirit saith expressly, that in later times some shall fall away from the faith, giving heed to seducing spirits and doctrines of demons." (1 Tim. 4: 1.) Here it is asserted that the Spirit not only "saith," but we are told *what* the Spirit said. How did he do this? Through the apostle Paul, who wrote to Timothy.

Now *that is the way* the Holy Spirit led people in New Testament times, and what evidence have we that he does not lead people that way now?

#### HOW TO TELL WHEN ONE IS BEING LED BY THE SPIRIT.

The following Scripture will aid us in determining the matter: "Now the works of the flesh are manifest, which are these: fornication, uncleanness, lasciviousness, idolatry, sorcery, enmities, strife, jealousies, wraths, factions, divisions, parties, envyings, drunkenness, revelings, and such like; of which I forewarn you, even as I did forewarn you, that they who practice such things shall not inherit the kingdom of God. But the fruit of the Spirit is love, joy, peace, long-suffering, kindness, goodness, faithfulness, meekness, self-control; against such there is no law. And they that are of Christ Jesus have crucified the flesh with the passions and the lusts thereof." (Gal. 5: 19-24.)

When one is governed by, led, and controlled by the unlawful desires of the flesh, bringing forth such fruit as is here called "the works of the flesh," we *know* that individual is not being led by the Spirit. But, on the other hand, when we see men and women bearing the fruit here attributed to the Spirit, we *know* they are being led by the Spirit. Now, the Spirit produces this fruit in the hearts and lives of men and women through the teaching of his word, for the word of God is the seed of the kingdom. "Now the parable is this: The seed is the word of God." (Luke 8: 11.) The fruit of *faith* springs from the word of God. "And those by the wayside are they that have heard; then cometh the devil, and taketh away the word from their heart, that they may not believe and be saved." (Verse 12.)

The only rational conclusion any one can reach from the revelation God has given to man is that the Holy Spirit leads people into the kingdom of Christ by *teaching* them in *words* they can "understand" what to *believe* and what to *do* in order to enter the kingdom, and that

the Holy Spirit *leads, guides, and directs* those in the kingdom in *the same way*.

The only safe, sane, or sensible conclusion to be reached in the study of this subject is that all who "hear" or "read" what the Holy Spirit has said in his word, *believe and obey* what the Holy Spirit has commanded, *are being led by the Spirit*.

#### SOME THINGS THE SPIRIT ENJOINS.

A man deceives himself when he imagines he is being led by the Spirit, while at the same time failing or refusing to do what the Holy Spirit commands. The Holy Spirit enjoins upon Christians not to forsake the assembling of themselves to worship God. (Heb. 10: 25), and this the first converts to Christianity did not fail to do (see Acts 2: 41, 42; 20: 7). The Spirit directs to lay by in store on the first day of the week as we have been prospered. (1 Cor. 16: 1, 2; 2 Cor. 9: 6, 7.) The Spirit also teaches us to practice pure and undefiled religion. (James 1: 27.) He teaches us not to avenge ourselves (Rom. 12: 19-21), but to lay aside all malice, guile, hypocrisy, envies, and evil speaking (1 Pet. 2: 1). The Holy Spirit teaches Christians to let brotherly love continue (Heb. 13: 1, 2), to use hospitality one to another without grudging (1 Pet. 4: 9), and to love one another with pure hearts (1 Pet. 1: 22). He also teaches Christians to pray. (1 Thess. 5: 17.) These are a few of the many things Christians are taught by the Holy Spirit to do, and in vain may we claim to be led by the Holy Spirit when we either fail or refuse to do these things.

The Holy Spirit has very strongly enjoined upon the church to carry the gospel into all the world, to do missionary work; and to the extent this is not done, to that extent *is the church not being led by the Holy Spirit*. The church is "the pillar and ground of the truth," and the burden is upon the church to have the gospel preached in all the world. (Matt. 28: 19, 20; Mark 16: 15, 16.) "For as many as are led by the Spirit of God, these are sons of God" (Rom. 8: 14) —*these and no more*; and all churches that are not engaged in doing what the Spirit saith to the churches are in a bad way for time and eternity.

#### THE CHARACTER OF CHRISTIAN WORSHIP.

The Holy Spirit leads only those in Christian worship who *worship* as the Spirit has revealed in the *New Testament* and not in the *Old Testament*; for we are living under Christ and not under Moses, governed by the gospel and not by the law. "For the law was given through Moses; grace and truth came through Jesus Christ." (John 1: 17.) The *New Testament* provides for only *one kind* of music in Christian worship—*viz., vocal*. (Eph. 5: 17; Col. 3: 16.) He who



undertakes the use of any other kind of music in such worship *is not being led by the Holy Spirit*. The Holy Spirit forbids men to teach their "opinions" in religion (Rom. 14: 22), and he who violates this *is not led by the Spirit*.

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"Bible scholar and past staff-  
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