

PNEUMATOLOGY -- PART TWO

THE MINISTRY OF THE HOLY SPIRIT

INTRODUCTION:

There are two primary truths that shall be emphasized throughout the remainder of this study of Pneumatology. They are:

(1) This is the dispensation of the Holy Spirit

(2) The primary work of the Holy Spirit is to glorify Christ by revealing Him, showing the things of Christ and enthroning Him in the Believer.

These two themes shall be enlarged and carried through the whole of part two, To miss either of these two is to fail to see the full ministry of the Holy Spirit. We cannot over emphasize either. He who studies the N.T, and sees no new relationship of the Holy Spirit to the saints after Pentecost over the O.T. must be spiritually blinded. And He who studies the ministry of the Holy Spirit without seeing His primary work of revealing and glorifying Christ must be spiritually dead, or dying.

FIRST -- THIS IS THE DISPENSATION OF THE HOLY SPIRIT.

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

hitherto, and I work." Jn. 5:17.

In the O.T. God the Father worked and the Son and the Spirit were subservient, or hidden in their ministry. When the Son was incarnated, He came to reveal the Father, but was the One who worked until His ministry of offering Himself as a sacrifice was completed and could say, "It is finished." Then promised, "I will send another Comforter" and went on to tell of His ministry now after His advent. Let us note carefully a verse in John 7:39--After the rivers of Living Water promised to flow out of the innermost parts of the believer--"But this spake He of the Spirit, which they believe on Him were about to (Gr.) receive, (given) because that Jesus was not yet glorified." Given is not in the original.

Note well--"THE HOLY GHOST WAS NOT YET" until Christ was glorified. Not that He wasn't in existence but in a unique sense "He was not" until after the glorification of Christ and Pentecost Advent. Augustine well calls Pentecost, "the birthday of the Holy Ghost." As Christ did not begin His existence at Bethlehem, but was the eternal Son of God from all eternity but began His time or temporal ministry at Bethlehem by His coming into the world and taking incarnation in the Babe. So the Holy Spirit is the eternal third Person of the Trinity, but took upon Himself His body of Christ at Pentecost so that Christ could say with all propriety, "The Holy Ghost was not yet," because that He was not yet glorified." Here then is the paramount need of the study of the ministry of the Holy Spirit--this is the dispensation of the Holy Spirit, the age in which He is the working member of the August Trinity. In Acts 1:1,2--all the things which Jesus began to do and teach until the day in which He was taken up, but not before He gave commandment, "wait for the promised Holy Ghost." The whole Book of Acts is a continuation and furtherance of the things, which Jesus began to do and teach, now from the glory by the agency of the Holy Spirit. So greater works than these shall ye do, because I go to my Father, and then the promise of "Another Comforter."

So the church is an holy temple, builded together for an habitation of God THOUGH

THE SPIRIT. So Acts is replete with recognition in an artless way of the superintendency of the Spirit--"It seemed good to the Holy Spirit and to us," "Separate unto me Paul and Barnabas unto the ministry." "Why tempt ye the Holy Ghost," "not lied unto men but unto God," "Holy Spirit suffered them not." "Were forbidden of the Holy Ghost." Acts 16:6,7.

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

When the Holy Spirit's age-ministry will have been completed "of calling out of a people for His Name," there will be an ascent of the Holy Spirit as there was of Christ. This time in the Body of Christ, the church, to unite the rest of Christ's Body to Him, for we are "The completion of Him" who filleth all things. We are "Bone of His bone and flesh of His flesh." Eph. 5:30. (Note this completion one of another, of Christ and His Body.) Eph. 1:23--"The church which is His Body the fullness of Him" compares with Col. 2:10--"Ye are complete in Him,"

Lit, made full, filled up in Him. The church is His completion and He is the church's completion. He is the head and we are His body. And the Holy Spirit who woos us to Him, and baptizes us into His Body shall finish the ministry given unto Him, by someday rapturing us to be with Christ joined to Him in union forever,

SECOND--THE PRIMARY WORK OF THE HOLY SPIRIT IN THIS DISPENSATION IS TO REVEAL AND TO GLORIFY JESUS CHRIST.

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

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

knowledge of Himself, that the believer becomes conscious of this mighty Paraclete, the Holy Spirit. How wonderful it is if the believer is taught early in His Christian life the knowledge of the ministry of the Holy Spirit, and the provisions Christ has made for the Holy Spirit to meet the believer in every circumstance of life, How it would enable him to avoid all the weary years of wilderness wanderings, and to enter into "His Rest" at the very entrance to his Christian life.

1. THE MINISTRY OF THE HOLY SPIRIT IN RELATION TO REVELATION.

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

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

A. THE HOLY SPIRIT IS THE REVELATOR OF THE SCRIPTURES.

(As its Author)

1. The ability of men to write Scripture or to transmit Divine Revelation was a distinct gift of the Holy Spirit. Their qualifications were not human but God-given. (I Cor, 12:4.., 8-11, 28, 29; Micah 3:8)

2. The Holy Spirit also revealed things independent of the prophets thinking and above it. They themselves didn't know what they wrote, (So with most prophecy) (I Pet. 10-12) See all of Daniel, but especially Dan, 12:8-10; 8:27; 7:28.

3, The Holy Spirit revealed truth to these selected men which could not be discovered by the unaided human mind, Eph. 3:2-5. Terry well says, "We see here the folly of testing the statements of Scripture by the conclusions of human reasoning or the Christian consciousness."

4. This revelation by the Spirit was independent of the prophets volition. (II Pet. 1:21)-- "for no prophecy ever came by the will of man," R.V. So Paul's revelation by Christ, Gal. 1:11,12. They didn't do the choosing or selecting.

5. The Holy Spirit carried men along in an ecstatic state, which was riot only independent of their own volition and thinking, but was compulsory and supernatural. II Pet. 1:21--"Holy men of God spake as they were moved (carried as by a rushing, mighty wind, borne along involuntarily) by the Holy Ghost." So John in Revelation, four times, "In the Spirit". See Jer. 20:9, cf. Amos 3:8.

6. The Holy Spirit was the real speaker and it was His very words not just thought which the prophets uttered. Heb. 3:7; 10:15, 16; Acts 28:25. Note well I Cor. 2:13 and I Thess. 2:13.

7. The Holy Spirit inspired or inbreathed all of the Word of God. II Tim. 3:16, (He it is who is the breath of God). I Cor. 2:9,10.

B. THE HOLY SPIRIT IS THE ILLUMINATOR OF THE SCRIPTURES

(as its Interpreter)

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

C. THE HOLY SPIRIT IS THE APPLICATOR OF THE SCRIPTURES

(as its Invigorator)

The Holy Spirit transforms the letter into the Spirit. He makes the paper and ink into the living, breathing, life-giving Word of God. He is the One who applies the Word revealed to the individual case. He convicts, reproves, warns, exhorts, comforts. He makes it the very Word of God to your own particular self. Acts 9:31--"The churches were edified, walks in the fear of the Lord, and walked in the comfort of the Holy Spirit..." There are the statements of the "Spirit witnessing both with us in our ministry, as Acts 20:23 and to our spirits, Rom. 8:16, Heb. 10:15, I John 5:6. This is the teaching ministry of the Holy Spirit as He reveals the Word to apply it to the heart. "Which the Holy Spirit teacheth." I Pet. 1:22--"Seeing ye have purified your souls in obeying the truth through (instrumental case) the Spirit."

He it is who applies the Word (the layer of the Word) to the heart in regeneration and renews the mind (makes anew). Titus 3:5 (note this layer is said by Paul to be the Word of God in Eph. 5:26--"Washing, i.e., layer of water by the Word." cf. I Pet. 1:23. And He it is who "strengthens with might by His Spirit the inner man," Eph. 3:16, so that you can comprehend with all Saints the uttermost dimensions of the love of Christ as applied to you. He is the in breather of the Word of God now to apply that Word as "The critic of the heart." What believer hasn't felt His quickening power applied to Bible reading?

II. THE MINISTRY OF THE HOLY SPIRIT IN RELATION TO THE WORLD.

Though the world cannot know Him, and is completely oblivious to His ministry, still the Holy Spirit bears two great relationships to the world.

(1) In His ministry in relation to creation

(2) In His ministry in relation to the world of men; constraining them and convicting them and leading them before they are saved to Christ.

(We reserve His saving work to His ministry in believers.)

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

We follow this outline of Pardington's

1, Bringing order (and life) into the Universe. Gen. 1:2

2. Creating the garnishing the heavens - Job 26:13 (Rother-"Arched") Ps. 33:6 (by the Spirit of His mouth)

3. Renewing the face of the ground. Ps. 104:30.

4. Sustaining creation as seen in all of Ps. 104: 30 shows by Spirit.
5. Giving life to man. Gen. 2:7; Job. 33:4 (Elihu's word)
6. Sustaining and controlling man's life. (In the O.T. Ps, 51:12; Ps. 139:7.) (In the sinner we shall see His restraining hand in next division.)

B. The Ministry of the Holy Spirit in relation to His Restraining, convicting work in sinners,

1. In His Ministry of Conviction of unbelief, (Jn. 16:7-11)

a. Convicting of the sin of unbelief.

b. Conviction of righteousness (of the truthfulness of Christ claims.)

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

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

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

III. THE MINISTRY OF THE HOLY SPIRIT IN THE OLD TESTAMENT.

(Under a different economy than in the dispensation of the Holy Spirit)

Under this heading we shall consider the:

(1) The Ministry of the Holy Spirit in the Saints.

(2) The Ministry of the Holy Spirit in Christ.

(3) The Ministry of the Holy Spirit during the Tribulation.

(4) The Ministry of the Holy Spirit in Christ's Millennial Kingdom,

(Under the last two we shall only briefly touch upon the subject as a complete treatment belongs to the province of prophecy.)

A. THE MINISTRY OF THE HOLY SPIRIT IN THE SAINTS OF THE OLD TESTAMENT.

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

So when Christ promised Him, He also named Him "Parakletos" and not until Christ is promised in His incarnation to take up His ministry is His name Holy Spirit used, (So Luke 1:15,35, the preparation of the Body for Jesus.)

So in the Old Testament only the unity of God is stressed, the Spirit is always merged into God as His power, not as a person; in the New Testament, the Trinity is fully revealed. Furthermore, the Old Testament did not reveal any way by which the Saint could receive the Holy Spirit, nor were they ever told to ask for Him as Jesus told His disciples to do. The Holy Spirit came upon individuals and filled them with gifts and power for service, as sovereign bestowals of God without their asking, He even came upon some; without their being saved, and the very text used. by so many for eternal security, "Restore unto me the joy of my salvation" as a proof you can't lose it, only the joy of it. Also has "Take not thy Holy Spirit (Spirit of Holiness) away from me." Ps. 51,. In the Old Testament they could fail from Grace and be lost as Saul, (Saul is to be considered later). As we progress we shall see the relationship of the Holy Spirit to the Saints of the Old Testament, though there has been a great deal of controversy as to what the difference was. It is important to grasp to some degree this difference in order to appreciate that "God hath provided some better thing for us."

1. In their salvation.

In the salvation of the Old Testament Saints may be seen the vast difference of the Holy Spirit's operation from now. It must be remembered that no one was saved by the keeping of the Law, for none could keep it perfectly., Paul distinctly says, "By the keeping of the Law shall no flesh be justified," Gal. 2:16 "if a law could have been given whereby any could be made righteous, then righteousness would have come by the law" and "If righteousness come by the law, then Christ is dead in vain." Gal.2:21 the Old Testament they were saved by Grace, as God accepted the offered sacrifice, so Abel before the law, offered a more excellent sacrifice than Cain, by which (the sacrifice) he obtained witness that he was righteous (Heb.11:4) The vast majority of saved Israelites had no inner experience with God as all the worthies had, a. It was the Holy Spirit who strove with men to bring them to God, Gen. 6:3. So Stephen accused them of "Always resisting the Holy Spirit; as your fathers did, so do ye." Acts 6:51. Evidently as in the New Testament, It was the Holy Spirit who performed the "First-works" in the sinners to bring them to repentance, and God's way.

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

LET US NOTE CAREFULLY THE CASE OF SAUL.

A. Spirit came upon him and he is turned into another man. (I Sam. 10:6)

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

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

d, The Spirit of the Lord departed from Him, (I Sam, 16:14)

e. Evil spirit from the Lord troubled him, (I Sam,, 16:14.; 18:10)

f. God became his enemy~ (I Sam,, 28:16)

g. Became a suicide. (I Sam. 31:4)

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

LET US NOTE THE CASE OF DAVID.

a. He is a man sought after by God after God's own heart. (I Sam, 13:14..; c.f. Acts 13:22)

b. From the day of His anointing the Spirit continued upon him. (I Sam. 16:13)

c. God blotted out his transgression, cleansed him from sin, washed him from iniquity. (Ps. 51:10)

d. God created a clean heart in him and renewed a right spirit within him. (Ps. 51:10)

e. God took not His Spirit from him. (Ps. 51:11) Showing the possibility of the same apostasy as that of Saul's.

f. He upheld him with His free Spirit - to keep him from falling. (Ps. 51:12)

Here again, we get the same picture of the Holy Spirit coming upon a man and from his prayer of Ps. 51, the idea that salvation was a new heart, a turning of his spirit into right

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

This experience is not identical to ours in the Holy Spirit. There was no partaking of the Divine Nature (God's own nature) by the being born of the Spirit of God, by incorruptible seed, making us "Sons of God."

(II Pet. 1:14. and I Pet. 1:23) Their bodies were not "temples of the Holy Spirit," nor did they receive the "spirit of adoption," whereby they could cry, "Abba Father." See how Christ promises something new--"He is with you and shall be in you." There is no calling of it, "Eternal life" in the O.T. as in the New. There was no personal possession of the Son of God, no mystery among the Gentiles, which is "Christ in you the hope of Glory."

God in the OT. turned the same man into another man, but now He sets aside the old man entirely and creates a whole brand new man in Christ Jesus. So Paul emphatically settles the argument of religion, "Neither circumcision availeth anything or uncircumcision, but a new creation." (Gal. 6:15,)

2. It was the Holy Spirit who came upon men to anoint them, to enable THEM, and empower them to service and accomplishments.

There has been much controversy here as to exactness of the statement, of the difference of the Spirit's working in the Old and New Testament. "In the O.T, the Holy Spirit came upon men, in the New, He indwells them." But a careful examination of all the portions should convince the most skeptical that there are ample grounds for the statement. You may count 28 times the expression is used in the O.T., "The Spirit or Spirit of the Lord came upon..."

There are three cases in Exodus where "The filling of the Holy Spirit is mentioned. Ex. 28:3; 31:3; 35:31, cf. vs. 35 which explains it, These are seen as being filled not with the Holy Spirit as a person but as a gift for service. Filled with the Spirit of wisdom, understanding, knowledge, and workmanship," In the NT. Under the Old Covenant, we find three more cases of being filled with the Spirit in Luke Ch one, Two of these have no difficulty at all--Luke 1:41,67. There is the filling of Elizabeth and Zacharias, in order to give them utterance. The Gr. form is not the person of the Holy Spirit filling, but literal, "filled of the Spirit of Holiness." (pneumatōs hagion-spirit of holy). It is not a filling with His Person, but with His gift, so they could utter. The only text with difficulty is Luke 1:15--but here also it is "Spirit of His Holiness" as in the O.T. But note it is no wonder Jesus said there was not a greater born of a woman than John the Baptist, Of others it is said, "they were separated from birth as Paul, but only of one man it is said, "He was filled with the Spirit of His Holiness" (Bullinger makes it synonymous with Power from on high.) From birth, he is not the standard of the O.T. experience but a special messenger of the Lord to prepare for the coming of God's Christ. So the Spirit came upon them, but now indwells us. Jesus said, "He is with you and shall be in you." (Jn. 14.:17) For some of the texts of the Spirit resting upon, or coming upon, note--Ex. 11:25-29, see this with in II Sam. 23:2. This coming of the Holy Spirit upon was not only eternal but within them in gifts and enablements, see Is. 63:11 and context. He even came upon the unsaved and gifted them to prophecy. The messengers of Saul to capture David and even Saul

himself, I Sam, 19:20-23. (Though God had already departed from Saul.)

So the Spirit came upon Samson mightily. Judges 14:6--began to move him at times, Jud. 13:25. The spirit that rested upon Elijah rested upon Elisha. II Kings 2:15. We see this Spirit coming upon men, gave them wisdom, instruction, skill of workmanship, strength, courage, inspiration to give God's Word, or carried along of the Holy Spirit, etc.

B. THE MINISTRY OF THE HOLY SPIRIT IN CHRIST

(In Christ's age mission of redemption)

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

1. Christ's Incarnation or birth into the world at Bethlehem was by the agency of the Holy Spirit who provided the body and human nature for Him in the womb of the virgin Mary. Lk. 1:35; Matt. 1:18,20.

2. He was filled with the Holy Spirit at His baptism. In bodily form as a dove the Holy Spirit descended upon Christ, Matt. 3:16; Mk. 1:10; Lk. 3:33; Jn. 1:30-33. "It behooved Jesus to be made in all points like unto His brethren." He had emptied Himself of all His Divine prerogatives (Phil. 2:5-8, "Made Himself of no reputation, in Gr. is "emptied Himself). So He must not enter into any of His ministry without the enablement of the Holy Spirit. He worked no miracles until the Holy Spirit came upon Him. Note well the three Isaiah passages, Is.11:2-4; 42:1-14.; 61:1-4. (Then later Jesus Himself applies to Himself in Lk.4:1, 14, 18) Peter says in Acts 10:38--"God anointed Jesus of Nazareth

with the Holy Spirit and with power, who went about doing good."

3. So all that Christ did, He did it in the anointing of the Holy Spirit. Acts 10:38. So His teachings and works. Is. 61:1-14.; Matt. 12:28.

4. He was led by the Holy Spirit. Compare Matt, 4:1 (Mk. says, "and immediately the Spirit driveth Him into the wilderness," 1:12) with Lk. 4:14 and then He immediately in Nazareth refers to the anointing of the Spirit upon Him, Lk. 4:16-21.

5, He is raised from the dead by the Spirit. Rom. 8:11.

6. His sacrificial death was an offering up of Himself through the eternal Spirit. Heb. 9:14.

7. Even His post-resurrection ministry during the forty days before His ascension was through the Spirit, Acts 1:2.

C. THE MINISTRY OF THE HOLY SPIRIT IN THE TRIBULATION PERIOD.

Especially upon the children of Israel. We must put this in O.T. times again since Daniel includes it in the 70 weeks determined upon his people, for his name has been accomplished, and he is again dealing collectively with Israel as a Nation. (With this the church as nothing to do). This is primarily from OT. texts, since the Holy Spirit's ministry in Revelation after we leave the messages to the Seven churches is as obscure as in the O.T. He is mentioned but once as speaking in Rev. 4:19;, i.e. 14:13. A message of comfort to the Saints during that period. The carrying away of John in Spirit agrees with the O.T. method of inspiration of a seer as Ezekiel several times (Ez. 11:24). But the O.T. Prophets had much to say of the Spirit's work in Israel during that period.

1. The Holy Spirit is poured out upon the house of Israel as the Spirit of Grace and supplication, to bring in national repentance and mourning. Zech. 12:10. This being a

heart turning. II Cor. 3:16; Deut. 4:30, prophesied, Hos. 3:4,5; (like Mal. all of Ch. 4).

2. The Holy Spirit is breathed upon Israel to give them new life, or for their salvation. This resurrects them from the dead. Ez. 37:7-14.. So cleansing them. Ez, 37:23; 36:26-30; 11:17-20; (Includes a new heart, Jer, 24:7).

3. The Holy Spirit is put within them to dwell. Ez.. 36:27; 37:14.. So imprinting the Law of God upon their hearts and minds that they will need no outside teacher. Jer. 31:31-34. (the new covenant God mentions more than a score of times in the prophets. cf. Is. 54..:13)

14. The Holy Spirit shall be poured out (speaking of prodigality or real filling) upon the house of Israel. Is. 44:3; Ez. 39:29; and Joel 2:28,29, (See also Is. 32:15-18) Joel shows the time, just before the day of the Lord,

3. The ministry of the Holy Spirit in the Millennial Kingdom of Christ is primarily a continuation of the Tribulationary out-pouring and continued presence of the Holy Spirit upon God's earthly people, Israel. Is. 59:20,21. The Spirit is not to depart from them. Ez 29:29; Ez 37:14

IV. THE MINISTRY OF THE HOLY SPIRIT IN THE BODY OF CHRIST

(In the saints that comprise Christ's Body)

The ministry of the Spirit in believers now is this: THE DISPENSATION OF THE HOLY SPIRIT is the crowning work of the Godhead in man. It is a ministry of glory (read II Cor. 3:6,7). All of His wonderful ministry finds complete fulfillment and sway in the believer. He is here, in the whole body of Christ, the Church. More, He is here within you as a child of God, born of the Spirit. How we need to know the ministry of the Spirit and fully cooperate with Him, and appropriate from Him for a God pleasing ministry and victorious Christian life all of His provisions. Jesus said, "Ye know Him," Jn. 14:17, and

even to the Carnal Corinthians, "Know ye not that ye are the temple of God and that the Spirit of God dwelleth in you." I Cor. 3:16; I Cor. 2:12--"Now we have received not the spirit of the world, but the spirit which is of God," One may be an heir to a throne, to vast riches, and yet live an impoverished, beggarly, mean life because of ignorance. We must know and appropriate our possessions. A believer may be born of the Spirit of God, indwelt by the Spirit of God, so that His body is a temple of the living God and be like the Corinthians, IGNORANT OF IT, (Know ye not), and never know in their lives the fullness of the Spirit of God, the finished working of the Spirit of God. They live lives incomplete, unfulfilled, unenriched, all the while ignorant of WHO indwells and what He could and would do within and for them.

A. THE BAPTISM WITH THE HOLY SPIRIT.

(Jn. 1:33; Matt. 3:11; Mk. 1:8; Lk. 3:16)

All of these promises of the baptism with the Holy Spirit are future, when spoken by John the Baptist. (Mk 1:8) In Acts 1:5--"Ye shall be baptized with the Holy Spirit not many days hence," we find it still future but the time is definitely placed at Pentecost. From I Cor. 12:13 we find that baptism on the day of Pentecost was dispensational in aspect, and we were all baptized into one body of Christ. "By one Spirit were we all made to drink into one Spirit." So Paul affirms in Eph. 4:4,5 --"There is one Spirit...one baptism." Again we reiterate a truth, which needs reaffirming continually. The one body of Christ is one because of the one baptism with the Holy Spirit. The 120 at Pentecost were baptized by that one Spirit into one body and made partakers of the one Spirit of God by drinking into one Spirit. Since then every believer partakes of the one baptism at salvation by being baptized with the Spirit into the body of Christ. SO WE GROUP ALL OF THE MINISTRY OF THE SPIRIT IN THE SALVATION OF THE INDIVIDUAL UNDER THIS ONE HEADING "THE BAPTISM WITH THE SPIRIT."

1. Believers are born of the Spirit. (Jn. 3:5) It is the Holy Spirit who creates us new creatures in Christ, partakers of the Divine nature. Read Titus 3:5 (renewing - Gr.,

anakainosis only here and Rom. 12:2. "renewing of your minds." Rotherham translates it, "Moulding anew means to make anew. Two other words similar to it occur in Eph, 4:23--"Be renewed in the Spirit of your minds" - to make anew. And Col, 3:10--"new man which is renewed in knowledge." Present tense -- Continually renewed."

So God has sent forth the Spirit of adoption into our hearts. Gal. 14:6. And given us the witness of the Spirit, Rom. 8:14-16. The Holy Spirit actually creates, breeds within us a new life, making us children of God and witnessing to us the work is accomplished.

2. The Holy Spirit by this act of regenerating the believer unites him in life with Christ. We share common life with the Head of the body; Christ Jesus, His life is mine. I am bone of His bone and flesh of His flesh. Eph. 5:30, all because of I Cor. 12:13.

3. So because of this we are made to "Drink into one Spirit," I Cor. 12:13. He is the continual supply for all my spiritual life. Col, 3:10.

4. Our bodies are the temples of the Holy Spirit, I Cor. 3:16; 6:19. So Jn. 3:24. Here is the truth emphatically taught, "Every born again believer is a temple of the Holy Spirit and has the Holy Spirit indwelling them. This is called by Paul, "God walking in them", II Cor. 6:16; and "Ye are the temple of the living God", and He gives some therefore II Cor. 6:17,18 and 7:1 as also in the contexts of the other portions above,

5. The believer is sealed with the Holy Spirit of Promise, Eph. 1:13; 4:30. II Cor. 1:22. This seal is the Holy Spirit Himself in our hearts and so salvation from beginning to end is the ministry of the Holy Spirit. It is all His responsibility.

B. THE COMMUNION OF THE HOLY SPIRIT.

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

"The communion of the Holy Spirit" is found in the Apostolic benediction in II Cor, 13:14 and Phil, 3:10. We shall see why I sum up all the ministry of the Holy Spirit as the Divine indweller under this one heading of "The Communion of the Holy Spirit." All of His constant ministry. The English has so little in it of the idea of the Greek word here for "Communion," To us it means only fellowship, comradeship, in talking or friendship. The Greek word, Koinoia, means -- a joint participation, to become a sharer, partnership, Thayer says, "To share which one has in anything." Therefore when the Apostle pronounces his benediction, of the Grace of our Lord Jesus Christ, and the love of God the Father, both of these are the procurement. God's love provided, and gave. The grace of our Lord Jesus Christ bought at infinite costs. The communion, the partnership, the sharing by the Holy Spirit, brings into present possession and sharing all the benefits of the grace of our Lord Jesus Christ and the love of God the Father. It is through Him, the Spirit, we share all of the grace and love. WHAT A TRUTH THE COMMUNION OF THE HOLY SPIRIT, THE PARTNERSHIP OF THE HOLY SPIRIT, THE JOINT-PARTNERSHIP OF THE HOLY SPIRIT, THE JOINT-PARTICIPATION OF THE HOLY SPIRIT IS The root word from which Koinonia comes is Koinos-which means "To have all in common," so Paul says He desires to come into the "Fellowship of His sufferings"--to be partners with Him and share His sufferings. So Heb. 13:16-- "Forget not to communicate (to share with the Saints your goods). Wonderful, wonderful truth this. Through the communion of the Holy Spirit, He shares with me all that God's love and Christ. Grace has provided even the Divine Nature. II Pet. 1:14 same word continually, everyday, provisions of the Holy Spirit for "life and godliness." This is not an extraordinary ministry but His ordinary ministry. This is the Parakletos ministry as "Comforter", "Advocate", "helper", "Defender", "Counselor", "Mediator." So Acts 9:31-- "The churches had rest, and were edified, and walking in the fear of the Lord, and in the comfort of the Holy Spirit and was being multiplied." (Greek - Parakleseis) Rotherham, "Advocacy of the Holy Spirit." WHAT COULD WE DO WITHOUT HIM IN THIS SPIRITUAL LIFE? The New Nature He created within must have His work continually to grow into spiritual adulthood as fed by Him, strengthened by Him and filled by Him, it grow up into Christ in all things to spiritual adulthood.

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

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

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

c. He makes intercession both in us and for us "According to the will of God."

d. He actually prays for us with groaning unutterable. This intercessory ministry of the Spirit is not only for us but within us. Jude 21 and Eph. 6:10. This is intelligent, energetically, effectual. praying as the Holy Spirit "Helps." This seems to be the kind of praying James has in mind, Jas. 5:16. (Earnestly and fervently) in the Gr. inwrought and importunate.

2. The Holy Spirit teaches us. How few Saints see the need of the wisdom which the Holy Spirit gives and not the human wisdom, the carnal understanding. Read I Cor. 2:4-15, here are three important truths.

a. No man can know the things of God save by the teaching of the Spirit. God's mind and wisdom must be unknown to us save by the Spirit, We cannot naturally think God's thoughts, see as He sees. We need "an ear to hear what the Spirit saith.." How foolish for man to try to reason out and criticize and evaluate God's Divine revelation with the human understanding. (This applies to the saved as well as the unsaved man,,) How little did the disciples know of the Scriptures and of Christ though saved and enlightened by the Father as to Christ's Deity before the Holy Spirit came John 16:12

and I Cor. 3:1-4.

b. Every preacher must not only have a training in the knowledge of the WORD, BUT MUST BE TAUGHT OF THE HOLY SPIRIT HOW TO COMMUNICATE IT TO OTHERS. Paul teaches here that certain kind of faith can be communicated by "enticing words of men wisdom" which "faith stands in the wisdom of man," and not in the power of God, His faith weak, and this kind doesn't lead to Spiritual manhood. Deep experience and sanctified living. We see it all about us. The "preaching with the demonstration of the Spirit and of Power" (working of God's Spirit and power) instead of persuasive words of man's wisdom, goes deep into the life and leads to Spiritual adulthood.

c. Further every believer needs the inner illumination of the Spirit to grasp the "Deep things of God" and take on the Spiritual truth as spiritual food "to drink of Christ's blood and eat of His flesh." (I Cor. 2:9-13) Here is why there is so much Bible reading, preaching which has no power to convince, "divide asunder," and elevate the Saint to higher Spiritual life, it is not in the Holy Spirit. The truth, which we even have taken into our understanding as a portion of memory, needs to be brought into true focus and applied spiritually to our own case. Here the Holy Spirit is the Divine REMEMBRANCE. Jn. 14:26.

So the Holy Spirit, "Guides us into all truth" Jn. 16:13. He shows us things to come. He takes of the things of Christ, and shows them to us. He is the anointer of the understanding, I Jn. 2:20,27. Now read Eph. 1:17, 18. "The Spirit of revealed wisdom in the knowledge of Him." And the "Eyes of your understanding being illuminated that ye may know."

3. The Holy Spirit guides us. This is our everyday life. This is the Spirit-directed walk of the Believer, Rom. 8:14--"As many as are led by the Spirit of God, they are the Sons of God," How many are willing to admit that there is the need of the "Spirit to guide us into all truth" and that we need the mind of the Spirit to help our infirmities because "We

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

4.. The Holy Spirit puts to death the old man in us, so that we can walk in the Spirit. So He sets the believer free from the law of sin and death which has the authority and sentence over the old man, Rom. 8:2,13, Gal. 5:24. He that would know the fullness of these verses and the work of the Holy Spirit in the crucifixion of the self life, that old bondage to sin and bath, needs to study carefully the 6th and 7th and 8th Chapters of Romans and believes literally every word Paul teaches about the "Flesh" or self life until he says with Paul, "In me, that is in my flesh, there dwelleth no good thing." Then is he ready to "Reckon himself to be dead indeed unto sin, but alive unto God," Rom. 6:11, and to "Yield his members as instruments of righteousness, end himself unto God" and live. Romans 8 and "Walk after the Spirit" as He leads. The danger is "Having begun in the Spirit, to seek to be made perfect in the flesh." For a Christian to be willing for the Holy Spirit to save him, but not to finish His work within. Paul says, "We worship by the Spirit of God and put no confidence in the flesh." But how many worship, glory in Christ, and try to live for God all "in the confidence of the flesh."

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

5. It is the Holy Spirit who brings the new man into full maturity in us. Eph. 3:16-18 (This is the full age experience Paul speaks of in Heb. 5:11-6:1.) So I Cor. 3:1-3. (Carnal and WALK AS MEN, not Spiritual).

6. So it is the Holy Spirit who is to perfect the image of Christ in the Believer. First note, this is the eternal purpose of God in us, Rom. 8:29-- "For whom He did foreknow, He did predestinate to be conformed to the image (exact likeness) of His Son," God's primary purpose in us is the reproduction of the family likeness (which in perfection is in Christ.) So "Who is the firstborn among many brethren," Gr. "He marked us out ahead of time to be the exact copies of the likeness of His Son, that He might be the Elder among many brethren," So Paul says of the Galatians, Gal. 4:19--"My little children of whom I travail in birth again until Christ be fully formed in you." (Lit.) Now it is the work of the Holy Spirit to complete this conformity unto the exact copies of His likeness. II Cor, 3:3 and then 3:18. This transformation from Glory to Glory (character or excellency) is unto the same likeness by the Spirit of the Lord. Note--this image of Christ is the new man, Cf. Rom, 14:14 with Eph. 4:24 (The word "after" here in the Gr. is "In the likeness of God", Cony.)

7. Along with this, the Holy Spirit daily cleanses the believer's walk by or through the "sanctification of the Spirit," II Thess. 2:13 cp. I Pet. 1:2, Here we are chosen ones, or elect ones, in or through the sanctification of the Spirit, (hallowing, separating unto holiness) unto (for in order to) obedience and sprinkling (metaphor is to the daily sprinkling for cleansing of the daily walk of the Israelites in the O.T. by the water of sprinkling of Holy Water made by the sacrifice of the Red Heifer,--This was for daily defilement) of the blood of Christ. The Holy Spirit daily applies the blood of Christ to the believer to cleanse his daily life, Let me give you Berkley's beautiful translation -- "Chosen in agreement with the foreknowledge of God the Father, and consecrated by the Spirit to be obedient to Jesus Christ, and to be sprinkled with His blood." Salvation is the work of the Triune God. This special consecration by the Spirit is unto obedience to Christ and daily sprinkling with His blood. This calls to mind I Jn. 1:7, "If we walk in the light as He is in the light we have mutual fellowship, and the blood of Jesus Christ His Son cleanses (present tense, Roth. "Is cleansing," keeps cleansing us, Williams, "Continues to cleanse") us from all sin.

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

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

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

11. The Holy Spirit guides us into true worship. Phil, 13:3 RV.-- "For we are the

circumcision, who worship by the Spirit of God and glory in Christ Jesus, and have no confidence in the flesh," Cf. Jn. 4:21-24. How silly then for Catholics, Jews, and Protestants to try to conduct joint "worship services." How much worship is of the flesh. Note Eph. 5:18-20. How the Spirit inspires true heart praise.

12. The Holy Spirit does now and shall quicken our mortal bodies. Rom. 8:11 Cf. Vs. 23, as Jas. 5:14 and it is He who shall give us our new bodies.

C. THE ENDUEMENT OF THE SPIRIT

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

The murderers of our Lord stood convicted, why? Just the logic of Peter? No. The Holy Spirit applied the message. See Acts 4:7-13. Note well two passages:

1. Luke 24.:49--The word "endued" here is "enduseth" "That ye may be clothed with power from on high," It carried the idea of "invested as with a garment with power"

because of the promise of the Father, the Baptism with the Holy Spirit on Pentecost. Jesus said, "Don't enter your ministry for me without the Holy Spirit investing you with power from on high."

2. This is further brought out in our second text -- Acts 1:8--"But ye shall receive the power of the Holy Spirit coming upon you," (Lit) Idea is His very coming upon you brings the power. "And ye shall be MY WITNESSES both in Jerusalem, in all Judea, and in Samaria and even to the remotest parts of the earth."

NOTE--Don't start but tarry for the enduement of Power. Then Ye shall receive the power of the Holy Spirit coming upon you. Then--Ye shall be witnesses unto me, or Lit--My WITNESSES. Cf. Acts 4:33; 5:32; 6:10.

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

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

Last of all this particular change or trust given unto us by the Holy Spirit, is not our own, but for the profit of the whole body. I Cor. 12:7--"For the profit of all." They are to be ministered in the power of the Spirit as Paul's preaching, I Cor. 2:4, and they are to be kept through the Spirit. II Tim. 1:14,) "That good thing", Gr. is "deposit, entrust, charge"

as vs. 6. Here are the two great committals and 2 keepings, vs. 12-14.

D, THE ADMINISTRATION OF THE SPIRIT.

The Holy Spirit is not here in the body of Christ, His Church, as its servant, but as its Ruler, In everything He is Christ's representative. So He is not to speak of Himself, but the interests of Christ are His. So the Book of Acts could just as well be called, "THE ACTS OF THE HOLY SPIRIT" or "THE ACTS OF THE RISEN EXALTED CHRIST THROUGH THE HOLY SPIRIT." We see here the most fruitful cause of failure in church work; i.e. The Holy Spirit is not taken into the council as the unseen Chairman, the real Lord of the assembly, the Vice-gerent of Christ, Again emphasizing the truth, "THIS IS THE DISPENSATION OF THE HOLY SPIRIT." Unto Him belongs the oversight of the slightest detail of Christ's work and house. We see it in His "Placing of the member in the Body, by baptizing them into the Body, then gracing each of them severally as He wills with various manifestations of the Spirit, and settling them in the body to the edification of all, He it is who is building a temple of God out of the church and making it an "habitation of God through the Spirit." How can any man choose the position needful in Christ's body? What human wisdom shall we use to determine our individual ministry? How do we know what gift is necessary? How keenly we should feel our dependence upon the Holy Spirit for the very sermon necessary for that occasion, He knows the individual need of each believer and can suit the message to that need in the "words, which the Holy Spirit teacheth." (So I Cor. 12:4-11.) "Distribution of gifts, but the SAME Spirit." There are "Diversities of administrations of ministries but THE SAME LORD". "There are diversities of operations (Miraculous workings) but THE SAME GOD, "THE MANIFESTATION (Shewing forth) of the SPIRIT the utterance of wisdom." "To another the word or utterance of KNOWLEDGE BY THE SAME SPIRIT." "To another faith BY THE SAME SPIRIT" "Healing by THE SAME SPIRIT." Then vs.11-- "But all these worketh that one and the SELFSAME SPIRIT distributing to EVERY MAN severally as He wills." `MAN USURPS THIS PLACE AND PREROGATIVE OF THE HOLY SPIRIT. It becomes a Laodicea (Rule of the people). All too many times a pastor

is chosen, a missionary sent, a church built on a show of hands instead of waiting upon the Holy Spirit. WE NEED "IT SEEMED GOOD TO THE HOLY SPIRIT AND TO US", Acts 15:28, as at the first Church council at Jerusalem. How many preachers change pastorates, make important decisions to change the whole completion of God's work without whole-hearted dependence upon the Spirit of God. Many only for larger salaries or warmer climates.

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

There is no doubt at all that early preachers did not choose the ministry but the Holy Spirit chose them. They were not elected to it by popular suffrage by show of hands, but were given to the church by the Holy Spirit. Acts 20:28 R.V.-- "Take heed to yourselves, and to all the flock in the which the Holy Spirit hath made you bishops, to feed the Church of God." See Eph. 4:8-12. The ascension of the Lord meant the descent of the gifts (Synonymous with the Holy Spirit) "by which He gave some apostles, prophets, evangelists, pastors, and teachers, for the perfecting of the saints, work of the ministry and building up of the body of Christ." What shall we think of men who set up cardinals, popes, priests, etc., not given of the Holy Spirit? So in Revolution Ch. one--"The Glorified Lord holds the stars fast in His right hand." They are set up and kept by Him, not by suffrage. The Holy Spirit is the breath of Christ in His Church, and the church can so diet until the "One who has the seven Spirits of God stands without entreat a church "which has a name that it lives and is dead.

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

The church has both failed to listen to the Spirit's promptings in the acknowledgment that the missionary effort is the paramount work of the church, and that He is to appoint the man and the place. Christ's words, "Go ye into all the world and preach" has never been withdrawn, and must be very dear to the Holy Spirit. You will note well that every great outpouring of the Holy Spirit has been accompanied by a new vision of Missions,

and a sending forth of new missionaries. You cannot have a new filling of the Holy Spirit without Him endueing you with the same passion for the Lord that burns in His heart. The disciples found it so-- "Ye shall receive the power of the Holy Spirit coming upon you, and ye shall be witnesses unto Me, then beginning at Jerusalem and radiating unto the utmost parts of the earth." A man may say he is filled with the Spirit of God, but if He has no vision of the lost all over the earth, and a burning passion to reach with the Gospel of Christ, those who have never heard, I doubt His experience.

Can you think of any work more dear to the heart of the God who "so loved the world that He gave His only begotten Son" to save it? Can you think of any work as dear to the Blessed Saviour who died on Calvary for every human being to the utmost outposts of the earth? So can you think of any work more dear to the heart of the Holy Spirit, who must brood over a lost world and the multiplied millions who have not so much as heard that God so loved, or Christ gave? Make no mistake, if you don't want to be missionary minded, don't ask God for the infilling of the Holy Spirit.

I like the sevenfold outline of the Holy Spirit's interest and ministry in relation to missions in the early church.

Acts 13-16 as outlined by A.J. Gordon in "The Ministry of the Spirit."

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

3. The Ministry of the Holy Spirit in the preaching of the Gospel,

There is a tendency today to belittle the ministry of preaching and to substitute the drama, the moving picture, the songfest, the entertainment. Forgetting "It hath pleased God by the foolishness of preaching to save men." I Cor. 1:21, And Paul said "Christ sent me to preach the Gospel,"

I Cor, 1:17; and "For the preaching of the Cross (Lit, the discourse of the cross) is to the saved the power of God," I Cor. 1:18, and he said he preached it not with enticing words of men's wisdom, but in demonstration of the Spirit and of power. I Cor. 2:4.. Paul said in I Thess. 1:5--"Out Gospel came not unto you in word only, but also in power and in the Holy Spirit and in much assurance (Gushing fullness)." Cf. Heb. 2:4.. So Peter, I Pet. 1:12--"Preached the Gospel unto you with the Holy Ghost sent down from heaven." Acts 4.:31.

4. The Ministry of the Spirit in the public worship.

Note in prayer--in order to have Christ answer to concerted prayer, there must be what He called, "Agreement." Matt. 18:19--"If two of you shall agree on earth as touching anything, they shall ask it shall be done for them of my Father which is in heaven." Agree is "sumphonesosin" -- symphony or symphonize in accord. This is symphonizing with each other and with Christ "In His Name" See negatively Acts5 (Acts 5:9), same word. So "One accord" after Pentecost. Acts 2:4. cf. 432; 5:12. "Unity of the Spirit", Eph. 5:3, Note worship and song. Note Eph. 5:18,19-- "Speaking to one another in song." From the Spirit-filled heart. Note the wording of Col 3:16, Heb. 13:15. So I Cor. 14:14.-17. The praying, the singing, and giving thanks and the Amen,

E. THE FULLNESS OF THE SPIRIT'

It is very evident that there are all degrees of Christian experience among believers. It is further evident that there are two polarities of experience (That is, that there are saints who are carnal, weak, satisfied with just getting into heaven, living lives of inconsistency

and uselessness as far as Christ's work is concerned; and that there are saints whose whole lives radiate Christ, and are a benediction to all around them, also filled with all the fruits of the Spirit, abounding unto every good work).. We cannot help but ask, "What is the difference? Is there favoritisms with God? Is it automatic? Are some appointed by God to be more spiritual?"

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

1. The implication of the Spirit's fullness.

(The fact of the fullness)

It is very evident that ordinary human beings, who were saved, were lifted out of the ordinary into the extraordinary, into a supernatural experience into extraordinary lives of usefulness and power by something called again and again, the being filled with the Spirit. They did exploits, they had great joy, they fulfilled God's service, they were gifted with special gifts, and their lives influenced those around them to take knowledge of them. When any careful student of the Word reads the results of those being filled with the Spirit, he cannot help but see the benefit of being filled likewise with the Holy Spirit

and coveting a like experience. If God had not revealed that it was His explicit will for me to likewise be filled with the Spirit, I would have been envious of those in the WORD of whom it is said, "And they were all filled with the Holy Spirit." I would have wondered if it were so. "There is no respect of persons with God." One of the most healthy of spiritual exercises is to study carefully the results of the Spirit's fullness upon those in the Bible. It creates in you a spiritual hunger and thirsting after righteousness, which won't be slaked until you also know His sweet fullness in your own life. Nothing will make you more dissatisfied with mediocrity, than to catch a glimpse of the sweetness, the fullness, the blessing, the enjoyment of God, etc., that can be yours by the filling with the Holy Spirit.

Note such statements as prove the filling of the Spirit as being a fact. Acts 2:4--"And they were all filled with the Holy Spirit." (NOTE, "ALL"). Acts 4:8--"Then Peter filleth with the Holy Spirit." Acts 4:31--"And they were all filled with the Holy Spirit, and they spake the Word with boldness." Acts 9:17-- Ananias.. "the Lord even Jesus... hath sent me that thou mightiest receive thy sight and be filled with the Holy Spirit." Acts 12:9-- "And Paul filled with the Holy Spirit." Acts 6:3 --"Look ye out seven. Men full of the Holy Spirit and Wisdom." (Certainly there must have been visible evidence in their lives of the fact that they were full of the Holy Spirit.) Acts 7:55--"But he (Stephen) being full of the Holy Spirit saw the glory of God." Acts 11:24--Barnabas, "A good man and full of the Holy Spirit and faith."

Here were 120 filled with the Holy Spirit. Here were individuals, not apostles, but ordinary deacons to wait upon tables and carry out the ministry, men full of the Holy Spirit. Here were others later, filled with the Spirit. Are we to consider that, these were unique cases? But the Spirit is still here, He still has the same ministry to perform, the need is still as great. We recognize that the same command, requirements, commission standards of excellency, purposes, etc., are binding upon us as upon them. Do we need less the same equipment as they? No one can dispute the fact of the Spirit's infilling in the early church. No one can dispute the great need of the Spirit's filling, nor the

benefits from being filled.

Furthermore, the explicit revelation of the will of God in Eph. 5:17,18 settles all doubt as to the mind of the Lord concerning whether the same fullness of the Spirit of God is for us and God's complete will for us. It may be argued by some, "but why isn't there more said in the Epistles about the `Filling with the Spirit?'" are not there more unfolding of the great truth? Eph. 5:18 is enough. Many of the great truths of the Word of God are contained in a simple verse. But we have the apostolic example many times repeated, and then the explicit apostolic command in Eph. 5:18. But for argument sake, let us note this truth; there was no need to reiterate countlessly the imperative of the Spirit's fullness. The disciples considered it the very normal procedure for a believer to go on with the Lord to being filled with the Spirit. You can see that at Ephesus when Paul missed in the Ephesians something, and in mild rebuke says, "Did you receive the Spirit when you believed?" The reason- - they were not oven saved, knowing only John's baptism. But Paul rested not until they were saved and filled with the Spirit. To prove that it was to be the normal experience one has but to read the first intimation of the Spirit's indwelling fullness in John 7:37-39 to see that Christ expected every believer to have out flowing rivers of living water.

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

2. The Import of the Spirit's fullness.

(The meaning of His fullness)

What is it to be filled with the Spirit? Is it an unknown ecstasy, a thrill, a physical excess, a blessing, an occult mystical revelation, an exaltation of the flesh? All these and many more have been either the definition or the essence of the experience of so many. The answer to all these must be an emphatic NO! We say simply, the infilling of the Holy Spirit is the infilling of the Holy Spirit, is to be filled with a Person. The One who came into your inner Spirit, and created a new creation there in His own life and likeness, and remained to indwell you as a "Temple of the Holy Spirit," will fill the whole temple with His presence and personality. The Holy Spirit is both the agent and the content of the filling. He fills and is the filling. Be filled with is "pneumatōs - or with the Spirit as Acts 2:4 and Acts 6:3, 7:55 "Full of the Holy Spirit" and equals the content - that with which one is filled. But in Eph. 5:18 it is instrumental "en pneumatōi" and equals the agency by which one is filled. (The case from here is the very same as Eph. 2:22, where the A.V. correctly translates it, "Through the Spirit" is instrumental in case. It is correct to state that the Holy Spirit is both the agent and the content of the filling. He fills with Himself to bring the fullness of the life of Christ into the believer. A Spirit-filled life is a Christ-filled life, John 16:13-15. It means the death, the crucifixion of self, all that we are, and the enthronement of Jesus Christ. So to be filled with one Member of the Godhead is to be filled with all three member of the Godhead. In Eph. 3:16-19 Paul shows this; there is first the strengthening with might by His Spirit in the inner man (the same as being filled evidently), and then "That ye might be filled with all the fullness of God.") It is a Spirit filled life; a Christ-filled life; a God-filled life. It is no longer I that lives, but Christ that liveth in me. Note I Cor. 6:17-- "He that is joined to the Lord (joined is "cemented; literally "glued firmly together) in one Spirit (with the Lord.)

3. The Imperative of the Spirit's fullness.

(The necessity of His fullness)

This follows from two lines of thought--

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

b. The second line of thought is the direct command of the Holy Spirit through Paul in Eph. 5:18. Here It is not left to our wish, nor discretion as to whether we want to be filled with the Spirit. It is not presented as a spiritual luxury, nor a transitory blessing which is superfluous to the everyday Christian life, as frosting to a cake. But it is the direct command of God as the very bread of heaven, the prime necessity to please God, "They that are in the flesh cannot please God." "And walk in the Spirit and you will not fulfill the lust of the flesh." Note the words of our text are in the imperative mood in the Greek-- "You being filled of or by the Holy Spirit." And to add force to it, we have two other commands-- One positive and the other negative in the context--Vs. 17--"Be not unwise (senseless) or insensitive but understanding what the will of the Lord is." Don't be insensitive to the will of the Lord--Negatively--Stop getting drunk with wine to debauchery (Don't be filled with wine to that hilarity.) But then--"BE YE BEING FILLED WITH THE SPIRIT", unto His fullness, and His ecstasy. All three of these commands are explicitly His will. So one need not pray, "If it be Thy Will fill me with Thy Spirit." It is His Will expressly spoken, and we need fear to shorten it or evade it; but not to rest content until we know that the Spirit of God is filling us with His fullness.

Because every believer has the Spirit, and He moves at times, warning, revealing, teaching, glorifying Christ, feeding the pneuma, etc. They take it for granted that they are full of the Holy Spirit, though self is seen and felt in all its old power over them. They have taken it synonymous that the indwelling is the same as the infilling of the Spirit, or

that the indwelling will gradually, inevitably result in the fullness. "The level will involuntarily, gradually rise into the fullness. They reckon not with the Old Man and his desires and antipathy to God and the Mind of the Spirit. They think both Christian growth and the Spirit's fullness is inevitable and involuntary, and sink into apathy and mediocrity. The Christian life is not involuntary; it is uphill and strenuous, likened to warfare, race, etc.

4. The Impartation of the Spirit's fullness.

It is amazing the complicated conditions or steps which so many places upon the Spirit's fullness, and many then add to these some physical evidence to prove that you are filled. Every picture given in the New Testament is of simplicity, normalness attached to His fullness. Nowhere is there placed before us any list of requirements, any great steps outlined. This certainly must be intentional of the Holy Spirit. The very fact that the infilling is not outlined again and again, or commanded repeatedly, is significant. As the disciple or believer follows the Lord in every respect of repentance, faith toward Christ, baptized by the Spirit into the Body of Christ, and then obeyed every apostolic command of consecration; yieldedness, and separation, cleansing, as naturally as Salvation followed the first faith in Christ as Saviour; the Holy Spirit filled the yielded, dedicated, cleansed temples, most of the time as the need arose or as they prayed for held even though not asking for His filling. They were not emphasizing the Spirit's work as a separate work after much tarrying, beseeching, crying, effort, waiting, and looking; but rather as they obeyed Him and His every impulse as they went they were filled. IS NOT THIS THE SECRET OF THE FAILURE OF SO MANY TODAY WHO EMPHASIZE THE SPIRIT `S FULLNESS WITH ALL KINDS OF MAN-MADE CONDITIONS WHILE THEY THEMSELVES DISOBEY HIS SIMPLEST DEMANDS. (Such as a "Cleansing of themselves of all filthiness of the flesh and Spirit perfecting holiness in the fear of God," or a "yielding of their members as instruments of righteousness.") What could hinder the consecrated, yielded cleansed heart from being filled with the Spirit? Don't look for mystical majestic, multiplied requirements for His fullness, while living a life of

inconsistency and carnality. Much of modern "Holiness" could better be called fleshy license, and much of it is a physical demonstration, As meeting they look for and get a spiritual jag, while showing no fruits of the Spirit in their everyday lives.

To consider the naturalness or normality of being filled with Spirit, please note--

a. The fullness is for saints, for all saints. Only for the saved--John 7:38,39. "He that believeth." And "They that believe on Him should receive." Acts 2:38--"Repent, and be baptized everyone of you in the name of Jesus Christ for the remission of sins and ye shall receive the "Free-Gift" of the Holy Spirit", the "For the promise is unto you", etc. "As many as the Lord our God shall call." See Acts 10:44..

b. The fullness of the Spirit as well as His entrance is by obedience. Acts 5:32. This to my mind includes implicit, full obedience to all of the Spirit's promptings. Not grieving or quenching His every working. Following His every leading. You will find Him a faithful guide, both to the completion of our consecration, and the conviction of every uncleanness.

c. Then note it is as they prayed that they were filled. In Acts 2:4, It was in answer to prayer; and while they prayed, the Spirit filled. So Acts 4:31 in Samaria, Acts 8:15 The Apostles prayed for them that they might receive the Holy Ghost, and laid their hands upon them, and they received Him, or He fell upon them. (This is the implication). So 19:6 in Paul's laying hands upon the Ephesians, when the Holy Spirit fell upon them. For the Apostolic prayer see Eph. 3:16--Paul prays for this Spirit fullness or inner strengthening to their completion.

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

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

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

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

"Purged, meet for the Master's use" II Tim. 2:3.

"Cleansed of all filthiness of the flesh and spirit.." II Cor, 7:1.

"Every member upon the earth mortified," Col. 3:5.

"Every deed of the body put to death by the Spirit." Rom, 8:13.

"Crucified with Christ." Gal, 2:20.

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

So the vessel wholly purged, dedicated, yield or commit (hand over) your bodies as living sacrifices Holy, etc. To God. Now the vessel wholly His so that when He fills with the Holy Spirit, the gifts, graces, fruit will not be wasted upon the flesh, nor used wrongly. God WILL FILL. HE DOES FILL AS SOON AS WE ARE COMPLETELY HIS.

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