

# The Holy Spirit



## One of The God-Head Three

▪ And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased! (Matt. 3:16-17)

## PNEUMATOLOGY

Believe it or not, we are going to study "Pneumatology" tonight. Did you realize that? Well, we are, for "Pneumatology," you see, is in fact, "A Study Of The Bible Doctrine Of The Holy Spirit!"

### NOT TOUCH THE HEM OF THE GARMENT

You understand of course that we will, so to speak, "Not Touch The Hem Of The Garment", as they say. For, to really do this Bible subject justice, one needs to make a careful and extensive study of the "Person", "Office", and "Work" of The Holy Spirit, which would involve studying about Him under various headings, such as: "The Eternality Of The Holy Spirit", "The Baptism Of The Holy Spirit", "The Gift Of The Holy Spirit", "The Holy Spirit's Work In Conversion", "The Spiritual Birth", "The Impartation Of Spiritual Power By The Laying On Of The Apostle's Hands", "Spiritual Gifts", and etc. The list goes on and on. However, we have been asked to present what we believe the Bible teaches relative to the "Indwelling Of The Holy Spirit." Thus, following a few preliminary remarks, we will enter into the study of this marvelous subject. Of course, this subject, like all Bible subjects, must be entered into with the utmost solemnity: The drivel and fudge surrounding the person and purpose of The Holy Spirit as currently taught by many sects is nothing more than theomaniac madness. Remember this: Only that which the Bible teaches relative to The Holy Spirit is the whole truth, not that which fanatical religionists teach.

### NO SUBJECT SO GROSSLY MISUNDERSTOOD

As V. E. Howard said: "Ignorance of the Bible teaching on this most important theme has caused true Christianity to be exchanged for "Saw-Dust-Trail," "Get Religion," and "Get The Holy Ghost" feeling religion. All such terminology is false, for no one from the Bible is told to "get" religion, or "get" The Holy Ghost! But, we are told to practice religion, not "get it." As a result, many honest and sincere people have been misinformed and their eternal welfare is predicated on nothing more than feelings.

### THE HOLY SPIRIT'S PROMINENCE IN GOD'S WORD

The Holy Spirit is much more prominently mentioned in the Word of God than the average reader realizes: Someone has pointed out: "In the sixty-six books of the Bible, He is mentioned in forty-seven of them; more than two hundred fifty times in the New Testament; more than 400 times in the entire Bible by more than 40 names; notwithstanding His prominence He is atrociously ignored.

### HOLY SPIRIT A PERSON

The Holy Spirit is a person, a comforter, who guided the apostles in God's Revelation, through Christ, to men of the earth. The term "Holy" very fitly expresses the character of that Spirit which is the source of all holiness and purity. The Holy Spirit is a Divine being, an intelligent speaking personality, one of the Godhead three. He is not a ghost, clouded in mysticism, making mysterious descents and ascents from and to Heaven, striking the souls of men, causing them to fall out prostrate on the ground, or at the altar, losing their physical and mental balance. Yet such is being ascribed to The Holy Spirit all around the world today. Believe it not! For it is a gross misrepresentation of the mission and work of The Holy Spirit.

## PERSON OF THE HOLY SPIRIT

The personality of the Holy Spirit is evidenced by the work of the Spirit. The Holy Spirit is said to do things only a person can do:

1: The Holy Spirit teaches. Jesus said, "And He shall teach you all things" (John 14:26).

2: The Holy Spirit reproves. When Jesus promised to send the Holy Spirit to the apostles He said, "And when he is come, he will reprove the world of sin, and of righteousness, and of judgment" (John 16:18).

3: The Holy Spirit is a guide. In giving this promise Jesus told the apostles, "he will guide you into all truth" (John 16:13).

4: The Holy Spirit, characteristic of a person, speaks. Continuing His promise of sending the Holy Spirit, Christ declared, "For he shall not speak of himself; but whatsoever he shall hear, that shall he speak" (John 16:13). Paul declared, "Now the Spirit speaketh expressly..." (I Tim. 4:1). The Holy Spirit, therefore, is a person who hears and speaks!

5: The Holy Spirit is one who is affected as a person. He may be grieved (Eph. 4:30). He may be vexed (Isa. 63:10). The Holy Spirit may be lied to (Acts 5:3). The Holy Spirit may be resisted or rejected (I Thess. 5:19).

6: The Holy Spirit, as a person, appointed and directed God's chosen men. In Acts 13:2 it is revealed, "the Holy Spirit said, Separate me Barnabas and Saul for the work whereunto I have called them."

## HOLY SPIRIT, ORGANIZER

From the beginning, the Old Testament presents the Godhead as three: God the originator and supreme ruler of all beings; Christ, the Son, later called the Word, who was the co-creator of all things; and the Holy Spirit, the life-giver and organizer, who gave all matter the law through which he would guide all things in its course for which it was created.

## HOLY SPIRIT IS REVELATOR

Both Old and New Testament scriptures were revealed by the Holy Spirit. This affirmation is made in 2 Peter 1:21: "For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost." The New Testament reveals the God head as the Father, the Son and the Holy Spirit. God so loved the world that he gave his only begotten Son; the Son gave his life and his blood to redeem man from his sin; the Holy Spirit was sent as a comforter to abide with God's children and lead them and guide them, by truth, in paths that lead to God. They are divine, distinct persons; yet one in design, one in purpose and one in manifestations.

Christ declared to the apostles that the Holy Spirit "shall guide you into all truth"! Then, there is no divine truth today not revealed in the New Testament. If the Holy Spirit guided the apostles into ALL truth, then the claims of divine revelations by men and women today are the claims of fakes and imposters.

## PERSONALITY, NOT MATERIALITY

The Holy Spirit is not recognized in a bodily sense. Although He is a person, He is unheard, unfelt, unseen, untasted, and unsmelled! "A Spirit hath not flesh and bones, as ye see me have" (Luke 24:39), declared the Master.

There is a difference in personality and materiality. Actually personality does not pertain to materiality. Bodies which are purely material have no personality. They are dead bodies! "The body without the spirit is dead." (James 2:26) Only the spirit gives evidence of personality. That which is spiritual is not material.

Therefore, The Holy Spirit has no material manifestations or demonstrations. When men claim to be witnesses of material manifestations and revelations of the Holy Spirit, they are false witnesses. The Holy Spirit can not be identified as materiality. When men claim they saw the Holy Spirit, or the Holy Spirit appeared to them in identity form, they are mistaken. The Holy Spirit does not and has not appeared unto man in such material manifestations.

The Holy Spirit is divine and as much a person as God himself. The Spirit was with the Father and Son in the chambers of the high court of Heaven, even before the worlds began. In fact, Jesus declared that "God is a spirit and they that worship him must worship in spirit and truth." This is an affirmation that the reign of the Godhead is through the Spirit, by the truth of God.

## NO THEORY OF THE WORK OF THE HOLY SPIRIT IN REVELATION WHICH MODIFIES OR ALTARS THE WRITTEN WORD CAN BE TRUE

Paul to Timothy, wrote: "But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; And that from a child thou hast know the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works" (2 Tim. 3:14-17).

Timothy was taught the sacred scriptures from childhood by his mother in order that he might become "wise unto salvation." The Holy Spirit did not intervene directly from heaven and guide him in his knowledge of God and salvation and He does not do so today!

The scriptures constitute the means of instruction, by the Holy Spirit, profitable for teaching, reproof, correction and instruction in righteousness. By the scriptures, the word of God, man is furnished completely unto every good work (2 Tim. 3:16,17).

Claims of direct revelations from God, Christ, or the Holy Spirit today are absolute denials of the credibility and inspiration of the Bible. The curse of God will rest upon anyone who is so foolish to make such false claims! (Gal. 1:7-9).

If God should today convert a soul by direct operation of the Holy Spirit, through miraculous intervention, He would set aside the whole scheme of redemption, revealed by the Holy Spirit through the apostles in the New Testament.



### THE HOLY SPIRIT QUESTION IS DOCTRINAL

If such be true, and it is, it cannot be waived aside or cast away with the indifferent attitude that brethren have always had disagreements and held divergent views on various nonessential issues. The Holy Spirit question is not a nonessential. It is doctrinal; and it involves the gospel system in its entirety. I firmly believe that the doctrine of the direct operation of the Holy Spirit in conversion is related to the dogmas of original sin and hereditary total depravity and that to the same extent the theory of the immediate indwelling and direct possession of the personal Holy Spirit is related to the dogma of the impossibility of apostasy - for the personal inhabitation of the Holy Spirit would mean personal Holy Spirit guidance in thoughts, words and deeds, the logical consequence of which would necessarily prohibit and prevent apostasy, making it impossible for one so possessed to fall from grace. If not, why not? If it is not true the indwelling personal Holy Spirit would be of no aid or help in the time of temptation, but would abandon one at the time of his fall to re-enter him again after his recovery.

### ENOUGH IS ENOUGH

All of the assertions that I have made are my firm belief, but if I cannot sustain them by the Word of God, I am wasting your time tonight. I do not dispute that there is an indwelling of the Holy Spirit within the heart of a Christian and which operates in his life. The whole of this study is to discuss the *modus operandi* - (the mode and the medium, or the how of the indwelling that abides within and the outgoing that flows without into the outward living."

### THE ANSWER IS IN THE WORD OF GOD

In fact without the Word of God we could not know anything about the Holy Spirit nor any of his workings, under the present arrangements of God.

### ONLY TWO WAYS THAT THE HOLY SPIRIT COULD INFLUENCE MEN

First, the immediate - which means no intermediary, no medium a bearing down on the object without any intervening medium. Second, the mediate - through an intervening instrument or agent by which a thing is accomplished, not direct. There is no third way possible!

### PROPHETS AND APOSTLES

The immediate influence was upon the prophets of God and the apostles of Christ for the purpose of inspiration. The direct indwelling calls for the direct expression - for why a direct indwelling without the direct expression and guidance? Did you know that the tongues movement is the immediate out-growth of that very thing, and the theory of direct indwelling is responsible for it.

### MULTIPLE SCRIPTURES

There are multiple scriptures on the operation, in-dwelling and leading of the Holy Spirit that could be noticed, and we believe them all. But what I would like to do now, is to point out the fact with Scriptures from the Word of God, that every effect and influence that the Holy Spirit exerts upon and within us is affirmed of the Word of God, which proves that the Spirit operates only through the Word - that every effect or emotion that the Holy Spirit generates within us, the Word of God engenders.

ONE: The spiritual begetting is with the Word.

"Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures" (James 1:18).

"For though ye have ten thousand instructors in Christ, yet have ye not many fathers: for in Christ Jesus I have begotten you through the gospel" (I Cor. 4:15).

A well known fact is that all life is generated through seed. When the Word - the spiritual seed - is planted in the heart, it germinates on the same principle as the corn that is deposited in the earth. The Word has in it the embryo of spiritual life. This was according to God's will, the apostle James said, and having thus willed it, God accomplished it with the word of truth - and as the apostle Paul put it, through the gospel.

TWO: The spiritual birth springs from the incorruptible and eternal Word.

"Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever" (I Pet. 1:23)

The one born of the Word has a higher than natural birth of corruptible seed. The divine Giver implants within the heart the word that is living and everlasting - "Which liveth and abideth forever." It is the Word of the living God, and it is His living Word. The fructification of this incorruptible seed is on the principle of the vegetational comparison itself - the germination and development is from the seed. So it is with the spiritual life - the generation and fruition is within and from the seed, the Word of God.

THREE: The quickening of the heart is with the operation of the Word.

"And you hath he quickened, who were dead in trespasses and sins.... even when we were dead in sins, hath quickened us together with Christ, by grace are ye saved" (Eph. 2:1,5).

Here the process of quickening is that of salvation by grace. But Paul said to Titus (Tit. 2:11,12) that the grace of God that brings salvation teaches us. You see the good words grace and gospel are used synonymously in the New Testament. "David declared: Thy word hath quickened me.... I will never forget thy precepts: for with them thou hast quickened me" (Psa, 119:50,93). David's ardent declaration is consonant with Paul's argument of Col. 2:12-13: "Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead. And you, being dead in your sins...hath he quickened together with him, having forgiven you all trespasses." The quickening is the salvation by Grace in Eph. 2:1,5; and of the forgiveness of all trespasses in Col. 2:12-13; and is accomplished by the word of God and its precepts, according to Psa. 119:50,93. The Spirit quickens when the seed of the Word gets into the moral nature of man as the rudiment from which life springs.

FOUR: The spiritual cleansing is a process of the Word.

"Now ye are clean through the word that I have spoken unto you" (John 15:2)

"Even as Christ also loved the church and gave himself up for it; that he might sanctify and cleanse it with the washing of water by the word" (Eph. 5:26).

This cleansing process is begun through the word in the teaching of Christ, and is completed by the word - its agency is the inspired teaching of the apostles of Christ.

FIVE: The soul is purified in obedience to the Word.

"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" (I Pet. 1:22).

The process of purification is begun by embracing the gospel, and "in obeying the truth." Through the teaching of the Spirit the indwelling truth springs into all the virtues of brotherhood in the church. Thus the truth is the effective instrument for the continued purifying of the soul. "And every man that hath this hope in him purifeth himself, even as he is pure" (I Jno. 3:3).

SIX: The soul is saved by the implanted Word.

To graft is to insert a cion from one tree into another. In this description the cion of the word is received, and is therefore acquired by hearing and doing the teaching. Paul said to the Corinthians:

"Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; by which ye are also saved" (I Cor. 15:1-2). They had received the same engraft of the gospel and were in the state of salvation - "By which ye are saved." But James exhorts the saved members to receive with meekness the word which is able to save - that by the hearing and doing of the doctrine of the gospel, the implanted word, they would remain in the state of salvation - the word is able to keep us saved, if we continue to hear it and do it.

SEVEN: The justification by faith comes through obedience to the Word.

"For not the hearers of the law are just before God, but the doers of the law shall be justified" (Rom. 2:13) "Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ."

On the basis of a general principle or truth, justification comes not to hearers only but to doers; the law was here used as an illustration, but the justification comes through "the law of faith," not by the boasted works of the law of the Jews. "Where is boasting then? It is excluded. By what law? of works? Nay: but by the law of faith" (Rom. 3:27). What is here described as the law of faith by which we are justified is designated in the Galatian letter as the faith of Christ - "Even we have believed in Jesus Christ, that we might be justified by the faith of Christ." The clauses "the faith of Christ" and "the law of faith" mean the gospel - and being "justified by the Spirit of our God," in I Cor. 6:11, is justification by the gospel.

EIGHT: It was the apostle's desire for all to be filled with knowledge.

"That ye might be filled with the knowledge of his will in all wisdom and spiritual understanding" - (Col. 1:9). It was through the power of the Holy Spirit - verse 13 - that the knowledge of his will had come to them for the source of spiritual understanding. It can come to us and dwell in us only through the teaching of the truth - verse 5 - "Wherefore ye heard before in the word of the truth of the gospel" - and that means only through the Word.

NINE: The members of the church were given inspired instruction to let the Word dwell in them.

"Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord (Col. 3:16).

The parallel passage is (Eph. 5:18-19): "Be filled with the Spirit, speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord." The "word of Christ" is the word that he inspired his apostles to preach, and which the members of the body were told to let inhabit their hearts. On the same subject to the Ephesians the Apostle commanded that they "be filled with the spirit." A reading of the two passages side by side will prove the parallel: "Be filled with the Spirit - Let the word of Christ dwell in you richly." The sentence structure is the imperative mood - "Be filled with the Spirit" is a command - the imperative mood carries the command. One cannot obey a promise, or that which is bestowed as a gift, such as a direct reception or an immediate indwelling of the Holy Spirit; therefore the instruction be filled with the Spirit does not refer to a direct indwelling of the Holy Spirit. The passage in Ephesians is a command of the Holy Spirit, and the parallel Colossian passage, let the word of Christ dwell in you richly, describes how the command is obeyed. Thus Eph. 5:18 and Col. 3:16 are equated, and to be filled with the Spirit is accomplished through the Word.

TEN: The means of direction and guidance is that of being led by the Word.

"Thou shalt guide me with thy counsel, and afterward receive me to glory" (Psa. 73:24). "Thy word is a lamp unto my feet, and a light unto my pathway" (Psa. 110:105). "To give knowledge of salvation unto his people...to give light to them that sit in darkness...to guide our feet in the way of peace" (Luke 1:77-79). These passages encircle and encompass the word of God. All who are guided by the Word are led by the Spirit. And his word is able to lead us to heaven: "Thou shalt guide me with thy counsel, and afterward receive me to glory."

ELEVEN: The witness within the heart of true believers is the word of Truth.

"And it is the Spirit that beareth witness, because the Spirit is truth" (I Jno. 5:6).

It is claimed that the statement of verse 10, "He that believeth on the Son of God hath witness in himself," establishes the immediate indwelling of the Holy Spirit. But the context declares what this witness is and how it is received. "If we receive the witness of men, the witness of God is greater: for this is the witness of God which he hath testified of his Son." The witness of men is their uninspired testimony of human consciousness. But the witness of God, which is greater than man, is the inspired testimony of the truth. The proper reading of verse 10 verifies it: "He that believeth on the Son of God hath witness in himself: he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son" - believeth not the record - the record is the Word. The term witness, testify, and record, clearly show that the truth is the sphere in which the witness exists - it is the gospel of witness. There is nothing in the passage that affirms an immediate indwelling of the Spirit or that describes the naked Spirit of God operating on the naked spirit of man without testimony - and the testimony is the truth, and the witness is the inspired Word of Truth.



TWELVE: The growth of the spiritual babe is by the milk of the Word.

The reference to the newborn babes connects with the immediate context of the preceding vers 1:23 -, "Being born again, not of corruptible seed, but of incorruptible by the word of God.....As newborn babes, desire the sincere milk of the word, that ye may grow thereby." The sincere milk means the pure unadulterated Word; and grow thereby means that the Word is all-sufficient to accomplish the end of spiritual growth. All to whom the apostle was writing has been saved from past sins, and the pure and unadulterated Word was all that was necessary to accomplish their present, future and final salvation.

THIRTEEN: The effectual working within is accomplished by the indwelling Word.

"For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received it not as the word of men, but, as it is in truth, the word of God, which effectually worketh also in you that believe" (I Thess 2:13).

The people to whom Paul was writing had received the word of God by hearing the preaching of it, and this same word was effectually working in them. The word effectual means, according to its definition: that which is powerful enough to produce the intended effect, adequate - it is fully efficacious - no supplement is necessary. It means that the Word is all-sufficient.

FOURTEEN: The indwelling truth is the rule by which we walk to do his will.

"I rejoice greatly that I found of thy children walking in truth, as we have received commandment from the Father...This is the commandment, that, as ye have heard from the beginning, ye should walk in it" (2 John 4) "I have no greater joy than to hear that my children walk in truth" (3 John 4). "Nevertheless, whereto ye have already attained, let us walk by the same rule, let us mind the same things" (Phil. 3:16).

The word truth is mentioned five times in Second John. The truth was in Gaius and he love it and walked in it. There could be no better way of walking in the Spirit than to walk in the truth. It is the revelation of the Holy Spirit, and with this word of the Spirit to lead us, we may all with one mind walk by the same rule.

FIFTEEN: The truth within produces fruit without.

"For the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the gospel; which is come unto you....and bringeth forth fruit, as it doth also in you since the day ye heard of it, and knew the grace of God in truth" (Col. 1:5-6)

What a passage - what a declaration! In the one verse 5 are all three terms - the word, the truth, the gospel - in significant order. The Word was heard and believed when it was first preached; it was present with them and in them in the form of the revealed truth; and it was the gospel, the good news of salvation and of "the hope which is laid up for you in heaven." This living, animated thing, called the word and the truth and the gospel remained in them to produce and bring forth fruit continually, making them increasingly fruitful in the knowledge of God. (Verses 9 and 10). The three terms - the word, the truth, and the gospel, were as one fertile tree, yielding abundant fruit with increasing knowledge, of which the Colossians were a specimen. This is the "fruit of the Spirit," through the Word.

SIXTEEN: The source of strength is the knowledge of the Word of His grace.

"And now, brethren, I comend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified" (Acts 20:32). "That ye may be filled with the knowledge of his will...increasing in the knowledge of God; strengthened with all might, according to his glorious power" (Col. 1:10-11). "And I myself also am persuaded of you, my brethren, that ye also are full of goodness, filled with all knowledge, and able to admonish one another."

The expression "word of his grace which is able to build you up," in Acts 20:32, is an equation with "the grace of God that bringeth salvation," in Tit. 2:11-13, which "teaches us" - the grace of God builds us up by teaching us. And we are "strengthened with all might" when we are "filled with the knowledge of his will," according to explanations in Rom. 16:25. And this is how one is "strengthened with might by his Spirit in the inner man" (Eph. 3:16) - it is through "the glorious power" of his Word when we are filled with the knowledge of it.

SEVENTEEN: The inspired Word has in it the power to comfort the bereaved.

"Wherefore comfort one another with these words" (I Thess. 4:18). "And sent Timothy, our brother, and minister of the gospel of Christ, to establish you, and to comfort you concerning your faith" - (I Thess. 3:2). "For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope" (Rom. 15:4).

In the period of persecution that followed in the years after these epistles were delivered to these churches, many of their members were martyrs. It is not fanciful to say that their comfort was found in the indwelling words of inspiration. The Scriptures, both Old and New, were written for our learning through which we receive the comfort of hope - and that is through the Word.

EIGHTEEN: The spirit of grace in the apostolic epistle is set forth as the gospel of Christ.

"The ministry which I have received of the Lord Jesus, to testify the gospel of the grace of God....and to the word of his grace, which is able to build you up" (Acts 20:24,34). "The grace of God which bringeth salvation, teaching us" (Tit. 2:11-12). "Who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace" (Heb. 10:29).

It is clear that grace in these passages is equated with the gospel; and that the spirit of grace in Heb. 10:29 is the New Covenant; and the grace of God that brings salvation is the gospel. Added to these is the marvel that Paul expressed that the Galatians (Gal. 1:6) had so soon been removed from the grace of God to another gospel; thus declaring the grace of God to be the gospel; and the qualifying statement which is not another, shows that they had removed from the gospel to something that was not the gospel at all. It follows therefore, that the Spirit of grace is in us when the word of grace is in us.

NINETEEN: The love of God is shed abroad in our hearts by the gospel.

"Lest the light of the glorious gospel of Christ should shine unto them...for God who commanded light to shine out of darkness, hath shined in our hearts, to give the light of knowledge of the glory of God in the face of Jesus Christ" (2 Cor. 4:4-6).



The statement of Rom. 5:5 that the love of God is shed in our hearts by the Holy Spirit, and the statement of 2 Cor. 4:4-6 that the light of the knowledge of God is shined in our hearts by the gospel, have the same connotations. The prepositional phrase by the Holy Spirit simply denotes agency, and that agency is the glorious gospel. The words are different but the thought is the same - and how the knowledge of God is shined in our hearts through the gospel is exactly how the love of God is shed in our hearts by the Holy Spirit. It is through the Word.

TWENTY: The Word is said to live within the one who believes it.

"I am the bread of life: he that cometh to me shall never hunger... I am the living bread which came down out of heaven: if any man eat this bread, he shall live forever" (Jno. 6:35-51).

In the context between these two verses is the statement: "And they shall all be taught of God. Every man therefore that hath heard, and hath learned of the Father cometh unto me: - verse 45. It is clear that the bread of life is eaten, or received, through being taught, and by having heard, and by learning, and thus through the bread of the word its life is in us. When Paul said that "Christ liveth in me," he further stated that it was "The faith of the Son of God" in him (Gal. 2:20). - and no one claims the personal indwelling of Christ in the heart, all admitting that it is representative. The Holy Spirit lives in us in the same way and to the same extent that Christ lives in us, both being representative - and it is inexcusably inconsistent to teach that one is mediate and the other immediate. Christ lives in us the same way that he enters into us (Gal. 3:2) - through "the hearing of faith". And it is all through the inspired Word.

TWENTY ONE: The Words spoken by Christ engender spirituality in us.

"It is the Spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit and they are life" (Jno. 6:63).

It is easy to see that the word spirit in this text means spiritual, and the word life means life-giving - the words of Christ are spiritual and life-giving - capable of conveying spirituality. The Holy Spirit cannot make any one "more spiritual" than the spiritual words of Christ can make him.

TWENTY TWO: The Word within the heart flows outward into the life.

"But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life" (Jno. 4:14). "Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat....I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst" (Jno. 6:31-35).

The water from Jacob's well, and the manna in the desert, had satisfied a want; but this well and this bread would fill up the measure of spiritual want. "If any man eat of this bread, he shall live forever." The springing water and the descending manna were types of the spiritual nourishment in Christ. "And did all eat the same spiritual meat; and did all drink the same spiritual drink; for they drank of that spiritual Rock that followed them: and that Rock was Christ" (1 Cor. 10:3-4) This living bread and living water is the word of Christ, for so the Lord himself applied it in the same context: "the words that I speak unto you, they are spirit and they are life." It is all connected with eating the divine food. The prophet said: "Thy words were found and I did eat them" (Jer. 15:16). The psalmist said: "How sweet are thy words to my taste! Yea, sweeter than honey to my mouth!" (Psa. 119:103).

The misused passage of (Jno. 7:38-39) has this same import and is in connection with the well of water and the bread of life. "He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water. (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Spirit was not yet given; because that Jesus was not yet glorified)" Here the Spirit is explained to mean the rivers of living water flowing, parallel with the well of living water springing. It marks an operation of the Spirit and not the personal Holy Spirit. It is metonymical - meaning the use of another word for the same thing, as in Luke 11:13 and Matt. 7:11, where the Holy Spirit is put for the things the Spirit gives. These passages describe the blessings of salvation which would flow as a perennial stream from the believers through the divine word.

TWENTY-THREE: The ingress of the Word enlightens the heart.

"The entrance of thy words giveth light; it giveth understanding to the simple" (Psa. 119:130). "The statutes of the Lord are right, rejoicing the heart; the commandment of the Lord is pure, enlightening the eyes" (Psa. 19:8).

The terms entrance and statutes and commands joined with light and eyes and understanding and rejoicing are all faculties of the heart, the mind and the intellect. They do not denote Holy Spirit entrance and action - but the influence of the living word upon the heart and within the soul of man.

TWENTY-FOUR: The source of understanding is the inspiration of the Word.

"But there is a spirit in man: and the inspiration of the Almighty giveth them understanding" (Job 32:8). "Through thy precepts I get understanding: therefore I hate every false way" (Psa. 119:104). "All scripture is given by inspiration, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." (II Tim. 3:16-17).

Amplifying the foregoing emphasis on the Word as the full source of understanding, it is written in (Eph. 1:17-18) that the spirit of wisdom and revelation is given to us through knowledge, and in chapter 3:4 the apostle added: "when ye read ye may understand my knowledge." The notion that it requires the direct indwelling of the personal Holy Spirit to illuminate the scriptures, so that we may understand them is sheer error. In that case we would have no need of the scriptures at all, as we would all be equal to Paul himself and all of the apostles. The inspired Scripture is complete for doctrine - the teaching of the revealed truth; for reproof - the conviction of error in teaching or in life; for correction - the restoration of the erring to the right way; for instruction in righteousness - the constant teaching of the new believer of all the parts of the divine system of justification, which is the state of righteousness. The divine scriptures throughly furnish us - throughly, through and through - to teach to ignorant, to convict the sinner, to correct the erring, to edify the believer - the inspired word is all-sufficient.

TWENTY-FIVE: The work of sanctification is completed by the Word.

"Sanctify them through thy truth: thy word is truth" (Jno. 1:17). The sanctification here implied is the consecration - the setting apart which is accomplished and completed and realized through the truth. The word of God is not only true, it is the truth - the sum of revelation. the sanctifying of the apostles in this reference was through the truth that was put in them by the revelation of it. To us the sanctification begins with baptism, with "the washing of water," the agency of which is "by the word" (Eph. 5:26). "That he might sanctify and cleanse it with the washing of water by the word." Thus sanctification is the effect of the Word on the heart.

TWENTY-SIX: Not lending ear to the word is resisting the Spirit.

"Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Spiirt; as your fathers did, so do ye" (Acts 7:51). "Yet many years didst thou forbear them, and testified against them by thy spirit in thy prophets: yet would they not give ear." (Neh. 9:30).

The term stiffnecked is an unusual word, occurring one time only in the New Testament, and only seven times in the Old Testament. It has in it all that the word obstinate can connote. The term uncircumcised conveys the meaning of a covering over the ears which rendered the heart inaccessible to truth. These terms described the attitude of their fathers toward the word of the prophets - as your fathers did, so do you. The term as is an adjective, the use of which is to introduce examples and illustrative phrases - and as your fathers did, means that Jews in the audience of Stephen resisted the word of God to the same extent and in the same degree that their fathers had done in resisting the prophets. The term so is an adverb of manner, and it means that the Jews resisted the word that Stephen preached in the same manner in which their fathers had resisted the word of the prophets. The Nehemiah passage states this manner exactly: Their fathers had resisted the spirit of God when they rejected the word that the prophets had testified; and the Jews resisted the Holy Spirit when they rejected the word that Stephen preached. "Now as Jambres and Jannes withstood Moses, so do these resist the truth" (2 Tim. 3:8).

TWENTY-SEVEN: The unbelief of the Word is grieving the Spirit.

"Today if ye will hear his voice, harden not your heart...as in the provocation...forty years long was I grieved with this generation, and said, it is a people that do err in their heart, and they have not known my ways" (Psa. 95:7-10). "Wherefore the Holy Spirit saith, Today if you will hear his voice, harden not your hearts, as in the provocation ...wherefore I was grieved with that generation. "Take heed, brethren, lest there be in any one of you and evil heart of unbelief, in depating from the living God" (Heb. 3:7-12).

The apostle of Hebrews connects grieving the Spirit of God with the "evil heart of unbelief" - a stubborn attitude toward his word. The evil heart expression is characteristic of Jeremiah's indictments of stubbornness against Israel (Jer. 3:17; 7:24; 11:8; 16:12; 18:12). In all of these passages the phrase is preceded by the word imagination, which is derived from an original root that signifies stubbornness. The callous attitude toward the word of God is grieving the Spirit of God.

TWENTY-EIGHT: The disobedience to the Word is quenching the Spirit.

"Quench not the Spirit (I Thess. 5:19) "And the foolish said unto the wise, Give us of your oil; for our lamps are gone out" (Matt. 25:8).

It is interesting, indeed, that the words gone out are translated from the original word shennami, which is exactly the same word from which quench is translated in I Thess. 5 :19: Quench not the Spirit. The word conveys the idea of a flame, when it is put out or allowed to go out, is quenched. Jeremiah said that the word of God is fire: "Is not my word like as fire? saith the Lord" (Jer. 23:29) . David said: "My heart was hot within me; while I was musing the fire burned: then spake I with my tongue: (Psa. 93L3). When the flame of the word is extinguished the Spirit of God is quenched.

The exhortation of the apostle Paul in I Thess. 5:19 to "quench not the Spirit" referred to his own inspired teaching. In their failure to accept and practice Paul's teaching in his epistle to them the Thessalonians would have thereby quenched the Spirit which was in the inspired teaching of the apostle - and the same is true today, the Spirit is quenched when the inspired Word within us is restrained.

TWENTY-NINE: The repudiation of the Word is blaspheming the Spirit.

"But when the Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming" (Acts 13:45).

Here is the word blasphememo, the same word employed by Jesus in Mark 3:28,29: "All sins shall be forgiven unto the sons of men and blasphemies wherewith soever they shall blaspheme: but he that shall blaspheme against the Holy Spirit hath never forgiveness, but is in danger of eternal damnation." It is the same word in the text of I Tim. 6:1: "That the name of God and his doctrine be not blasphemed".; and in Titus 2:5; "That the word of God be not blasphemed". To deny with insult the doctrine and treat with scorn the word is doing despite to the Spirit of grace and is blaspheming the Spirit of Gdo.

THIRTY: The body that is interred in the tomb will be raised at the last day by the Word of Christ.

"For the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation" (Jno. 5:28-29).

The Lord himself shall descend from heaven with a shout (I Thess. 4:16) and by his word the dead shall rise. The voice-shout of the descending LOrd is the last trump (I Cor. 15:52) by which the dead shall be called from hadaan habitations. "The Lord himself shall descend with a shout, with the voice of the archangel, and with the trump of God." Our dictionary defines trump as an archaic form of triumph- It is the word of God in triumph that shall raise the dead.

THIRTY-ONE; The criterion of the judgment will be the Word of Christ.

"And if any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world. He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day. (Jno. 12: 47-48).

Here the Lord combines his words in the word - in its entirety, complete, and delivered in final form. The clause, "hath one that judgeth him," does not refer to Jesus as verse 47 states, but is a reference to the word of verse 48, which shall judge him - the one who rejects it - in the last day. The Word may be both refused and rejected, but it cannot be expelled; it may be dismissed but it cannot be banished - it will cling to the hearer to judge him.



#### CONCLUSION:

If the Holy Spirit operates upon or dwells within the heart without the Word, what does he do that is not affirmed of the Word? By direct operation and indwelling of the Spirit apart from the Word, or the Word apart from the Spirit, the agency of one or the other ~~is~~ cancelled - but with the Spirit operating through the Word, both remain. To my mind these thirty-one itemizations are positive proof that every effect and emotion that the Holy Spirit produces the Word of God engenders.

Apart from the inspiration of the apostles and prophets it is impossible for spirit to communicate with spirit except through words. God and Christ never personally occupied anyone; and for the same reason the Holy Spirit does not personally occupy anyone.

Someone may say: "I know I have it because I feel it." Now, where is the proof? As goes the proposition so must be the demonstration. The inspired men - the apostle Paul and evangelist Philip, for instance - knew that the Holy Spirit was directly in them and they demonstrated it with power of signs and miracles. Does the preacher who now claims the indwelling know it? He cannot demonstrate it!

The fact of the matter is this: The Spirit enters into us by hearing and seeing the truth and it stays in us the same way.

God, Christ and the Holy Spirit dwell in our hearts by faith. (I Jno. 4:12; Rom. 8:10-11); Eph. 3:17; Rom. 10:17). Therefore, the more of God's Word we have as part of us, the more of God, Christ, and the Spirit we have.

E. A. Smith

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Foy Wallace's book. I don't believe there is a  
better book to be found on this subject.

What I **have** learned; sitting at the feet of  
God fearing preachers, who dared preach the  
whole truth on this great theme.