

THE HOLY SPIRIT

BOB WINTON



**GOSPEL
BROADCASTING
NETWORK**

This material is the intellectual property of The Gospel Broadcasting Network. It is not to be altered, posted online, or printed without written permission. Questions about use can be sent to info@gbntv.org.

Copyright © 2022

Acknowledgment and Preface

These various commentaries and other Biblical studies were developed through many years of hard and close study of the Bible. I have had an insatiable appetite to learn all of God's Word possible. I grew up in the Beans Creek Community of Coffee County Tennessee. My family started attending the Lord's church at Beans Creek in 1949, where I was privileged to have sister Ethel Croft as an outstanding Bible class teacher. All seven member of my father's family were baptized into Christ, plus my wife, Marie. Each of our five children also obeyed the gospel.

Sister Croft greatly encouraged me to study the Bible and to become a good worker for the Lord. I tried not to cause her any disappointment. In 1978, after preaching for many years, the brethren at Beans Creek invited me to conduct a gospel meeting. Sister Croft, though she was in advanced years and had to drive a good distance, did not miss any of the services.

Since first becoming acquainted with the gospel more than seventy years ago, I have had the honor to hear some of the greatest gospel preachers of the time. Some of these well-known to most members of the Lord's church, but some of them labored in the shadows, learning and dispensing the truth of God quietly and effectively. Not so many people in the brotherhood today knew such preachers as Luke Gibbs and Henry Simmons. I have learned much and have been profited greatly from many gospel preachers and teachers through these many years. I am fully appreciative also to those many sound brethren who have published books which I have had the privilege to study. I began preaching in July of 1961 in Italy.

A debt of gratitude is owed by many to the instructors of Memphis School of Preaching for the tremendous work they did through the years, patiently teaching their students the wonderful word of life. I am especially grateful to these great men who were serving in this capacity during 1970-72, when I attended the school: Roy Hearn Frank Young, Richard Curry, Charles Pledge, Ray Hawk and E.L. Whitaker.

I claim no originality for all of the material presented in the material included in my books. There is no way to give proper credit to all who have contributed to the information I have learned, but in every case possible, acknowledgment is cited. I have attempted to be as accurate, clear and concise as my finite knowledge allows, but, as with all human productions, there will doubtless be imperfections. Our grasp of the infinite will of God is not absolute, despite the diligence of our efforts; there is always more to learn.

Some have incorrectly thought that my books are merely expansions of the notes I took while studying at MSOP. But those notes were skimpy at best, and were not in my possession when I wrote my material. The notes were put together in connection with Bible classes I have taught over much time. For several years, a hundred or more hours weekly were required as I prepared to teach two different Bible books each week, Sunday morning and Wednesday evening, while at the same time, during full-time work as a gospel preacher. These notes became the "Outlined Bible Commentaries" that have been made available to countless people. "Outlined" does not imply skimpy—these are full-length books.

It has not been my aim to make money through these efforts—indeed, we barely cover our expenses. Many of my books have been given away without charge to the recipients. An uncounted numbers of books and compact discs were ordered and shipped out, for which no payment was ever received. A good many of these non-paying costumers were gospel preachers. I have learned from brethren who operated Bible Bookstores that they have had the same problem. One of these brethren reported that he had to secure his supply of Bibles, in locked cases, to prevent their being stolen by preachers.

The Bible quotations in my books are from the King James Version, unless noted otherwise. These books were intentionally put on 8.5 by 11 inch pages, to make the outline format easier to view. A normal hardback book contains about 800 words per page; my pages contain twice that number of words. The spiral-bound or wire-bound books are much less expensive to produce. My wife and I have done all the manual labor required to produce the books. The supplies, software and equipment are very costly. Marie helped as much as she could despite the dementia she has had for several years— and her many surgeries and broken bones and heartaches. She moved into eternity on November 25, 2022.

Bob Winton

December 23, 2021

bwint38@hotmail.com

(931) 728-7610 * (931) 639-0317

Table of Contents

The Holy Spirit	Page 5
Baptism of Holy Spirit	Page 12
The Holy Spirit and the Gift of Tongues	Page 21
The Holy Spirit and Bible Miracles	Page 45
The Gift of the Holy Spirit in Acts 2:38	Page 72
Blaspheming the Holy Spirit	Page 82
How the Holy Spirit Influences Men	Page 89
The Holy Spirit and the Word of God	Page 103
Bibliography	111

Holy Spirit—The Third Member of the Godhead

A. A detailed study of the Holy Spirit is needed due to many misunderstandings.

1. Many people misunderstand his nature, thinking he is only some inanimate force.
2. Many misunderstand the method by which he works in the conviction and conversion of alien sinners, thinking he saves individuals directly through supernatural means.
3. There are various views, all of which cannot be right, concerning the means by which the Holy Spirit dwells in Christians.
4. There are also misunderstandings regarding how the Holy Spirit operates in our world today, thinking it is through miraculous means.
5. Since many religious doctrinal errors are sufficiently wrong to condemn the soul, it is extremely important that we know and understand the truth.
 - a. John 8:32: "And ye shall know the truth, and the truth shall make you free."
 - b. John 17:17: "Sanctify them through thy truth: thy word is truth."
 - c. 2 Timothy 2:15: "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."
 - d. 2 Thessalonians 2:10-12: "And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie: That they all might be damned who believed not the truth, but had pleasure in unrighteousness."
 - e. 1 John 4:1: "Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world."

B. A detailed study of the Holy Spirit is important since the Scriptures say much of him.

1. Man often swings from one extreme to another, often emphasizing one subject to the neglect of others. According to H. Leo Boles (*The Holy Spirit*, pp.12-14), this tendency is seen in the study of the Godhead during the past three hundred years.
 - a. During the 18th century, great emphasis was put on the study of God the Father, with little being studied and written on Christ and the Holy Spirit. This gave a greater understanding of, and appreciation for, the Heavenly Father. A great deal of truth was brought to light, but doubtless a considerable amount of error, also.
 - b. During the 19th century, religious scholars placed much emphasis on the Son of God, which resulted in a greater appreciation for the Savior on the part of many. But many foolish questions were raised, and often error was espoused regarding the second member of the Godhead.
 - c. During the 20th century, religious teachers have placed a great emphasis on the Holy Spirit, resulting in some enlightenment and much error.
 2. We should always seek to present balanced views of Biblical information, and not lean toward any extremes. The nature, the personality, the work, and other aspects of the Godhead Three ought to be diligently studied and faithfully presented as these matters are given to us in the Scriptures.
 - a. 1 Peter 4:11: "If any man speak, *let him speak* as the oracles of God; if any man minister, *let him do it* as of the ability which God giveth: that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. Amen."
 - b. 2 John 9: "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He
-

that abideth in the doctrine of Christ, he hath both the Father and the Son."

3. The all-sufficiency of the word of God has been believed among us with good, solid reason. This all-sufficiency is seen through many plain statements and strong warnings shown in the Scriptures.
 - a. 2 Timothy 3:16-17: "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."
 - b. 2 Peter 1:3: "According as his divine power hath given unto us all things that *pertain* unto life and godliness, through the knowledge of him that hath called us to glory and virtue."
 - c. 2 John 9-11: "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into *your* house, neither bid him God speed: For he that biddeth him God speed is partaker of his evil deeds."
 - d. Revelation 22:18-19: "For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and *from* the things which are written in this book."
 - e. 1 Corinthians 4:6: "Now these things, brethren, I have figuratively transferred to myself and Apollos for your sakes, that you may learn in us not to think beyond what is written, that none of you may be puffed up on behalf of one against the other" (New King James Version—NKJ).
 - f. Galatians 1:6-11: "I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel: Which is not another; but there be some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any *man* preach any other gospel unto you than that ye have received, let him be accursed. For do I now persuade men, or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ. But I certify you, brethren, that the gospel which was preached of me is not after man."
 - g. 2 Corinthians 2:17: "For we are not as many, which corrupt the word of God: but as of sincerity, but as of God, in the sight of God speak we in Christ."
4. The Bible is the supreme court of appeal in all religious, spiritual, eternal, and moral matters.
 - a. Isaiah 8:20: "To the law and to the testimony: if they speak not according to this word, *it is* because *there is* no light in them."
 - b. Jude 3: "Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort *you* that ye should earnestly contend for the faith which was once delivered unto the saints." [Note: *the faith* is the gospel—Eph. 4:4-5; Acts 6:7; Gal. 1:23].
 - c. Acts 17:11: "These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so."
5. Therefore, the only way we can know the truth about the Holy Spirit (or any other spiritual subject) is through a diligent, comprehensive, and incisive study of the Bible. What we may think or feel about the subject may be wrong; what has been handed down to us from our parents or religious teachers may not be right; only by consulting the Bible, and letting it establish our beliefs, can we be sure of being right. Thus, it is to the Scriptures we turn for instruction on the vital topic!

C. The Scriptures connect the Holy Spirit with the Godhead.

1. The word "Godhead" literally means "Godhood." The suffix "hood" means "state, quality, condition" (Webster's New World Dictionary).
 - a. *Motherhood* is a term which describes the state, quality, or condition pertaining to being a mother. *Childhood* is a term describing the state, quality, or condition which pertains to being a child. So with *parenthood*, *priesthood*, and *brotherhood*.
 - b. "Godhood" describes the quality, state, or condition pertaining to being God, having divinity.
 - 1) The Father has this Godhood: "Because that which may be known of God is manifest in them; for God hath showed *it* unto them. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, *even* his eternal power and Godhead; so that they are without excuse" (Rom. 1:19-20).
 - 2) Christ has this Godhood: "For in him dwelleth all the fulness of the Godhead bodily" (Col. 2:9).
 - 3) The Holy Spirit has this Godhood: "But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back *part* of the price of the land? Whiles it remained, was it not thine own? and after it was sold, was it not in thine own power? why hast thou conceived this thing in thine heart? thou hast not lied unto men, but unto God." Notice that the Holy Spirit is called "God" (Acts 5:3-4).
 2. The Holy Spirit has the divine characteristics.
 - a. The Holy Spirit is not a material being, but a spiritual being.
 - 1) Luke 24:39: "Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have." Christ contrasted his physical body with his divine being.
 - 2) John 4:24: "God *is* a Spirit: and they that worship him must worship *him* in spirit and in truth."
 - 3) Acts 17:29: "Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device."
 - b. He is Eternal: "How much more shall the blood of Christ, who through the **eternal** Spirit offered himself without blemish unto God, cleanse your conscience from dead works to serve the living God?" (Heb. 9:14).
 - c. He is Omniscient: "But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God" (1 Cor. 2:10-11).
 - d. He is Omnipotent: "But truly I am full of power by the spirit of the Lord, and of judgment, and of might, to declare unto Jacob his transgressions, and to Israel his sin" (Micah 3:8).
 - e. He is Omnipresent: "Whither shall I go from thy spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there: if I make my bed in hell [*Sheol*], thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me" (Psalm 139:7-10).
 - f. He can be Blasphemed. "Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy *against* the *Holy* Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the *world* to come" (Matt. 12:31-32).
 - g. He was active in the Creation.
-

- 1) Genesis 1:2: "And the earth was without form, and void; and darkness *was* upon the face of the deep. And the Spirit of God moved upon the face of the waters."
 - 2) Job 33:4: "The spirit of God hath made me, and the breath of the Almighty hath given me life."
 - h. He is active in the Regeneration (New Birth). "Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and *of* the Spirit, he cannot enter into the kingdom of God" (John 3:5).
 - i. He was the source of miracles.
 - 1) Romans 8:11: "But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you."
 - 2) Matthew 12:28: "But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you."
 - 3) 1 Corinthians 2:9,11: "But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.... For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God."
3. The Godhead is a term denoting the Divine Nature; it is comprised of three united, but separate Beings.
- a. Matthew 3:16-17: "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."
 - b. Matthew 28:19: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."
 - c. 2 Corinthians 13:14: "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, *be* with you all. Amen."
4. The Three Divine Beings.
- a. God the Father.
 - 1) Matthew 6:9: "After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name."
 - 2) Ephesians 4:6: "One God and Father of all, who *is* above all, and through all, and in you all."
 - b. Christ the Son.
 - 1) John 1:1-3: "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made."
 - 2) Colossians 2:9: "For in him dwelleth all the fulness of the Godhead bodily."
 - 3) Hebrews 1:2-8: "Hath in these last days spoken unto us by *his* Son, whom he hath appointed heir of all things, by whom also he made the worlds; Who being the brightness of *his* glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high; Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they. For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son? And again,
-

when he bringeth in the firstbegotten into the world, he saith, And let all the angels of God worship him. And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire. But unto the Son *he saith*, Thy throne, O God, *is* for ever and ever: a sceptre of righteousness *is* the sceptre of thy kingdom."

c. The Holy Spirit.

- 1) Genesis 1:1-2: "In the beginning God created the heaven and the earth. And the earth was without form, and void; and darkness *was* upon the face of the deep. And the Spirit of God moved upon the face of the waters."
- 2) Job 26:13: "By his spirit he hath garnished the heavens; his hand hath formed the crooked serpent."
- 3) Psalms 104:30: "Thou sendest forth thy spirit, they are created: and thou renewest the face of the earth."
- 4) Acts 5:3-4: "But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back *part* of the price of the land? Whiles it remained, was it not thine own? and after it was sold, was it not in thine own power? why hast thou conceived this thing in thine heart? thou hast not lied unto men, but unto God."
- 5) 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."

D. The Scriptures present the Holy Spirit as a Person.

1. There are some erroneous views of the nature of the Holy Spirit.
 - a. The "Jehovah's Witness" denomination asserts that the Holy Spirit is merely the "active force" of God; a non-living power; a thing and not a Being.
 - b. Others think of the Holy Spirit as an element, like water; they understand Acts 2:16-17 as a literal statement, not in its true light as a figure of speech.
 - c. Still others seem to have the idea that the Holy Spirit is the Bible; he gave the Bible, but he is not the Bible.
2. The Bible presents the Holy Spirit as a real person with a distinct personality.
 - a. He is referred to by personal pronouns, masculine gender, singular in number: (he, him).
 - 1) John 14:16-17: "And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; *Even* the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you."
 - 2) John 16:12-15: "I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, *that* shall he speak: and he will show you things to come. He shall glorify me: for he shall receive of mine, and shall show *it* unto you. All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall show *it* unto you."
 - b. He possesses an individual personality, has all the attributes of a distinct personality, and demonstrates the power to act and speak: "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils" (1 Tim. 4:1).

E. The Scriptures present him with attributes of personality.

1. He has the characteristics of a person.
-

- a. He has a mind: "And he that searcheth the hearts knoweth what *is* the mind of the Spirit, because he maketh intercession for the saints according to *the will of God*" (Rom. 8:27).
 - b. He possesses knowledge: "For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God" (1 Cor. 2:11).
 - c. He has the capability to love: "Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in *your* prayers to God for me" (Rom. 15:30).
 - d. He has the power to will: "But God hath revealed *them* unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God" (1 Cor. 2:10-11).
 - e. He has goodness: "Thou gavest also thy good spirit to instruct them, and withheldest not thy manna from their mouth, and gavest them water for their thirst" (Neh. 9:20).
2. He suffers injuries and slights which can only be applied to a person.
- a. He can be grieved: "And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption" (Eph. 4:30).
 - b. He can be despised: "Of how much sorer punishment, suppose ye, shall he be thought worthy, 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).
 - c. He can be blasphemed: "Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy *against* the *Holy* Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the *world to come*" (Matt. 12:31-32).
 - d. He can be resisted: "Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers *did*, so *do* ye" (Acts 7:51).
 - e. He can be lied to: "But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back *part* of the price of the land?" (Acts 5:3).
3. He has other capabilities which can only be ascribed to a person.
- a. He has the ability to teach: "But the Comforter, *which is* the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you" (John 14:26).
 - b. He can testify (bear witness): "But when the Comforter is come, whom I will send unto you from the Father, *even* the Spirit of truth, which proceedeth from the Father, he shall testify of me" (John 15:26).
 - c. He has the intelligence and power to guide into the truth: "Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, *that* shall he speak: and he will show you things to come" (John 16:13).
 - d. He has the ability to lead: "Now when they had gone throughout Phrygia and the region of Galatia, and were forbidden of the Holy Ghost to preach the word in Asia" (Acts 16:6).
 - e. He can forbid: "Now when they had gone throughout Phrygia and the region of Galatia, and were forbidden of the Holy Ghost to preach the word in Asia, After they were come to Mysia, they assayed to go into Bithynia: but the Spirit suffered them not" (Acts 16:6-7).
 - f. He possesses knowledge: "But God hath revealed *them* unto us by his Spirit: for the Spirit
-

- searcheth all things, yea, the deep things of God" (1 Cor. 2:10).
- g. He can search: "But God hath revealed *them* unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God" (1Cor. 2:10).
 - h. He has the ability to speak: "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils" (1 Tim. 4:1).
 - i. He speaks in the languages of men.
 - 1) Acts 2:1-4: "And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance."
 - 2) Acts 2:6-8,11: "Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language. And they were all amazed and marvelled, saying one to another, Behold, are not all these which speak Galilaeans? And how hear we every man in our own tongue, wherein we were born?....we do hear them speak in our tongues the wonderful works of God."
 - j. He can intercede for God's people: "Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered" (Rom. 8:26).
-

Holy Spirit Baptism

A. God developed a wonderful, mysterious plan before time began.

1. Ephesians 3:1-11: "For this cause I Paul, the prisoner of Jesus Christ for you Gentiles, If ye have heard of the dispensation of the grace of God which is given me to you-ward: How that by revelation he made known unto me the mystery; (as I wrote afore in few words, Whereby, when ye read, ye may understand my knowledge in the mystery of Christ) Which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit; That the Gentiles should be fellowheirs, and of the same body, and partakers of his promise in Christ by the gospel: Whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power. Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ; And to make all *men* see what *is* the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ: To the intent that now unto the principalities and powers in heavenly *places* might be known by the church the manifold wisdom of God, According to the eternal purpose which he purposed in Christ Jesus our Lord."
 2. He foresaw that his greatest creation would be unable to live a sinless life upon earth, even though his obligations to his Maker were not severe.
 3. The nature of the plan was such that it was not possible for it to be immediately and fully revealed to mankind; they would not have appreciated it back then. Only after many centuries of experience would man be able to value its true worth, and a great deal of time was necessary to develop the background details of the plan.
 4. Angels of heaven and great men of the Old Testament were unable to search out this plan before it was revealed.
 - a. 1 Peter 1:10-12: "Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace *that should come* unto you: Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into."
 - b. Matthew 13:17: "For verily I say unto you, That many prophets and righteous *men* have desired to see *those things* which ye see, and have not seen *them*; and to hear *those things* which ye hear, and have not heard *them*."
 - c. Compare Daniel 12:8-9: "And I heard, but I understood not: then said I, O my Lord, what *shall be* the end of these *things*? And he said, Go thy way, Daniel: for the words *are* closed up and sealed till the time of the end."
 - d. But this great "Scheme of Redemption" was not revealed until the time was right, and when that time came, it was fully revealed through the work of the Holy Spirit.
 5. This great plan was developed by God's love, mercy, wisdom and power.
 - a. He sent Christ to execute the plan through his perfect life, death, burial, resurrection, ascension, and teachings.
 - b. He gave the Holy Spirit the task of revealing the completed plan to men.
 - c. Our study in this section is to see how the Holy Spirit fulfilled his work.
-

B. A preliminary, general promise was given through John the Baptizer.

1. Matthew 3:9-12: "And think not to say within yourselves, We have Abraham to *our* father: for I say unto you, that God is able of these stones to raise up children unto Abraham. And now also the ax is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire. I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and *with* fire: Whose fan *is* in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire."
2. This promise was not to everyone who was present, as Pentecostals claim.
 - a. The pronoun *you* is used as the means of announcing the baptism of the Holy Spirit; it was not intended to mean that everyone present would receive it. The pronoun is used in the epistles in reference to certain ones even though the letter was directed to a whole congregation.
 - 1) 1 Corinthians 4:14: "I write not these things to shame you, but as my beloved sons I warn *you*."
 - 2) 1 Corinthians 6:7-8: "Now therefore there is utterly a fault among you, because ye go to law one with another. Why do ye not rather take wrong? why do ye not rather *suffer yourselves* to be defrauded? Nay, ye do wrong, and defraud, and that *your* brethren."
 - b. Several ungodly Pharisees and Sadducees were present; the promise was never meant for them.
 - c. The context shows that some of those present were to receive the baptism of fire, a reference to their eternal punishment for sin. The cloven tongues of Acts 2 are not meant, for there the historian says that these merely had the appearance of fire, and were not of fire at all. Not everyone present would receive the baptism of fire, and not everyone present would receive the baptism of the Holy Spirit.
 - d. This is only a brief, preliminary promise relating to Holy Spirit baptism; we must look to the specific promises and to passages giving their fulfillment in order to learn how broad the promise of Holy Spirit baptism was.
3. But some people would receive this baptism of the Spirit.
 - a. Christ would be the administrator of this baptism and would have the final say as to who would receive it. The emphasis in the passage is that Christ would be the administrator of this baptism and that it would be given to some who are not identified in the statement.
 - b. John did not specify who would receive it, or how it would be accomplished, or when it would be done. His statement was a general promise which, as we shall see, was limited by later information given elsewhere.

C. The promises of Holy Spirit baptism was later limited to the apostles.

1. Luke 24:46-49: "And said unto them, Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day: And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things. And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high." This was spoken only to the apostles (see 24:33-36; Mark 16:14).
 - a. They were to be **endued** with power. The word translated "endued" means "to be clothed with" (Vine, p.29). It is used as a figure of speech to describe their reception of the power indicated.
 - b. They would be clothed with **power**. Power means "might, or authority." They would receive this might and authority which would enable and authorize them to do certain prescribed things, including those things of Matthew 18:18 and John 20:23.
 - 1) Matthew 18:18: "Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in

- heaven: and whatsoever ye shall loose on earth shall be loosed in heaven."
- 2) John 20:23: "Whose soever sins ye remit, they are remitted unto them; *and* whose soever *sins* ye retain, they are retained."
 - c. This clothing with power would originate **from on high** (heaven). This would be the source of this might and authority; it would not be from some earthly source.
 - d. They were to **tarry in Jerusalem** until this power was received. They were to remain in the city, awaiting the coming of this heaven-sent power. This detail of the promise shows that it was intended only for those personally addressed, for it was only they who could wait in Jerusalem, not us.
 - e. Being clothed with power from on high and being baptized with the Holy Spirit are different descriptions of the same action. The word baptize means literally to dip, plunge, immerse; and metaphorically, to overwhelm. It is used in this later sense when the baptism of the Holy Spirit is being discussed. "It was not the manner of the Holy Spirit's descent from heaven that constituted the baptism of the Spirit, but their being filled or *overwhelmed*, or *endued*, or *clothed*—it was the result, not the manner of descent, that defines the Holy Spirit baptism, which the apostles only received" (Foy Wallace, *The Gospel For Today*, p.697).
2. Acts 1:1-8: "The former treatise have I made, O Theophilus, of all that Jesus began both to do and teach, Until the day in which he was taken up, after that he through the Holy Ghost had given commandments unto **the apostles** whom he had chosen: **To whom** also he showed himself alive after his passion by many infallible proofs, being seen of **them** forty days, and speaking of the things pertaining to the kingdom of God: And, being assembled together with *them*, commanded **them** that **they** should not depart from Jerusalem, but wait for the promise of the Father, which, *saith he*, **ye** have heard of me. For John truly baptized with water; but **ye** shall be baptized with the Holy Ghost not many days hence. When **they** therefore were come together, **they** asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel? And he said unto **them**, It is not for **you** to know the times or the seasons, which the Father hath put in his own power. But **ye** shall receive power, after that the Holy Ghost is come upon **you**: and **ye** shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth."
 - a. The apostles are the objects of the promise of verses 5 and 8. Notice the pronouns (whom, them, they, ye) from verses 2-8 and see that the promise of Holy Spirit baptism of verse 5 and the clothing with power of verse 8 are given only to the apostles.
 - b. The baptism of verse 5 and the clothing with power of verse 8 are identical.
 3. Further promises of the Holy Spirit's special work are given to the apostles in John 14-16, which will be discussed later.
 4. The promises of Matthew 3:11, Luke 24:49, and Acts 1:5,8 are fulfilled in Acts 1:26-2:1-4: "And they gave forth their lots; and the lot fell upon Matthias; and he was numbered with the eleven **apostles**. And when the day of Pentecost was fully come, **they** were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where **they** were sitting. And there appeared unto **them** cloven tongues like as of fire, and it sat upon each of **them**. And **they** were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave **them** utterance."
 - a. By following the pronouns from Acts 1:26 through Acts 2:4, the fact is clearly established that only the apostles received the operation described. A pronoun takes the place of a noun. The subject of the sentence is *apostles*; the pronouns used to identify those receiving the Holy Spirit's power (2:4) carry the reader back to the noun *apostles* in Acts 1:26.
-

- b. The 120 other disciples of Acts 1:15 are not included, as is seen by the use of the pronouns in Acts 1:26-2:4. They are also excluded by virtue of the fact that they were not included in the promises of Luke 24:49 and Acts 1:5, 8. One of the most basic rules in interpreting any message is to identify those to whom the information is addressed. A love letter addressed to *Sally* is not intended for *Jane*.
 - c. Acts 1:26-2:4 shows that Matthias received the baptism of the Spirit since he met the requirements of becoming an apostle (Acts 1:20-26), and had been selected to take Judas' place.
 - d. It is obvious that Paul later received the baptism of the Holy Spirit since he was specially picked by Christ to be an apostle to the Gentiles (Acts 9:14-18), and was equal to the other apostles in power and authority (2 Cor. 12:5, 11-12). The details of his reception of this are not recorded, only that after he was baptized into Christ (Acts 22:16) he began to preach the gospel with great effectiveness in Damascus (Acts 9:17-22).
5. John chapters 14-16 were spoken only to the apostles at the last supper. Judas had left the room (13:29-30); only the eleven were present. Many details of what the Holy Spirit would do with the apostles are given in these chapters.
- D. The Holy Spirit empowered the apostles in several special ways.
1. He qualified them to be **ambassadors** of Christ.
 - a. 2 Corinthians 5:18-20: "And all things *are* of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech *you* by us: we pray *you* in Christ's stead, be ye reconciled to God."
 - b. One who is appointed as an official ambassador has the authority to decide issues and act in the behalf of another. An ambassador to a sovereign country has the authority to act in behalf of its chief of state, and thus of the country itself.
 - c. The apostles were given authority to act in the Lord's stead as they did their work among men; they were given the guidance to fulfill their obligations without error; what they bound had already been bound in heaven and they were the means of announcing and implementing Christ's will.
 - 1) Matthew 16:19: "And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven."
 - 2) Matthew 18:18: "Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven."
 - 3) Matthew 19:28: "And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel."
 - 4) John 20:23: "Whose soever sins ye remit, they are remitted unto them; *and* whose soever *sins* ye retain, they are retained."
 - d. Peter and the other apostles did not bind and loose according to their own designs; rather they were miraculously guided in revealing the law of Christ (Mark 13:11; John 16:12-14; 15:26; Acts 2; Gal. 1:6-12; Rev. 22:18-19). The literal meaning of the Greek text in Matthew 16:19 is, "Whatsoever you shall bind on earth shall have been bound in heaven, and whatsoever you shall loose on earth shall have been loosed in heaven." From these considerations it is seen that the apostles did not arbitrarily bind and loose, but God did the binding and loosing through them by directing their words.
-

- e. The Lord has no ambassadors on earth today; no preacher, no elder, no deacon, no teacher, and no Christian is an ambassador of Christ.
2. He qualified them to be **infallible witnesses of the Lord's resurrection**.
- a. Acts 1:8: "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth."
 - b. They were able to give their inspired testimony that Christ had truly been raised from the dead.
 - 1) Acts 4:33: "And with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all."
 - 2) Acts 10:39-42: "And we are witnesses of all things which he did both in the land of the Jews, and in Jerusalem; whom they slew and hanged on to a tree: Him God raised up the third day, and showed him openly; Not to all the people, but unto witnesses chosen before of God, *even* to us, who did eat and drink with him after he rose from the dead. And he commanded us to preach unto the people, and to testify that it is he which was ordained of God *to be* the Judge of quick and dead."
 - c. We hear a great deal from our Biblically-ignorant contemporaries in the sectarian world, and unfortunately also from some unlearned brethren, about "witnessing." The idea is that when they talk to someone about the gospel they are doing what the apostles did, but what they do in fact is talk about what they suppose the Lord has done for them. Christians are not commanded to tell the world what Christ has done for them, but they are told to preach the gospel to the whole world (Mk. 16:15-16; Matt. 28:18-20). There is no such thing as a "substitute witness." Only one who has personally observed a crime can give testimony ("give witness to") regarding that act; his wife, children, brother, mother, or best friend cannot stand in for him in court and give **his** testimony!
 - d. John 15:26-27: "But when the Comforter is come, whom I will send unto you, from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me: and ye also shall bear witness, because ye have been with me from the beginning."
 - e. No one on earth today has seen Christ; no one can give direct testimony of his resurrection from the dead; the only witnesses the Lord authorized were his hand-picked apostles, who were empowered to give inspired, infallible testimony. Their testimony was all that was needed, for their generation and for all of remaining history. Their testimony has been forevermore preserved in the inspired writings of the New Testament!
3. He gave the apostles **infallible and complete remembrance** of all that Christ taught them.
- a. John 14:26: "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you."
 - b. John 16:12: "I have yet many things to say unto you, be ye cannot bear them now." Christ did not allow them to trust their natural memory; they might err.
 - c. John 12:16: "These things understood not his disciples at the first: but when Jesus was glorified, then remembered they that these things were written of him, and that they had done these things unto him."
 - d. Because of the newness and strangeness of the information he was presenting to them, and because of the fallible nature of human memory, the Lord could not, and never intended to, reveal every truth to them prior to their being clothed with power by the Holy Spirit. And even then, every particle of truth was not given to them immediately (I Cor. 13:9); furthermore, they did not grasp
-

the full significance of some of the truth they preached on that notable day.

- 1) Acts 2:39: "For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call."
- 2) Acts 10:34-35: "Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons: But in every nation he that feareth him, and worketh righteousness, is accepted with him: (cf. Acts.11:1-18).

4. He **guided the apostles into all truth.**

- a. John 16:12-13: "I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come."
- b. John 14:26: "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things...."
- c. 1 Corinthians 7:12 is an example of this: "But to the rest speak I, not the Lord: If any brother hath a wife that believeth not, and she be pleased to dwell with him, let him not put her away." Christ had not addressed this situation during his personal ministry; it fell to Paul to reveal this particle of truth. It is not his personal view that he was presenting for he wrote by inspiration: "If any man think himself to be a prophet, or spiritual, let him acknowledge that the things I write unto you are the commandments of the Lord" (1 Cor. 14:37).
- d. When all truth was revealed, confirmed, and recorded, the finished product was the "perfect law of liberty" (Jas. 1:25). It is called "that which is perfect" in 1 Corinthians 13:10, and is described as "the unity of the faith, and of the knowledge of the Son of God" in Ephesians 4:13. When we read what the inspired apostles and prophets wrote, we learn and understand the truth which was revealed to them by the Spirit (Eph. 3:1-5).
- e. This revelation of all the truth is called "the faith which was once [for all time] revealed unto the saints" (Jude 3).
- f. This revelation is perfect; it is able to make us to be spiritual adults (1 Pet. 2:1-2; Heb. 5:12-14; 2 Pet. 3:18); it 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 goodworks" (2 Tim. 3:16-17); it provides us all things that pertain unto life and godliness (2 Pet. 1:3). It is able to save our souls (Jas. 1:21) and prepare us to live in eternity with our holy God.
- g. After all the truth had been revealed, there was no need for this power any more. Since all truth was revealed to and through the apostles, there is no other truth yet to be revealed! We can know, therefore, when someone today announces that God spoke to him and gave him a message, that man is wrong! Since God gave all truth to the inspired apostles and prophets during the first century, there remains no new truth for our day. All modern so-called "revelations" such as the *Book of Mormon*, "Pentecostal pronouncements," Oral Roberts' "visions and messages," and other such modern "messages from God" are false doctrines of ignorant or deluded people!
 - 1) "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them" (Isa. 8:20).
 - 2) "If and man speak, let him speak as the oracles of God..." (1 Pet. 4:11). We are strictly warned against adding to, or taking from, the written word (Rev. 22:18-19; 1 Cor. 4:6, ASV; Gal. 1:6ff; 2 John 9-11).

5. He **showed them things to come** in the future.

- a. John 16:13-14: "Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, *that* shall he speak: and he will show you things to come. He shall glorify me: for he shall receive of mine, and shall show *it* unto you."
 - b. Some examples of these future events are found in 2 Thessalonians 2:1-12, 1 Timothy 4:1-3, and 2 Timothy 3:1-7.
 - c. Is there anyone on earth today who can predict the future? There are many who claim this power, but they are merely guessing, or are able to read the current situation and make prognostications about the probable developments, or who claim after the fact to have predicted some historical event. These are more often wrong than right; if they had received the baptism of the Holy Spirit they could unerringly predict the future. If one is wrong just once, the Bible says that proves he is a false prophet: "But the prophet, which shall presume to speak a word in my name, which I have not commanded him to speak, or that shall speak in the name of other gods, even that prophet shall die. And if thou say in thine heart, How shall we know the word which the LORD hath not spoken? When a prophet speaketh in the name of the LORD, if the thing follow not, nor come to pass, that is the thing which the LORD hath not spoken, but the prophet hath spoken it presumptuously: thou shalt not be afraid of him" (Deut. 18:20-22).
 - d. Predicting future events was one of the powers which resulted from receiving the baptism of the Holy Spirit. If one has received this power, he will be able to make accurate predictions. If not, why not?
6. He enabled the apostles **to confirm their spoken word with miraculous signs**.
- a. This was the primary purpose of miracles. "And they went forth, and preached every where, the Lord working with them, and confirming the word with signs following" (Mark 16:20). "How shall we escape, if we neglect so great salvation, which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him; God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will" (Heb. 2:3-4).
 - b. Anyone at any time could dream up a religious system, complete with teachings and practices. How could the ignorant and unlearned people of the first century know whether the message of gospel preachers was really from God? It was absolutely essential that those ancient proclaimers have a means of certifying the message they preached; that certification was the ability to perform supernatural acts.
 - c. The record of many of these miracles, together with the many internal and external evidences, show that the Bible is the inspired, authoritative word of God. There is no need for confirmatory miracles today!
 - d. If one has truly received the baptism of the Holy Spirit in our time, he will of necessity be thereby enabled to prove his claim by the performance of miraculous signs. "As goes the affirmation, so must be the demonstration!" If he has it, he must be able to demonstrate it!
7. He enabled the apostles **to impart spiritual, miraculous gifts** to other Christians.
- a. Only the apostles had this capability. After Philip had preached the gospel to the Samaritans and many of them had become Christians, it was necessary that one or more of the apostles to be present before they could receive any of the supernatural gifts; hence, Peter and John sent down and laid hands on them that some of these gifts might be imparted (Acts 8:12-19). Philip could not impart the spiritual gifts; Simon could not obtain that ability to impart that gift to others (8:18-24).
 - b. Acts 19:6: "And when Paul had laid *his* hands upon them, the Holy Ghost came on them; and they
-

- spake with tongues, and prophesied." The apostle Paul was able to lay hands on the 12 converts at Ephesus and thus impart to them certain of the spiritual gifts.
- c. It was necessary for Paul to be personally in Rome in order to impart gifts to certain Christians there. "For I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established" (Rom. 1:11). If this could be imparted by any who had a spiritual gift, why did Paul say he had to be there before it could be imparted to them?
 - d. 2 Timothy 1:6 shows that Timothy received his spiritual gift through the laying on of the apostle Paul's hands. 1 Timothy 4:14 does not teach that the gift was given through the laying on of the hands of the presbytery, but that the prophecy relating to it had been thus given.
 - e. If anyone today has the baptism of the Holy Spirit, he could lay hands on another and confer a spiritual gift to him. If not, why not?
8. He gave the apostles **full inspiration to receive, deliver, confirm, and record God's revelation.**
- a. Matthew 19:28: "And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." Cf. 1 Corinthians 2:9-14; Acts 2:1-4, 11, 14-36.
 - b. Others, such as Mark, Luke, James, and Jude received the miraculous ability to do some of these things, but they obtained this supernatural power through having the hands of an apostle laid upon them. Thus, the primary recipients of this ability were the apostles.
9. He **guided the apostles in defending the faith** before rulers and other powerful adversaries.
- a. Mark 13:11: "But when they shall lead you, and deliver you up, take no thought beforehand what ye shall speak, neither do ye premeditate: but whatsoever shall be given you in that hour, that speak ye: for it is not ye that speak, but the Holy Ghost."
 - b. Luke 21:14-15: "Settle it therefore in your hearts, not to meditate before what ye shall answer: for I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist."
 - c. Compare Luke 12:11: "And when they bring you unto the synagogues, and *unto* magistrates, and powers, take ye no thought how or what thing ye shall answer, or what ye shall say."
 - d. The Jewish religious leaders were surprised to learn that Peter and John, whom they perceived as "ignorant and unlearned" men, were willing and able to speak so boldly and clearly to them (Acts 4:13).
 - e. Paul was able to speak with boldness and power before Roman governors and kings.
 - f. Again, while other inspired men who were not apostles were able to do similar things (e.g., Stephen in Acts 6 and 7), it was the apostles who possessed the primary power and ability to do this; others on whom they laid hands could receive one or another of the spiritual gifts, enabling them to defend and proclaim the truth.
- E. All of these things are bound up in the promise of the Comforter.
1. John 14:26: "But the Comforter, *which is* the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you."
 2. "Comforter" is from the Greek word "parakletos." Scholars say that we have no single English word that conveys the full meaning of this Greek term. Literally, the word means, "called to one's side, to one's aid; is primarily a verbal adjective, and suggests the capability or adaptability for giving aid. It is used in a court of justice to denote a legal assistant, counsel for the defence, an advocate; then, generally, one who pleads another's cause, an intercessor, advocate, as in I John 2:1, of the Lord
-

Jesus" (Vine, p.208).

3. John 14:16 describes the Holy Spirit as **another** Comforter; Christ was the first one they had; the Spirit would be the second. The second would be like the first but distinctive from him.
 4. "Comforter" is found four times in the context (John 14:16; 14:26; 15:26; 16:7). The same Greek word also is found in 1 John 2:1 where it refers to Christ and is translated as "Advocate."
 5. The promise of the Holy Spirit as Comforter was made only to the apostles; the promise was never extended to Christians in general. As Comforter, the Holy Spirit would do for the apostles all those things in the preceding nine points.
 6. The Holy Spirit's work was to reveal all truth to the apostles; and through the apostles by the laying-on of their hands upon certain other selected men. He guided them in receiving, proclaiming, confirming, defending, and recording the revelation of the New Testament. When this work of revealing, confirming, proclaiming, defending, and recording the New Testament was completed, the Holy Spirit ended his work as "Comforter." Since then the world has been blessed with the results of his work: the written, inspired, infallible, and eternal word of God.
 - a. 2 Timothy 3:16-17: "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."
 - b. Hebrews 4:12: "For the word of God *is* quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and *is* a discerner of the thoughts and intents of the heart."
 - c. 2 Peter 1:3: "According as his divine power hath given unto us all things that *pertain* unto life and godliness, through the knowledge of him that hath called us to glory and virtue."
 7. Holy Spirit baptism was intended only for certain selected men, the apostles. No promise of it was ever made to believers in general.
 - a. By seeing what the baptism of the Holy Spirit enabled the apostles to do, we can know that it was a special promise to them only.
 - b. Is there anyone on earth today who possesses the same power and authority as the apostles received? Indeed there is not so much as one!
-

The Supernatural Gift of Speaking in Tongues

A. Due to the current confusion over the issue, we need to be informed on the subject.

1. There are many different "brands" of Pentecostal-Holiness groups which claim to be able to speak in tongues.
2. The Neo-Pentecostal movement has crossed denominational lines, and many Protestant and Catholic groups claim to have received this ability.
3. In recent years, a goodly number in the Lord's church have also made this claim. The most noted of this group is Pat Boone. There was even a debate between a former gospel preacher (Benjamin Franklin) and Guy Woods on the issue of whether the miraculous gifts of the first century were intended for our time.
4. The ones claiming the "gift of tongues" today are very aggressive in pressing their claims; they can make some arguments which are transparent only to those who know the truth; they are very prideful and look down on anyone who does not claim to have received it.
5. Our aim is to study the subject as presented in the Bible; our honest intention is to learn what God has said about the subject; we do not intend to read into the text what any man teaches, but to study to see what the Bible contains. To do any less than this is to be dishonest! And to teach or practice error will condemn the soul.
 - a. Galatians 1:8: "But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed."
 - b. 2 Thessalonians 2:10-12: "And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie: That they all might be damned who believed not the truth, but had pleasure in unrighteousness."
 - c. 2 John 1:9-11: "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into *your* house, neither bid him God speed: For he that biddeth him God speed is partaker of his evil deeds."

B. The phenomenon of tongue-speaking is strictly a New Testament practice.

1. It was unknown during the Old Testament dispensations (ages). The closest thing to it in the Old Testament was the occasion when God caused Balaam's donkey to speak with man's voice. It was an intelligent statement, spoken in an understandable language, and addressed a definite need. Numbers 22:22-35. Balaam was attempting to vilify God's people, thus the exchange was required.
 2. There was no need for the gift of tongues from Adam until the tower of Babel: everyone spoke the same language. When Noah tried to get the people of his generation to repent and amend their ways he could address them in their native language since only one language was current.
 3. From the time of the tower of Babel to the giving of the Law of Moses there was no need for the miraculous tongue-speaking ability. God dealt with man through the head of the family, and the family all spoke the same language. There was no written word from God during this time and no commandment had been given about spreading God's word to all mankind. God did that as he spoke with the various patriarchs; and those who were perverse were left alone.
 4. There was no need for the miraculous tongue-speaking ability during the Mosaic Age. God gave a written law to Israel but he did not compel them to spread this word among the Gentile nations. His people were to live in complete obedience to God's will, and thus by the influence of their godly lives
-

and by virtue of the obvious blessings and protection God would give them, other people would be drawn to Israel's God.

5. There was no need for this miraculous tongue-speaking during the Lord's personal ministry for he came only to the Jews, a people who spoke the language Jesus spoke.
6. There was no need for miraculous tongue-speaking when the disciples carried out the limited commission. They were commanded to go only to the "lost sheep of the house of Israel," the Jews in Palestine, who all spoke the same language. "And as ye go, preach, saying, The kingdom of heaven is at hand" (Matt. 10:7).
7. But when the gospel was given, God had ordained that its message was to be carried to every person in every nation. By this time there were thousands of languages and dialects being spoken among the human family. There was no time for the Lord's first followers to learn these many languages so as to be able to properly instruct them in the will of Christ. Therefore, in his wisdom and by his power, God supplied each of the apostles and many of their converts with the ability to preach the gospel in the various languages of the day.

C. The truth of this conclusion is very obvious when the New Testament is consulted.

1. The prophecy of Joel 2:28-32 began to be fulfilled on the Pentecost day of Acts 2. Acts 2:16-17 shows that God intended to give miraculous gifts to "all flesh." This excluded all animals, but included Jews and Gentiles: These are the "all flesh" of the context. Miraculous gifts were given to some of the Jews (the 12 apostles) on Pentecost day; gifts were given to Gentiles beginning in Acts 10. These were the only two classes of people on earth, according to Old Testament arrangement. Women were included in the reception of miraculous gifts: "And the next *day* we that were of Paul's company departed, and came unto Caesarea: and we entered into the house of Philip the evangelist, which was *one* of the seven; and abode with him. And the same man had four daughters, virgins, which did prophesy" (Acts 21:8-9).
 - a. Only the apostles received the baptism of the Holy Spirit, but those on whom they laid hands could receive one of the nine spiritual gifts identified in 1 Corinthians 12:8-10. It was only by this means that they could receive them.
 - 1) Acts 8:14-18: "Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John: Who, when they were come down, prayed for them, that they might receive the Holy Ghost: (For as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus.) Then laid they *their* hands on them, and they received the Holy Ghost. And when Simon saw that through laying on of the apostles' hands the Holy Ghost was given, he offered them money."
 - 2) Acts 19:6: "And when Paul had laid *his* hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied."
 - 3) Romans 1:11: "For I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established."
 - 4) 2 Timothy 1:6: "Wherefore I put thee in remembrance that thou stir up the gift of God, which is in thee by the putting on of my hands."
 - b. Nearly always there have been counterfeit miracles present. Paul calls them "lying wonders" (2 Thess. 2:9). The Witch of Endor claimed to do such things (1 Sam. 28). Before his conversion, Simon the Sorcerer used sorcery to bewitch the people, causing them to think that he was the "great power of God" (Acts 8:9-10). There is a great deal of the same kind of hocus-pocus being passed off on ignorant and unsuspecting people today, but these are lying wonders; and the so-called tongues held up as proof of Holy Spirit baptism and as evidence God is with the advocates

are nothing more than counterfeit miracles! This we shall demonstrate.

2. Mark 16:14-20: "Afterward he appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen. And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover. So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God. And they went forth, and preached every where, the Lord working with them, and confirming the word with signs following."
 - a. Five signs were given to enable them to successfully preach and confirm the spoken word. The gift of tongues served two functions: it gave the ability to communicate the gospel to others who were of a different language, and the fact that they could speak that foreign language without having learned it by the usual means would of itself be a sign to those who were thereby instructed.
 - b. The primary promise of these miraculous gifts was given to the apostles; but it later is shown that the apostles were able to lay hands on their converts and confer one or another of these gifts to them. Thus, we read of Philip performing certain miracles in Samaria after having the apostles lay hands on him (Acts 6:5-8; 8:5-13). But Philip was unable to confer the gifts to anyone else.
 - c. If one claims to have the ability to speak in tongues, consistency demands that also either he, or others of his tribe, be able to drink deadly poison or take up deadly snakes without any harm to himself, to cast out demons, and heal the sick of any kind and without a failure. But in virtually every instance the only thing they claim is the ability to "speak with tongues!" Mind you, what they have in mind by speaking in tongues is a kind of gibberish and jabber, meaningless sounds which they assert is an "ecstatic utterance" or "language of angels." In some cases they even claim to have those who can "interpret" their sounds. But when they send out "missionaries" to a foreign nationality, those who are sent will have to study to learn that unknown tongue just as everyone else must do!
 3. Acts 2:1-13: "And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance. And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven. Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language. And they were all amazed and marvelled, saying one to another, Behold, are not all these which speak Galilaeans? And how hear we every man in our own tongue, wherein we were born? Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judaea, and Cappadocia, in Pontus, and Asia, Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes, Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God. And they were all amazed, and were in doubt, saying one to another, What meaneth this? Others mocking said, These men are full of new wine."
 - a. The pronoun "they" of verse 1 has as its antecedent the noun "apostles" of chapter 1:26. Therefore, only the apostles were included in the miraculous gifts of 2:1-4. This is further shown by the fact that only men of Galilee were speaking with the tongues (verse 7), and all the apostles were Galileans. (cf. Acts 1:11). The ones speaking in the tongues were *men* (Acts 2:13); therefore, none of the women of 1:14 received the baptism of the Holy Spirit! Only men received it; only
-

- men of Galilee received it: only the apostles received it; the 120 did not receive it. Acts 2:14 reports that Peter stood up with the *eleven* (not with the 120; not with the multitude).
- b. They were speaking with other tongues as the Spirit gave them utterance (vs. 4). The source of the tongues and the intelligent message spoken thereby was the Holy Spirit.
 - c. The tongues are called "languages" (vs. 6); each group having a different language heard the apostles speak in their own tongue "wherein we were born" (vs. 8). The apostles spoke to these people in the native languages of the people present.
 - d. There were as many as thirteen or fourteen different languages, although the same language may have been shared by one or more groups. It is likely that only twelve separate languages were being spoken, one by each of the twelve apostles.
 - e. The sounds that were being uttered were intelligent and intelligible words which expressed an important and understandable message. Those in the great audience heard the apostles as they spake concerning "the wonderful works of God" (vs. 11). If they had not understood the apostles' speech they could not have known what was being said: they could have thought God's name was being blas-phemed! But they fully understood what the apostles were saying for they spoke in the people's languages.
 - f. The effect this tongue-speaking phenomenon had on the multitude was predictable: "They were all amazed, and were in doubt, saying one to another, What meaneth this?" (vs. 12). The two-fold effect of this miraculous tongue-speaking is easily seen: The apostles were able to communicate the information God required, and the use of these foreign languages by the lowly and uneducated men of Galilee proved that they were operating under the supernatural power of God!
 - g. Furthermore, since the Spirit provided the ability and the words, their message was inspired, infallible, and authoritative—the word of God!
4. But someone might object: "The tongues of Acts 2 are languages; but we are speaking of the tongues of 1 Corinthians 12-14." However, the same Greek word (*glossa*) is used in Mark 16:17, Acts 2, and in I Corinthians.
- a. The only times in these passages where a different Greek word is used are in (1) Acts 2:8: "And how hear we every man in our own *tongue (dialektos)*, wherein we were born?" And (2) in 1 Corinthians 14:21 where a quotation is given from Deuteronomy 28:46-49: "In the law it is written, With men of *other tongues (eteroglossois)* and other lips will I speak unto this people; and yet for all that will they not hear me, saith the Lord." In the former case, a *dialect* (a language) is meant, and in the latter it is still a language that is indicated. In neither case does the Bible have reference to an "ecstatic utterance" or "language of angels."
 - b. The term "unknown tongue" found often in I Corinthians does not contain the word *unknown* in the original—the translators added that word for the purpose of giving clarity to the statement; however, many have misconstrued the term to mean a language that is unknown to anyone but God. The languages spoken by the Holy Spirit-powered men were languages that they had never studied; languages which many people ordinarily spoke.
 - 1) The *new* tongues of Mark 16:17 are the *other* tongues of Acts 2:4. The *new* (*kainias*) tongues with which they would speak (Mark 16:17) "denotes new, or that which is unaccustomed or unused, not new in time, recent, but new as to form or quality, of different nature from what is contrasted as old.... These languages, however, were 'new' and 'different,' not in the sense that they had never been heard before, or that they were new to the hearers, for it is plain [from Acts 2:8] that this is not the case; they were new languages to the speakers, different from those in which they were accustomed to speak" (Vine's *Expository Dictionary*, p.109).
-

- 2) When God spoke to men and women in the old times, he used the language that they understood. Compare: "Thy word *is* a lamp unto my feet, and a light unto my path" (Ps. 119:105). Thus, when he wanted to instruct people or edify the church he inspired men to use languages which could be understood by the recipients of the message given. There is no instruction or edification in the jabbering of modern "tongue-speakings!"
5. The Great Commission required the saints to carry the gospel into all the world and present it to men of every nation.
 - a. Passages:
 - 1) Matthew 28:18-20: "And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, *even* unto the end of the world. Amen."
 - 2) Mark 16:15-16: "And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned."
 - 3) Luke 24:47-49: "And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things. And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high."
 - 4) Acts 1:8: "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth."
 - 5) Romans 10:13-18: "For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things! But they have not all obeyed the gospel. For Esaias saith, Lord, who hath believed our report? So then faith *cometh* by hearing, and hearing by the word of God. But I say, Have they not heard? Yes verily, their sound went into all the earth, and their words unto the ends of the world."
 - 6) Colossians 1:5-6: "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, as *it is* in all the world; 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."
 - 7) Colossians 1:23: "If ye continue in the faith grounded and settled, and *be* not moved away from the hope of the gospel, which ye have heard, *and* which was preached to every creature which is under heaven; whereof I Paul am made a minister."
 - b. They were able to have the great success they had only because they were able to address the message of the gospel to people in the native language of the various nations they taught. The Lord always provides what is necessary to accomplish the job he assigns his people to do; in this case, he gave them the miraculous ability to communicate the gospel in languages which they did not have the time or the ability to learn through the natural means. Remember that in those days, the average person was illiterate; there were few schools; the average person did not have access to education. And since the need for the gospel was so great and the time was so short, this miraculous aid was required. With the aid God gave them, they were able to accomplish in a few
-

short years, even though they did not have the means of transportation and communication we have, and even without the great advantage of printing we have, or any of our other modern conveniences and inventions, things which we haven't been able to do with all these things. Why?

- c. We have restored the pure doctrine of the New Testament. The Bible is available in nearly every language. In thousands of congregations around the world there are uncounted thousands of saints who know the truth and who have the ability to help others to learn it.
- d. What is lacking in our day is willingness to apply the gospel to ourselves. We need the zeal, the love, the dedication, the joy, the sacrificial spirit which characterized our brethren in the first century. They possessed the knowledge of the truth of God's word; they had the zeal and the other spiritual qualities to serve the Lord properly. The Lord gave them the tongues to enable them to do the work. They needed the tongues (and the other spiritual gifts) to be successful. We do not need the miraculous gift of tongues, but we do need the degree of zeal, etc., which were common qualities in the early church.
- e. We have a major problem on our hands: the problem of an ignorant church! Most of the brotherhood today does not know the Bible as well as the earlier generations knew it. Most do not know why we cannot speak in tongues today; there is a multitude of other significant things about which there is much general ignorance on the part of many of our members.

D. To show the full story of the tongues of the New Testament, we now examine 1 Corinthians 12-14.

1. 1 Corinthians 12.

- a. 1 Corinthians 12:1-3: "Now concerning spiritual *gifts*, brethren, I would not have you ignorant. Ye know that ye were Gentiles, carried away unto these dumb idols, even as ye were led. Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed: and *that* no man can say that Jesus is the Lord, but by the Holy Ghost."
 - 1) Verse one shows that it is possible for one to be ignorant about spiritual gifts, and since Paul is writing to dispel that ignorance, the truth on the subject can be known and it is important that it be known. The Corinthians had formerly been led to follow idols, which are dumb and powerless.
 - 2) Paul points out that no one who is guided by the Spirit can call Jesus anathema; and that no man could know that he is the Lord except by the revelation of the Spirit.
 - b. 1 Corinthians 12:4-7: "Now there are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all. But the manifestation of the Spirit is given to every man to profit withal."
 - 1) In this passage Paul says that there are several different gifts but that each of these came by the Holy Spirit. There are different ministries but there is only one Lord (Jesus Christ) who is the author of each of these. The gifts have different operations, but there is only one God who gives power to each.
 - 2) He states in verse 7 that the design of the gifts is for the purpose of profiting the whole. Individual Christians received different spiritual gifts, but the aim of these was for the mutual profit of the whole church.
 - 3) The exercise of the gifts would convince the unbeliever that the speaker was presenting the truth; and the use of these gifts in the church was for the purpose of instructing and edifying the members
 - a) 1 Corinthians 14:12: "Even so ye, forasmuch as ye are zealous of spiritual *gifts*, seek that ye may excel to the edifying of the church."
-

-
- b) 1 Corinthians 14:22: "Wherefore tongues are for a sign, not to them that believe, but to them that believe not: but prophesying *serveth* not for them that believe not, but for them which believe."
- c) Ephesians 4:8-12: "Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men. (Now that he ascended, what is it but that he also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, that he might fill all things.) And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ."
- 4) Just because one had a spiritual gift did not mean his eternal salvation was certain.
- a) Paul had to exercise strict, personal control over his body: "But I keep under my body, and bring *it* into subjection: lest that by any means, when I have preached to others, I myself should be a castaway" (1 Cor. 9:27).
- b) Peter fell victim to sin, even though he had received the baptism of the Holy Spirit: "But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed. For before that certain came from James, he did eat with the Gentiles: but when they were come, he withdrew and separated himself, fearing them which were of the circumcision. And the other Jews dissembled likewise with him; insomuch that Barnabas also was carried away with their dissimulation. But when I saw that they walked not uprightly according to the truth of the gospel, I said unto Peter before *them* all, If thou, being a Jew, livest after the manner of Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews?" (Gal. 2:11-14).
- c. 1 Corinthians 12:8-11: "For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; To another faith by the same Spirit; to another the gifts of healing by the same Spirit; To another the working of miracles; to another prophecy; to another discerning of spirits; to another *divers* kinds of tongues; to another the interpretation of tongues: But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will." The same Spirit gave the different gifts; no one person (except the apostles) received all nine of these gifts (one gift was given one, and to another person a different gift was provided). They were dispensed according to the will of heaven (12:11; Heb. 2:3-4).
- 1) Wisdom—the wisdom of God which he chose to reveal (cf. 2 Pet. 3:15-16). This would likely include the insight the first inspired elders would need in conducting their work since they did not have the written word at the first (cf. Acts 14:23).
- 2) Knowledge—the revealed truth of the gospel. Possessors of this gift would have the inspired information which they would be able to communicate.
- 3) Faith—this would be miraculous faith, and not the faith as in John 20:30-31 or Romans 10:17. It is the supernatural faith which could move mountains (cf. Acts 3:1-11).
- a) 1 Corinthians 13:2: "And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing."
- b) Matthew 17:19-20: "Then came the disciples to Jesus apart, and said, Why could not we cast him out? And Jesus said unto them, Because of your unbelief: for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you."
-

- c) James 5:15: “And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him.”
 - d) Matthew 14:31: “And immediately Jesus stretched forth his hand, and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt?”
 - e) Matthew 21:20-22: “And when the disciples saw it, they marvelled, saying, How soon is the fig tree withered away! Jesus answered and said unto them, Verily I say unto you, If ye have faith, and doubt not, ye shall not only do this which is done to the fig tree, but also if ye shall say unto this mountain, Be thou removed, and be thou cast into the sea; it shall be done. And all things, whatsoever ye shall ask in prayer, believing, ye shall receive.”
- 4) Healing—miraculous healing (Mk. 16:18; Jas. 5:14-15). There is no record in the New Testament of any case of healing being done by anyone other than Christ and his apostles, but obviously others had this ability, also. Philip worked miracles (Acts 8:6), but we are not told what kind they were; it is possible that some of these were healing miracles.
- 5) Miracles—all of the gifts are miraculous, but there is some reason that this class is styled as "miracles." Since the other eight were used in instructing, edifying, and exhibiting mercy, it is possible that this gift included casting out demons, raising the dead, and bringing judgments of punishment on certain ones (such as Ananias and Sapphira in Acts 5, and Elymas in Acts 13:8ff).
- 6) Prophecy—the ability to speak by inspiration, revealing God's word; it might have to do with past events, instructions for the present, or predictions of future events.
- a) Ephesians 4:1-5: “I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, With all lowliness and meekness, with longsuffering, forbearing one another in love; Endeavouring to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as ye are called in one hope of your calling; One Lord, one faith, one baptism.”
 - b) Acts 11:27-30: “And in these days came prophets from Jerusalem unto Antioch. And there stood up one of them named Agabus, and signified by the Spirit that there should be great dearth throughout all the world: which came to pass in the days of Claudius Caesar. Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judaea: Which also they did, and sent it to the elders by the hands of Barnabas and Saul.”
 - c) Acts 13:11: “And now, behold, the hand of the Lord is upon thee, and thou shalt be blind, not seeing the sun for a season. And immediately there fell on him a mist and a darkness; and he went about seeking some to lead him by the hand.”
 - d) Acts 21:9-11: “And the same man had four daughters, virgins, which did prophesy. And as we tarried there many days, there came down from Judaea a certain prophet, named Agabus. And when he was come unto us, he took Paul's girdle, and bound his own hands and feet, and said, Thus saith the Holy Ghost, So shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver him into the hands of the Gentiles.”
- 7) Discerning of spirits—this was the ability to test teachers and preachers to determine whether they were true or false (1 John 4:1-3; 2:26-27). Peter could know that Ananias and Sapphira were lying, by this or another of the gifts.
- a) 1 John 4:1-3: “Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world. Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God: And every
-

spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world.”

- b) 1 John 2:26-27: “These things have I written unto you concerning them that seduce you. But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him.”
- 8) Tongues—the ability to speak in a language which the recipient had not learned in the ordinary ways.
- 9) Interpretation of tongues—the ability to interpret the speech given in a language which was not understood by all present. There would be no profit without an understanding of the message.
- d. 1 Corinthians 12:28-31: "And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues. *Are* all apostles? *are* all prophets? *are* all teachers? *are* all workers of miracles? Have all the gifts of healing? do all speak with tongues? do all interpret? But covet earnestly the best gifts: and yet show I unto you a more excellent way."
- 1) In this passage, the apostle states that God had placed in the church the various works (or offices) in the order of their importance. The apostles' function is listed first, after which the prophets and teachers are next named. Following these three greatest works are the gift of miracles, the gift of healings, helps (which likely included discerning of spirits, faith), governments, and lastly the diversities of tongues. Church membership is not the subject.
 - 2) Not everyone was selected to be an apostle; not everyone was a prophet; not all had the gift of miracles; neither did all have the ability to heal. All of the questions given are rhetorical, meaning that the answer is so obviously "no" that they do not need to be answered. Pentecostals demand: "God set these in the church; who took them out?" We reply, "The same God who put them in, took them out." "But they retort, "The same apostles are our apostles today." We reply, "And the ones who spoke in tongues then are our tongue-speakers today."
 - 3) The last questions are significant to this study: Do all speak with tongues? do all interpret? The answer is "no." But Pentecostalism says that "unless you speak with tongues there is something missing. You haven't received the second work of grace which is produced by Holy Spirit baptism and which is evidenced by speaking in tongues." But only selected saints in the first century received the gift of tongues. It was not intended for everyone!
 - 4) While the gifts were available for the church, Christians were to seek to obtain the best ones, but at the same time Paul says there is something which is more excellent—the exhibition and use of love, illustrated admirably by the Parable of the Good Samaritan (Luke 10:17-20).

2. 1 Corinthians 13.

- a. 1 Corinthians 13:1-7: "Though I speak with the tongues of men and of angels, and have not charity, I am become *as* sounding brass, or a tinkling cymbal. And though I have *the gift of* prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed *the poor*, and though I give my body to be burned, and have not charity, it profiteth me nothing. Charity suffereth long, *and* is kind; charity envieth not; charity vaunteth not itself, is not puffed up, Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; Rejoiceth not in iniquity, but rejoiceth in the truth; Beareth all things, believeth all things, hopeth all things, endureth all things." [The essentiality of love is affirmed and illustrated, and its

attributes are then delineated].

- b. 1 Corinthians 13:8: "Charity never faileth: but whether *there be* prophecies, they shall fail; whether *there be* tongues, they shall cease; whether *there be* knowledge, it shall vanish away." [This shows that the gifts of prophecy, of tongues, and knowledge would cease].
- 1) Prophecies shall fail: This does not mean that prophetic utterance would not be fulfilled since that would reflect badly on God's power. Rather, it means that the prophetic office, the gift of prophecy (to teach, predict, etc., by the Holy Spirit) would not continue. This gift was a channel of revelation, and had to continue until God had fully revealed the New Testament. It would not be needed after its purpose had been accomplished. If a friend reveals a message to you over the telephone, you do not have to remain at the telephone with the receiver to your ear after the message has been delivered. The phone was merely the means by which the message was delivered; prophecy was the means by which God delivered his message to inspired men. He gave all truth to the apostles during their lifetime.
 - a) John 16:13: "Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come."
 - b) Matthew 19:28: "And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel."
 - c) Ephesians 3:5: "Which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit."
 - 2) Tongues shall cease: The gift of tongues would not continue. Tongues were languages (Acts 2:1-14). Missionaries have to study foreign languages in order to speak those languages. Now there is ample time for men to prepare themselves to preach the gospel in foreign languages without supernatural aid, but during the first century this miraculous tool was necessary, since there were so many people in Jerusalem speaking different languages (Acts 2), and as the message was spread, other languages had to be used. The schools where these tongues could be naturally learned were not available to the Christians. Time was of the essence if the church was to be firmly established and spread. But the miraculous gift of tongues would not be always necessary.
 - 3) Knowledge would vanish away: This spiritual gift of miraculous knowledge (1 Cor. 12:8) would not always be needed. This is not a reference to common knowledge; he does not say that we would all have blank minds. Not everyone had this gift (note: "to another..."—vs. 8). The time was coming when this and the other gifts would be taken away. There would be ample opportunity for Christians to study the revealed, written word in order to know the will of God without receiving that knowledge directly (miraculously) from God. Verse 10 shows when these would be removed. That time is not in heaven for there supernatural knowledge will be vastly increased. No one today has received knowledge of God's will as Paul received it (Gal. 1:11-12). Those who claim to have this kind of knowledge have to study to learn the Bible, and what they teach is often contradictory to what the Bible says.
 - 4) What Paul writes in regards to these three gifts of necessity applies also to all of the other gifts as well. They all would cease to be practiced. It was unnecessary for Paul to go through the entire list of nine gifts, one by one, and say the same thing about each. Where is the proof that the other six gifts are still being received? What need would they serve? No new truth could be revealed (Gal. 1:6-9; Rev. 22:18-19; Jude 3). Any new "revelation" could be set under one of three headings: (1) already in the Bible, (2) another "gospel" (Gal. 1:6-8), or (3) discerned
-

by human reason.

- c. 1 Corinthians 13:9: "For we know in part, and we prophesy in part."
- 1) The gifts represent imperfection. The Christians having them had to depend on each other—one person did not have all the revelation. God's will was made known through inspired men *as the need arose*, part by part. It was only after the entirety of the New Testament had been revealed that anyone had unlimited access to the will of Christ.
 - 2) That which is in part (vs. 9) is placed in contrast with that which is perfect (vs. 10). Thus, the gifts represent a time and condition of imperfection, and the time when the gifts were no longer needed represents a time and condition of perfection (completeness, maturity, full strength).
- d. 1 Corinthians 13:10: "But when that which is perfect is come, then that which is in part shall be done away."
- 1) Prophecies, tongues and knowledge would fail, cease, vanish away; that which is in part will be done away; that which is in part and the gifts of prophecies, tongues, and knowledge are identical; thus, these will be done away, ended, caused to cease. But when? When that which is *perfect* is come.
 - 2) That which is perfect is placed in contrast with that which is in part. When we determine what is meant by "that which is in part" we shall have learned the meaning of "that which is perfect."
 - 3) Notice that Paul does not say "when HE WHO is perfect is come," but "when THAT WHICH is perfect is come." Therefore, he does not mean "when Christ has come," since he used the neuter gender pronoun ("that"). Also, the subject being discussed in the context is the use of spiritual gifts; Paul is not discussing Christ at all. A pronoun takes the place of a noun, and for a pronoun to be meaningful and make sense, it must have an antecedent (the noun it replaces). No reference is made to Christ in the context.
 - 4) The reference ("that which is perfect") is not love, since love is already here and was present at Corinth during the same time "that which is in part" was present. That which is in part and that which is perfect would not be present at the same time; the former would give way to the latter. The only antecedent given for the pronoun "that" (in "that which is in part") is in verse 8 (the various spiritual gifts). But love is always present (13:8a; 13:13).
 - 5) The reference ("that which is perfect") is not to heaven for the same reason: the subject of heaven is not even remotely mentioned in the context. To try to justify that assertion requires us to read into the passage a thought which was not included by the Holy Spirit.
 - 6) The word "perfect" contains the clue we need to understand the passage. It is translated from the Greek *teleios* which means "completeness." The phrase in the Greek text is *to teleion* which literally means "the complete thing" (Jackson, *Christian Courier*, Jan., 1982, p.37). The "complete thing" stands in opposition to "that which is in part" (incomplete). At the time Paul wrote this passage, only a part of the revelation of the New Testament had been given; prior to the close of the first century, the New Testament had been fully revealed. This was done during the lifetime of the apostles since the Lord promised they would receive "all truth" (John 16:13). The finished revelation is called "the perfect law of liberty" (Jas. 1:25), and "the perfect will of God" (Rom. 12:2). In this completed revelation is found "all things that pertain to life and godliness" (2 Pet. 1:3), and everything necessary for "...doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, throughly furnished unto all good works" (2 Tim. 3:16-17). It is called "the faith which was once [*once for all time*] delivered to the saints" (Jude 3). Therefore, "that which is perfect" is simply the completed revelation of the New Testament, the New Covenant which God had promised (Jer.
-

- 31:31-34).
- 7) In the context we are studying, Paul shows that the full revelation of God's will was being made known, part by part, through the use of the spiritual gifts. Each of the three gifts which are named in the context (verse 8) were supernatural gifts directly related to the revealing of God's will to man. When one prophesied, or spoke in a tongue, or interpreted a tongue, or exercised the gift of knowledge, he was making known God's will. The other gifts (12:8-10) were primarily to confirm that the message presented was truly from God, and was not the invention of human wisdom.
- e. 1 Corinthians 13:11: "When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things."
- 1) When Paul was a child, he spoke with a child's language and vocabulary, he thought as a child thinks, he occupied himself with things which children do. But when he grew to manhood, he ceased to speak an immature language, he stopped thinking as a child thinks, and he laid aside his toys.
 - 2) The statement of this verse is an illustration which contrasts the infancy of the church with the mature state of the church. When it becomes full-grown (received the completed New Testament), it puts away its childhood things (the spiritual gifts).
 - 3) Is the church still a child? The things which were in part belonged to its childhood state. Paul is not talking about the earthly state of the church in contrast to the heavenly state. He is showing those who possessed the spiritual gifts that there is a more excellent way. This more excellent way is the way of love, with faith and hope, which are present on earth. In heaven faith will be lost in sight, and hope in fulfillment. The full-grown state of the church would be when the full revelation had been given and the spiritual gifts had vanished away. As more and more of the truth was revealed, and accepted and applied by the saints, the church grew in knowledge of Christ until the faith was once for all delivered unto the saints in all its perfection (completeness). It was then that they attained unto the unity of the faith, and the need for the spiritual gifts ceased (Eph. 4:12,13).
- f. 1 Corinthians 13:12: "For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known."
- 1) Here Paul used another illustration to help us see the truth. The old mirrors were called glasses. They were not very efficient in giving a good reflection; they were often made of polished metal. Hence, the image reflected was only dimly, imperfectly seen. Still having the same two contrasting times and conditions in mind, he says that presently they saw only dimly, but in the latter case they would be able to see face to face. The illustration aptly describes the situation during the miraculous age. But now we have the entire revelation and can study for ourselves and can know all that God wants us to know on a given subject. We can see ourselves as God sees us; we can see the kind of persons God wants us to become.
 - 2) The word "now" refers to the period of childhood (of the previous verse). He says "now I know in part" which corresponds to the statement of verse 9, "we know in part." The time of that which is perfect in verse 10 is the time of verse 12 when Paul says we would no longer know in part but know fully. The context shows conclusively that the reference ("face to face," etc.) is not to heaven. This Greek word [for *know*] is also in the following passages:
 - a) Matthew 7:16: "Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?"
 - b) Luke 1:3-4: "It seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Theophilus, That thou
-

- mightest know the certainty of those things, wherein thou hast been instructed."
- c) Romans 1:32: "Who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them."
- d) 1 Timothy 4:3: "Forbidding to marry, *and commanding* to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth."
- 3) It is significant that James uses the same illustration in connection with his statement about "the perfect law of liberty." "Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls. But be ye doers of the word, and not hearers only, deceiving your own selves. For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass: For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed" (Jas. 1:21-25).
- g. 1 Corinthians 13:13: "And now abideth faith, hope, charity, these three; but the greatest of these *is* charity."
- 1) Faith, hope, and love will exist until the end of time. Faith will be then lost in sight in heaven; hope will be lost there in fulfillment; but love will continue on into heaven and eternity (although perhaps greatly increased).
 - 2) Neither of these three is miraculous. They each were present during the age of miracles, but would outlast that time of miracles.
3. 1 Corinthians 14.
- a. 1 Corinthians 14:1-5: "Follow after charity, and desire spiritual *gifts*, but rather that ye may prophesy. For he that speaketh in an *unknown* tongue speaketh not unto men, but unto God: for no man understandeth *him*; howbeit in the spirit he speaketh mysteries. But he that prophesieth speaketh unto men *to* edification, and exhortation, and comfort. He that speaketh in an *unknown* tongue edifieth himself; but he that prophesieth edifieth the church. I would that ye all spake with tongues, but rather that ye prophesied: for greater *is* he that prophesieth than he that speaketh with tongues, except he interpret, that the church may receive edifying."
- 1) Paul returns to the thought he left in 12:31a, having digressed from the main thought to discuss the essentiality of love and its characteristics, and to show that the spiritual gifts were only a temporary part of God's plan. In 12:31 he encouraged the Corinthians to seek the best gifts; in 14:1 he states that the gift of prophecy is the most important of them all. Two reasons are given for this superiority in the next two verses.
 - 2) Unless the hearer understood the language the speaker used or someone having the gift interpreted the message, only God would understand what was being said. He would be speaking great mysteries (presenting great spiritual truths), but there would be no profit to the hearers unless they understood the language used. The word "unknown" is italicized because it was supplied by the translators; it is not in the original text. The tongue is unknown because it was not understood by some who were present (and unknown to the speaker prior to his receiving the gift of tongues); there is a great difference between an unknown tongue and an unknowable tongue!
 - 3) But it is different with prophecy: the thing spoken was understood and would provide edification, exhortation, and comfort. The use of a tongue unlearned by the speaker would benefit others only if they understood the truths being presented.
 - 4) No one was edified if the speaker used a tongue which no one present but himself was able to
-

- understand; but the whole church could be edified by the message given through the man having the spiritual gift of prophecy.
- 5) Paul desired that they all have the gift of tongues. This teaches us that not all of them possessed that gift. But something more important than the gift of tongues was the gift of prophecy, for the reasons already stated and reiterated here. The use of the gift of tongues was beneficial only if the speaker (or someone else) interpreted for those who did not know the language being used. The benefit was had only if edification was the result; the edification (the building up) of the church (and individuals) was brought about by the message given.
 - 6) A modern case for this situation would be (if the spiritual gifts were still in operation) the following: Suppose a group of Christians came together in Miami, comprised of Americans, Cubans, and Haitians, with each group speaking only their native tongue. Suppose further that one, who spoke only German, came into their assembly, and had the miraculous gift of speaking the Spanish tongue. If that Christian delivered a discourse of truth to that congregation in Spanish, only the Cubans would be edified; the others would understand nothing and get no benefit from his speech. But suppose that he (or someone else present) was able to translate the message into the languages of the Americans and Haitians. All would thus be edified for they would understand. The apostle's point is that the one having the gift of a tongue which was not understood was to keep quiet unless his message was interpreted.
- b. 1 Corinthians 14:6-9: "Now, brethren, if I come unto you speaking with tongues, what shall I profit you, except I shall speak to you either by revelation, or by knowledge, or by prophesying, or by doctrine? And even things without life giving sound, whether pipe or harp, except they give a distinction in the sounds, how shall it be known what is piped or harped? For if the trumpet give an uncertain sound, who shall prepare himself to the battle? So likewise ye, except ye utter by the tongue words easy to be understood, how shall it be known what is spoken? for ye shall speak into the air."
- 1) Paul states here that if he spoke to them with tongues they could not understand he would bring them no profit. Only if he spoke by revelation, by knowledge, by prophesying, or by doctrine could they be benefited. If he did not teach them something he did them no good! How much profit is done when some ignorant, misguided person stands before an audience and spouts off an excited stream of gibberish and jabber? How much less when a large number of the audience begins to shout more gibberish and jabber!
 - 2) The Corinthians would not even have been Christians had Paul spoken the gospel to them in an language unknown to them. The basic reason for these gifts was to make known God's will (not necessarily for the first time). The four terms Paul named (revelation, knowledge, prophesying, and doctrine) all denote the process of making known God's will to people.
 - 3) Even instruments which produce sounds must give a distinctive sound or else they are of no profit. Lifeless instruments must speak in the language of music to be of use in affecting the feelings and passions of those who hear them; they must give a distinction in sounds. They must be subject to the laws of tone and rhythm, to the interval of scale and measure (Lipscomb, p.206). When used to signal the attack, retreat, etc., the sound must be plain and understandable in order for the command to be followed. This example is given to illustrate the apostle's point about using the gift of tongues.
 - 4) Verse nine is Paul's application of the illustration given in the previous two verses. It is an extremely important verse for it discredits modern "tongue-speaking!" He emphasizes the worthlessness of tongues that are not understood; no one is edified. Modern Pentecostal groups make mockery of God's word. They use their so-called "tongue-speaking" to stir up emotion, knowing that a man can be led anywhere once they have control of his feelings. They
-

teach and practice a multitude of false doctrines, and their claims to speak in tongues is of itself a false doctrine! The Corinthians had the real gift of tongues, and could use them as they chose (vs. 32), but they chose to use their gifts for the wrong purpose (verses 26, 33, 40). When they used the gift to speak what could not be understood by the audience, they were merely speaking into the air! Only their own selfish ego would be gratified.

- c. 1 Corinthians 14:10-11: "There are, it may be, so many kinds of voices in the world, and none of them *is* without signification. Therefore if I know not the meaning of the voice, I shall be unto him that speaketh a barbarian, and he that speaketh *shall be* a barbarian unto me."
- 1) There are many different kinds of voices (*phoson*) in the world, and each of these has significance. This Greek word (voice) is also used in the following verses:
 - a) Matthew 24:31: "And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other."
 - b) John 3:8: "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit."
 - c) Acts 2:6: "Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language."
 - d) Revelation 1:15: "And his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters."
 - e) Revelation 9:9: "And they had breastplates, as it were breastplates of iron; and the sound of their wings *was* as the sound of chariots of many horses running to battle."
 - f) Revelation 18:22: "And the voice of harpers, and musicians, and of pipers, and trumpeters, shall be heard no more at all in thee; and no craftsman, of whatsoever craft *he be*, shall be found any more in thee; and the sound of a millstone shall be heard no more at all in thee."
 - 2) Paul's illustration here shows that to speak in a tongue is to speak a sensible language. To speak in a voice that is not understood is to make a profitless sound (vs. 11). If one does not know the language the speaker is using, the hearer and speaker are as foreigners to each other. The problem is not in the language but in the hearer's inability to understand it. All the languages in the world are for a practical purpose, and none is for the sake of mere display. So should it be for those in the church who had the gift of tongues.
- d. 1 Corinthians 14:12: "Even so ye, forasmuch as ye are zealous of spiritual *gifts*, seek that ye may excel to the edifying of the church."
- 1) The purpose of spiritual gifts, for the church, was that it might receive edification. The tongue-speaker should have this as his chief aim.
 - 2) Paul is showing them that they should be primarily concerned about building up the church, and therefore they should have no desire at all about being praised for their ability to exercise this gift of tongues. The object was not the exaltation of the speaker but the edification of the church.
- e. 1 Corinthians 14:13-19: "Wherefore let him that speaketh in an *unknown* tongue pray that he may interpret. For if I pray in an *unknown* tongue, my spirit prayeth, but my understanding is unfruitful. What is it then? I will pray with the spirit, and I will pray with the understanding also: I will sing with the spirit, and I will sing with the understanding also. Else when thou shalt bless with the spirit, how shall he that occupieth the room of the unlearned say Amen at thy giving of thanks, seeing he understandeth not what thou sayest? For thou verily givest thanks well, but the other is not edified. I thank my God, I speak with tongues more than ye all: Yet in the church I had rather speak five words with my understanding, that *by my voice* I might teach others also, than ten
-

thousand words in an *unknown* tongue."

- 1) In view of the foregoing information, they were to pray for the ability to interpret, knowing that the message was the important matter, not the manner in which the message was presented. The tongues could deliver soul-saving, faith-building, and church-edifying truths—but it was the message that gave the profit, not the mechanical method of its delivery! But to do any good, it must be understood. Thus, the one who had the gift of speaking in a language he had not naturally learned should pray that he might also be able to interpret the meaning of the information he gave, to those who did not understand the language he used. The means by which any of them could also obtain the gift of interpretation was in the same way any of the gifts were distributed: through the laying on of the hands of an apostle.
 - a) Acts 8:15-18: "Who, when they were come down, prayed for them, that they might receive the Holy Ghost: (For as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus.) Then laid they *their* hands on them, and they received the Holy Ghost. And when Simon saw that through laying on of the apostles' hands the Holy Ghost was given, he offered them money."
 - b) Acts 19:6: "And when Paul had laid *his* hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied."
 - c) Romans 1:11: "For I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established."
 - d) 2 Timothy 1:6: "Wherefore I put thee in remembrance that thou stir up the gift of God, which is in thee by the putting on of my hands."
 - 2) If Paul (or anyone else) should pray in a tongue which he did not understand, he would not be profited by his own prayer since he did not comprehend what he said.
 - 3) Therefore, he was determined to pray and sing in such a way that he could be profited thereby—using words which he could comprehend, and he would put his spirit (heart) into it (he would be sincere in praying and singing). For us to be profited by our worship, we must participate in it sincerely, with meaning, and understand what we are praying and singing.
 - 4) He broadens the scope of his statement in verses sixteen and seventeen to include others who are present. If one who does not understand your speech is in the audience, he cannot say "amen" to your prayers. And when you offer a wonderful prayer, it profits him not one whit unless he can understand what you have said. "To bless" means to "give thanks" (Matt. 26:26; Luke 22:19). One approves a prayer and makes it his own by saying "amen" (either silently or audibly). But one cannot give assent to what he does not understand; it does not matter how well-worded the prayer was, it is profitless to you if it is not understood.
 - 5) With no boast intended, Paul affirms that he was able to speak in more languages than all the Corinthians. But he had rather speak five words which he could understand than ten thousand words which he did not understand.
 - f. 1 Corinthians 14:20-25: "Brethren, be not children in understanding: howbeit in malice be ye children, but in understanding be men. In the law it is written, With *men of* other tongues and other lips will I speak unto this people; and yet for all that will they not hear me, saith the Lord. Wherefore tongues are for a sign, not to them that believe, but to them that believe not: but prophesying *serveth* not for them that believe not, but for them which believe. If therefore the whole church be come together into one place, and all speak with tongues, and there come in *those that are* unlearned, or unbelievers, will they not say that ye are mad? But if all prophesy, and there come in one that believeth not, or *one* unlearned, he is convinced of all, he is judged of all: And thus are the secrets of his heart made manifest; and so falling down on *his* face he will worship
-

God, and report that God is in you of a truth."

- 1) The Corinthians had been acting like children, somehow. Paul orders them to grow up. In malice they were to be as children, who do not hold grudges. But in their understanding, he admonishes them to be mature. Obviously, they had been misusing their gift of tongues; since they were prone to being puffed up with pride in some other things (4:6, 19; 5:2; 8:1; 13:4), it is likely that they also gloried in their ability to speak with tongues. This is probably the reason Paul stated that prophesying was greater than tongue-speaking (vs. 5). Speaking in tongues would be a more "showy" gift than prophesying, for the latter merely gave forth the word of God (which is not highly esteemed by worldly-minded people), but speaking in tongues shows forth a special ability.
 - 2) The quotation of verse twenty-one is from Isaiah 28:11-12 (cf. Deut. 28:46-49). Isaiah was telling the drunken priests who mocked him that God would speak to them in a very different way: by the Assyrians, who spoke a language the Jews did not understand. Since the Jews refused to heed what the prophets spoke to them of God's will, God said punishment would be brought on them by those who spoke a tongue they did not know (strange tongues, lips of strangers). Being spoken to by this strange tongue was a mark of God's displeasure and punishment. From this quotation Paul was seeking to show them that it was not a mark of divine favor for them to have teachers whose language they could not understand. They were turning a blessing (the gift of tongues which was intended to edify them) into a curse (by misusing the gift they were not incurring God's favor or accruing any profit to themselves; when properly used, the gift of tongues was a blessing: it could teach, bring about a better understanding of God's will, and thus edify them); but to use it as a mere display was to misuse the gift and to invite God's displeasure.
 - 3) The use of the gift of tongues (cf. Acts 2:1ff) was a sign to the unbeliever that the speaker spoke by the power of God. While the use of tongues could instruct the believer, it showed the unbeliever that God was with the one exercising this gift. This was the only conclusion he could reach, since it is thus implied that he knew that the speaker had not learned the tongue through any natural means. When the unbeliever heard someone speak by prophecy, discussing such things as the Christian Graces (2 Pet. 1:5-7), he might not be much impressed. He would see no reason to hear and heed the information thus presented. But if he saw and heard one speak the unbeliever's native language, a tongue the speaker had not learned naturally, the unbeliever would have great reason to be impressed. Thus, tongues were a sign to one group, and prophesying was profitable for the other.
 - 4) In the church's assembly, when they all had come together, and an unbeliever was present, he would think that you were all mad if all of you were speaking in languages which few, if any, present understood. The assembly would be mass confusion; he could make no sense of it. The argument here is one growing out of common sense. Simple logic would therefore show that they ought to speak so as to be understood, and be orderly in conducting the worship services. Here, as in 11:20, a gathering is called for in which the whole congregation is to come together in one place. When a congregation divides the worship assembly into two or more groups (i.e., "Children Worship," "Junior Church," "Children's Bible Hour"), a violation of God's word takes place! Not only do they reject the example of having the whole church gather together in one place, they usually have women teaching and praying in the presence of men, a plain repudiation of 14:34 and I Timothy 2:8-15.
 - a) 1 Corinthians 14:34-35: "Let your women keep silence in the churches: for it is not permitted unto them to speak; but *they are commanded* to be under obedience, as also saith the law. And if they will learn any thing, let them ask their husbands at home: for it is a
-

shame for women to speak in the church."

- b) 1 Timothy 2:8-15: "I will therefore that men pray every where, lifting up holy hands, without wrath and doubting. In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array; But (which becometh women professing godliness) with good works. Let the woman learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence. For Adam was first formed, then Eve. And Adam was not deceived, but the woman being deceived was in the transgression. Notwithstanding she shall be saved in childbearing, if they continue in faith and charity and holiness with sobriety."
- 5) 1 Corinthians 15:24-25: "Then *cometh* the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. For he must reign, till he hath put all enemies under his feet."
- a) If prophesying is exercised, the unbelievers present in the assembly could be taught what they needed to know, and those convicted could be led to become Christians. The "unlearned" man is one who does not know the truth. Thus, through the setting forth of the truth by the prophets, with the message properly confirmed by the appropriate signs, he could be taught his true condition and brought to salvation. Preaching lays bare the sinner's heart, seldom a painless experience.
- Acts 2:36-37: "Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ. Now when they heard *this*, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men *and* brethren, what shall we do?"
 - Acts 24:25: "And as he reasoned of righteousness, temperance, and judgment to come, Felix trembled, and answered, Go thy way for this time; when I have a convenient season, I will call for thee."
 - Hebrews 4:12: "For the word of God *is* quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and *is* a discerner of the thoughts and intents of the heart."
 - James 1:23-24: "For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass: For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was."
- b) This passage does not clash with verse twenty-two. The difference is the subject being taught. "There (vs. 22) the apostle is speaking of a sign to attract the attention of the unbeliever; here his attention is already attracted. He has come to the assembly of the church, and is listening to the words spoken there in the name of Jesus Christ. And as faith comes by hearing, there will be no need of signs to induce him to become a believer" (Lipscomb).
- c) Gibberish and jabbering have no instructional power; they have no ability to strip away a sinner's shell and lay his heart bare; there is no strength in such foolishness to convict and convert anyone, but a plain, straight-forward presentation of the word of God can do this! "Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures....Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls" (Jas. 1:18,21).
- g. 1 Corinthians 14:26-33: "How is it then, brethren? when ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be
-

done unto edifying. If any man speak in an *unknown* tongue, *let it be* by two, or at the most *by* three, and *that* by course; and let one interpret. But if there be no interpreter, let him keep silence in the church; and let him speak to himself, and to God. Let the prophets speak two or three, and let the other judge. If *any thing* be revealed to another that sitteth by, let the first hold his peace. For ye may all prophesy one by one, that all may learn, and all may be comforted. And the spirits of the prophets are subject to the prophets. For God is not *the author* of confusion, but of peace, as in all churches of the saints."

- 1) Paul gives some inspired counsel regulating their conduct in worship. He begins this section by rebuking them for the confusion they had caused in these assemblies by the misuse of their tongue-speaking gifts. Everyone has a psalm, a tongue, a revelation, an interpretation. They were all trying to exercise these things at the same time (vs. 27). The result was confusion, with little or no edifying being accomplished. The visitors would go away thinking they were mad (vs. 23). Little that was good and much that was evil was being accomplished. This absurd condition must be changed for the good of precious souls! "For God is not *the author* of confusion, but of peace, as in all churches of the saints" (14:33).
 - 2) If there are those who have the gift of tongues, and they wish to speak, these are to be limited to two or three; and even then, they are to take turns ("by course"). This would eliminate the confusion and disorder that existed. This command repudiates the usual Pentecostal pattern which thrives on disorder and hysteria. These tongues are to be interpreted for those who do not know the languages being used. If no interpreter is present, then the tongue-speaker is to keep silence. He can worship privately, to himself. If a Frenchman comes into our assembly, and understands no English, he can do the best he can by worshipping privately, communing with God in his own heart, as the services progress. The tune of some of the songs will bring to his mind at least part of the words; he can follow along in his own language. He can likely make out some of the biblical references, and thus follow as much of that as he can in his Bible. And certainly he can eat the Lord's Supper with as much meaning as anyone present, and give of his means as we do. While we pray together, he can silently offer his own prayer to the God of heaven! In this same way, the man of this passage could "speak to himself and to God."
 - 3) The prophets who are minded to present some message from God are to be limited to two or three. If all the prophets spoke at once, or if too many of them tried to participate, confusion would reign. More than three was forbidden at one service; and following the pattern of verse 31, they were to take turns, with the other inspired men judging (discerning—12:10; 1 John 4:1; 2:26-27) whether the thing spoken was so. The service was to be edifying to the church; to accomplish this end, truth was to be presented; and for it be effective, the proceedings must be orderly and free of confusion.
 - 4) If a message is suddenly given by God to a prophet waiting his turn, the first is to hold his peace while this prophet delivers the message. Confusion is to be avoided. Speaking the truth, which was being "checked" by the other prophets, would provide learning and comfort to the hearers. It is imperative that the truth be delivered, otherwise there is no profit to the hearers and God is not glorified. What, then, about all those preachers who speak about everything except God's word when they address worship audiences?
 - 5) The statement in verse 31 shows that those who were endowed with the spiritual gifts had control over their use. The plain statement here, plus the whole tenor of the passage, shows that they could determine when or if the gift was to be exercised. The influence was not such as to destroy self-control. If they could not restrain themselves then God was the author of confusion. The one speaking could stop when he pleased; the other could wait until the proper
-

- time. By following the instructions given here by Paul, their services would be orderly, confusion would be eliminated, and God would be glorified. God cannot be charged with causing the mass confusion with which their assemblies had been characterized; nor can God be accused of being the author of the confusion and error that prevail in the assemblies of sectarian churches. In all the assemblies of the saints the orderliness Paul outlined here prevails. There is a pattern for worship!
- a) John 4:24: "God *is* a Spirit: and they that worship him must worship *him* in spirit and in truth."
 - b) Acts 2:42: "And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers."
 - c) Acts 20:7: "And upon the first *day* of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight."
 - d) 1 Corinthians 11:20-30: "When ye come together therefore into one place, *this* is not to eat the Lord's supper. For in eating every one taketh before *other* his own supper: and one is hungry, and another is drunken. What? have ye not houses to eat and to drink in? or despise ye the church of God, and shame them that have not? What shall I say to you? shall I praise you in this? I praise *you* not. For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the *same* night in which he was betrayed took bread: And when he had given thanks, he brake *it*, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me. After the same manner also *he took* the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink *it*, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come. Wherefore whosoever shall eat this bread, and drink *this* cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of *that* bread, and drink of *that* cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body. For this cause many *are* weak and sickly among you, and many sleep."
 - e) 1 Corinthians 16:1-2: "Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first *day* of the week let every one of you lay by him in store, as *God* hath prospered him, that there be no gatherings when I come."
 - f) Colossians 3:16: "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."
 - h. 1 Corinthians 14:34-35: "Let your women keep silence in the churches: for it is not permitted unto them to speak; but *they are commanded* to be under obedience, as also saith the law. And if they will learn any thing, let them ask their husbands at home: for it is a shame for women to speak in the church."
 - 1) He is not speaking of physical buildings. When assembled, all together, in one group (vs. 23), this prohibition was to be enforced. No instruction in the New Testament is more positive and clear and universal. However plausible may be the reasons which men may offer for disregarding this injunction, and for allowing women to take an active part in conducting public worship, the authority of God still forbids it. Keep silence; not permitted to speak—this is what God has said! This was also taught in the Old Testament law (Gen. 3:16; 1 Pet. 3:5-6). It is further taught with greater detail in 1 Timothy 2:8-15. Women are not permitted to usurp
-

the authority God gave to men. This forbids them to present a public discourse or to offer a public prayer, in the presence of men. Women have no right to speak in the assembly and interrupt the proceedings with questions or comments. It is not their role in life to take an active part in the services. If she has a question about something, she is to ask her husband at home (or someone else privately). This was not merely dealing with a local situation in Corinth for the letter was also addressed to "them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours" (1:2).

- 2) It is shameful for women to speak in the assembly. Shame or shameful: "of that which is opposed to modesty or purity, is translated as a noun in 1 Cor. 11:6; 14:35, A.V. (R.V. 'shameful'); Eph. 5:12; in Tit. 1:11, 'filthy (lucre)', lit. 'shameful (gain)'" [Vine, p.16].
 - 3) Women had spiritual gifts (Acts 2:17; 21:8-9); they are told to teach younger women (Tit. 2:3-5); their spiritual gifts could be used in that setting and privately. Women are forbidden to give a "teaching discourse" (1 Tim. 2:12), but this does not prohibit them from making a comment or asking a question in a Bible class situation since it is not a case where "the whole church has come together."
- i. 1 Corinthians 14:36-40: "What? came the word of God out from you? or came it unto you only? If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord. But if any man be ignorant, let him be ignorant. Wherefore, brethren, covet to prophesy, and forbid not to speak with tongues. Let all things be done decently and in order."
- 1) They had been in violation of the foregoing principles. They had acted as if the word of God had originated with them or was meant only for them. It was not given initially at Corinth and then spread from there, but went forth from the Jewish city of Jerusalem and was brought by Paul to the Corinthians several years later. Apparently their pride caused them to think they were the only, or most important, congregation.
 - 2) He lays down the rule by which all claims to prophetic or spiritual powers were to be tested. Some in Corinth claimed to be inspired. If they denied what Paul said, they were opposing the Lord because Paul wrote by the inspiration of God. If they were truly inspired they would not contradict what Paul wrote. Anyone with spiritual gifts could know the things Paul wrote were inspired; and no one speaking by spiritual gift could deny what Paul said. The principle stated here is true of all his books. And the Spirit would not reveal one thing to one and a contradictory thing to someone else. "To accept and obey the commandments of God as revealed in the Scriptures is the rule for all at this day by which to test their claims to spirituality" (Lipscomb).
 - a) Isaiah 8:20: "To the law and to the testimony: if they speak not according to this word, *it is* because *there is* no light in them."
 - b) Acts 17:11-12: "These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so. Therefore many of them believed; also of honourable women which were Greeks, and of men, not a few."
 - c) Ephesians 3:2-5: "If ye have heard of the dispensation of the grace of God which is given me to you-ward: How that by revelation he made known unto me the mystery; (as I wrote afore in few words, Whereby, when ye read, ye may understand my knowledge in the mystery of Christ) Which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit."

- d) 1 John 4:1: "Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world."
- 3) There are those who willfully are ignorant. These cannot be helped for they have rejected God's truth. Jesus warned against casting pearls before swine; they would only turn on you and attack (Matt. 7:6). "Ephraim is joined to idols: let him alone" (Hos. 4:17).
 - a) "But he answered and said, Every plant which my heavenly Father hath not planted, shall be rooted up. Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch" (Matt. 15:13-14).
 - b) "For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them. But blessed are your eyes, for they see: and your ears, for they hear" (Matt. 13:15-16).
- 4) Paul sets forth the superiority of prophecy. While the gifts were being given and exercised, they were to be sought and used. Prophecy was greater than tongues, but both had their proper function.
- 5) They had abused spiritual gifts. They needed to be orderly and decent in the worship; it should be offered with the proper motives, not haphazardly. This verse summarizes all that he has said. The principle still applies.

E. How may we account for the modern phenomenon known as "tongue-speaking?"

1. The following paragraph is from Jimmy Jividen, who has written a book on the subject of tongue speaking. The quotation given here is from an article which appeared in *The Spiritual Sword*, October, 1972, p.23: "Tongue speaking is the contemporary psychological phenomenon of ecstatic utterances which is interpreted by its advocates as being a miraculous gift from God. It is common in all world religions, both ancient and modern. It is found in pagan religions, spiritualism and throughout the broad spectrum of Catholicism and Protestantism. Oftentimes it is found completely outside the religious context. One can learn so-called 'tongue speaking' through practice. It may also be induced through hypnotic suggestion. There is nothing divine or miraculous about it. It is purely a human phenomenon. There is nothing wrong with the phenomenon itself. It is the interpretation of it being a gift from God that is erroneous. The present phenomenon of so-called 'tongue speaking', like drugs, hypnosis and shock treatments, perhaps could be used under controlled situations by professionals to release anxiety and overcome inhibitions. It becomes error, however, when it is interpreted as being a special gift from God."
2. The following information is taken from an article written by Eugene Clevenger, *The Spiritual Sword*, April, 1974, pp.27-29: "The claims of modern-day religionists to speak in tongues are without any scriptural basis whatsoever, and they prove absolutely nothing as far as the speaker's relationship with God is concerned. The history of glossolalia furnishes clear and abundant evidence that tongue-speaking has not been confined to worshippers of God and servants of Christ, but pagans, unbelievers, and all kinds of people in religious error have made the same claim and demonstrated it to their own satisfaction.
 - a. "Pagan Tongue Speaking. J. Behm states that in Greek religion ecstatic glossolalia was practiced among the cult of the Thracian Dionysus as well as the Delphic Phrygia, the Bacides, the Sybils, etc. Even the pagan Greeks, to whom Jehovah was the unknown God, could lay claim to speaking in tongues as well as to all that was kin to it—divination, demonic prophecy, the use of unintelligible lists of magical names and letters to invoke and conjure their gods and spirits. E.R. Dodds describes the Apollo oracle at Delphi and the Dionysus mystery cult, and it can be said that the similarities of purpose, manifestation, and result between these pagan mystery cults and today's

- glossolalia are strikingly obvious. It is all pure gibberish that serves no useful purpose!
- b. “Non-Religious Tongue-Speaking. George B. Cutten cites two thoroughly investigated cases of tongue-speaking that were not associated with Christianity or any other form of religion. A cursory look at each example is enlightening. The first was that of Mlle. Helene Smith (a pseudonym) who was born in 1864 in Geneva. Her father was a linguist of great ability, speaking six languages, and her mother was "somewhat mediumistic and had visions." At 28 she became acquainted with spiritualists, and soon was the principal medium of a group. She claimed to be under the guidance of a spirit named Leopold. In a trance in February, 1896, she journeyed to the planet Mars and returned speaking a few words of the martian fluently and translating it. A professor of psychology at the University of Geneva, Th. Flournoy, observed and studied the case in depth, and he concluded the language was a prefabrication ingeniously done by Mlle. Smith. The process seemingly consisted in taking certain French sentences or phrases and replacing each word in them with some other word chosen at random. Thus, it was simply French with the sounds changed.
 - c. “Religious Tongue-Speaking. Montanus (c. 156 A.D.) was said to have been caught up by the Holy Spirit and placed in a state of rapture and ecstasy, and began to speak in a strange language. The uneducated St. Hildegard (1098-1179 A.D.) claimed to have seen a fiery light which went through her brain, breast, and heart; she understood and interpreted the Scriptures without having a grammatical knowledge of the Latin language. She also pretended to speak in an unknown tongue, which, upon examination, presents ‘an amusing jumble of words, German, Latin, and misunderstood Hebrew.’ French Huguenots (1685-1700s) claimed to speak in tongues. They claimed supernatural guidance in fleeing from persecution, and predicted an imminent return of Christ to establish an earthly kingdom. The Shakers claimed the ability to speak in tongues. Article 7 of the Mormon Articles of Faith still claims the gift of tongues for Mormons. Neo-Pentecostal adherents in many sectarians bodies claim this ability.”
3. Jividen gives the following information in his book, *Glossolalia*:
- a. “Glossolalia has long been studied as a psychological phenomenon brought on through severe stress, hypnotism, auto-hypnotism and mental illness. Other causes can be given for the phenomenon, but unresolved spiritual tension must be considered a major contributing factor in a majority of the cases. When a person's life style runs contrary to his ideals, severe personality conflicts are produced. Tensions build up in the subconscious to a great degree of intensity. Sometimes these tensions are released through drugs, sex and violence. The cathartic experience of highly emotional religious excitement such as glossolalia may be used to release the tensions. In both situations tensions are released, but the solution is inadequate and temporary. The problem is a spiritual one and must be resolved through spiritual means dictated in the Scriptures. There must be repentance—genuine and from the heart. There must be confession—open and without excuse. Forgiveness must be sought of God through the means he has set in the Scriptures—whether baptism or prayer. One can not solve spiritual tensions through physical means. One must not seek cheap grace through psychologically induced religious ecstasy. It is easier to get caught up in religious excitement than to repent. It is less humbling to seek and find a new way of divine grace and call the old way inadequate, than it is to admit error before the people one has wronged. No doubt one of the reasons for the popularity of glossolalia is that it promises a way to ‘instant salvation,’ ‘cheap grace,’ and immediate spirituality.’ Spiritual tensions are resolved temporarily without having to do it God's way. The ego is not hurt so much this way. (p.153).
 - b. “A number of recent studies have been made on the speech of glossolalia. Pattison brings a number of these together in his excellent article in the Journal of American Scientific Affiliation.
-

From these studies four things can be shown: (pp.162ff):

- 1) "The speech is not foreign language. Sounds similar to foreign phrases are sometimes uttered either by accident or from the memory storehouse of the subconscious mind. When the mind is under the influence of some powerful external force, when the unconscious self is roused to activity, when the powers of memory are subjected to an abnormal stimulus, foreign languages, the words of which have fallen on the ears of the subject without any conscious attention on his part, and have again without any consciousness of it on his part been impressed on his memory, may be clearly uttered. The same phenomenon can be observed in subjects under hypnosis or under anesthetic. The subconscious mind is such that it can recall things which the conscious mind has totally forgotten.
 - 2) "The speech is learned and perfected by practice. Many glossolalists like to practice their vocabulary and add new sounds to their speech. Several linguistic studies suggest that glossolalists develop their glossolalic speech from ill-formed structure to 'practiced' and 'polished' glossolalic speech. Thus the linguistic qualities of the glossolalist depends to some extent on the stage of development of glossolalia.
 - 3) "It can be imitated in the laboratory without being detected by those accustomed to hearing glossolalia. One does not have to be a glossolalist to produce glossolalic speech. Al Carlson at the University of California recorded the speech of glossolalists during their spiritual exercise. Later he recorded the speech of non-glossolalist volunteers whom he asked to speak spontaneously in an unknown language. Glossolalists were asked to rate the different recordings. They were unable to distinguish them. A similar test was made by Werner Cohn of the University of British Columbia with identical results.
 - 4) "The speech has certain characteristics of children's speech. (p. 162). It has long been observed that glossolalia is similar to the speech of children in many ways. Some have suggested that glossolalia is a 'regression to an early mode of speech in which vocalization is used for purposes other than just the communication of rational thought.' It appears that children utter their gibberish for the sheer joy of uttering sound. True of the glossolalist?
- c. "Glossolalia has specific linguistic structure based on the language tongue of the speaker, that the linguistic organization is limited, and that the capacity to speak in this type of semi-organized language can be replicated under experimental conditions. Thus glossolalia does not appear to be a 'strange language.' but rather the aborted formation of familiar language." (p.164).
-

The Holy Spirit and Bible Miracles

A. The study of Bible miracles is essential to our comprehension of God's word.

1. There are notable reasons why this study is deserving of our most discerning attention.
 - a. Miracles have long fascinated most of us. Herod had desired to see Jesus for a long time for "he hoped to have seen some miracle done by him" (Luke 23:8).
 - b. The subject of miracles is a continuing prominent theme in the religious world. A great deal of misunderstanding and error persists in their teachings; many fully believe in the reality of modern-day miracles, and make many assertions.
 - c. The Bible reports many genuine miracles, and gives much information on the subject. Any Bible subject is worthy of our diligent investigation, for nothing is included which is unimportant and nothing is omitted that is essential.
 2. In order to understand the subject, it is vital that we understand what is meant by *miracle*. People often use the term too loosely, describing common occurrences of life as miraculous.
 - a. *Webster's New World Dictionary* defines a miracle as "an event or action that apparently contradicts known scientific laws and is hence thought to be due to supernatural causes, esp. to an act of God."
 - b. Robert Milligan, a gospel preacher of the previous century, defined a miracle as "an extraordinary manifestation of Divine power, operating either independently of the laws and forces of nature, as in the original creation, or in opposition to them, as in the separation of the waters of the Red Sea, or in harmony with them, as in the Noahic deluge" (*The Scheme of Redemption*, p.263).
 - c. A miracle is above the laws of nature, and above the finite abilities of man, and beyond human comprehension.
 - 1) Is there anyone who can comprehend and describe by scientific process how a dead man was raised back to life? Or how speech was given to a mute?
 - 2) Neither man nor nature can multiply five loaves and two fish to feed a great multitude of people. Neither can give instant sight to a blind man or life to the dead.
 - 3) The creation of the universe and the earth was a miracle.
 - 4) The creation of the first oak tree was a miracle; the creation of the first man (and woman) was a miracle. Following the creation of life on earth, the laws God instilled in nature took over, and all living beings on earth today came into being through these natural laws of propagation. The sprouting of an acorn and its growth into a giant tree is not miraculous; the conception and birth of a human baby is not miraculous (Jesus is the single exception).
 3. A careful reading of the accounts of Bible miracles will help us appreciate the awesome nature of miraculous actions, and will impress on our minds the greatness and majesty of God, and thus strengthen our faith and undergird our hope.
 - a. All kinds of diseases were miraculously cured. Modern medicine cannot even approach such a result.
 - b. The deaf were given the ability to hear; the blind were given sight; the mute received the ability to speak; the lame and the maimed had their limbs restored to full size and strength.
 - c. Individuals who had died were resurrected to life again.
 - d. Storms were calmed; Jesus walked upon the waters of the sea; Paul was bitten by a poisonous
-

snake but suffered no ill effects; bread and fish were supernaturally multiplied; water was directly and instantly changed into wine.

- e. Demons were expelled from many who were afflicted thereby.
- f. Future events were accurately foretold.
- g. The miracles of the Bible are factual and extremely impressive!

4. Many use the term "miracle" too loosely and wrongly.

- a. The recovery from some illness is not miraculous. It would be miraculous if the healing was instantaneous, without medicine, doctors, or hospitals.
- b. A mere coincidence is often called miraculous, but that does not fit the pattern of biblical miracles.
- c. Nearly avoiding an accident, a funny feeling, something out of the ordinary, something that is not easily explained are often called miraculous, but does not fit the facts.

B. Various terms are used to describe supernatural works: (2 Cor. 12:12; Acts 2:22 ASV).

1. Some are called *wonders*.

- a. This term accentuates the astonishment felt by the witnesses on seeing a supernatural event. "I say unto thee, Arise, and take up thy bed, and go thy way into thine house. And immediately he arose, took up his bed, and went forth before them all; insomuch that they were all amazed, and glorified God, saying, We never saw it on this fashion" (Mark 2:11-12).
- b. The purpose of a "wonder" was to startle men out of their indifference and cause them to open their eyes to a spiritual appeal that was being directed to them. "And there sat a certain man at Lystra, impotent in his feet, being a cripple from his mother's womb, who never had walked: The same heard Paul speak: who stedfastly beholding him, and perceiving that he had faith to be healed, Said with a loud voice, Stand upright on thy feet. And he leaped and walked. And when the people saw what Paul had done, they lifted up their voices, saying in the speech of Lycaonia, The gods are come down to us in the likeness of men. And they called Barnabas, Jupiter; and Paul, Mercurius, because he was the chief speaker. Then the priest of Jupiter, which was before their city, brought oxen and garlands unto the gates, and would have done sacrifice with the people. *Which* when the apostles, Barnabas and Paul, heard *of*, they rent their clothes, and ran in among the people, crying out, And saying, Sirs, why do ye these things? We also are men of like passions with you, and preach unto you that ye should turn from these vanities unto the living God, which made heaven, and earth, and the sea, and all things that are therein: Who in times past suffered all nations to walk in their own ways. Nevertheless he left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness. And with these sayings scarce restrained they the people, that they had not done sacrifice unto them" (Acts 14:8-18).

2. Some are called *signs*.

- a. Christ worked with the early saints, "confirming the word with signs following" (Mark 16:20). The Jews asked for a sign from the Lord to verify his message to them: "Then answered the Jews and said unto him, What sign showest thou unto us, seeing that thou doest these things?" (John 2:18).
- b. As a sign, a miracle was a token of the near presence and working of God.
- c. They validated the message spoken:
 - 1) Exodus 4:1-9: "And Moses answered and said, But, behold, they will not believe me, nor hearken unto my voice: for they will say, The LORD hath not appeared unto thee. And the LORD said unto him, What *is* that in thine hand? And he said, A rod. And he said, Cast it on

the ground. And he cast it on the ground, and it became a serpent; and Moses fled from before it. And the LORD said unto Moses, Put forth thine hand, and take it by the tail. And he put forth his hand, and caught it, and it became a rod in his hand: That they may believe that the LORD God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath appeared unto thee. And the LORD said furthermore unto him, Put now thine hand into thy bosom. And he put his hand into his bosom: and when he took it out, behold, his hand *was* leprous as snow. And he said, Put thine hand into thy bosom again. And he put his hand into his bosom again; and plucked it out of his bosom, and, behold, it was turned again as his *other* flesh. And it shall come to pass, if they will not believe thee, neither hearken to the voice of the first sign, that they will believe the voice of the latter sign. And it shall come to pass, if they will not believe also these two signs, neither hearken unto thy voice, that thou shalt take of the water of the river, and pour *it* upon the dry *land*: and the water which thou takest out of the river shall become blood upon the dry *land*."

- 2) 2 Corinthians 12:12: "Truly the signs of an apostle were wrought among you in all patience, in signs, and wonders, and mighty deeds."
 3. Some were called *mighty works*, or simply *miracles*.
 - a. Matthew 11:20; Acts 2:22; 2 Corinthians 12:12: the same Greek word is translated as "mighty works" and "miracles" and "mighty deeds" in these three passages.
 - 1) Matthew 11:20: "Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not."
 - 2) Acts 2:22: "Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know."
 - 3) 2 Corinthians 12:12: "Truly the signs of an apostle were wrought among you in all patience, in signs, and wonders, and mighty deeds."
 - b. The emphasis of this term is the power of him who is the source of these works.
 - c. Supernatural works are such demonstrations of heaven's power that the term miracle has come to be the common term by which we describe them.
 4. Another common term by which all these supernatural works are described in the scriptures is *spiritual gifts* (Rom. 1:11; 1 Cor. 12:1). God gave the powers.
 - a. All the miraculous powers possessed by members of the church in the first century are classified under this heading. The apostles had at least one ability beyond any other saint: the power to lay hands on another and thus confer a spiritual gift.
 - b. Nine spiritual gifts are identified in 1 Corinthians 12:8-10: "For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; To another faith by the same Spirit; to another the gifts of healing by the same Spirit; To another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues."
- C. It is important in understanding N.T. miracles to see how this power was obtained.
1. Joel 2:28 (and Acts 2:16-18) foretold that the miraculous power of the Holy Spirit would be poured out upon both Jew and Gentile ("all flesh"). "And it shall come to pass afterward, *that* I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions" (Joel. 2:28).
 - a. This great prophecy began to be fulfilled for the Jews on the Pentecost Day of Acts 2. The power came upon the apostles (all Jews from Galilee) directly from heaven when they were overwhelmed
-

(baptized) by the Spirit (Acts 2:1-4; 1:5,8; Luke 24:49). [There is only one baptism today (Eph. 4:5; 5:26; Tit. 3:5), and that is the baptism of the Great Commission, an immersion in water unto the remission of sins for the penitent believer].

- 1) This was a very special case which, when other pertinent passages are considered, was intended to fully empower the apostles to be infallible witnesses of Christ's resurrection, to enable them to pass on to others the abilities to perform certain miracles, and to be ambassadors of Christ, personally during their lifetimes, and through their recorded word after their death.
 - a) 2 Corinthians 5:20: "Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God."
 - b) Matthew 19:28: "And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel."
 - 2) Although the case is not specifically recorded, Paul became an apostle by receiving all the powers the other apostles received. His was a special case, not repeated to anyone else. "At midday, O king, I saw in the way a light from heaven, above the brightness of the sun, shining round about me and them which journeyed with me. And when we were all fallen to the earth, I heard a voice speaking unto me, and saying in the Hebrew tongue, Saul, Saul, why persecutest thou me? *it is* hard for thee to kick against the pricks. And I said, Who art thou, Lord? And he said, I am Jesus whom thou persecutest. But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee; Delivering thee from the people, and *from* the Gentiles, unto whom now I send thee, To open their eyes, *and* to turn *them* from darkness to light, and *from* the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me. Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision" (Acts 26:13-19).
 - b. The prophecy began to be fulfilled for the Gentiles in Acts 10 when Cornelius and his household received miraculous powers directly from heaven. This was a very special case which, when the context (Acts 10 and 11) is considered, was intended to convince the prejudiced Jews that the Gentiles had as much right to the gospel as did Abraham's children.
 2. Acts 8:14-18, Romans 1:11, and Acts 19:1-6 illustrate the fact that the apostles had the ability to confer spiritual gifts upon other saints.
 - a. Acts 8 reports Philip's successful gospel meeting in Samaria. He was an inspired preacher who was also endowed with spiritual gifts. When the Samaritans heard his message and beheld the miracles he wrought, many believed and were baptized. Although he had supernatural powers, he could not endow anyone else with these.
 - b. When the apostles in Jerusalem heard about these new converts, Peter and John were sent down to Samaria to do what Philip could not do. They laid hands on the converts and prayed; in this manner the Holy Spirit came on the believers.
 - c. The very fact that the apostles journeyed to Samaria under the circumstances indicated shows that the miraculous gifts could be imparted to others only through the agency of the apostles.
 3. 2 Corinthians 12:12-13 also shows that this conclusion (2c above) is correct. Paul affirmed that the signs of an apostle were performed in the presence of the Corinthians. In other words, there were certain things which only an apostle could do. Paul's aim was to confirm to the Corinthian brethren that he was a genuine apostle, hence he states that the "signs of an apostle" were wrought in their
-

midst.

- a. In 1 Corinthians 1:7, Paul told these same people that they (the church at Corinth) were equal to any other congregation of the brotherhood in spiritual gifts.
- b. The fact that they had spiritual gifts proved that the one through whom they received spiritual gifts was a genuine apostle. This could not be so unless it was also true that spiritual gifts could come only through an apostle. Stated as a syllogism, Paul's argument runs like this:
 - 1) Miraculous powers can be given only through an apostle.
 - 2) You received miraculous powers through me.
 - 3) Therefore, I (Paul) am an apostle.
- c. Many today say that miraculous gifts come through other sources. If their assertions are so, then Paul's argument is invalid.

D. Bible miracles occurred to fulfill certain specific purposes.

1. Jesus performed miracles to prove that he was the Messiah.
 - a. When John the Immerser and his disciples wanted evidence that Jesus was truly the Messiah, Christ pointed to his miracles as sufficient proof: "When the men were come unto him, they said, John Baptist hath sent us unto thee, saying, Art thou he that should come? or look we for another? And in that same hour he cured many of *their* infirmities and plagues, and of evil spirits; and unto many *that were* blind he gave sight. Then Jesus answering said unto them, Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached. And blessed is *he*, whosoever shall not be offended in me" (Luke 7:20-23).
 - b. He manifested his glory by his miracles: "This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him" (John 2:11).
 - c. Nicodemus knew that the Lord's miracles proved him to be from God: "The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him" (John 3:2).
 2. Miracles also accredited a messenger as bearing God's truth.
 - a. John 2:18: "Then answered the Jews and said unto him, What sign showest thou unto us, seeing that thou doest these things?"
 - b. John 6:30: "They said therefore unto him, What sign showest thou then, that we may see, and believe thee? what dost thou work?"
 - c. Romans 15:19: "Through mighty signs and wonders, by the power of the Spirit of God; so that from Jerusalem, and round about unto Illyricum, I have fully preached the gospel of Christ."
 - d. 2 Corinthians 12:12: "Truly the signs of an apostle were wrought among you in all patience, in signs, and wonders, and mighty deeds."
 3. Miracles were intended to build faith by verifying the word of the messenger.
 - a. John 2:23: "Now when he was in Jerusalem at the passover, in the feast *day*, many believed in his name, when they saw the miracles which he did."
 - b. John 20:30-31: "And many other signs truly did Jesus in the presence of his disciples, which are not written in this book: But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name."
 4. Miracles were given to confirm the word presented by inspired spokesmen.
-

- a. Mark 2:1-12. The healing of this man was done to prove to the people that Jesus had power (authority) on earth to forgive sins. The statement made in verse 5 was confirmed to be right by the miracle (verse 10).
 - b. Mark 16:20: "And they went forth, and preached every where, the Lord working with *them*, and confirming the word with signs following. Amen." The word spoken by these preachers of the gospel was confirmed by the signs which the Lord provided for that purpose.
 - c. Hebrews 2:2-4: "For if the word spoken by angels was stedfast, and every transgression and disobedience received a just recompense of reward; How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard *him*; God also bearing *them* witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will?" The word was confirmed by signs, wonders, miracles, and gifts of of the Holy Spirit.
 - d. Acts 8:5-6: "Then Philip went down to the city of Samaria, and preached Christ unto them. And the people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did." Philip preached the gospel, and the miracles he wrought confirmed his message was from God.
 - e. Once the word was revealed, spoken, recorded and confirmed as the word of God, it was forever and eternally confirmed as his holy word. Hebrews 2:3 (notice the past tense of the verb: "was confirmed").
 - 1) When a higher court in the land confirms a ruling of a lower court, it is confirmed for all time.
 - 2) Since the word of God has been confirmed, there is no need for further confirmation. To try to improve on that which is perfect is to make it imperfect (Jas. 1:25).
5. There is a common denominator joining each of the above four points: miracles furnished concrete, reliable, and undeniable proof that the spokesman who wrought the miracle was speaking the truth, and his word could safely be accepted. Thus, the central purpose of miracles was to verify divine truth.
6. Miracles were essential in order for the gospel to be revealed and delivered.
- a. The apostles could not appeal to the written New Testament for authority; it had not been revealed. They had supernatural guidance in receiving and communicating the new covenant.
 - 1) Luke 24:49: "And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high."
 - 2) John 14:26: "But the Comforter, *which is* the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you."
 - 3) Mark 13:11: "But when they shall lead *you*, and deliver you up, take no thought beforehand what ye shall speak, neither do ye premeditate: but whatsoever shall be given you in that hour, that speak ye: for it is not ye that speak, but the Holy Ghost."
 - 4) John 16:13: "Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, *that* shall he speak: and he will show you things to come."
 - b. We could not preach today without this written revelation; every gospel truth we know came through that record (2 Tim. 3:16-17; Jude 3; Eph. 1:9-10; 3:1ff). No change is permitted to the written record:
 - 1) 1 Corinthians 4:6: "Now these things, brethren, I have in a figure transferred to myself and
-

Apollos for your sakes; that in us ye might learn not to go beyond the things which are written; that no one of you be puffed up for the one against the other” (ASV).

- 2) Revelation 22:18-19: “I testify unto every man that heareth the words of the prophecy of this book, if any man shall add unto them, God shall add unto him the plagues which are written in this book: and if any man shall take away from the words of the book of this prophecy, God shall take away his part from the tree of life, and out of the holy city, which are written in this book.” (ASV).
 - c. If miraculous power was still available now, we could not preach one single fact, command, or promise that is not already revealed in the Bible!
- E. There are significant differences between modern "miracles" and real Bible miracles.
1. The purpose of miracles in the first century was not the same as the purpose of the so-called miracles of today.
 - a. The main thing involved today is the "healing" of diseased and sick bodies. The matter of physical healing is so important to them that they emphasize this above the spiritual. And what they say about spiritual truths is usually error.
 - b. The Lord and his apostles never healed merely for the purpose of healing the body! The healing was for the purpose of confirming truth.
 - 1) Mark 2:11-12: "I say unto thee, Arise, and take up thy bed, and go thy way into thine house. And immediately he arose, took up the bed, and went forth before them all; insomuch that they were all amazed, and glorified God, saying, We never saw it on this fashion."
 - 2) Mark 16:20: "And they went forth, and preached every where, the Lord working with *them*, and confirming the word with signs following. Amen."
 - c. If miracles were primarily for the relief of suffering, why did not Paul heal Timothy's stomach problem? (1 Tim. 5:23). Why did he leave Trophimus at Miletum sick? (2 Tim. 4:20). Simply because their healing would not have aided the gospel message; there was no need to confirm the word or prove their credentials.
 - d. Peter was miraculously released from prison (Acts 12:3-11; cf. Acts 5:17-21). This was not primarily for Peter's benefit, but for the gospel's progress. He had much work yet to do.
 - e. Why did God not work miraculously to protect the early Christians from hardship and suffering? It was for their good (Heb. 12:6-12; 2 Cor. 12:1-9; 11:23-27; James 1:2-4).
 2. Genuine Bible miracles were never for show or display.
 - a. In the uninspired pseudopigrapha writings there are accounts of "miracles" that are totally unlike genuine miracles. One has young Jesus retaliating against another child who accidentally bumped into him: "As thou has made me fall, so shalt thou fall and not rise." The child fell down dead. Another has young Jesus playing with other children, making birds and animals of clay. Jesus is said to have made his birds and animals come to life. (Trench, p.46). These absurd and fictitious stories have nothing in common with real miracles. There is nothing constructive about such "miracles," and anyway, his first miracle was at Cana of Galilee when he was grown (John 2:11).
 - b. The "miracles" of today are showy displays conducted in a carnival-like setting in a super-charged emotional atmosphere. Financial gain is the most prominent feature, with many pleas for money, and the hawking of books and other wares.
 - 1) When Moses engaged in a contest with Pharaoh's magicians and won, God's name was magnified (Exod. 7:18—12:36). When Elijah put to shame and silence the false prophets at Mount Carmel, the Lord's cause was greatly benefitted: 1 Kings 18:17-40.
-

- 2) Oral Roberts was challenged by a Moslem in Kenya to divide a number of cripples between them and see who could heal his half faster. The winner's religion would be declared the true religion. But Roberts declined, saying that he did not engage in side shows. What an opportunity to prove himself, and to lead a vast number of Moslems out of ignorance! He declined because he knew his trickery would thus be exposed! (*Pat Boone and the Gift of Tongues*, p.293).
 - 3) Some students at a "Christian College" once claimed to have raised a dead cat from the dead. Even if they did, what possible good could this have accomplished? What purpose would it serve except to put on a show?
 - 4) Real miracle workers of the first century never wrought miracles for show! Jesus refused to do so (Luke 23:8-9). Can you imagine Christ going about the country with a circus tent, with a big healing show? Can you imagine the apostles requiring the applicants to be healed to first attend a "faith-building" service prior to being healed?
3. In genuine miracles, there was no delay, or healing on the installment plan. See Matthew 8:5-13; 8:14-15; Acts 3:1-11. The centurion's servant was healed the "self-same hour." Peter's mother-in-law was healed instantly and began waiting on her guests. The lame man's feet and ankle bones immediately received strength so that he leaped up, stood, walked, and leaped. Cf. Mark 2:11-12. There was not even a short period of convalescence!
- a. Modern-day examples are often long, drawn-out affairs.
 - b. They often try to explain their delays by referring to the case in Mark 8:22-26 where a blind man was given his sight in two stages.
 - 1) This is the only such incident of this nature; all the other cases were instantaneous.
 - 2) This example only proves that the Lord could heal by degrees or instantly by one word or action. Will the pretenders give us a clear example from both methods?
 - 3) There were only two steps in this healing, and each was instantly accomplished. There was no waiting hours or days, but in a matter of a moment, the blind man's sight was fully restored.
4. Reports of Bible miracles seldom include any reference to faith on the part of the individual being healed. In the 33 cases of physical restorations or healings (including raising the dead), only 7 cases were said to have been healed on account of personal faith. In 26 cases, no personal faith is indicated.
- a. Modern "healings" are made dependent on the degree of faith possessed by the one to be healed. Any obvious failure to heal can then be charged to a lack of faith on the part of the "patient." This writer once knew a man who had been deaf since he was about four years of age; he was told by Roberts that he could not be healed due to his lack of faith.
 - b. But even some of these "healers" contradict this rule. Aimee McPherson once claimed that John Wesley healed a crippled horse. How much faith did the horse have? Jimmy Swaggart claims that in his poorer days he had an old Plymouth car; one day when it would not start, he prayed for the car. It started! When he sold it later, a mechanic told him that he had never seen a car of that vintage run so well! How much faith did the car have? Did he ever have to get it serviced? Why did he sell it? (Wayne Jackson, "Christian Courier").
 - c. Many in the Bible were healed without any faith on their part.
 - 1) The lame man in Acts 3 was healed by the apostles' faith.
 - 2) The palsied man of Mark 2:5 was healed on the faith of his friends.
 - 3) How much faith did Lazarus have? (John 11). How much faith did the dead son of the widow of Nain have? (Luke 7:11-15).
-

- 4) Only once in 31 cases of healing did the Lord require faith (Matt. 9:28). In other cases faith was present and commended, but not commanded. (Jackson, *ibid.*)
 5. The greatest distinction between the "miracles" of modern times and the genuine miracles of the Bible is there are no successes today and no failures then. Matthew 7:14-21 tells of a case where the disciples could not heal a certain case; the Lord said that "this kind goeth not out but by prayer and fasting." Thus, the failure was due to the ignorance of the disciples. The Lord promptly cast out the demon afflicting the young man.
- F. Bible miracles were genuine.
1. Jesus found no diseased or afflicted body that he could not heal (Matt.4:23-25; 8:16; cf. Acts 5:16).
 - a. Those claiming miraculous healing powers today often fail (in fact, they never have a success), but the blame is almost always placed on the patient's lack of faith.
 - b. A backstage operation takes place before Oral Roberts goes on stage. Those who want to be healed assemble backstage to attend a "faith-building service." The ones to be healed are issued cards, each of which contains a number, and the ailment the victim thinks he has. No one without a card is admitted into the "healing line." (V.E. Howard, "Fake Healers Exposed," p.41).
 - c. But the Lord and the apostles never "screened" their prospective "patients!"
 2. Bible miracles were performed in such a way that none could doubt they were real.
 - a. Everything was open and obvious; there were no backstage maneuverings.
 - b. The subjects to be healed were plainly afflicted.
 - 1) John 9:1-7: "And as *Jesus* passed by, he saw a man which was blind from *his* birth. And his disciples asked him, saying, Master, who did sin, this man, or his parents, that he was born blind? Jesus answered, Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him. I must work the works of him that sent me, while it is day: the night cometh, when no man can work. As long as I am in the world, I am the light of the world. When he had thus spoken, he spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay, And said unto him, Go, wash in the pool of Siloam, (which is by interpretation, Sent.) He went his way therefore, and washed, and came seeing." It was known by all who knew him to have been blind from birth.
 - 2) There was a man who was a common fixture at the beautiful gate of the temple, well-known by all that he was lame.
 - a) Acts 3:1-11: "Now Peter and John went up together into the temple at the hour of prayer, *being* the ninth *hour*. And a certain man lame from his mother's womb was carried, whom they laid daily at the gate of the temple which is called Beautiful, to ask alms of them that entered into the temple; Who seeing Peter and John about to go into the temple asked an alms. And Peter, fastening his eyes upon him with John, said, Look on us. And he gave heed unto them, expecting to receive something of them. Then Peter said, Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk. And he took him by the right hand, and lifted *him* up: and immediately his feet and ankle bones received strength. And he leaping up stood, and walked, and entered with them into the temple, walking, and leaping, and praising God. And all the people saw him walking and praising God: And they knew that it was he which sat for alms at the Beautiful gate of the temple: and they were filled with wonder and amazement at that which had happened unto him. And as the lame man which was healed held Peter and John, all the people ran together unto them in the porch that is called Solomon's, greatly wondering."

- b) Acts 4:22: "For the man was above forty years old, on whom this miracle of healing was showed."
 - 3) No one could deny that Lazarus was dead and in the tomb four days (John 11).
 - 4) There was a man at Lystra who never had walked. "And there sat a certain man at Lystra, impotent in his feet, being a cripple from his mother's womb, who never had walked" (Acts 14:8). His condition was commonly known.
 - c. The results of Bible miracles were beyond denial.
 - 1) A man who had been born blind received his sight. "And said unto him, Go, wash in the pool of Siloam, (which is by interpretation, Sent.) He went his way therefore, and washed, and came seeing...."He answered and said, A man that is called Jesus made clay, and anointed mine eyes, and said unto me, Go to the pool of Siloam, and wash: and I went and washed, and I received sight....He answered and said, Whether he be a sinner *or no*, I know not: one thing I know, that, whereas I was blind, now I see" (John 9:7,11,25).
 - 2) No one could deny the resurrection of Lazarus (John 11).
 - 3) That the lame man at the beautiful gate was healed was undenied; even the antagonistic Jewish council could not deny that a notable miracle had occurred: "And Annas the high priest, and Caiaphas, and John, and Alexander, and as many as were of the kindred of the high priest, were gathered together at Jerusalem. And when they had set them in the midst, they asked, By what power, or by what name, have ye done this? Then Peter, filled with the Holy Ghost, said unto them, Ye rulers of the people, and elders of Israel, If we this day be examined of the good deed done to the impotent man, by what means he is made whole; Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole. This is the stone which was set at nought of you builders, which is become the head of the corner. Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved. Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had been with Jesus. And beholding the man which was healed standing with them, they could say nothing against it. But when they had commanded them to go aside out of the council, they conferred among themselves, Saying, What shall we do to these men? for that indeed a notable miracle hath been done by them is manifest to all them that dwell in Jerusalem; and we cannot deny it" (Acts 4:6-16).
 - 4) That the man at Lystra had been healed was acknowledged by the population: "And there sat a certain man at Lystra, impotent in his feet, being a cripple from his mother's womb, who never had walked: The same heard Paul speak: who stedfastly beholding him, and perceiving that he had faith to be healed, Said with a loud voice, Stand upright on thy feet. And he leaped and walked. And when the people saw what Paul had done, they lifted up their voices, saying in the speech of Lycaonia, The gods are come down to us in the likeness of men" (Acts 14:8-11).
 3. Contrast the foregoing with the modern fakeries as illustrated from these cases taken from V.E. Howard's booklet, "Fake Healers Exposed," pp.38-40.
 - a. "A woman diabetic, who said she threw away her insulin in the belief she had been cured by faith, died Sunday in a Detroit hospital. The woman, Wanda Beach, 37, of Stanton, Mich., a diabetic since infancy, came here Friday to attend services of evangelist Oral Roberts. She called her parents Friday night and told them she was completely cured." (Quoted from *The Abilene Reporter-News*, Abilene, Texas, July 6, 1959).
-

- b. A cancer-afflicted woman from Burbank, California heard about Mr. Roberts. She had flown to Cincinnati where he was conducting services. On her way back home, the woman stopped in Evansville, Indiana and told relatives Roberts had healed her. A short time later, 12 hours after the scene of her being cured was featured on Roberts' TV show, the woman died of cancer.
 - c. A woman with a lame leg went to Roberts to be healed. She came back home saying the Holy Ghost works in mysterious ways. She went to have her leg healed, but instead of healing the leg, the Holy Ghost healed a shoulder that had been bothered by lumbago or rheumatism.
 - d. Another family took a daughter to be cured of a mental affliction in 1955. They came back and told folks at the country store that the daughter was completely cured for the fits she had been having. Just then the daughter, who was in the car, went into a rage and fit, the same condition she had before she went to the healer. The parent declared, "I just don't understand; must be them green beans. I fed her too many green beans last night; that's her trouble now."
 - e. Jack Coe, a "healer" from Dallas, tried in 1956 to heal a polio victim. He ordered the parents to remove the little boy's braces. The boy fell to the floor. Coe was sued for \$225,000, and went to jail. He claimed to heal the boy, but a few months later, Coe himself died of polio.
4. While the results of Bible miracles were beyond reproach, today's so-called miracles are subject to much skepticism, to say the least.
- a. This skepticism is well-deserved when one considers this AP news item from Washington, Aug. 4, 1951: "The Corpse escaped. It all happened in suburban Fairmount Heights, Md. A coffin was lowered into a grave after a tent meeting revivalist told how the 'doomed' man would be raised from the dead. As the earth was shoveled onto the coffin somebody saw the 'corpse' crawl out of the tunnel just outside the tent. The 'corpse' escaped during the ensuing riot" (ibid., p.29).
 - b. If these "healings" are from God, all they need is one bonafide case of healing. "The very fact that no bonafide case of miraculous healing, certified by a recognized medical doctor, can be found in the world today, is evidence of the fact that miracles have ceased" (ibid., p.7).
5. The changes that were made on the eyewitnesses of Bible miracles show that these were truly supernatural works.
- a. The apostles were greatly affected. Earlier they were weak and fearful, but later they were courageous and strong: "Then Peter and the *other* apostles answered and said, We ought to obey God rather than men....And to him they agreed: and when they had called the apostles, and beaten *them*, they commanded that they should not speak in the name of Jesus, and let them go. And they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name. And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ" (Acts 5:29, 40-42).
 - b. Paul was never the same after seeing the resurrected Lord.
 - 1) Acts 9:1-5: "And Saul, yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest, And desired of him letters to Damascus to the synagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem. And as he journeyed, he came near Damascus: and suddenly there shined round about him a light from heaven: And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me? And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: *it is* hard for thee to kick against the pricks."
 - 2) Acts 9:20-22: "And straightway he preached Christ in the synagogues, that he is the Son of God. But all that heard *him* were amazed, and said; Is not this he that destroyed them which called on this name in Jerusalem, and came hither for that intent, that he might bring them
-

bound unto the chief priests? But Saul increased the more in strength, and confounded the Jews which dwelt at Damascus, proving that this is very Christ."

- 3) Acts 26:19: "Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision."
- 4) 2 Corinthians 11:24-27: "Of the Jews five times received I forty *stripes* save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; *In* journeyings often, *in* perils of waters, *in* perils of robbers, *in* perils by *mine own* countrymen, *in* perils by the heathen, *in* perils in the city, *in* perils in the wilderness, *in* perils in the sea, *in* perils among false brethren; In weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness."

c. Many Jews were changed.

- 1) John 2:23: "Now when he was in Jerusalem at the passover, in the feast *day*, many believed in his name, when they saw the miracles which he did."
- 2) John 11:45: "Then many of the Jews which came to Mary, and had seen the things which Jesus did, believed on him."

d. Many Samaritans saw and heard the miracles of Philip, and believed: "Then Philip went down to the city of Samaria, and preached Christ unto them. And the people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did....But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women" (Acts 8:5-6,12).

6. Every kind of disease and affliction was healed.

a. Jesus healed all kinds.

- 1) Matthew 9:35: "And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people."
- 2) Matthew 12:15: "But when Jesus knew *it*, he withdrew himself from thence: and great multitudes followed him, and he healed them all."

b. The apostles healed all manner of ailments: "There came also a multitude *out* of the cities round about unto Jerusalem, bringing sick folks, and them which were vexed with unclean spirits: and they were healed every one" (Acts 5:16).

c. There were no failures; they did not pick and choose their patients; in every instance where a miracle was needed to verify the message of truth, a miracle was forthcoming!

d. The cases today invariably involve ailments that are beyond testing.

G. There are many arguments made by those who believe in modern miracles.

1. It is argued that God is the same today as yesterday and will remain unchanged, and therefore since he gave miraculous powers to men in ancient times, he will give that power to men today. They conclude: "If he does not offer us supernatural abilities now, he has changed!" But if the presence of miracles is required today in order for God to be the same, why are not the *same* miracles being wrought now as then?

a. Certain dead people were raised to life again in Bible times. Why are not some being resurrected today?

b. Enoch walked with God and was translated so as not to see death (Heb. 11:5). Why does not God translate faithful people today in like manner?

c. Why does not God send Christ to suffer and die in every generation?

-
- d. If God must continue to work miracles to remain unchanged, why does he not give a revelation to supercede the New Testament as the New Testament superceded the Old Testament?
 - e. Why does he not multiply fish and bread to feed the starving masses in famine-stricken lands today?
 - f. The fact that these things are not being done today is not an argument against God's goodness, his power, or his sameness. But they would be if the arguments made by modern-day "miracle seekers" about God's sameness were correct.
 - g. God has not changed in his attributes or abilities. But his manner of dealing with man has changed.
 - 1) He dealt with Noah and his generation differently from his treatment of us.
 - 2) He required things of Abraham and others under the Patriarchal Age that he does not demand of us.
 - 3) He required things of the Jews under the Mosaic Age that do not apply to our time (Jer. 31:31-34; Heb. 8).
 - 4) God miraculously preserved the shoes and clothing of the Israelites in the wilderness, but he is not doing so for us today (Deut. 8:4; Neh. 9:21).
 - h. The argument has no logical or scriptural connection with whether miracles are still available today.
2. It is argued that if God does not work miracles today, he showed *partiality* to the ancients who were privileged to see and work miracles.
 - a. But we have not been given the privilege of seeing Jesus face to face. Did the Lord show partiality to them who saw him and deprive us of something essential?
 - b. Only a relative few saw the resurrected Lord. Is that showing partiality?
 - c. We were not selected to be or even to experience the same things that Noah, Moses, Abraham, Solomon, *et al*, were and did. Does that short-change us?
 - d. We have not been translated into glory as were Enoch and Elijah. Does that make God partial toward them?
 - e. Since these illustrations do not constitute acts of partiality, then God did not show favoritism by giving miracles only in those ancient days.
 3. It is argued that we are cutting out part of the Bible when we do not accept miracles for our time.
 - a. But Christ is not here in the flesh today; does that mean we have cut him out of the Bible?
 - b. There were many miracles done in ancient days which modern "miracle workers" will not try to duplicate. Why will they not try to bring manna from the sky? Or miraculously preserve clothing and shoes? Or part a sea with a rod? Or change water directly into wine? Or bring water from a dry rock? The fact that these and other such things are not being done today does not mean that they have been cut from the Bible. The absence of such things, however, does cast a severe doubt on the authenticity of modern "miracles" of any kind (to say the least).
 - c. Stated briefly, the purpose and design of genuine miracles (those recorded in the Scriptures) was to confirm the word of God and to give men ample reason to believe that Jesus is the Christ (Heb. 2:3-4; Mark 16:20; John 20:30-31). Miracles do not have to be done in every generation to establish this. There is no need to confirm or prove that which has been confirmed and proved.
 - 1) Mark 16:20: "And they went forth, and preached every where, the Lord working with *them*, and confirming the word with signs following. Amen."
-

- 2) John 20:30-31: "And many other signs truly did Jesus in the presence of his disciples, which are not written in this book: But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name."
 - 3) Hebrews 2:3-4: "How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard *him*; God also bearing *them* witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will?"
4. An argument is made on Mark 16:17-20 to justify modern miracles.
- a. It is asserted that these signs may be wrought by any believer today. They think that all believers, regardless of the century, can produce these signs. The promise included all the apostles and only *some* of the 1st century saints.
 - 1) This is in harmony with other passages which indicate that only some of the Christians of that era received miraculous abilities. From the time when the New Testament took effect (at the death of Christ: Heb. 9:15-17), only two cases are recorded of any receiving miraculous powers directly from heaven: the apostles (Acts 2) and Cornelius (Acts 10). These were very special cases: the apostles received the power the Lord had promised to them in the first case; and in the second, God showed to the Jews that the gospel was also intended for the Gentiles. In describing to the Jewish Christians what had happened at Cornelius' house, Peter had to go all the way back to Pentecost Day (Acts 2) in order to find another instance of the Spirit coming directly upon men in endowing them with miraculous powers. In every other case, one or more of the apostles was present to lay hands on the people before they received supernatural gifts (Acts 8:14ff; 19:1-6; Rom. 1:11).
 - 2) There is no proof that every saint of the first century received a spiritual gift. There is no proof that God even intended that they all receive the gifts. If every Christian in the first century received a spiritual gift, then each of these individuals would have had to have an apostle of Christ to lay his hands on them personally. That would have been impossible for after the death of James (Acts 12), there were only twelve apostles on earth, while the converts numbered in the multiplied thousands. The man from Ethiopia returned home after his conversion; which apostle laid hands on him? And when?
 - b. Mark 16:17-20 does not say that the signs would be worked by all believers. The promise of verse 17 would be adequately fulfilled if only part of the believers had these miraculous gifts. The passage says that the signs would follow the believers (the whole of them); it does not say that the signs would be performed by each of them.
 - c. If one of the signs continues in operation today, they all continue. If one can speak in tongues, others will be able to drink deadly poison and handle snakes without harm; and others would be able to cast out demons and heal the sick.
 - d. The greatest, and only, proof of the claims of people today in behalf of miracles for our time is the demonstration of the gifts. "As goes the proposition, so must also go the demonstration." A clear, obvious miracle would put to silence every critic. But they only give us empty assertions.
5. Luke 11:13 is said to support contentions of modern miracle workers: "If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?"
- a. The context of this verse (11:1-13) is the short version of the model prayer. There was a time when the disciples could pray for the kingdom to come, but today we cannot pray for it to come—it has already come! (Col. 1:13-14). Those living in the first century, and who entered the kingdom, had access to the spiritual gifts which were offered to many in the kingdom in that era. Those gifts are
-

- not available to us today (as will be shown later in this study).
- b. An alternate possible interpretation of this verse is that "Holy Spirit" is "a holy spirit ("a holy disposition"). The definite article *the* is not in the original text. The old manuscripts were written in all capital letters and without our modern English punctuations. The context must decide in the present case whether the Holy Spirit or a holy spirit is the correct rendering. In this passage, either rendering is possible in the immediate context. In the remote context, Matthew 7:11 is the parallel passage: "...how much more shall your Father which is in heaven give good things to them that ask him?" So the remote context could allow for either view of Luke 11:13.
 - c. But it does not matter which is the real understanding; the issue is resolved when the total context is considered. There was a time when it was right and proper for them to pray for the Holy Spirit to come; there was a time when individual saints could scripturally pray for a spiritual gift (I Cor. 12:31; 14:1; 14:13). The Holy Spirit came in Acts 2:1-4; his gifts were passed on through the apostles to certain saints when the apostles prayed for, and laid their hands on, those who were to receive the gifts (Acts 8:14-17; 19:1-6). It is senseless for us to pray for the kingdom to come because it has already come; it is just as senseless to pray for the Holy Spirit to come because he has already done so (John 15:26; 16:7; Acts 2:1-4). And since there is no apostle on earth today to lay hands on us, and since the purpose of miracles has already been accomplished, it is senseless for us to pray for miracles today. When the last apostle died, and the last person died on whom an apostle had laid hands, the miraculous works of the Holy Spirit ceased.
6. James 5:14-16 is used in an attempt to prove miraculous gifts still continue.
 - a. This was written at a time (40-60 A.D.) when miraculously endowed elders were in the church. Such as had these miraculous abilities could heal the sick then. That would have confirmed the gospel to unbelievers and weak saints.
 - b. The "prayer of faith" in verse 15 has reference to a miraculous spiritual gift possessed by some in the first century church [1 Cor. 12:8-10 (9a)].
 - c. In verse 16, the prayers of any saint for another saint is meant. The healing mentioned is spiritual healing—the forgiveness of sins. The context of verse 16 shows plainly that physical healing is not meant, but the healing of the individual's spirit. The "faults" are sins committed by the Christian (ASV).
 7. It is argued from Paul's statement in 1 Corinthians 1:6-8 that those confirming gifts were to continue to the end, when Christ returns. But there is nothing in the passage which warrants this conclusion.
 - a. It is uncertain, in the first place, that "gift" has reference to miraculous powers. The apostle may be speaking of the spiritual blessings of the gospel, and not the more limited sense of spiritual gifts.
 - b. But even if the reference is to spiritual gifts, the passage no more says that the miracles would continue to the coming of Christ any more than it says that the Corinthians would continue on earth until his coming.
 - c. One does not have to have miraculous powers to be sustained (confirmed) throughout his remaining days; the word of God is able to confirm us (Acts 20:32; 2 Tim. 3:16-17). We have the inspired record of the first century miracles (John 20:30-31); the impact of those miracles is still being felt by means of that record; there is no need for their duplication in every generation in order to produce more Christians.
 8. It is argued that the Lord is just as powerful today as he was in the first century, and can still perform miracles today. No one questions this. But the point is, *does he still perform them today?* He does not create men from the dust of the earth directly and miraculously as he did Adam. He does not feed
-

us with manna given directly from heaven. He does not choose to operate in this fashion today.

9. Every argument advanced by the proponents of modern day miracles meets with equal defeat when the light of the word of God is put upon it. The miracles of Christ and the apostles were clearly supernatural demonstrations which could not be explained away or denied. Again, if their claims are true, there is only one way by which they may be established: present a miracle that is obviously and undeniably a supernatural demonstration—and we will believe you!

H. Each of the three dispensations was revealed, established, and confirmed by miracles.

1. The Patriarchal Age began with the miracles of creation.
 - a. There was no seed at first to produce after its kind. God created each kind of grass, herb, and tree; after this miraculous creation, the natural laws of nature took control, and by their seed (or root), each of these *kinds* have been perpetuated from one generation to the next.
 - b. There were no insects, animals, or humans. God created the first of each of these beings by his miraculous powers. He ordained (commanded) the law of reproduction for them, and thus have they been perpetuated.
 - c. This miraculous creation was necessary. God did not perform any unnecessary miracles during the Patriarchal dispensation; miracles were kept at a minimum. Though some miracles were wrought in connection with them, the great men of old (such as Abraham, Isaac, Jacob) never worked a miracle. During the entire 2500 years (or more) of the Patriarchal Age, few miracles were performed; miracles were the rare exceptions, and not the rule.
 2. The Mosaic Age was ushered in by miraculous demonstrations.
 - a. Several miracles were wrought when God delivered Israel from Egypt and while he led them through the wilderness.
 - b. Miracles were associated with the giving of the Law at Sinai and in the construction of the tabernacle. Miracles were involved in conquering Canaan.
 - c. These miracles were performed to convince Israel that God is the only true and living God; that he is to be revered and obeyed by faithful service; that he was with his people to help and protect them.
 - d. Miracles were kept to a minimum; they were not wrought promiscuously during the 1500 years of this age; they occurred only when essential. Prominent men such as David and Solomon did not perform miracles (healing the sick, raising the dead, etc.). Although there were sundry miracles at various times, these supernatural acts were the rare exceptions, and not the rule.
 3. The Christian Age was ushered in by powerful miraculous demonstrations.
 - a. Miracles were associated with the birth of John the Immerser and of Jesus.
 - b. Miracles were present during the personal ministry of Christ; the disciples were given limited power to perform miracles during the limited commission.
 - c. Miracles were present during the crucifixion, death and resurrection of the Lord: the darkness; the earthquakes; the rending of the veil of the temple; the resurrection of Christ; his appearances to certain people.
 - d. Miracles were present on the Pentecost Day of Acts 2 when the apostles received the baptism of the Holy Spirit and the kingdom was established. Miracles continued for a period of time afterward until the gospel was fully revealed, communicated to that generation, confirmed as God's truth, recorded for future generations, and the church was firmly established on earth.
 - e. But again, miracles were kept to a minimum. Paul's *thorn in the flesh* was not miraculously removed (2 Cor. 12:1ff); Trophimus was not healed of his sickness (2 Tim. 4:20); Timothy's
-

infirmities were not supernaturally cured (1 Tim. 5:23); Christians were not miraculously protected against persecution.

- f. Miracles may be compared to the scaffolding around a building. As the building is being erected, the scaffolding is present and serves a very necessary purpose. But once the building is finished, it is no longer needed; it would detract from the beauty and function of the building if it was allowed to stay.
- g. Miracles may be likened to the tugboats which guide the great ocean liner from the harbor into the open sea. The tugboats are necessary for that purpose, but would be a hindrance once the great ship is free of the harbor. Miracles were necessary during the infancy of the church, but would be a hindrance and distraction once the church was on its way in the world.
- h. If miracles were still present, they would soon become so commonplace that they would lose their convincing power, and be taken for granted. They would detract from the gospel; men would become lazy in their work, and indifferent to the greater importance of spiritual matters. Miracles, in and of themselves, have never saved a soul, and have not (of themselves) made anyone to be morally pure. The role of miracles was not to save, but to reveal and prove the word of the gospel to be from the God of heaven. Romans 1:16; James 1:21.
- i. "Why are not miracles *now* being wrought?—we remark that, the design of miracles being to confirm and authorize the Christian religion, there is no longer any occasion for them, now that it is established in the world, and is daily extending its triumphs in the heathen lands by the divine blessing of the preached gospel. Besides, if they were continued, they would be of no use, because their force and influence would be lost by the frequency of them; for, miracles being a sensible suspension or controlment of—or deviation from—the established course or laws of nature, if they were repeated on every occasion, all distinctions of natural and supernatural would vanish, and we should be at a loss to say, which were the ordinary and which the extraordinary works of Providence. Moreover, it is probable that, if they were continued, they would be of no use, because those persons who refuse to be convinced by the miracles recorded in the New Testament, would not be convinced by any new ones; for it is not from want of evidence, but from want of sincerity, and out of passion and prejudice, that any man rejects the miracles related in the Scriptures; and the same want of sincerity, the same passions and prejudices, would make him resist any proof, any miracle whatever. Lastly, a perpetual power of working of miracles would in all ages give occasion to continual impostures, while it would rescind and reverse all the settled laws and constitutions of Providence. Frequent miracles would be thought to proceed more from some defect in nature than from the particular interposition of the Deity; and men would become atheists by means of them, rather than Christians" (Thomas H. Horne, *Introduction to the Critical Study and Knowledge of the Holy Scriptures*, Vol. I, p.117; see *Christian Courier*, February, 1982).

I. The Bible teaches that miracles have ceased.

1. The New Testament lists several miracles which were done by the members of the church (Mark 16:17-18; 1 Cor. 12:8-10). If any of these are still being done, all can be done. Why is it that "miracle workers" usually pick out one or two of these and omit the rest? Why do they not claim all the miracles?
 - a. Mark 16:17-18: "And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover."
 - b. 1 Corinthians 12:8-10: "For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; To another faith by the same Spirit; to another the gifts of

healing by the same Spirit; To another the working of miracles; to another prophecy; to another discerning of spirits; to another *divers* kinds of tongues; to another the interpretation of tongues."

- c. Those who were enabled by the Holy Spirit to work miracles, in certain cases, also raised the dead (Acts 9:36-42), punished at least one man with blindness for hindering the gospel (Acts 13:8-13), and struck people dead for lying (Acts 5:1-11).
 - d. If one claims to have the ability to speak in tongues, consistency demands that also either he or others of his tribe, be able to drink deadly poison, take up deadly snakes without any harm to himself, to cast out demons, and heal the sick of any kind and without a failure. But in virtually every instance the only thing they claim is the ability to "speak with tongues!" Mind you, what they have in mind by speaking in tongues is a kind of gibberish and jabber, meaningless sounds which they assert is an "ecstatic utterance" or "language of angels." In some cases they even claim to have those who can "interpret" their sounds. But when they send out "missionaries" to a foreign nationality, those who are sent will have to study to learn that unknown tongue just as everyone else must do!
 - e. No inspired person in the Bible ever used miracles for financial gain.
2. 1 Corinthians 12.
- a. 1 Corinthians 12:4-7: "Now there are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all. But the manifestation of the Spirit is given to every man to profit withal."
 - 1) Paul states in verse 7 that the design of the gifts is for the purpose of profiting the whole. Individual Christians received different spiritual gifts, but the aim of these was for the mutual profit of the whole church.
 - 2) The exercise of the gifts would convince the unbeliever that the speaker was presenting the truth; and the use of these gifts in the church instructed and edified the members.
 - a) 1 Corinthians 14:12: "Even so ye, forasmuch as ye are zealous of spiritual *gifts*, seek that ye may excel to the edifying of the church."
 - b) 1 Corinthians 14:22: "Wherefore tongues are for a sign, not to them that believe, but to them that believe not: but prophesying *serveth* not for them that believe not, but for them which believe."
 - c) Ephesians 4:8-12: "Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men. (Now that he ascended, what is it but that he also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, that he might fill all things.) And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ."
 - 3) Just because one had a spiritual gift did not mean his eternal salvation was certain—since even the apostles of Christ were still subject to sin.
 - a) 1 Corinthians 9:27: "But I keep under my body, and bring *it* into subjection: lest that by any means, when I have preached to others, I myself should be a castaway."
 - b) Galatians 2:11-14: "But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed. For before that certain came from James, he did eat with the Gentiles: but when they were come, he withdrew and separated himself, fearing them which were of the circumcision. And the other Jews dissembled likewise with him;

insomuch that Barnabas also was carried away with their dissimulation. But when I saw that they walked not uprightly according to the truth of the gospel, I said unto Peter before *them* all, If thou, being a Jew, livest after the manner of Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews?"

- b. 1 Corinthians 12:8-11: "For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; To another faith by the same Spirit; to another the gifts of healing by the same Spirit; To another the working of miracles; to another prophecy; to another discerning of spirits; to another *divers* kinds of tongues; to another the interpretation of tongues: But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will." The same Spirit gave the different gifts; no one person (except the apostles) received all nine of these gifts (one gift was given to one, and to *another* person a different gift was provided. They were dispensed according to the will of heaven (Heb. 2:3-4).
 - 1) Wisdom—the wisdom of God which he chose to reveal (cf. 2 Pet. 3:15-16). This would likely include the insight the first inspired elders would need in conducting their work since they did not have the written word (cf. Acts 14:23).
 - 2) Knowledge—the revealed truth of the gospel. Possessors of this gift would have the inspired information which they would be able to communicate.
 - 3) Faith—this would be miraculous faith, and not the faith as in John 20:30-31 and Romans 10:17. It is the supernatural faith which could move mountains (1 Cor. 13:2; Matt. 17:19-20; Jas. 5:15; Matt. 14:31; 21:20-22; Acts 3:1-11).
 - 4) Healing—miraculous healing (Mark 16:18; Jas. 5:14-15). We read about Philip casting out demons, healing those who were afflicted with palsy and those who were lame (Acts 8:6-7), although no specific case is described. Also, certain supernaturally-endowed elders were given the power to heal (Jas. 5:14-15).
 - 5) Miracles—all of the gifts are miraculous, but there is some reason that this class is styled as "miracles." Since the other eight were used in instructing, edifying, and exhibiting mercy, it is possible that this gift included casting out demons, raising the dead, and bringing judgments of punishment on certain ones (Acts 5:1-11; Acts 13:8-13).
 - 6) Prophecy—the ability to speak by inspiration, revealing God's word; it might have to do with past events, instructions for the present, or predictions of future events. Ephesians 4:1-5; Acts 11:27-30; 13:11; 21:9-11.
 - 7) Discerning of spirits—this was the ability to test teachers to determine whether they were true or false. 1 John 4:1-3; 2:26-27. Peter could know that Ananias and Sapphira were lying by this or another of the gifts.
 - 8) Tongues—the ability to speak in a language which the recipient had not learned in the ordinary ways.
 - 9) Interpretation of tongues—the ability to interpret the speech given in a language which was not understood by all present. There would be no profit if there was no understanding of the message.
3. 1 Corinthians 13.
 - a. 1 Corinthians 13:1-7: "Though I speak with the tongues of men and of angels, and have not charity, I am become *as* sounding brass, or a tinkling cymbal. And though I have *the gift of* prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed *the poor*, and though I give my body to be burned, and have not charity, it profiteth me

nothing. Charity suffereth long, *and* is kind; charity envieth not; charity vaunteth not itself, is not puffed up, Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; Rejoiceth not in iniquity, but rejoiceth in the truth; Beareth all things, believeth all things, hopeth all things, endureth all things." The essentiality of love is affirmed and illustrated, then the attributes of love are given.

- b. 1 Corinthians 13:8: "Charity never faileth: but whether *there be* prophecies, they shall fail; whether *there be* tongues, they shall cease; whether *there be* knowledge, it shall vanish away." This passage shows that the gifts of prophecy, tongues, and knowledge would cease.
- 1) Prophecies shall fail: This does not mean that prophetic utterance would not be fulfilled since that would reflect badly on God's power. Rather, it means that the prophetic office, the gift of prophecy (to teach, predict, etc., by the Holy Spirit) would not continue. This gift was a channel of revelation, and had to continue until God had fully revealed the New Testament. It would not be needed after its purpose had been accomplished. If a friend reveals a message you over the telephone, you do not have to remain at the telephone with the receiver to your ear after the message has been delivered. The phone was merely the means by which the message was delivered; prophecy was the means by which God delivered his message to inspired men. He gave all truth to the apostles during their lifetime.
 - a) John 16:13: "Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come."
 - b) Matthew 19:28: "And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel."
 - c) Ephesians 3:5: "Which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit."
 - 2) Tongues shall cease: The gift of tongues would not continue. Tongues were languages (Acts 2:1-14). Missionaries have to study foreign languages in order to speak those languages. Now there is ample time for men to prepare themselves to preach the gospel in foreign languages without supernatural aid, but during the first century this miraculous tool was necessary, since there were so many people in Jerusalem speaking different languages (Acts 2), and as the message was carried elsewhere, other languages had to be used. The schools where these tongues could be naturally learned were not available to the Christians. Time was of the essence if the church was to be firmly established and spread. But the miraculous gift of tongues would not be always necessary.
 - 3) Knowledge would vanish away: This spiritual gift of miraculous knowledge (1 Cor. 12:8) would not always be needed. This is not a reference to common knowledge; he does not say that we would all have blank minds. Not everyone had this gift (note: "to another..."—1 Cor. 12:8-10). The time was coming when this and the other gifts would be taken away. There would be ample opportunity for Christians to study the revealed, written word in order to know the will of God without receiving that knowledge directly (miraculously) from God. Verse 10 shows when these would be removed. That time is not in heaven for there supernatural knowledge will be vastly increased. No one today has received knowledge of God's will as Paul received it (Gal. 1:11-12). Those who claim to have this kind of knowledge have to study to learn the Bible, and what they teach often contradicts the Bible.
 - 4) What Paul writes in regards to these three gifts of necessity applies also to all of the other gifts as well. They all would cease to be practiced. It was unnecessary for Paul to go through the
-

entire list of nine gifts, one by one, and say the same thing about each. Where is the proof that the other six gifts are still being received? What need would they serve? No new truth could be revealed (Gal. 1:6-9; Rev. 22:18-19; Jude 3). Any new "revelation" could be set under one of three headings: (1) already in the Bible, (2) another "gospel" (Gal. 1:6-8), or (3) discerned by human reason.

- c. 1 Corinthians 13:9: "For we know in part, and we prophesy in part."
- 1) The gifts represent imperfection. The Christians having them had to depend on each other—one person did not have all the revelation. God's will was made known through inspired men *as the need arose*, part by part. In Acts 2 the gospel plan of salvation was presented; in Acts 5, the necessity of discipline in the church was shown; in Acts 6, the need for deacons was revealed; in chapter 10, the Gentiles were shown to be proper subjects of the gospel. The New Testament was revealed part by part as the need arose and as they were able to grasp and use the new information, until finally the New Covenant had been completely revealed and recorded.
 - 2) It was only after the entirety of the New Testament had been revealed that anyone had unlimited access to the will of Christ. That which is in part (vs. 9) is placed in contrast with that which is perfect (vs. 10). Thus, the gifts represent a time and condition of imperfection, and the time when the gifts were no longer needed represents a time and condition of perfection (completeness, maturity, full strength).
- d. 1 Corinthians 13:10: "But when that which is perfect is come, then that which is in part shall be done away."
- 1) Prophecies, tongues and knowledge would fail, cease, vanish away; that which is in part will be done away; that which is in part and the gifts of prophecies, tongues, and knowledge are identical; thus, these will be done away, ended, caused to cease. When? When that which is *perfect* is come.
 - 2) That which is perfect is placed in contrast with that which is in part. When we determine what is meant by "that which is in part" we shall have learned the meaning of "that which is perfect."
 - 3) Notice that Paul does not say "when HE WHO is perfect is come," but "when THAT WHICH is perfect is come." Therefore, he does not mean "When Christ has come" since he used the neuter gender pronoun ("that"). Also, the subject being discussed in the context is the use of spiritual gifts; Paul is not discussing Christ at all. A pronoun takes the place of a noun, and for a pronoun to be meaningful and make sense, it must have an antecedent (the noun it replaces). No reference is made to Christ in the context.
 - 4) The reference ("that which is perfect") is not love, since love is already here and was present at Corinth during the same time "that which is in part" was present. That which is in part and that which is perfect would not be present at the same time; the former would give way to the latter. The only antecedent given for the pronoun "that" (in "that which is in part") is in verse 8 (the various spiritual gifts). But love is always to be present (13:8a; 13:13).
 - 5) The reference ("that which is perfect") is not to heaven for the same reason: the subject of heaven is not even remotely mentioned in the context. To try to justify that assertion requires us to read into the passage a thought which was not included by the Holy Spirit. That which is perfect is in contrast to that which is in part, and transpires here on earth ("when that which is perfect *is come*").
 - 6) The word "perfect" contains the clue we need to understand the passage. It is translated from the Greek "teleios" which means "completeness." The phrase in the Greek text is "to teleion"
-

- which literally means "the complete thing" (Jackson, *Christian Courier*, Jan., 1982, p.37). The "complete thing" stands in opposition to "that which is in part" (incomplete).
- a) Perfect (teleios): "Brought to completion, complete, entire, as opposed to what is partial or limited" (Bagster). "Having attained the end of purpose" (Arndt & Gingrich).
 - b) Notice some passages where this word is found:
 - Matthew 5:48: "be perfect, even as Father..."
 - Matthew 19:21: "if thou wilt be perfect..."
 - Romans 12:2: "good, and acceptable, and perfect will of God."
 - Ephesians 4:13: "till we come...unto perfect man."
 - Philippians 3:15: "let us therefore, as many as be perfect."
 - Colossians 1:28: "present every man perfect..."
 - Colossians 4:12: "that ye may stand perfect and complete in all the will..."
 - Hebrews 9:11: "perfect tabernacle." James 1:4: "patience have her perfect..."
 - James 1:17: "every perfect gift from above"
 - James 1:25: "perfect law of liberty."
 - James 3:2: "perfect man...if not offend."
 - I John 4:18: "perfect love..."
 - 1 Cor. 2:6: "speak wisdom among them that are perfect."
 - 1 Corinthians 13:10: "when that which is perfect..."
 - c) At the time Paul wrote this passage, only a part of the revelation of the New Testament had been given; prior to the close of the first century, the New Testament had been fully revealed. This was done during the lifetime of the apostles since the Lord promised they would receive "all truth" (John 16:13). The finished revelation is called "the perfect law of liberty" (Jas. 1:25), and "the perfect will of God" (Rom. 12:2). In this completed revelation is found "all things that pertain to life and godliness" (2 Pet. 1:3), and everything necessary 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. 3:16-17). It is called "the faith which was once [once for all time] delivered to the saints" (Jude 3; cf. Heb. 9:27-28). Therefore, "that which is perfect" is simply the completed revelation of the New Testament, the New Covenant which God had promised (Jer. 31:31-34).
 - 7) In the context we are studying, Paul shows that the full revelation of God's will was being made known, part by part, through the use of the spiritual gifts. Each of the three gifts which are named in the context (verse 8) were supernatural gifts directly related to the revealing of God's will to man. When one prophesied, or spoke in a tongue, or interpreted a tongue, or exercised the gift of knowledge, he was making known God's will. The other gifts (12:8-10) were primarily to confirm that the message presented was truly from God, and was not the invention of human wisdom.
 - e. 1 Corinthians 13:11: "When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things."
 - 1) When Paul was a child, he spoke with a child's language and vocabulary, he thought as a child thinks, he occupied himself with things which children do. But when he grew to manhood, he ceased to speak an immature language, he stopped thinking as a child thinks, and he laid aside his toys. The statement of this verse is an illustration which contrasts the infancy of the
-

church with the mature state of the church. When it becomes full-grown (received the completed New Testament), it puts away its childhood things (the spiritual gifts). Is the church still a child? The things which were in part belonged to its childhood state.

- 2) Paul is not talking about the earthly state of the church in contrast to the heavenly state. He is showing those who possessed the spiritual gifts that there is a more excellent way. This more excellent way is the way of love, with faith and hope, which are present on earth. In heaven faith will be lost in sight, and hope in fulfillment.
 - 3) The full-grown state of the church would be when the full revelation had been given and the spiritual gifts had vanished away. As more and more of the truth was revealed and accepted and applied by the saints, the church grew in knowledge of Christ until the faith was once for all delivered unto the saints in all its perfection (completeness). It was then that they attained unto the unity of the faith, and the need for the spiritual gifts ceased (Eph. 4:12,13).
- f. 1 Corinthians 13:12: "For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known."
- 1) Here Paul used another illustration to help us see the truth. The old mirrors were called glasses. They were not very efficient in giving a good reflection; they were often made of polished metal. Hence, the image reflected was only dimly, imperfectly seen. Still having the same two contrasting times and conditions in mind, he says that presently they saw only dimly, but in the latter case they would be able to see face to face.
 - 2) The illustration aptly describes the situation during the miraculous age. But now we have the entire revelation and can study for ourselves and can know all that God wants us to know on a given subject. We can see ourselves as God sees us; we can see the kind of persons God wants us to become.
 - 3) The word "now" refers to the period of childhood (of the previous verse). He says "now I know in part" which corresponds to the statement of verse 9, "we know in part." The time of that which is perfect in verse 10 is the time of verse 12 when Paul says we would no longer know in part but know fully. The context shows conclusively that the reference ("face to face," etc.) is not to heaven.
 - a) Matthew 7:16: "Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?"
 - b) Luke 1:3-4: "It seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Theophilus, That thou mightest know the certainty of those things, wherein thou hast been instructed."
 - c) Romans 1:32: "Who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them."
 - d) 1 Timothy 4:3: "Forbidding to marry, *and commanding* to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth."
 - 4) It is significant that James uses the same illustration in connection with his statement about "the perfect law of liberty." "Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls. But be ye doers of the word, and not hearers only, deceiving your own selves. For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass: For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed" (Jas. 1:21-25).
-

-
- g. 1 Corinthians 13:13: "And now abideth faith, hope, charity, these three; but the greatest of these *is* charity."
- 1) Faith, hope, and love will exist until the end of time. Faith will be then lost in sight in heaven (we will continue to have trust in God); hope will be lost there in fulfillment; but love will continue on into heaven and eternity (perhaps greatly increased). Neither of these three is miraculous.
 - 2) They each were present during the age of miracles, but would outlast that time of miracles. "In view of the fact that miracles were necessary to reveal and confirm the word, and all that has been accomplished, miracles to that end have ceased" (Roy J. Hearn, Bulletin Article, Knight Arnold Church of Christ, Vol. 13, No. 13, March 31, 1987).
4. Ephesians 4:8,11-14: "Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men....And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: That we *henceforth* be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, *and* cunning craftiness, whereby they lie in wait to deceive."
- a. Before the New Testament was revealed and recorded, the miraculous gifts were needed for the disciples to preach the gospel and build up the church. Each of the offices mentioned in verse 11 were occupied by Christians possessing spiritual gifts. Those offices which continue today are occupied by uninspired saints, but who are guided by the Holy Scriptures.
 - b. The offices of apostle and prophet were in the church only for a certain time: "till we all come in the unity of the faith, unto the measure of the stature of the fulness of Christ" (verse 13). Notice how *till* is used in Acts 23:12: "And when it was day, certain of the Jews banded together, and bound themselves under a curse, saying that they would neither eat nor drink till they had killed Paul."
 - 1) The church needed these miraculous aids until the full revelation was given and recorded. After that, men could learn how to be saved and what their obligations were before God by studying the Scriptures.
 - 2) The church needed these miraculous aids until such a time that it could be sufficiently built up numerically and spiritually to be able to continue its work: preaching the gospel to the lost, helping the needy, and building itself up in the faith (see verse 12).
 - 3) The church needed these miraculous aids until such a time that the books of the New Testament were recorded and collected into one volume. This written record would then be the means by which the church could be sustained.
 - c. Three things were to be accomplished by the spiritual gifts: "For the perfecting of the saints, unto the work of ministering, unto the building up of the body of Christ" (ASV).
 - 1) To perfect the saints (furnish them what was needed to grow into spiritual maturity).
 - 2) For the work of ministering (teach them the details they needed in order to serve God properly, especially in works of benevolence).
 - 3) To guide and assist the church in carrying the gospel to the lost, thus building up the church numerically (Eph. 4:12).
 - d. The word *till* limits the spiritual gifts to a certain period of time: until they came unto (*eis*) the unity of the faith and the knowledge of the Son of God. There is only one faith (Eph. 4:5); it is the gospel system (Gal. 1:23). This one faith was *once* (literally, once for all time—Heb. 9:27-28)
-

- delivered to the saints (Jude 3). Paul uses the same word (for "once") in Hebrews 9 to emphasize the fact that Christ died only once. The gifts were to last until the time when the faith was completed, and after that time they would be taken away. When the faith was completely revealed, and those possessing the gifts died, the miraculous gifts ceased to be exercised.
- e. Proponents of modern miracles are forced to conclude with reference to this passage that the unity of the faith comes only in the next life, not on earth. But if that is correct, then those who go to heaven will be able to withstand the winds of false doctrine that assail them. Thus, there will be false doctrine in heaven (if their view is correct on the passage here). Further, they will be able to grow up. Hence, there will be immaturity in heaven. And men will practice craftiness and deceit in heaven for the text says that those who come into the unity of the faith will be able to do so. These are some of the logical conclusions which follow if the interpretation forced upon Ephesians 4 is allowed. But, "If the unity of the faith does not occur until the next life, it will never be, because faith will end in sight, in heaven, and there will never be unity of faith" (Guy N. Woods, *Woods-Franklin Debate*, pp.126f).
 - f. Renowned Bible scholar, James Macknight, gives the following interpretation of Ephesians 4:11-13: "Wherefore, when Paul tells the Ephesians, that God appointed in the church, some apostles, some prophets, and some evangelists, for the sake of fitting the saints for the work of the ministry, and for the building of the body of Christ, his meaning is, that the different orders of inspired teachers which he mentions were appointed, and supernaturally endowed by God, for the purpose of giving the believing Jews and Gentiles such a complete knowledge of the gospel, as would qualify them for preaching it to unbelievers, and for building the body of Christ, by converting them. Accordingly, after the apostles and other inspired teachers were dead, their disciples spread the knowledge of the gospel everywhere....All in every age and country who have devoted themselves to that work, have been fitted for it by them, in as much as from their writings alone they derive their knowledge of the gospel by the preaching of which they build the body of Christ" (*Macknight on the Epistles*, Vol. III-IV, pp.318f).
5. 1 Corinthians 13:8-13 and Ephesians 4:8-16 address the same subject.
- a. Notice the parallels that exist between 1 Corinthians 13 and Ephesians 4:
-

1 Corinthians 13	Ephesians 4
When (10)	Till (13)
That which is perfect (10)	Unity of the faith (13)
Then shall I know (12)	Knowledge of the Son (13)
Put away childish things (11)	No more children (14)
Became a man (11)	Perfect man (13)
Gifts (8)	Gifts (7,8,11)
To be done away (10)	Done away—perfect (13)
When perfect comes (10)	Perfect man; unity of faith
Child before perfection (11)	Child before (14)
Completed knowledge (10-12)	Not a child (14)
Church as a child (11)	Church a child (13)
Mature when gifts ceased (11)	Mature when gifts ceased (13)

b. Ephesians 4:8-14 refers to the same gifts as 1 Corinthians 12 and 13, which were to last TILL that which is perfect (the unity of THE faith) comes. The faith refers to the whole New Testament, therefore, when that was completed, gifts were no more. The adverbs (then, when, till) limit the time factor of the gifts.

6. Micah 7:15: "According to the days of thy coming out of the land of Egypt will I show unto him marvelous things." Guy N. Woods used this passage in the Woods-Franklin debate to show that miracles were in the church about 40 years. "It doesn't say, 'I will perform the same type of miracles as were then performed.' It says, 'according to the days of thy coming out.' This is not with reference to the substance of miracles but to the time element involved. Now, how long was it? It was the period of the children of Israel coming out of the land of Egypt. Well, how long was that? It was 40 years. We've already seen that these miraculous events began on the day of Pentecost which was in A.D. 33. Now add 40 years to that and you've come up to a period roughly that when Jerusalem was destroyed. That was in A.D. 70. This, if you please, marked the end of the Jewish system of affairs. Therefore, these miracles were to last no longer than that period; and I affirm that they have ceased" (*Woods-Franklin Debate*, pp.6f).

J. How can we account for those events which are claimed to be miracles today?

1. The following is an excerpt from an excellent article by Wayne Jackson which appeared in "Christian Courier," October, 1989: "In the first place, we are really not under obligation to explain or defend, as divine, a modern event simply because it may have elements which are difficult to explain. The antics of witch-doctors, fire-walkers, psychics, etc., may be characterized by certain features that we find difficult to understand; certainly, though, they are not associated with true spirituality. That aside, there are several bases for so-called modern miracles.

a. "First, some instance of 'faith healing' are pure fakery. Consider the case of Peter Popoff, who claimed the supernatural ability to give revealed information about people in his audiences (in conjunction with healing them) was receiving such information through a tiny hearing aid,

- messages being transmitted by his wife from backstage. Prominent magician, James Randi, exposed the entire affair on national TV. Randi also demonstrated that Popoff was providing rented wheelchairs for people who could actually walk, then, at his services, he was pronouncing them 'healed.'
- b. "Second, some 'miracle cures' are claimed by people who honestly believe that God has healed them. The fact is, however, they had nothing really wrong with them organically. Their ailment was *psychosomatic*. That means that though some bodily feature was actually affected, the real root of the problem was mental or emotional, hence, by *suggestion* a cure might be effected. It has been estimated that more than half of all the people applying for medical treatment in the U.S. suffer from psychosomatic illnesses. Taking advantage of this type of situation, the 'faith healer,' in an atmosphere of hysteria and feverish emotionalism, produces some phenomenal 'cures.' A Canadian physician who investigated thirty cases in which Oral Roberts claimed miraculous healing was involved, found not a single instance that could not be attributed to psychological shock or hysteria. Dr. William Sadler affirmed that after twenty-five years of sympathetic research into 'faith-healing,' he had not observed a single case of an organic disease being healed. It is commonly known that an African witch-doctor can literally command a believer in voodooism to die, and within a prescribed time, the victim will expire. Surely no rational person believes the witch-doctor has the Spirit of God!
 - c. "Third, another possible explanation for some remarkable recovery is a phenomenon known as *spontaneous remission*. Spontaneous remission is an unexpected withdrawal of disease symptoms and an inexplicable disappearance of the ailment. It occurs in about one out of every 80,000 cancer patients. A while back newspapers carried the account of a bartender in Washington. When the gentlemen had exploratory surgery, it was discovered that he was consumed with cancer. His physicians expected him to live only a few months. As time sped by, his disease utterly vanished. There was nothing supernatural about it. No claim of faith, prayer, or miraculous healing was involved. Wouldn't some faith-healer have revelled in taking credit for that cure?
 - d. "Fourth, it must be admitted that since physicians are human, they can and do make mistakes. Sometimes they mis-diagnose a case. They may judge an illness to be fatal when in fact it is not. Some of these situations are seized upon by modern 'miracle-workers and a supernatural aura is attributed to them.
 - e. "Finally, here is a point worthy of consideration that needs to be pressed with great vigor. There is no alleged 'miracle' being performed today by those of a 'Christian' persuasion (Pentecostals, Mormons, Christian Scientist, Catholics, etc.) that cannot be duplicated by the various 'non-Christian' sects. Those who practice Transcendental Meditation, Yoga, Psychic Healing, Scientology, New Age Crystal Healing, etc., claim the same type of 'signs' as these others. In fact, more than twenty million Americans—of every conceivable religious persuasion—annually report mystic experiences (including healing) in their lives.
2. "Now, since the Scriptures clearly teach that the purpose of miracles, as evidenced in biblical days, was to *confirm the authenticity of the system* (cf. Mark 16:17-20; Hebrews 2:4), does the alleged examples of modern 'miracle healings' indicate that the Lord has authenticated all of these woefully contradictory systems? Think of the implications in that—especially in light of Paul's affirmation that God is not the author of confusion (1 Corinthians 14:33). There is ample evidence that there were genuine miracles performed by divinely appointed men in the first century. The New Testament abounds with documented cases. But there is nothing comparable to those wonders being duplicated in the modern age."
-

The Gift of the Holy Spirit in Acts 2:38

A. This passage has been subject to much disagreement and speculation.

1. For the most part, the verse is very simple and plain: those believers who will repent and be baptized in the name of Christ will receive the remission of sins.
 - a. But many deny that there is any connection between baptism and remission of sins. This conclusion is reached by erroneous interpretations of other verses such as John 3:16, Romans 5:1, and Ephesians 2:8-9. This passage then is twisted and forced to fit the previous conclusion. So instead of "for" being understood in its proper meaning, a forced interpretation is rendered: "for" means (they assert) "because of." They illustrate by saying: "A man is hanged for stealing. He is hanged because he stole; he is not hanged in order to steal."
 - 1) In response to this, we need only to notice that whatever baptism is *for*, repentance is *for* the same thing. Why do we repent? Is it because we have already received remission of sins, or in order to obtain remission? Repentance and baptism are connected by the copulative conjunction "and," which means that remission of sin is the result of repentance *and* baptism. Since repentance is essential to remission of sins (Lk. 13:3; Acts 17:30), then this passage teaches repentance is in order to obtain remission; and since repentance is in order to obtain remission, then baptism has the same end in view. Another Greek word would have been used if Peter had intended to say *because of* as our religious friends allege.
 - 2) The Greek word *eis* [translated *for*] means "unto" or "in order to." This definition is obvious from the way it is used in Matthew 26:28: "For this is my blood of the new testament, which is shed for many *for* ("eis") the remission of sins." The blood of Christ was not shed "because" we had already obtained remission of sins, but in order that remission might be possible.
 - b. The passage also states: "And ye shall receive the gift of the Holy Ghost." This has been variously understood by many people. Pentecostals assert that the gift is the baptism of the Holy Ghost, accompanied with the full range of supernatural operations and miracles. This claim is false doctrine because the Bible plainly teaches that the age of miracles has passed:
 - 1) Ephesians 4:11-15: "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; But speaking the truth in love, may grow up into him in all things, which is the head, even Christ."
 - 2) 1 Corinthians 13:8-13: "Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away. When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things. For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known. And now abideth faith, hope, charity, these three; but the greatest of these is charity."

-
2. Among our own brethren there are various ideas as to the meaning of the gift of the Holy Spirit. The correct answer cannot be obtained by ascertaining how many are in each camp, or by determining the views of certain notable brethren. The various positions we shall identify are followed by a sizeable number of good, scholarly, reliable brethren. These brethren do not make their views a test of fellowship.
 - a. Because the statement is highly disputed among those of like precious faith, it behooves us to go cautiously in arriving at a conclusion. And caution is also advised in announcing one's conclusion. We should not allow such a matter as this to drive a wedge between brethren in Christ, thus destroying fellowship.
 - b. If one's view of the subject under consideration leads him to violate some precept of God's will, sin is the consequence; such is not to be encouraged or condoned. For example, if we were to view the gift of the Spirit as a direct, personal indwelling, and then allege that his presence lead us to find parking places in a crowded city, or in some other way to direct us separate and apart from the word of God, we would have crossed the line between truth and error.
 3. There seems to be three basic views of the gift of the Holy Spirit in Acts 2:38; no doubt there are some variations of these views. We shall present a brief statement identifying each of these positions, and later discuss each in more detail. There are favorable points made for each, but there are significant objections that may be raised against each position.
 - a. It appears that the majority (or nearly so) of brethren view this gift as an ordinary indwelling of the Holy Spirit. Most of these do not claim that this benefit does anything for the Christian apart from the word of God. In the conviction and conversion of alien sinners, these brethren faithfully maintain that the word of God is the instrument. Many of these brethren think that the Spirit personally indwells us, that the gift received is the Holy Spirit as a person. The gift is said to be something that automatically comes to each person who obeys the gospel. Passages cited include:
 - 1) Acts 2:38: "Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost."
 - 2) Acts 5:32: "And we are his witnesses of these things; and *so is* also the Holy Ghost, whom God hath given to them that obey him."
 - 3) Romans 8:9,11,16: "But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his....But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you...."The Spirit itself beareth witness with our spirit, that we are the children of God."
 - 4) Romans 8:26-27: "Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered. And he that searcheth the hearts knoweth what *is* the mind of the Spirit, because he maketh intercession for the saints according to *the will of God*."
 - 5) 1 Corinthians 6:19-20: "What? know ye not that your body is the temple of the Holy Ghost *which is* in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's."
 - 6) 2 Corinthians 1:22: "Who hath also sealed us, and given the earnest of the Spirit in our hearts."
 - 7) 2 Corinthians 5:5: "Now he that hath wrought us for the selfsame thing *is* God, who also hath given unto us the earnest of the Spirit."
-

-
- 8) Galatians 4:6: "And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father."
 - 9) Ephesians 1:13-14: "In whom ye also *trusted*, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise, Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory."
- b. Others say that the gift of the Holy Spirit is one or more of the spiritual blessings. Specifically, some think that pardon is the gift; or eternal life which we have in promise (I John 2:25). This view states, therefore, that the gift is something which the Spirit gives, and is not the Spirit himself. These good brethren affirm that the Holy Spirit indwells the Christian only through the word of God. Verses cited include:
- 1) Acts 2:38-39: "Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, *even* as many as the Lord our God shall call."
 - 2) Romans 6:23: "For the wages of sin *is* death; but the gift of God *is* eternal life through Jesus Christ our Lord."
 - 3) Hebrews 9:15: "And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions *that were* under the first testament, they which are called might receive the promise of eternal inheritance."
 - 4) Acts 3:19: "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord."
 - 5) Ephesians 1:3: "Blessed *be* the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly *places* in Christ."
 - 6) 1 John 5:11: "And this is the record, that God hath given to us eternal life, and this life is in his Son."
- c. A third view is that the gift of the Holy Spirit is miraculous power. Those who advocate this position say that it was not intended for anyone beyond the first century; that not everyone then received a miraculous gift; that the gift was bestowed on the apostles and Cornelius directly from heaven, but that the others who received it, obtained the gift by the imposition of the apostles' hands. Some of this persuasion state that few, if any, of the New Testament references speak of any "ordinary" indwelling of the Spirit; that all, or nearly all, of the statements in the gospel on this subject describe the miraculous gifts of the Spirit. None of these brethren believe that miracles are being wrought today; all will affirm that the age of miracles ceased as was predicted in 1 Corinthians 13:8-13 and Ephesians 4:11-14.
- B. An examination of the personal, direct indwelling as the gift.
1. It is claimed that the phrase, "gift of the Holy Spirit," can be taken either as something that the Spirit gives or as the gift of the Spirit himself. These brethren say that even though the word "Spirit" is in the genitive case (possessive), that there are other usages of the genitive, and that the context must decide what the proper use is in the case at hand.
 2. These brethren further say that the Holy Spirit as a gift dwells in us directly.
 - a. "And we are his witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey him" (Acts 5:32). John 15:26-27 identifies the apostles as the witnesses here mentioned. But it is argued that the pronoun "them" differentiates between the apostles and those to whom the Spirit was given. Two problems are encountered: (1) This verse does not state that
-

the Holy Spirit personally dwelt in those described; and (2) we are told that God "hath given" (past) the Spirit to those who "obey" (present) him. This describes something done in the past; there is nothing in the statement that requires us to believe God is now doing the same thing. And how can we know that this indwelling is identical with the gift of Acts 2:38?

- b. Romans 8:9-27 contains several references to the Spirit being in the Christian. But again we are not told *how* this indwelling is accomplished. To say that he dwells in us personally is to read into the statements something that is not stated. And to affirm that the Spirit dwells in us does not prove necessarily that the indwelling is the gift of Acts 2:38.
 - c. 1 Corinthians 6:19-20 and Galatians 4:6 are also used, but the same objections must be met.
 - d. The earnest of the Spirit (2 Cor. 1:22; 5:5; Eph. 1:13-14) is said to be this gift—the personal indwelling of the Spirit. But how can we know this is so? To make the claim is not the same as proving the contention.
3. Objections to this position include the following:
- a. There is no plain statement of scripture affirming that the Holy Spirit is in us personally.
 - b. The argument is very inconclusive that the phrase in Acts 2:38 says that the gift is the Holy Spirit himself. The evidence points to the gift being something the Spirit gives, as we shall see later.
 - c. The statement was made in the midst of miraculous events as an inducement to win the multitude to believe and accept the message presented by Peter (see Acts 2:36-41). Of what value to this end would a promise of an ordinary indwelling of the Spirit be to those people?
 - d. If the Holy Spirit dwells in us personally, what does he do for us that necessitates his direct presence in us?
 - 1) Some claim that we are urged to maintain purity of life based on the fact that our body is the temple of the Holy Spirit. But this is something we must do, not the Spirit.
 - 2) The claim is made that the Holy Spirit's indwelling enables us to have a confident life, citing Romans 8:26-27: "Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered. And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God." We would not know of this information except for the inspired Record. What gives us the confidence? The work the Spirit does or the truth stated in the Record? The Spirit can make this intercession in our behalf whether or not he personally is dwelling in us. Again, the point to be proved is assumed and asserted without adequate proof. Given this position, how could we answer the radical who claims that the Spirit guides him to parking places, or helps him to find the best bargain when shopping for a new car, etc.?
 - 3) See the chart given later in this study which lists some of the things done for us which are attributed to both the Holy Spirit and the Word of God. The Spirit accomplishes the results by means of the inspired word; we do not need his personal presence to receive them.
 - e. The position discussed tends to promote extremist views that are clearly wrong. It leans toward the subjective; the effects that are supposed to be given are nebulous and uncertain.
- C. An examination of spiritual blessings as the gift of the Holy Spirit.
1. These brethren (at least some of them) say that no one now or at any other time (including the apostles) has ever had a direct, personal indwelling of the Holy Spirit. The Spirit dwells in Christians representatively, through the word of God (Eph. 5:18-19; Col. 3:16). Thus, the gift of the Holy Spirit is something the Spirit gives, not a gift of the Spirit himself. This is a correct view so far.
-

2. These brethren hold the truth regarding the cessation of the spiritual gifts. Miraculous gifts were intended only for the time of the church's infancy.
3. The gift the Holy Spirit gives according to this view is pardon from past sins; or the spiritual blessings in Christ (Eph. 1:3); or citizenship in the kingdom of God (Col. 1:13-14); or eternal life in heaven (1 John 2:25; 5:11; Rom. 6:23); or a combination of some or all of these blessings. Acts 2:38 is compared with Acts 3:19, and the parallels between the two verses are demonstrated. The point is made that the "gift of the Holy Spirit" and "the time of refreshing" are said to be equivalents (which is true); and the latter is said to be identical to the spiritual blessings of Ephesians 1:3, hence, "the gift of the Holy Spirit is also explained as those blessings. Those baptized into Christ are "made to drink into one Spirit" (1 Cor. 12:13). Since we are lead to be baptized by the Spirit's instruction, the reward of his leadership is attributed to him. This figurative drinking is said to be the imbibing of the spiritual blessings.
 - a. If the gift of the Holy Spirit is forgiveness of sins (pardon), then Peter was being redundant in his statement: "Repent and be baptized for the remission of sins, and you will receive pardon."
 - b. If the other spiritual blessings in Christ are meant, there might not be any redundancy. The same is true if the gift is citizenship in the kingdom or the hope of eternal life in heaven.
 - c. But the gift is something different from remission of sins; and if one has the remission of sins he also has all the other spiritual blessings: they come in the same package.
 - d. If eternal life is synonymous with the gift of the Holy Spirit, then it is given on the conditions of repentance and baptism. But 2 Peter 1:5-11 shows that entrance into heaven (where eternal life is actually given) is conditioned on developing the graces. However, we have eternal life here in hope (in prospect and promise)—Titus 1:2; 3:7; Romans 8:24-25; 1 John 2:25. So it is difficult to find anything that is clearly wrong with the view that the gift of the Holy Spirit is eternal life—at least on the basis of our present inquiry.
4. While this view offers nothing that would lead one into error, there still seems to be something lacking.

D. A examination of the view that the gift of the Spirit was miraculous abilities.

1. First, the gift of the Holy Spirit is something given by the Holy Spirit, not the gift of the Spirit as a person. This conclusion is reached from the following considerations.
 - a. "Ye shall receive the gift of the Holy Ghost [Spirit]." *Ye* is the subject of the clause; *shall receive* is the predicate (verb); *gift* is the thing to be received. "Shall receive" is a transitive verb; as such, it must have a direct object; the direct object must be in the accusative (objective) case. The word *gift* is in the accusative case in the Greek text. Therefore, the word "gift" is the direct object of the verb "shall receive," and thus, the gift is something the Spirit provides. The word *Spirit* ("pneumatōs") is in the genitive case in the Greek text, which is the simple possessive case in English. Greek authorities say that there are other usages of the genitive than that of showing possession, but it appears that the common usage is possessive. If this is so in the present passage, then the gift is something which the Spirit gives.
 - b. The same phraseology is found in other passages which are not disputed.
 - 1) John 4:10: "If thou knewest *the gift of God*..." No one understands this gift as God himself, but something God gives. "Gift" is in the accusative case and "God" is in the genitive case. Why should we think of the gift in John 4:10 as something God gives and in Acts 2:38 as the gift of the Spirit himself?
 - 2) Acts 8:20: "...Thou hast thought that the gift of God..." The same cases of the key words are present in this clause, also. Yet no one understands the gift as God, but something God

gives.

- 3) Ephesians 4:7: "But unto every one of us is given grace according to the measure of *the gift of Christ*." The gift is something which Christ gives, not the gift of Christ himself.
 - c. For these viable reasons we understand Acts 2:38 as referring to a gift which is given by the Holy Spirit. If this is a sound, accurate conclusion, then the first proposition considered is wrong, and the second or third is correct.
2. Consider some reasons why the gift of the Holy Spirit is the miraculous gifts bestowed on believers during the first century.
 - a. It was a statement given to people living more than 1900 years ago; it was not something said in a 20th century setting. The exact setting was one overwhelmingly supernatural. The apostles had just received the baptism of the Holy Spirit (Acts 2:1-4); Peter had informed the multitude that what they were seeing and hearing was in fulfillment of Joel (2:28), a promise that God would pour out his Spirit upon all flesh (Acts 2:16-18). With this as the setting, what would *you* have expected to receive when Peter promised you "the gift of the Holy Spirit?" Certainly not some ordinary indwelling.
 - b. The expression, "gift of the Holy Spirit," occurs only twice in the Bible: in Acts 2:38 and Acts 10:45. In both of these cases, the situation is the same: a miraculous setting. "And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the *gift of the Holy Ghost*" (Acts 10:45).
 - 1) Cornelius and his household had received the miraculous ability to speak in other tongues; this supernatural gift was delivered directly from heaven without any human agency being involved, just as had been the case with the apostles in Acts 2:1-4. Peter's later report of these events in Acts 11 shows that this outpouring of power came just as he began to speak (11:15). The Greek word used emphasizes this fact.
 - 2) In the sermon on Pentecost Day, Peter stated that the gift being displayed was intended to be for "all flesh" (Acts 2:17). This meant that it was to be given to both Jew and Gentile, since this is the meaning of the phrase. It was given to Jews in Acts 2, and to Gentiles in Acts 10.
 - 3) The gift of the Holy Spirit in Acts 10:45 was a miraculous ability; the gift of the Holy Spirit in Acts 2:38 was also a promise of the same; it came directly in Acts 10; it would come through the apostles in Acts 2.
 - c. In view of the powerful miraculous flavor of Pentecost Day (Acts 2), it is incongruous to try to make the gift of the Spirit some ordinary indwelling. It is entirely reasonable to expect this gift to be miraculous, more so than the alternatives.
 - d. Multitudes of Jewish people were present, from all over the Roman Empire. In a short time they must return to their homes. Many of these had obeyed the gospel; some of them would doubtless remain in Judea to learn more of this new religion they had espoused, but many would need to go back home. But since they knew so little about the kingdom, how could they be expected to remain faithful and carry out their obligations to the Lord, having only an elementary understanding of it? There was no written New Testament. What they needed was exactly what the apostles provided where ever they planted a congregation: some miraculous gifts. Before they could spread the gospel in their homelands, they needed the ability to receive further details of truth, and the ability to confirm their spoken words with miraculous signs. Paul provided these spiritual gifts to the new converts at Ephesus (Acts 19:1ff); Peter and John did the same with the Samaritan converts (Acts 8:14ff). These spiritual gifts were provided the church at Corinth (I Cor. 12-14), in the churches of Galatia (Gal. 3:5), and in every other locality where the need existed and there was an apostle available. Acts 19:6; Romans 1:11;
-

- 2 Timothy 1:6.
- e. To hold the gift of Acts 2:38 as miraculous endowments of the Holy Spirit is to put that worthy passage in complete concord with Mark 16:15-20.
 - 1) Mark 16:15-16 requires that the gospel be preached to all people; Acts 2 is an example of how that great work was begun, with salvation being extended to those believers who would repent and be baptized.
 - 2) Mark 16:17-18 states that certain miraculous signs would follow believers. Note that this promise was not limited to the apostles, but was to be exercised by believers. But not all believers had miraculous gifts. These signs were in consequence of the bestowal of miraculous powers and not the result of having obeyed the gospel. The gifts were distributed according to the will of the Holy Spirit (1 Cor. 12:4-11).
 3. Consider some objections and problems relating to this view.
 - a. Acts 10:47 speaks of Cornelius receiving the Holy Spirit, but verse 45 speaks of it as the gift of the Holy Spirit. This is called "metonymy of the cause." In this case, the Holy Spirit is put for the thing given (verse 47). That which was poured out upon Cornelius (Acts 10) and the apostles (Acts 2) was not the Holy Spirit as a person, but the power which pertained to him. To receive the Holy Spirit in those cases was to obtain the power of the Spirit. To receive the gift of the Spirit as promised in Acts 2 was to receive the power of the Spirit (through the imposition of the apostles' hands).
 - b. Some object that if this is interpretation is true, then we cannot preach Acts 2:38 today. But Mark 16:17-20 immediately follows verses 15-16, and we have no trouble making the proper distinction between the two sections. The first part (16:15-16) applies to all time; but the second part (16:17-18) had application only to the age of miracles.
 - c. Another objects, saying that since remission of sins is offered to every believer who repents and is baptized, then the promise of the gift of the Holy Spirit is also extended to each who thus obeys. But by using proper inductive logic, as we do in discussing Mark 16:15-20, we can see that the miraculous aspect of the passage applied only to the miraculous age. This is just another case of "rightly dividing the word of truth" (2 Tim. 2:15). The miraculous gift of the Spirit is no more offered to everyone than the baptism of the Holy Spirit and the baptism of fire were ordained for every person in John's audience (Matt. 3:11-12) when those two subjects were first broached.
 - d. Another objection asserts that only the apostles performed any miracles from Acts two through Acts five. But just because there is no specific record that any other persons received miraculous gifts through the apostles, and exercised those gifts during this period of time, does not prove there were none. The time period spanning those chapters is short, and all the apostles were still in Jerusalem; it was mainly their work that was being recorded. The inspired historian recorded only what was necessary to accomplish his purpose; it was not necessary to include reports of all the activities of the brethren that transpired during that time frame (miraculous or non-miraculous).
 - e. It is argued that John would be filled with the Holy Ghost (Luke 1:15), and yet he did no miracles (John 10:41), thus, he had a non-miraculous indwelling of the Spirit. But John was inspired (Luke 7:29-30): he had a miraculous gift.
 4. Consider some additional passages.
 - a. Galatians 3:2: "This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith?" Many infer from this statement that a personal indwelling of the Spirit
-

is meant, but verse 5 shows that the apostle had in mind the miraculous gifts of the Spirit: "He therefore that ministereth to you the Spirit, and worketh miracles among you, doeth he it by the works of the law, or by the hearing of faith?" Paul is showing in the book that he is a genuine apostle, that the gospel he preached is the only one authorized, and that the gospel has superceded the Law of Moses. His argument in this passage is that the gifts of the Spirit came through the gospel (the hearing of faith), and not by the Law.

- b. Romans 8:9 is used to show that all who belong to Christ must have the Holy Spirit dwelling in them: "But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his."
 - 1) The work of the Holy Spirit in connection with the scheme of redemption was to reveal the mind of God to men (I Cor. 2:9-13) and to confirm the revealed word by miraculous signs (Heb. 2:3-4; Mark 16:20). Inspired men in the first century proved their messages by working miracles by the power of the Spirit. Preachers then used the Holy Spirit to prove they had the word of God; those who claim a personal indwelling of the Holy Spirit use the word of God to try to prove they have the Holy Spirit.
 - 2) Is there anything in the context of Romans 8 which would lead Paul to say that all who belong to Christ will have the Spirit dwelling in them in some non-miraculous way? Nothing. How-ever, there is a reason for him to refer to the miraculous gifts furnished by the Spirit to him and others who were teaching the truth. Romans deals with the problem of the Law of Moses and the gospel of Christ. Judaizers sought to turn the Gentile converts from the gospel to the Law; these false teachers could not confirm their doctrines by miraculous signs; those who preached the true gospel had the power to confirm what they preached; Paul reminds them of this fact in the latter part of the verse in question.
 - 3) It was a miraculous gift Paul indicates, and not some uncertain, indefinable indwelling. The phrase, "in the Spirit," at the beginning of verse nine, is a reference to miraculous endowments (Thayer, p.522). Paul did not change the subject from the miraculous power to the non-miraculous indwelling in the midst of this one verse. The apostle is saying to his auditors, "If someone comes to you teaching a doctrine which he could not confirm with Holy Spirit-empowered signs, do not believe him." Today, we have the inspired Record of divine truth to guide us into the truth and away from error. Compare:
 - a) 1 John 2:27: "But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him." [The *anointing* was the gift of miraculous powers].
 - b) 1 Corinthians 12:10: "To another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues."
 - c) 1 John 2:20: "But ye have an unction from the Holy One, and ye know all things." [The *unction* is a reference to spiritual gifts].
 - d) 1 John 2:26-29: "These things have I written unto you concerning them that seduce you. But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him. And now, little children, abide in him; that, when he shall appear, we may have confidence, and not be ashamed before him at his coming. If ye know that he is righteous, ye know that every one that doeth righteousness is born of him."

-
- c. Acts 8:14-17. Philip, an inspired preacher and empowered to perform miracles, had proclaimed the gospel in Samaria; many people obeyed the gospel. Two apostles (Peter and John) went to Samaria, and after praying and laying their hands on these converts, the Holy Ghost was given.
- 1) What was given was obviously visible for verse 18 says that Simon saw it. The purpose of the apostles' actions was the conferral of miraculous gifts (Acts 19:6; Rom. 1:11). What is there about the non-miraculous indwelling that is visible? Why would Simon want the ability to confer it to others?
 - 2) These Samaritans had been converted but the Holy Spirit had come upon none of them. When the apostles laid hands on them and prayed, the Holy Spirit was then given. If the non-miraculous gift of the Spirit comes automatically at baptism, why did not these receive it then? Our situation is like that of these people: they had believed and were baptized, but had not received the gift of the Spirit until the apostles came. We have believed and were baptized and have not received the Spirit: and will not because there is no apostle on earth to lay hands on us.
 - 3) What these Samaritans received through Peter and John were miraculous gifts, such as were conferred on the Ephesians by Paul (Acts 19:1-6).
- d. Acts 5:32: "And we are his witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey him." Instead of teaching the personal indwelling of the Holy Spirit, this passage discusses the miraculous gifts of the Spirit. Notice the context of the statement. The Jews had accused the apostles of preaching error by proclaiming the resurrection of the Lord (Acts 4:1-2). The next morning, Peter and John were brought before the Jewish court; Acts 4:8-12 records Peter's inspired defense, which attributed the healing of the lame man (Acts 3) to the resurrected Jesus. After threatening them, the council released these apostles. In Acts 5, the Jewish leaders arrested and imprisoned all the apostles. An angel released them during the night. The apostles resumed their preaching, and were arrested again (5:25-26). The council asked why they persisted in their preaching (5:28). Acts 5:29-32 is the reply Peter gave to their question. Look at verse 32:
- 1) To what things were the apostles witnesses? The things which are stated in verses 29-31, including the resurrection of Christ.
 - 2) The Holy Spirit is said to be a witness of something: what? The same things stated above, including the resurrection of Christ.
 - 3) How were the apostles witnesses? By being empowered by the Holy Spirit (John 15:26-27; Acts 10:38-41). How did the Holy Spirit witness these things? By the manifestation of various miracles *through the apostles*.
 - 4) Acts 5:32 is an example of the fulfillment of the promise Christ made to the apostles in John 15:26-27 and Acts 1:8.
 - a) John 15:26-27: "But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me: And ye also shall bear witness, because ye have been with me from the beginning."
 - b) Acts 1:8: "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth."
 - 5) To whom had the Holy Spirit been given? To the obedient. For what purpose, according to the context, was he given? For the purpose of being witnesses of the Lord's resurrection. Does the statement of fact given in the verse apply to anyone living today? No, since we are
-

not to be witnesses. Is the gift of the Holy Spirit in the verse miraculous or non-miraculous? Miraculous.

- e. "In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise, Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory" (Eph. 1:13-14). "Earnest" is a term used to describe a pledge or down-payment. The supernatural endowment of the Spirit represented God's pledge or assurance of the heavenly inheritance. The *sealing* also refers to the miraculous gifts—to Christ and the apostles (John 3:33-36; 6:27; 2 Cor. 1:22).
5. A brief examination of Acts 2:39: "For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." What is "the promise?"
- a. In Genesis 3:15, God made a vague promise that as the seed of woman, some great personage would be raised up. This promise was restated to Abraham in Genesis 12:1-3 (and on later occasions); Galatians 3:16 shows that the "seed" spoken of was Christ. This promise runs throughout the Old Testament, while the background was being established and the people were being prepared. It found its ultimate fulfillment in Christ and the gospel, where all families of the earth may be blessed.
 - b. Part of that great promise is the prophecy of Joel 2:28. In order for Christ to accomplish successfully his great work, the miraculous element must be used. In Acts 2:16-18, Joel's prophecy was cited by Peter, and the events even then being portrayed before the eyes of the people are said to be in fulfillment of what Joel had predicted.
 - c. On seeing and hearing the miracles then occurring, the people asked: "What meaneth this? Their question grew out of the fact that "...*this* (the miracles noted) was noised abroad..." Peter responded to the question:
 - 1) "This is that which was spoken by the prophet Joel."
 - 2) Christ "hath shed forth this which ye now see and hear."
 - 3) "Now when they heard this" (what Peter said), they asked another question: "Men and brethren, what shall we do?" (2:37).
 - d. In reply to this question, Peter gave the statement of Acts 2:38-39. It recognizes the promise to Abraham (which affects all people); it includes the prediction of Joel (which affects Jew and Gentile). Everyone can enjoy pardon; and both Jew and Gentile (then) could obtain "the gift of the Holy Spirit."
-

Blaspheming the Holy Spirit

A. Blaspheming the Holy Spirit is a fear-producing theme to many people.

1. The statements are found in these passages:
 - a. Matthew 12:31-32: "Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy *against* the *Holy* Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the *world* to come."
 - b. Mark 3:28-31: "Verily I say unto you, 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 Ghost hath never forgiveness, but is in danger of eternal damnation: Because they said, He hath an unclean spirit. There came then his brethren and his mother, and, standing without, sent unto him, calling him."
2. The meaning of these passages has been debated for generations, and has been subjected to many differing interpretations.
3. These passages contain the Lord's conclusion to the points he has just made. He states in effect that there is a limit to divine mercy. There are some things which are unforgivable.
 - a. Hebrews 6:4-6: "For *it is* impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, And have tasted the good word of God, and the powers of the world to come, If they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put *him* to an open shame."
 - b. 2 Peter 2:20-22: "For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning. For it had been better for them not to have known the way of righteousness, than, after they have known *it*, to turn from the holy commandment delivered unto them. But it is happened unto them according to the true proverb, The dog *is* turned to his own vomit again; and the sow that was washed to her wallowing in the mire."
 - c. 1 John 5:16: "If any man see his brother sin a sin *which is* not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death: I do not say that he shall pray for it."
4. To blaspheme means to offer injurious speech against someone or some thing. "Rail at or revile" (Vine, p.131); is used of those who railed at Christ (Matt. 27:39; Mark 15:29; Luke 22:65); of those who speak contemptuously of God or of sacred things (Matt. 9:3; Mark 3:28; Rom. 2:24). To blaspheme against the Holy Spirit is thus to speak evil against him, to offer contemptuous words toward him.

B. Why is it more severe to blaspheme against the Holy Spirit than against God or Christ?

1. It is not because he is more important, more powerful, or more holy than are they. The three Persons of the Godhead are equal in all things except authority. "I and *my* Father are one" (John 10:30).
 2. Both Christ and the Holy Spirit are also referred to as God:
 - a. Acts 5:3-4: "But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back *part* of the price of the land? Whiles it remained, was it not thine own? and
-

after it was sold, was it not in thine own power? why hast thou conceived this thing in thine heart? thou hast not lied unto men, but unto God."

- b. Hebrews 1:8: "But unto the Son *he saith*, Thy throne, O God, *is* for ever and ever: a sceptre of righteousness *is* the sceptre of thy kingdom."
 3. In authority, the Father reigns supreme for "he who sends is greater than he who is sent" (cf. John 13:16). The father sent Christ (John 3:17,18); Christ sent the Holy Spirit (John 14:26; 15:26). Christ plainly stated that the Father is greater than he: "Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I" (John 14:28).
 4. Since they are equal in all things (except authority), it is not more sinful to speak against the Spirit than against the Father or the Son. To blaspheme the Spirit must involve something else.
- C. Salvation was not limited to only a few, but was intended for all.
1. Christ shed his blood for all men:
 - a. Matthew 26:28: "For this is my blood of the new testament, which is shed for many for the remission of sins."
 - b. John 3:16: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."
 - c. 2 Corinthians 5:15: "And *that* he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again."
 - d. 1 Timothy 2:4-5: "Who will have all men to be saved, and to come unto the knowledge of the truth. For *there is* one God, and one mediator between God and men, the man Christ Jesus."
 - e. Titus 2:11-12: "For the grace of God that bringeth salvation hath appeared to all men, Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world."
 - f. Hebrews 2:9: "But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man."
 - g. 1 John 2:2: "And he is the propitiation for our sins: and not for ours only, but also for *the sins of* the whole world."
 2. Everyone has the privilege of being saved:
 - a. Matthew 11:28-30: "Come unto me, all *ye* that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke *is* easy, and my burden is light."
 - b. Mark 16:15-16: "And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned."
 - c. Acts 2:38: "Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost."
 - d. Romans 1:16: "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek."
 - e. Revelation 22:17: "And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely."
 - f. Acts 2:23, 37-41: "Him, being delivered by the determinate counsel and foreknowledge of God,
-

ye have taken, and by wicked hands have crucified and slain....Now when they heard *this*, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men *and* brethren, what shall we do? Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, *even* as many as the Lord our God shall call. And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation. Then they that gladly received his word were baptized: and the same day there were added *unto them* about three thousand souls."

- g. 1 Corinthians 6:9-11: "Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God."
 - h. 1 Timothy 1:13-15: "Who was before a blasphemer, and a persecutor, and injurious: but I obtained mercy, because I did *it* ignorantly in unbelief. And the grace of our Lord was exceeding abundant with faith and love which is in Christ Jesus. This *is* a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief."
 - i. 2 Peter 3:9: "The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance."
3. But God's patience has a limit. Man can grow so hard that God's truth, and thus his grace (Rom. 5:21; Acts 10:34-35; Ps. 119:172; 1 John 3:7; John 8:32; 17:17; 1 Pet. 1:24-25) will not have the proper effect on him (Eph. 4:18-19; 1 Tim. 4:2; 2 Cor. 3:3-4).
- a. Genesis 6:3: "And the LORD said, My spirit shall not always strive with man, for that he also *is* flesh: yet his days shall be an hundred and twenty years."
 - b. Jeremiah 7:16: "Therefore pray not thou for this people, neither lift up cry nor prayer for them, neither make intercession to me: for I will not hear thee."
 - c. Hosea 4:17: "Ephraim *is* joined to idols: let him alone."
 - d. Romans 1:28: "And even as they did not like to retain God in *their* knowledge, God gave them over to a reprobate mind, to do those things which are not convenient."
 - e. 2 Peter 3:8-10: "But, beloved, be not ignorant of this one thing, that one day *is* with the Lord as a thousand years, and a thousand years as one day. The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance. But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up."

D. We can determine what this sin is not and thereby make it easier to identify it.

1. It is not the sin unto death of 1 John 5:16. That sin applies only to "brothers," members of the Lord's church; it is not applied to alien sinners. "If a man see his *brother* sin a sin which is not unto death he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death: I do not say that he shall pray for it."
 - a. 1 John 1:9 identifies the sin unto death: any sin which an erring Christian confesses will be forgiven. Repentance is unstated but implied (Acts 17:30; Luke 13:3; Acts 8:22). A sin which a erring Christian will not confess (thus from which he will not repent) will not be forgiven.

- b. In effect the sin unto death and the blasphemy against the Holy Spirit are the same; those who are guilty will be lost. But they are not identical since one applies to an alien sinner and the one in 1 John 5:16 applies to an erring saint.
 2. It is not murder, immorality, idolatry, and other such "common" sins for Paul and many others in the New Testament were saved from such sins (I Cor. 6:9-11; I Tim. 1:13-15; Acts 26:9-11). But those who die while guilty of these sins will be lost (Gal. 5:19-21).
 3. It is not negligence to obey the gospel, for as long as an opportunity exists to obey, one can obey the gospel and be saved.
 4. It is not suicide, for one can be guilty of blaspheming the Spirit and still be alive.
 - a. Matthew 12:31-32: "Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come."
 - b. Mark 3:28-30: "Verily I say unto you, 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 Ghost hath never forgiveness, but is in danger of eternal damnation: Because they said, He hath an unclean spirit."
 5. It is not merely to speak certain words that will condemn without hope of pardon. If so, then one could ignorantly speak those words and eternally condemn his soul. Yet the gospel is extended to all, even to those Pharisees who were guilty of this sin (Acts 2:23,36; 3:17; 1 Cor. 2:8). Paul confessed to being a blasphemer, yet he obtained pardon (I Tim. 1:13-15).
 6. It is not merely asserting that Jesus cast out demons by Beelzebub. Some have alleged that this was the sin, and that no one today can commit it since Christ is not casting out demons now. If this assertion is so, why did the Lord include references to this sin in the New Testament? Why confuse people with unnecessary information?
- E. To blaspheme means to speak impiously, irreverently and reproachfully against the Spirit.
1. The Pharisees did this (Matt. 12:24). They were blaspheming Christ as much as they were blaspheming the Holy Spirit: "This fellow doth not cast out devils, but by Beelzebub the prince of the devils" (12:24; cf. 12:28).
 2. They were primarily rejecting what Jesus taught: his miracles proved his message, and they rejected this miracle as coming from God. When one rejects what Christ taught, he is rejecting Christ and the Father who sent him: "He that heareth you heareth me; and he that despiseth you despiseth me; and he that despiseth me despiseth him that sent me" (Luke 10:16).
 3. The message Christ taught originated with God, and was conveyed inerrantly to men from Pentecost Day onward by the Holy Spirit (Acts 2:1-4; I Cor. 2:9-14; 14:37; 2 Tim. 3:16-17). The Holy Spirit caused that same message to be recorded by inspiration as the New Testament.
 4. When one denies, rejects, treats with contempt that Spirit-given message, he is blaspheming its Author (the Holy Spirit). One can blaspheme by action, attitude or by words.
 5. There will be no hope for such a one for he has shunned the final offer of salvation which God makes available to mankind. This is the only offer being extended today, and after it there will be no other!
 - a. Jude 1:3: "Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints."
-

- b. Hebrews 10:23-31: "Let us hold fast the profession of our faith without wavering; (for he is faithful that promised;) And let us consider one another to provoke unto love and to good works: Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching. For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. He that despised Moses' law died without mercy under two or three witnesses: Of how much sorer punishment, suppose ye, shall he be thought worthy, 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? For we know him that hath said, Vengeance belongeth unto me, I will recompense, saith the Lord. And again, The Lord shall judge his people. It is a fearful thing to fall into the hands of the living God."
- c. Acts 4:11-12: "This is the stone which was set at nought of you builders, which is become the head of the corner. Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved."

F. An illustration depicting the sin blasphemy against the Holy Spirit.

1. A man fell into a river which was rushing toward a great waterfall. Someone threw him a rope in order for him to grasp it and be drawn to safety; he refused the offer. Farther downstream, another person cast him another rope which he likewise ignored. As he drew nearer the cataract, a third man threw him another rope, the last one to be offered. If he refused this rope there was no hope of escape.
 2. God, through the centuries of the Old Testament era, pleaded with mankind by the prophets, a plea that was mostly ignored. During his personal ministry, Christ pleaded with the Jews; his pleas were shunned by the majority. Finally, the Holy Spirit revealed (by the edict and power of God) the gospel (John 16:13; 8:32; Acts 2:1ff; 1 Cor. 2:9-14; Jude 3). Those who accept the offer will be saved; those who reject it have forfeited their only hope.
 3. But can one, who at one time utterly shunned the message of the Spirit, later change his mind, and receive salvation? Yes, if he is willing and able to meet the gospel conditions.
 - a. John 8:21,24: "Then said Jesus again unto them, I go my way, and ye shall seek me, and shall die in your sins: whither I go, ye cannot come....I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am *he*, ye shall die in your sins."
 - b. Luke 13:3: "I tell you, Nay: but, except ye repent, ye shall all likewise perish."
 - c. Romans 10:10: "For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation."
 - d. Acts 2:38: "Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost."
 - e. Revelation 2:10: "Fear none of those things which thou shalt suffer: behold, the devil shall cast *some* of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life."
 4. The sin of blaspheming the Spirit is not a single act but a sin of disposition. It is developed gradually.
 - a. One grieves the Spirit (Eph. 4:30) by not living right. One resists the Spirit (Acts 7:51) when he withstands the word and refuses to believe the truth. One quenches the Spirit (1 Thess. 5:19; cf. Heb. 10:29) when he disputes, denies, opposes, rejects, hates, perverts, and refuses to obey the word of God.
-

- 1) Ephesians 4:30: "And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption."
 - 2) Acts 7:51: "Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers did, so do ye."
 - 3) 1 Thessalonians 5:19: "Quench not the Spirit."
 - 4) Hebrews 10:29: "Of how much sorer punishment, suppose ye, shall he be thought worthy, 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?"
- b. The result is a hard heart on which the Spirit-given word has no effect, since he has rejected that message of truth.
- 1) Matthew 13:13-16: "Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand. And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive: For this people's heart is waxed gross, and *their* ears are dull of hearing, and their eyes they have closed; lest at any time they should see with *their* eyes and hear with *their* ears, and should understand with *their* heart, and should be converted, and I should heal them. But blessed *are* your eyes, for they see: and your ears, for they hear."
 - 2) John 12:37-40: "But though he had done so many miracles before them, yet they believed not on him: That the saying of Esaias the prophet might be fulfilled, which he spake, Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed? Therefore they could not believe, because that Esaias said again, He hath blinded their eyes, and hardened their heart; that they should not see with *their* eyes, nor understand with *their* heart, and be converted, and I should heal them."
 - 3) Hebrews 6:4-6: "For *it is* impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, And have tasted the good word of God, and the powers of the world to come, If they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put *him* to an open shame."
 - 4) Hebrews 10:26-29: "For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. He that despised Moses' law died without mercy under two or three witnesses: Of how much sorer punishment, suppose ye, shall he be thought worthy, 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?"
- c. One can get himself into such a state of hardheartedness that he will not and cannot accept the gospel; but if he can muster a change in his attitude of heart, he could receive salvation.
- d. Many get themselves into such a deep state of rebellion and hardness that they cannot (or will not) obey the gospel: this is the type person the Lord describes as a blasphemer of the Holy Spirit! This sin can be accomplished by words spoken or by deeds done, which reflect the hard, impenitent attitude of heart that rejects the truth of God's word.
5. The Bible gives examples of this sin.
- a. Acts 13:44-46: "And the next sabbath day came almost the whole city together to hear *the word of God*. 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. Then Paul and Barnabas waxed bold, and said, It was necessary that the *word of God* should first have been spoken to you: but seeing *ye put it from you*, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles."

- b. Acts 28:24-28: "And some believed the things which were spoken, and some believed not. And when they agreed not among themselves, they departed, after that Paul had spoken one word, Well spake the Holy Ghost by Esaias the prophet unto our fathers, Saying, Go unto this people, and say, Hearing ye shall hear, and shall not understand; and seeing ye shall see, and not perceive: For the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest they should see with *their* eyes, and hear with *their* ears, and understand with *their* heart, and should be converted, and I should heal them. Be it known therefore unto you, that the salvation of God is sent unto the Gentiles, and that they will hear it."
 6. If we hate the truth, reject it and refuse to believe and obey it, we are guilty of blaspheming the Holy Spirit; if we are concerned about whether we have committed this sin, that is a sure sign we have not!
-

How the Holy Spirit Influences Men

- A. The Bible presents the Holy Spirit as an active, powerful member of the Godhead.
1. The preceding information demonstrated this to be so.
 2. But how does he exert influence over the lives of men? How does he influence the alien sinner to become a child of God? How does he move Christians to do our duty? We shall see in this section that he does many things, but the question at this point is, How does he do these things?
 3. Many people think the Holy Spirit does his work through miraculous means, directly and supernaturally bringing his influence to bear on human beings.
 - a. The Bible says he is active in the salvation of alien sinners. "And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God" (1 Cor. 6:11). The usual understanding is that he does this by a direct operation on the heart.
 - b. The Bible also teaches that he is active in the sanctification (the edifying) of the saints.
 - 1) 2 Thessalonians 2:13: "But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth."
 - 2) 1 Thessalonians 5:23: "And the very God of peace sanctify you wholly; and *I pray God* your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ."
 - c. His work involves reproofing the world: "Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: Of sin, because they believe not on me; Of righteousness, because I go to my Father, and ye see me no more; Of judgment, because the prince of this world is judged" (John 16:7-11).
 - 1) Of sin.
 - a) The Jews rejected Jesus.
 - "He came unto his own, and his own received him not."
 - Acts 2:23: "Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain." Acts 2:36-37: "Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ. Now when they heard *this*, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men *and* brethren, what shall we do?"
 - b) The whole world is involved in sin.
 - Romans 3:23: "For all have sinned, and come short of the glory of God."
 - 1 John 5:19: "...The whole world lieth in wickedness."
 - 2) Of righteousness.
 - a) He would show the world that Jesus was innocent of wrongdoing; he was not crucified because of any sinful or criminal conduct.
 - b) He would show the world that righteousness is required of anyone who desires to please

God and be admitted into Heaven.

3) Of judgment.

a) He would show the Jews and the world that the judgment that had been pronounced upon Christ was unjust. "This Jesus hath God raised up, whereof we all are witnesses. Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear. For David is not ascended into the heavens: but he saith himself, The Lord said unto my Lord, Sit thou on my right hand, Until I make thy foes thy footstool. Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ" (Acts 2:32-36).

b) Those who are guilty of sin are facing the grim prospect of standing before the judgment seat of Christ in an unprepared state (2 Cor. 5:10; Matt. 25:31-46).

4) "The three areas in which the Spirit would convict are sin, righteousness and judgment. To convict one of sin is to bring to one's consciousness an awareness of the enormity of it and the tragedy which it brings; of righteousness by showing that only those who work it are accepted of God (Acts 10:34,35), and of judgment by pointing out that it will bring condemnation to all who do not turn in penitence to the Saviour" (Woods, *Commentary on John*, pp.340f).

5) "The time will come when the world will be forced to face the fact of judgment and he who is its ruler—the devil—has already been judged, i.t., condemned for this reason....The power of Satan is very definitely restrained (Heb. 2:14, 15), and will ultimately be ended forevermore" (Woods, p.341).

6) The Spirit did this through the message of truth he gave through inspired men.

4. To many people, the Holy Spirit, his identity, his nature, and his work are mysterious. Consequently, they interpret his work as mystical and miraculous, thinking that the primary means he has of operating in our world is through the supernatural. The following are examples of this false teaching:

a. Lorraine Boettner, a leading Calvinist advocate, stated: "In addition to the outward general call to salvation which is made to everyone who hears the gospel, the Holy Spirit extends to the elect a special inward call that inevitably brings them to salvation. The external call (which is made to all without distinction) can be, and often is, rejected; whereas the internal call (which is made only to the elect) cannot be rejected; it always results in conversion. By means of this special call the Spirit irresistibly draws sinners to Christ. He is not limited in His word of applying salvation by man's will, nor is He dependent upon man's cooperation for success. The Spirit graciously causes the elect sinner to cooperate, to believe, to repent, to come freely and willingly to Christ. God's grace, therefore, is invincible; it never fails to result in the salvation of those to whom it is extended" (*The Reformed Doctrine of Predestination*, p.435).

b. Boettner says regarding the elect following their call: "All who are chosen by God, redeemed by Christ, and given faith by the Spirit are eternally saved. They are kept in faith by the power of Almighty God and thus persevere to the end" (ibid.). Thus [according to this error], once a person is saved, the Spirit does everything for him that is needed—independent of his own will and activity. He cannot fall from grace.

5. But what does the **Bible** say about the method of the Spirit's influence?

B. In times past he acted directly and miraculously in special situations.

1. He exerted direct, miraculous influence on certain animals in a few select cases.

a. Read Numbers 22:22-35: He caused Balaam's donkey to speak with a man's voice. (Since there

is perfect unity between the members of the Godhead, what one member of the Godhead is said to have done from heaven, can be also attributed to the other two). The donkey was as much a donkey after this episode as he had been before; this miraculous influence did not change its nature.

- b. Read 1 Samuel 6:1-12: Two milk cows were hitched to a cart, their calves were put up at home; the cows were guided to the right place, bearing the ark of the Lord. This supernatural influence did not change the nature of these cows.
 2. The Holy Spirit exerted direct miraculous influence on selected men in guiding them to receive and communicate God's word. "For the prophecy came not in old time by the will of man: but holy men of God spake *as they were* moved by the Holy Ghost" (2 Pet. 1:21).
 - a. David was inspired to transmit God's will to men.
 - 1) 2 Samuel 23:1-2: "Now these *be* the last words of David. David the son of Jesse said, and the man *who was* raised up on high, the anointed of the God of Jacob, and the sweet psalmist of Israel, said, The spirit of the LORD spake by me, and his word *was* in my tongue."
 - 2) Acts 1:16: "Men *and* brethren, this scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spake before concerning Judas, which was guide to them that took Jesus."
 - b. The apostles of Christ also received this inspiration.
 - 1) Mark 13:11: "But when they shall lead *you*, and deliver you up, take no thought beforehand what ye shall speak, neither do ye premeditate: but whatsoever shall be given you in that hour, that speak ye: for it is not ye that speak, but the Holy Ghost."
 - 2) Acts 2:4: "And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance."
 3. The direct influence of deity upon these animals and men did not change the nature of any of those involved.
 - a. The donkey and cattle remained the same afterwards as they had been before.
 - b. The men were still as likely to commit sin afterwards as before. Peter communicated an infallible message, but later fell victim to the sin of violating the same truth he had delivered.
 - 1) Acts 10:34-35: "Then Peter opened *his* mouth, and said, Of a truth I perceive that God is no respecter of persons: But in every nation he that feareth him, and worketh righteousness, is accepted with him."
 - 2) Galatians 2:11-14: "But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed. For before that certain came from James, he did eat with the Gentiles: but when they were come, he withdrew and separated himself, fearing them which were of the circumcision. And the other Jews dissembled likewise with him; insomuch that Barnabas also was carried away with their dissimulation. But when I saw that they walked not uprightly according to the truth of the gospel, I said unto Peter before *them* all, If thou, being a Jew, livest after the manner of Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews?"
- C. In the conviction and conversion of alien sinners, the Spirit uses indirect influence.
1. There is a void or empty space between two minds which requires a medium across which communication must be established.
 - a. We cannot know what is in the mind of someone else unless that person uses some medium by which to express to our mind what he wants us to know. "For what man knoweth the things of
-

a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God" (1 Cor. 2:11).

- b. We could not know what is in the mind of God but for the fact that the Spirit searched God's mind and communicated that message to us. Again: "For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God" (1 Cor. 2:11).
 - c. The Spirit used words, at first spoken words, and written words later, in giving the message to those who were lost. He did not exert direct influence of mind-on-mind in instructing them in what they must do to be saved. This truth will be firmly and clearly established as the study progresses.
2. Satan is forced to use mediums through which he exerts his evil influence.
 - a. When he enticed Eve to violate the God-given edict forbidding the eating of the fruit of the tree of the knowledge of good and evil, the tempter did not exert direct, mind-on-mind, miraculous influence. Rather, he offered his temptations by the medium of words. And since there were no other human beings to do his evil work for him, he operated in the guise of the wily serpent.
 - b. When the devil wanted to tempt the Savior, he used the medium of words which was addressed to the natural appetites of the fleshly body and the pride of life (Matt. 4:1-11; Luke 4:1-13). Even though he approached Christ in person (evidently), he still had to use a medium to offer the temptations.
 - c. 1 John 2:15-17: "Love not the world, neither the things *that are* in the world. If any man love the world, the love of the Father is not in him. For all that *is* in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever." When he tempts us today, he does so indirectly through the same three avenues: the lust of the flesh, the lust of the eyes, and the pride of life. For agents he uses false teachers, sinners, situations that develop, and the natural weaknesses of the flesh.
 - d. In the case of Ananias and Sapphira, the devil was the source of their temptation: "Why hath Satan filled thine heart to lie to the Holy Ghost, and keep back part of the price of the land?" (Acts 5:3). But in the next verse Peter asked, "Why hast thou conceived this thing in thine heart?" The passage does not teach that Satan miraculously placed the temptation into their minds; rather he used the medium of their own greed and pride to entrap them!
 3. The Holy Spirit uses the medium of words to convict and convert alien sinners.
 - a. 1 Timothy 4:1: "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils." We can know what the Spirit says by hearing and learning his words.
 - b. Revelation 2:7: "He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God." We can know what the Spirit says by hearing and learning what he has expressed in words.
- D. The Holy Spirit's medium is the inspired word of God.
1. The void (space) between the mind of God and the mind of men must be breached.
 - a. The Holy Spirit searched out the information in God's mind and communicated that message to the minds of selected men by means of inspiration. That information was given to those men in the form of a message of words.
 - 1) 1 Corinthians 2:9-13: "But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But

God hath revealed *them* unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God. Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual."

- 2) There is no natural way that men can learn the mind of God; only by the supernatural means of inspiration could God's will be obtained by man. "Now the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him; and he cannot know them, because they are spiritually judged" (1 Cor. 2:14, ASV).
 - b. But when that message of words was given to the inspired men, they were used in communicating that same message to the lost. Only when the lost received and obeyed that message were they saved.
 - 1) Acts 18:8: "And Crispus, the chief ruler of the synagogue, believed on the Lord with all his house; and many of the Corinthians hearing believed, and were baptized."
 - 2) Romans 10:13-18: "For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things! But they have not all obeyed the gospel. For Esaias saith, Lord, who hath believed our report? So then faith cometh by hearing, and hearing by the word of God. But I say, Have they not heard? Yes verily, their sound went into all the earth, and their words unto the ends of the world."
 2. In the creation, God through the Spirit used direct, irresistible force. "By the word of the LORD were the heavens made; and all the host of them by the breath of his mouth. He gathereth the waters of the sea together as an heap: he layeth up the depth in storehouses. Let all the earth fear the LORD: let all the inhabitants of the world stand in awe of him. For he spake, and it was *done*; he commanded, and it stood fast" (Ps. 33:6-9).
 3. In changing hearts, he uses a message of words.
 - a. John 3:16: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."
 - b. Mark 16:15-16: "And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned."
 - c. 1 Corinthians 1:21: "For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe."
 - d. Romans 10:13-18: "For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things! But they have not all obeyed the gospel. For Esaias saith, Lord, who hath believed our report? So then faith *cometh* by hearing, and hearing by the word of God. But I say, Have they not heard? Yes verily, their sound went into all the earth, and their words unto the ends of the world."
-

- e. Isaiah 1:18: "Come now, and let us reason together, saith the LORD: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool."
 - f. Hebrews 1:1-2: "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, 2 Hath in these last days spoken unto us by *his* Son, whom he hath appointed heir of all things, by whom also he made the worlds."
 - g. 2 Peter 1:20-21: "Knowing this first, that no prophecy of the scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake *as they were* moved by the Holy Ghost."
 - h. Ephesians 3:1-11: "For this cause I Paul, the prisoner of Jesus Christ for you Gentiles, If ye have heard of the dispensation of the grace of God which is given me to you-ward: How that by revelation he made known unto me the mystery; (as I wrote afore in few words, Whereby, when ye read, ye may understand my knowledge in the mystery of Christ) Which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit; That the Gentiles should be fellowheirs, and of the same body, and partakers of his promise in Christ by the gospel: Whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power. Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ; And to make all *men* see what *is* the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ: To the intent that now unto the principalities and powers in heavenly *places* might be known by the church the manifold wisdom of God, According to the eternal purpose which he purposed in Christ Jesus our Lord."
4. He uses persuasion to save and force to punish. Because God loved faithful Noah he told him to prepare the ark for the saving of himself and his family. Because God's holiness and justice required the punishment of sin, he brought a great flood upon the earth to destroy the sinful. God intends to bring great punishment upon the disobedient at the last day, but in the meantime, he urges mankind to heed his word, and avoid the awesome penalty of sin.
 5. The Holy Spirit speaks through the inspired word of God.
 - a. 2 Timothy 3:16-17: "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." Revelation 2:7: "He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God."
 - b. He gave that word and commanded its dissemination. When that word is heard, believed, and obeyed, people are thereby drawn to the Lord. "No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day. It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me" (John 6:44-45).
 - c. This process is described in the parable of the sower. The result of the sowing depends on the reaction of the individual to the word preached. "Now the parable is this: The seed is the word of God. Those by the way side are they that hear; then cometh the devil, and taketh away the word out of their hearts, lest they should believe and be saved. They on the rock *are they*, which, when they hear, receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall away. And that which fell among thorns are they, which, when they have heard, go forth, and are choked with cares and riches and pleasures of *this* life, and bring no fruit to perfection. But that on the good ground are they, which in an honest and good heart, having heard the word, keep *it*, and bring forth fruit with patience" (Luke 8:11-15).
-

-
6. If the Holy Spirit exerts his saving influence by direct force, separate and apart from the word, there are some questions that cannot be answered.
 - a. Why are there no Christians where the gospel has not gone?
 - b. Why are we commanded to go into all the world and preach the gospel to everyone?
 - c. Why is there no knowledge of God, Christ, the Holy Spirit, salvation, and heaven where the gospel has not been taught?
 - d. Where was the Holy Spirit during the Dark Ages when the Bible was hidden from the common man?
 - e. Who is responsible when a sinner dies lost? If the Holy Spirit must operate on the sinner's heart directly before he can be saved, and this operation is not done, who is responsible for the lost soul?
 - f. Why is there no faith where the gospel has not gone? If the Spirit gives faith apart from the word, why is there no faith without the gospel?
 - 1) Romans 10:17: "So then faith *cometh* by hearing, and hearing by the word of God."
 - 2) Acts 15:7: "...Peter rose up, and said unto them, Men *and* brethren, ye know how that a good while ago God made choice among us, that the Gentiles by my mouth should hear the word of the gospel, and believe."
 7. If we can see how the Holy Spirit strove with the sinful men of past we can see how he does so today.
 - a. He strove with Noah's generation (Gen. 6:3); Noah was a preacher of righteousness (2 Pet. 2:5); the Spirit strove with them in the person of Noah who did the preaching (1 Pet. 3:18-20).
 - 1) Genesis 6:3: "And the LORD said, My spirit shall not always strive with man, for that he also *is* flesh: yet his days shall be an hundred and twenty years."
 - 2) 2 Peter 2:5: "And spared not the old world, but saved Noah the eighth *person*, a preacher of righteousness, bringing in the flood upon the world of the ungodly."
 - 3) 1 Peter 3:18-20: "For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit: By which also he went and preached unto the spirits in prison; Which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water."
 - b. The Spirit strove with ancient Israel; this striving was done by the Spirit when he guided the inspired prophets in preaching to the people: "Yet many years didst thou forbear them, and testifiedst against them by thy spirit in thy prophets: yet would they not give ear: therefore gavest thou them into the hand of the people of the lands" (Neh. 9:30). When they resisted the words spoken by the prophets, they resisted the Holy Spirit. "Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers *did*, so *do* ye" (Acts 7:51).
 - c. The Spirit strove with the Jews through the inspired preacher Stephen (Acts 6:9-10; 7:55; 7:51-53). These Jews refused to accept the truth the Spirit proclaimed to them through Stephen, and proceeded to stone him to death (7:54-60).
 - 1) Acts 6:9-10: "Then there arose certain of the synagogue, which is called *the synagogue* of the Libertines, and Cyrenians, and Alexandrians, and of them of Cilicia and of Asia, disputing with Stephen. And they were not able to resist the wisdom and the spirit by which he spake."
 - 2) Acts 7:55: "But he, being full of the Holy Ghost, looked up stedfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God."
 - 3) Acts 7:51-53: "Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the
-

Holy Ghost: as your fathers *did*, so *do* ye. Which of the prophets have not your fathers persecuted? and they have slain them which showed before of the coming of the Just One; of whom ye have been now the betrayers and murderers: Who have received the law by the disposition of angels, and have not kept *it*."

- 4) When they resisted the words spoken by Stephen, they resisted the Holy Spirit.
- d. The Spirit strove with the great audience of Jews who came together to hear the apostles on Pente-cost Day. The apostles were inspired by the Holy Spirit to present a message of words to the people (Acts 2:1-4). The message convicted some of them that they had killed the Messiah and were guilty before God (Acts 2:36-37). Those who accepted the message of words presented by the apostles were convicted by the Holy Spirit who was operating through this spoken message (Acts 2:40-41). Those who are operated on by the Holy Spirit may accept or reject the teaching according to their choice.
- 1) Acts 2:1-4: "And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance."
 - 2) Acts 2:36-38: "Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ. Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do? Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost."
 - 3) Acts 2:40-41: "And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation. Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls."
-

The Holy Spirit Operates Through the Word

WORK	HOLY SPIRIT	WORD
Instructs	Neh. 9:20,30	2 Tim. 3:16-17
Begets	John 3:5	1 Cor. 4:15; Jas. 1:18
New Birth	John 3:5	1 Peter 1:22-23
Quickens	John 6:63	Psalm 119:50
Teaches	John 14:26	John 6:44-45; Titus 2:11-12
Convicts	John 16:8	Titus 1:9
Comforts	Acts 9:31	1 Th. 4:18; Rom. 15:4
Gives Love	Rom. 5:5	1 John 2:5
Saves	1 Cor. 6:11	Acts 4:4; Jas. 1:21
Washes	1 Cor. 6:11	Eph. 5:26
Sanctifies	1 Pet. 1:2	John 17:17
Converts	John 16:7-8	Psalm 19:7
Makes Free	Rom. 8:2	John 8:32; 17:17
Strengthens	Eph. 3:16	Deut. 11:8; Acts 20:32
Indwells Saints	Eph. 5:18-19	Col. 3:16
Leads	Rom. 8:14	Psalm 119:105
Witnesses	Heb. 10:15; 1 John 5:6-8	Heb. 10:15-16; Jer. 31:31-34
Produces Fruit	Gal. 5:22-23	Col. 1:5-6

E. In the light of the foregoing, it is clear that the Spirit operates through the Word.

1. The effects wrought, the emotions stirred, and the changes made (on us) are all produced by the Holy Spirit through the medium of God's word.
2. If a man chops down a tree with an axe, one could attribute the result either to the man or the axe since both are directly involved; but neither could accomplish the feat without the other. So it is with regards to the Spirit and the Word!
3. If we reject the Spirit-given word, what is left? When we reject his word, we also reject God, Christ, and all hope of salvation and heaven! If we accept that Spirit-given word, then all spiritual blessings are opened to us!
 - a. Ephesians 6:17: "And take the helmet of salvation, and the sword of the Spirit, which is the word of God."

- b. Hebrews 4:12: "For the word of God *is* quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and *is* a discerner of the thoughts and intents of the heart."
 - c. James 1:21-25: "Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls. But be ye doers of the word, and not hearers only, deceiving your own selves. For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass: For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. But whoso looketh into the perfect law of liberty, and continueth *therein*, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed."
 - d. 1 Peter 1:22-25: "Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, *see that ye* love one another with a pure heart fervently: Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever. For all flesh *is* as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away: But the word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you."
-

How the Holy Spirit Operates Is Seen in Cases of Conversion

CASE	GOSPEL	ACTION	ACTION	ACTION	RESULT
Acts 2	Spoke	Heard	Pricked	Baptized	Added, Saved
Acts 8:1-13	Preached	Heard	Believed	Baptized	Great Joy
Acts 8:26-40	Preached	Heard	Believed	Baptized	Rejoiced
Acts 10 & 11	Spoke	[Heard]	Believed	Baptized	[Saved]
Acts 16:12-15	Spoke	Heart Opened	Attended	Baptized	[Saved]
Acts 16:19-34	Spoke	[Heard]	[Believed]	Baptized	Washed Stripes
Acts 18:1-8	Reasoned	Heard	Believed	Baptized	[Saved]
Acts 9, 22, 26	Spoke	Heard	Believed	Baptized	Sins Washed

How the Holy Spirit Operates Is Seen in Cases of Non-conversion

CASE	GOSPEL	ACTION	ACTION	RESULT
Acts 5:29-33	Spoke	Heard	Cut to the Heart	Wanted to Kill Them
Acts 7	Spoke	Heard	Cut to the Heart	Resisted, Stoned
Acts 13:14-46	Spoke	Heard	Contradicted & Blasphemed	Rejected
Acts 17:16-33	Spoke	Heard	Mocked	Rejected
Acts 24:24-25	Reasoned	[Heard]	Trembled	Put Off
Acts 26	Spoke	[Heard]	Believed	Rejected
Acts 28:23-29	Expounded & Testified	[Heard]	Did Not Believe	Disputed

F. An examination of the above cases reveals the following:

1. The word of God was presented in every case.
 - a. Not a word was said to them about looking for a direct operation of the Spirit.
 - b. In each case the Spirit gave the message which was presented by the preacher. The Lord's command in Mark 16:15-16 was being fulfilled: "And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned."
2. In each case the word was heard, even though a specific statement to that effect is not reported. Not

everyone who heard the message believed it, hence were not drawn to Christ by the Father.

- a. John 8:37: "I know that ye are Abraham's seed; but ye seek to kill me, because my word hath no place in you."
 - b. John 8:44-45: "Ye are of *your* father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it. And because I tell *you* the truth, ye believe me not."
3. Belief is stated or implied in each case of conversion. Without faith in God there is no spiritual blessing (Heb. 11:6); without faith in Christ and his gospel there is no salvation.
- a. Mark 16:15-16: "And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned."
 - b. John 8:24: "I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am *he*, ye shall die in your sins."
 - c. Romans 1:16-17: "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith."
4. Repentance is stated or implied in each case of conversion.
- a. Luke 13:3: "I tell you, Nay: but, except ye repent, ye shall all likewise perish."
 - b. Acts 17:30: "And the times of this ignorance God winked at; but now commandeth all men every where to repent."
5. Confession of faith is present in each case in stated fact or by implication.
- a. Matthew 10:32: "Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven."
 - b. Acts 8:37: "And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God."
 - c. Romans 10:10: "For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation."
6. Baptism is specifically mentioned in each case of conversion.
- G. If the direct operation of the Spirit theory is so, there are some awful consequences.
1. The theory would eliminate the mediatorship of Christ. "For *there is* one God, and one mediator between God and men, the man Christ Jesus" (1 Tim. 2:5).
 2. It would remove the need for the gospel and would thus mean Christ died in vain.
 3. It would erase the purpose and mission of the apostles.
 4. It would eliminate the work of evangelism then and now.
 5. It denies the need for obedience to the gospel.
 - a. Matthew 7:21-23: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity."
 - b. Luke 6:46: "And why call ye me, Lord, Lord, and do not the things which I say?"
-

- c. John 14:21: "He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him."
 - d. 2 Thessalonians 1:7-9: "And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power."
 - e. Hebrews 5:8-9: "Though he were a Son, yet learned he obedience by the things which he suffered; And being made perfect, he became the author of eternal salvation unto all them that obey him."
 - f. 1 John 5:3: "For this is the love of God, that we keep his commandments: and his commandments are not grievous."
6. It makes God a respecter of persons. "Then Peter opened *his* mouth, and said, Of a truth I perceive that God is no respecter of persons: But in every nation he that feareth him, and worketh righteousness, is accepted with him" (Acts 10:34-35).
 7. It contradicts what Christ said. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity" (Matt. 7:21-23).
 8. It removes all personal responsibility from man and places it all entirely on God.
 9. If the theory is true, how and why will we all be judged by the word? "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" (John 12:48).
- H. The theory is a short-cut, a cheap man-made substitution for God's will.
1. It puts the burden and responsibility on God entirely.
 2. It is not only unscriptural (totally lacking in scriptural authority), but it is anti-scriptural (it is a direct repudiation of what the scriptures teach).
 3. God's truth is plain and unmistakable on this matter.
 - a. The Holy Spirit convicts and converts alien sinners only through the word; he does so only when the word is faithfully preached, believed and obeyed.
 - 1) Acts 18:8: "And Crispus, the chief ruler of the synagogue, believed on the Lord with all his house; and many of the Corinthians hearing believed, and were baptized."
 - 2) 1 Corinthians 6:11: "And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God."
 - 3) John 8:32: "And ye shall know the truth, and the truth shall make you free."
 - 4) 1 Peter 4:11: "If any man speak, *let him speak* as the oracles of God; if any man minister, *let him do it* as of the ability which God giveth: that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. Amen."
 - 5) 2 Corinthians 2:17: "For we are not as many, which corrupt the word of God: but as of sincerity, but as of God, in the sight of God speak we in Christ."
 - 6) Galatians 2:4-5: "And that because of false brethren unawares brought in, who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage: To whom we gave place by subjection, no, not for an hour; that the truth of the gospel might continue with you."
-

- 7) 2 Peter 3:16: "As also in all *his* epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as *they do* also the other scriptures, unto their own destruction."
 - b. Our part is simple, easy -- AND REQUIRED!
-

The Holy Spirit and the Word of God

- A. We need to learn to depend upon the Word of God more.
1. Only if we respect God's revelation, the Bible, will we be impressed with the fact that his word is the sum of our information regarding his will.
 2. If we do not know the Bible, we do not know God's will, because apart from the Bible nothing is known about the will of God. No one on earth can know a single word God has ever spoken or a single thought he has ever had that is not recorded in the Bible!
 3. Unless we know and understand the Bible we cannot do what pleases our Creator.
 4. Are we achieving the purpose God intended for us to accomplish?
- B. Many have lost respect for the Word of God.
1. They have substituted an erroneous concept of how the Holy Spirit operates in convicting and convert-ing alien sinners.
 - a. Erroneous doctrines and practices have been developed which assert that one is saved by a mysterious, direct operation of the Holy Spirit on the human heart.
 - b. Virtually all of the denominations have a perverted view of how the Spirit operates in leading the alien to salvation and guiding the saved in doing their duty.
 2. In a bulletin article, a gospel preacher asserted: "Since the Holy Spirit does indwell the Christian, we ought to ask, 'What is the purpose of His indwelling?' Is it not possible that one purpose would be to put into your mind just the right thought, or word, or action for a given situation, even though you have not just prayed, or read the Scriptures? I think He does and I think that the 'right thought, or word, or action' is in a Christian's mind because of a life committed to prayer and Bible reading. In those instances where necessary, the indwelling Holy Spirit needs only to supply you with the 'right thought, or word, or action' from your own sub-conscience. In those instances it is the Holy Spirit speaking to you, but He is still using His instrument, the Word of God (Eph. 6:17)." [Vero Beach church bulletin, February 7, 1990, page 2].
 - a. If he is writing what it appears, he is saying that the Holy Spirit puts into the Christian's mind certain thoughts, words, and actions which are "flashes of insight that help us and guide us" (ibid.), that these are separate and distinct from the written word, but are equal in authority to the written word.
 - b. Does the Holy Spirit operate in helping and guiding a Christian by any means other than by the written word of God? Some say he does, and therefore depend on a human source of information instead of a divine source in living the Christian life. How could one know whether a sudden thought had been prompted by the Holy Spirit or by some devilish urge?
 3. If the Holy Spirit operates separate from the written word in leading us into doing our duty before God, then the written word is insufficient to that end; something else is needed.
 4. It is obvious that we need a clear perception of the Holy Spirit's work. This study is somewhat of a review of more detailed information presented earlier on the Holy Spirit.
- C. Who is the Holy Spirit? Is he a real Person or some kind of mysterious force?
1. The common denominational understanding is that he is some kind of power and that his operations are mysterious and ghost-like which are beyond human comprehension. Untrue!
 2. The Holy Spirit is a member of the Godhead.
 - a. The word "God" is used in the Bible as the name of Divine Nature. There is only one Divine Nature; thus the Bible speaks of "One God."
-

- b. But the Godhead is comprised of three distinct Persons, each possessing all the characteristics of Divine Nature. "God" is descriptive of what? Divine Nature. How many Divine Natures are there? Only one. Therefore there is only one "God." How many persons possess that Divine Nature? Three. Who are they? The Father, the Son, and the Holy Spirit.
 - c. Each is referred in the Bible as "God."
 - 1) Father—John 3:16: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."
 - 2) Son—John 1:1,14: "In the beginning was the Word, and the Word was with God, and the Word was God....And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth."
 - 3) Holy Spirit—Acts 5:3-4: "But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back *part* of the price of the land? Whiles it remained, was it not thine own? and after it was sold, was it not in thine own power? why hast thou conceived this thing in thine heart? thou hast not lied unto men, but unto God."
 - d. Plural pronouns are used in reference to the Godhead: "And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his *own* image, in the image of God created he him; male and female created he them" (Gen. 1:26-27).
3. The Holy Spirit is a Person—as much so as the Father and the Son. A proper appreciation of this fact will go far in helping people to avoid error on the subject of how the Holy Spirit operates. A clear perception of the personality of the Holy Spirit will help us avoid many of the current errors regarding his work.
- a. He is not some mysterious, incomprehensible "something" that operates on you in a manner beyond your understanding. That is human doctrine, not Bible truth!
 - b. He is spoken of in the Bible as a masculine person [he, him]: "Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, *that* shall he speak: and he will show you things to come. He shall glorify me: for he shall receive of mine, and shall show *it* unto you" (John 16:13-14).
 - c. He is usually named third in the listings given.
 - 1) Matthew 28:19: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."
 - 2) 2 Corinthians 13:14: "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, *be* with you all. Amen."
- D. Since he is a real person, he communicates as every intelligent being communicates.
1. One intelligent being communicates with another intelligent being by means of words (signs of ideas) or their equivalent.
 - a. If this is so, and we shall show it is, then the idea that he leads in some mysterious fashion (hunches, intuition, inner leadings) is false.
 - b. What does the Bible say? This is the only court to which we may appeal!
 2. 2 Samuel 23:2: "The Spirit of the Lord spake by me, and his word was in my tongue."
 - a. He spake with words, not by hunches, etc.
 - b. There is no other way intelligent information can be conveyed.
-

3. 1 Timothy 4:1: "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils."
 - a. What did the Spirit do here? He spoke. How did he speak? Plainly, clearly. How did he convey the information? Through the use of language.
 - b. There is no other way.
 4. Revelation 2:11: "He that hath an ear, let him hear what the Spirit saith unto the churches..." This statement is found seven times in Revelation 2-3.
 - a. These seven letters never had independent circulation; they were always part of the book of Revelation. The statement is made in each of the letters.
 - b. The book shows that Christ dictated the letters (and the rest of the Book), and John wrote the information down. What Christ revealed to John was recorded; when we receive what is recorded, we are receiving what the Spirit says.
 - c. The way the Holy Spirit communicated to the churches of that day was by means of words; those words were written; and when one received that written message, he received what the Spirit said.
- E. It is an important fact that the Spirit is the revealer, not the originator, of truth.
1. The Father and the Son are the originators of truth; the Spirit's function was to reveal what they originated. If this is so, and we shall show that it is, then the claims made today that the Holy Spirit influences people separate and apart from, and independent of, the written word of truth, are false.
 2. John 16:13: "Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: *for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come. He shall glorify me: for he shall receive of mine, and shall show it unto you.*"
 - a. He shall not speak of himself but will reveal what the Father and Son originated.
 - b. The Holy Spirit is the revealer of truth; he is not the originator of truth.
 3. A review of some things seen thus far:
 - a. We have seen who the Spirit is—the third member of the Godhead.
 - b. We have seen how he communicates—by means of words.
 - c. We have seen that his mission was not to originate, but to reveal, truth.
- F. How did he reveal that truth?
1. Three points are made in a passage that is not familiar to those who speak long and loud about the Holy Spirit: "But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed *them* unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God. Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual" (1 Cor. 2:9-13).
 - a. Verses 9-10 show that a revelation is required for us to know God, and that this revelation of truth was made by the Holy Spirit.
 - b. Verse 11 tells how that information was revealed: through a message of words. He uses an excellent illustration to picture the problem. It is impossible for you to know what I am thinking until I reveal my thoughts to you; and I must use words to make my thoughts known to you. It
-

is likewise impossible for us to know what is in the mind of God without the revelation given by the Holy Spirit.

- c. Verses 12-13 show how the Holy Spirit's revelation came to man: "Which things also we speak."
 - 1) We—Paul, the other apostles, and other inspired men. Compare Ephesians 3:3-5: "How that by revelation he made known unto me the mystery; (as I wrote afore in few words, Whereby, when ye read, ye may understand my knowledge in the mystery of Christ) Which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit."
 - 2) Speak: they used words to communicate the message. These words were not furnished by human wisdom, but by the Holy Spirit.

2. The revelation was given through the work of the Holy Spirit; he used the inspired men selected for that job to receive and record the message which he gave to them.

3. Where is that body of truth located today which was revealed by the Holy Spirit?

- a. Hebrews 1:1-2: "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, Hath in these last days spoken unto us by *his* Son, whom he hath appointed heir of all things, by whom also he made the worlds." God (the Father) once spoke through the Old Testament prophets; he no longer speaks in that fashion; now he speaks through his Son.
- b. Hebrews 2:1-4: "Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let *them* slip. For if the word spoken by angels was stedfast, and every transgression and disobedience received a just recompense of reward; How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard *him*; God also bearing *them* witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will?" Another contrasting statement is here given. The words spoken through angels (they were instrumental in giving the Old Covenant—Acts 7:53) was strictly bound, and every transgression was punished severely; how much more so will our rejection of the New Covenant (which provides the great salvation) be punished!
- c. The message of the Son (which gives the great salvation) is inscribed on the pages of the New Testament. To reject the New Testament, or any part thereof, is to reject the message originated by the Father and the Son and revealed by the Spirit.

G. To what extent does that message meet our needs?

1. Is it entirely sufficient to satisfy all our needs? Or does it only partially do so?
2. The written word of God is fully able to provide for all our needs. "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. 3:16-17).
 - a. The man of God is completely supplied by the inspired scriptures with all he needs. The New Testament provides all the information we need to become children of God: "that we may be perfect (complete)."
 - b. Further, it is the instrument we have at our disposal which is totally adequate to enable us to fulfill all of our obligations as Christians.
 - c. It prepares us and arms us to do our full duty toward God and man.
3. But what harm comes if I think that my intuitions, hunches, inner leadings are given to me by the

Holy Spirit?

- a. The first thing wrong with it is, "It is not true!"
- b. We should not want to believe anything that is erroneous. We should not want to accept any idea or practice that might affect our salvation.
- c. It impeaches the passage we have just considered. 2 Timothy 3:16-17 shows the truth that the written word furnishes us everything we need spiritually. There is no support here (or elsewhere in the Bible) for the theory. If the theory is true, then the word alone is insufficient—we need the word plus something else to have all that God offers to us.
 - 1) But the passage says the written word is sufficient! What it says is either true or false. Which is it?
 - 2) If we cannot believe and rely upon this scriptural statement, which passage is reliable? If it misleads me here, how can I rely on it anywhere else?
 - 3) The view impeaches the integrity and authority of the word of God, and must be rejected by all who love God and his word!
- d. Those who teach this view end up teaching things which are contrary to what the Holy Spirit teaches in the New Testament.
 - 1) He is charged with saying one thing in the Scriptures and another conflicting doctrine to sectarian preachers; and often these people teach contradictory doctrines; but each claims that he is led by the Holy Spirit. If so, the Holy Spirit tells one man to deny what he has told another man to affirm!
 - 2) Among our own brethren, we have some who hold this view that the Spirit gives them information not contained in the written word. We are beginning to hear them teach things (e.g., on marriage, divorce, and remarriage) that contradict what the scriptures say.

H. The theory has grown out of a faulty interpretation of certain New Testament statements.

1. The New Testament teaches that the Holy Spirit dwells in Christians, but some have read into those statements something that is not stated!
 - a. Romans 8:11: "But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by *his Spirit that dwelleth in you.*" Many read this (and other passages which make the same or similar statements) and conclude: "Therefore the Holy Spirit dwells in us literally, personally." The verse does not say *that*.
 - b. But what may one properly learn from the statement? That the Spirit is in us personally? No. There is a sense in which he is in us. The statement does not say how he indwells us.
 2. The Bible teaches that all three members of the Godhead dwell in us.
 - a. The Father dwells in us: "Whosoever shall confess that Jesus in the Son of God, God dwelleth in him, and he in God" (I John 4:15). How does the Father dwell in us? Literally? Personally? Certainly not—1 Timothy 6:16: "Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom *be* honour and power everlasting. Amen." God is in us as we believe and obey his word—by the influence of his will in our lives.
 - b. Christ dwells in us: "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me..." (Gal. 2:20). "...Christ in you, the hope of glory" (Col. 1:27). "That Christ may dwell in your hearts by faith..." (Eph. 3:17). How does Christ dwell in us? Personally? Directly? He lives in us by faith. As we believe in him, follow him, and imbibe his spirit, he lives in us.
-

- c. Has the Father and Christ divided themselves up into as many portions as they have followers and a part of themselves dwell in each of us? Certainly not! But as we take their will into our hearts, and live sincerely for them day-by-day, it is proper to say that they live in us. But this indwelling is representative, not literal or personal.
- 3. In the same terminology the Bible says the Holy Spirit indwells Christians. Since the other two members of the Godhead do not do so literally or personally, we should not expect the Holy Spirit to be directly, personally in us. He dwells in us in the same way as do the Father and the Son—indirectly, representatively—as we imbibe his teachings into our hearts and lives; by the influence he exerts on us by the word.
- 4. Romans 8:14: "For as many as are led by the Spirit of God, they are the sons of God." The children of God are those who are led by the Spirit; and only those who are led by the Spirit are children of God.
 - a. In the context of this verse, Paul is discussing the living of the Christian life. We are led to live the Christian life by the Holy Spirit. The Spirit enables me to live the Christian life. But the only information I have about how to live the Christian life is found in the New Testament. The New Testament instructs me how to live the Christian life. I am being led by the Holy Spirit to live the Christian life when I live according to his instructions given in the New Testament.
 - b. Since the only way we can know how to live the Christian life is to live in obedience to the instructions found in the New Testament, and since the Spirit is said to direct us in living the Christian life, then the way the Spirit directs us in this is by his teachings in the New Testament. If one wants to be led by the Holy Spirit, he will follow what the Holy Spirit has said in the revealed, written word of God.
- 5. Ephesians 5:18-19 and Colossians 3:16 are parallel passages which speak on the subject, using virtually the same words except for one phrase; they were written by the same apostle, at the same time, and on the same subject.
 - a. The two passages:
 - 1) "Ephesians 5:18-19: "And be not drunk with wine, wherein is excess; but be filled with the Spirit; Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord."
 - 2) Colossians 3:16: "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."
 - b. Notice the comparison of the two passages as depicted in the following table:

Ephesians 5:18-19	Colossians 3:16
Be filled with the Spirit	Let the word of Christ dwell in you richly
Speaking to yourselves	Teaching, admonishing one another
Psalms, hymns, spiritual songs	Psalms, hymns, spiritual songs
Singing	Singing
Making melody in your heart	With grace in your hearts
To the Lord	To the Lord

- c. "Be filled with the Spirit" is not a promise but a command. We are commanded to be filled with the Spirit; it is not something done for us but what we are told to do.
 - d. How do we obey this command? By taking into our hearts the truths he teaches in the New Testament. To be filled with the Spirit and to let Christ's word dwell in us are two different statements which are identical in meaning; we fill our hearts with the Spirit when we fill our hearts with the gospel.
- I. Do not let anyone in or out of the church mislead you on this important matter.
1. The Spirit tells the alien sinner that he must believe, repent, confess Christ, and be baptized into Christ for the remission of sins:
 - a. John 8:24: "I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am *he*, ye shall die in your sins."
 - b. Mark 16:15-16: "And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned."
 - c. Luke 13:3: "I tell you, Nay: but, except ye repent, ye shall all likewise perish."
 - d. Romans 10:10: "For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation."
 - e. Acts 2:38: "Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost."
 - f. Acts 22:16: "And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord."
 - g. Galatians 3:27: "For as many of you as have been baptized into Christ have put on Christ."
 2. The Spirit tells the erring Christian to repent of his sins, confess it, and ask for the Lord's forgiveness in prayer:
 - a. Acts 8:22: "Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee."
 - b. James 5:16: "Confess *your* faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much."
 - c. 1 John 1:9: "If we confess our sins, he is faithful and just to forgive us *our* sins, and to cleanse us from all unrighteousness."
 3. The Spirit tells us to walk in the light of the gospel; be faithful to the Lord's word unto death; and promises eternal life in heaven.
 - a. 1 Peter 1:3-5: "Blessed *be* the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, Who are kept by the power of God through faith unto salvation ready to be revealed in the last time."
 - b. 1 John 1:7: "But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin."
 - c. Revelation 2:10: "Fear none of those things which thou shalt suffer: behold, the devil shall cast *some* of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life."
 4. Eternity is long; the Judgment approaches; death nears for us all.
-

- a. Excuses are all petty and will be stripped away in the Judgment; we will stand before him in our true light; there will be no second chance; we cannot afford to be wrong!
 - b. We need to have the courage of conviction to do what is right. Feelings are no guarantee of salvation; they are delusive and misleading. The pagan mother would throw her baby into the river to be eaten by crocodiles sincerely believing that this was right.
 - 1) The only way that we can be right and know that we are right is by following the inspired word of God, revealed by the Holy Spirit.
 - 2) 1 John 2:3-5: "And hereby we do know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him."
-

BIBLIOGRAPHY

- American Standard Version, (ASV), Thomas Nelson and Sons, New York, N York Y
- Analytical Greek Lexicon*, Zondervan Publishing House, Grand Rapids, MI, 1970
- Arndt, William F. & Gingrich, F. Wilbur, *A Greek-English Lexicon of the New Testament*, University of Chicago Press, 1982
- Bales, James D., *Pat Boone and the Gift of Tongues*, Searcy, Arkansas, 1970
- Bales, James D., *The Holy Spirit and The Human Spirit*, Lambert Book House, Inc., Shreveport, 1976
- Bales, James, *Christian Contend for thy Cause*, Gospel Delight Company, Delight, Arkansas
- Bales, James D., *Miracles or Mirages*, Firm Foundatin Publishing House, Austin, TX 1956
- Bales, James D., *Pat Boone and the Gift of Tongues*, Searcy, Arkansas, 1970
- Barnes, Albert, *Notes On the New Testament, I Corinthians*, Baker Book House, Grand Rapids, MI, 1976
- Baxter, Batsell Barrett, *I Believe Because...*, Baker Book House, Grand Rapids, MI, 1971
- Bible, *King James Version* [Unless otherwise noted, all quotations are from the KJV]
- Bible, *American Standard Version*, (ASV), Thomas Nelson and Sons, New York, NY
- Boettner, Loraine, *The Reformed Doctrine of Predestination*, Presbyterian and Reformed Publishing Co., Philadelphia
- Boles, H. Leo, *The Holy Spirit—His Personality, Nature, Works*, Gospel Advocate Co., Nashville, 196
- Camp, Franklin, *The Work of the Holy Spirit in Redemption*, Roberts & Son Publications, Birmingham, 1974
- Cates, Curtis A., *Does The Holy Spirit Operate Directly Upon The Heart Of A Saint?*, Cates Publications, Olive Branch, Ms 1998
- Coffman, Burton, *Commentary on 1 and 2 Corinthians*, Firm Foundation Publishing House, Austin, TX, 1977
- Collet, Sidney, *All About the Bible*, Fleming H. Revell Co., Old Tappan, NJ,
- Conybeare, W.J., and Howson, J.S., *The Life and Epistles of St. Paul*, Wm. B. Eerdmans Publishing Company, Grand Rapids, MI, 1976
- Edersheim, Alfred, *The Life and Times of Jesus The Messiah*, MacDonald Publishing Co. (No Date)
- English Study Bible*, Harold Littrell, Star Bible Publications, Ft. Worth, TX 1994
- Everest, Harvey, *The Divine Demonstration*, Gospel Advocate Co., Nashville, 1972
- Free, Joseph, *Archaeology and Bible History*, Scripture Press Publications,s Inc., Wheaton, IL, 1950 [1974]
- Gatewood, Otis, *There Is A God In Heaven*, Williams Printing Co., Nashville, 1970
- Gould, F.W., *Word of Life*, [Franklin Camp, Editor], February, 1975
- Hailey, Homer, *A Commentary on the Minor Prophets*, Baker Book House, Grand Rapids, MI., 1972
- Halley, Henry, *Halley's Bible Handbook*, Zondervan Publishing House, Grand Rapids, MI, 1965
- Hamilton, W.T., *Show Us The Father*, Nichols Bros. Publishing Co., 1964
- Harper, E.R., *Harper on The Holy Spirit Issues in the Twentieth Century*, Roberts & Sons Publication, Birmingham, 1976
- Hearn, Roy J., Knight Arnold Church Bulletin Articles, Memphis, TN, 1985
- Hearn, Roy J., Mempis School of Preaching, Class Notes
- Holman Bible Dictionary for Windows*, Version 1.1g, Parson Technology, Hiawatha, Iowa, 1991,1994
-

Horne, Thomas H., *Introduction to the Scriptures*, Vol. I, Baker Book House, Grand Rapids, MI, 1970

Horne, Thomas Hartwell, *Introduction To The Scriptures, Vol. IV*, Baker Book House, Grand Rapids, MI, 1970

Howard, V.E., "Fake Healers Exposed" (A Tract)

Howard, V.E., *The Holy Spirit*, Second Edition, Central Printers & Publishers, West Monroe, LA, 1975

International Bible Dictionary, Logos International, Plainfield, NJ, 1977

Jackson, Wayne, *Biblical Studies in the Light of Archaeology*, Apologetics Press, Inc., Montgomery, AL, 1982

Jackson, Wayne, *Fortify Your Faith*, Stockton, CA: Pledge Publications, 1974

Jackson, Wayne, *The Human Body—Accident or Design?*, Courier Publications, Stockton, CA, 1993

Jamieson, Robert, Fausset, A.R., Brown, David, *A Commentary Critical, Experimental, and Practical*, III, (JFB), Eerdmans
Jesus Christ The Son Of God, Freed-Hardeman College Lectureship, William Woodson (Editor), Gospel Advocate Co., Nashville,
1973

Jividen, Jimmy, *Glossolia—from God or Man?*, Star Bible Publications, Fort Worth, TX 1971

Josephus, Flavius, *Complete Works of Flavius Josephus*, Kregel Publications, Grand Rapids, MI, 1960

Klingman, George A., *God Is*, Cincinnati: F.L. Rowe, Publisher, 1929

Klotz, John, *Genes, Genesis, and Evolution*, Concordia Publishing House, St. Louis, 1970

Lipscomb, David, *Salvation From Sin*, Gospel Advocate Company, Nashville, 1950

Lipscomb, David, *Questions Answered*, Gospel Advocate Co., Nashville, 1969

Lipscomb, David, *A Commentary on the New Testament Epistles, First Corinthians*, Gospel Advocate Company, Nashville, 1962

Lutzer, Erwin W., "Evolution and Creation: Accident or Purpose?", *NFD Journal*, October 1987

Machen, J. Gresham, *The Virgin Birth of Christ*, Baker Book House, Grand Rapids, MI., 1965

Mattox, F.W., *The Eternal Kingdom*, Gospel Light, Delight, AR, 1961

McClintock & Strong, *Cycloedia of Biblical, Theological, and Ecclesiastical Lit.*, 12 Vol., Baker Book House, Grand Rapids

McClish, Dub, *Studies in 1 Corinthians*, The Annual Denton Lectures, Valid Publications, Inc., Denton, TX, 1982

McGarvey, J.W., & Pendleton, Philip Y., *Thessalonians, Corinthians, Galatians and Romans*, The Standard Publishing Foundation

McGarvey, J.W., *Biblical Criticism*, Gospel Advocate Company, Nashville, 1956

McGarvey, J.W., *A Commentary on Matthew and Mark*, Gospel Light Publishing Company, Delight, AR, 1875

McKnight, James, *Apostolic Epistles, Vol. I-VI*, Baker Book House, Grand Rapids, 1969

Milligan, Robert, *The Scheme of Redemption*, Gospel Advocate Company, Nashville, TN

Music, Gobel, *A Resource and Reference Volume on the Indwelling of the Holy Spirit*, Gobel Music Publications, Colleyville, TX
2000

Oliphant, W.L., and Smith, Charles, *Debate*, F.L. Rowe, Publisher, Cincinnati, 1929

Pack, Frank, *Tongues and the Holy Spirit*, The Way of Life Series No. 127, Biblical Research Press, Abilene, TX 1972

PC Study Bible, Complete Reference Library, BibleSoft, Seattle, WA

Reason & Revelation, [Bert Thompson, Editor], Vol. XI, No. 7, July, 1991

Restorer, The, Gary Workman, Editor, Mesquite, TX, March, 1987

Rimmer, Harry, *Modern Science and the Genesis Record*, Wm. B. Eerdmans Publishing Company, Grand Rapids, MI, 1937

Rimmer, Harry, *The Magnificence of Jesus*, Eerdmans Publishing Co., Grand Rapids, MI, 1943

Rimmer, Harry, *Dead Men Tell Tales*, Eerdmans Publishing Co., Grand Rapids, MI, 1974

Rimmer, Harry, *The Harmony of Science & Scripture*, Wm. B. Eerdmans Publishing Company, Grand Rapids, MI, 1936 [1973]

Sayers, Stanley, *For This Cause*, R.B. Sweet Co., Austin, TX, 1957

Shelley, Rubel, *Simple Studies In Christian Evidences*, Simple Studies Publishing Co., Memphis, 1970

Smith, Wilbur M., *Therefore Stand*, Baker Book House, Grand Rapids, MI, 1945 [1972]

Smith's Dictionary of the Bible, H.B. Hackett, Editor, Baker Book House, Grand Rapids, MI, 1971

Spiritual Sword, The, [Alan Highers, Editor], Getwell Church of Christ, Memphis, Vol. 21, No. 1, October, 1989

Spiritual Sword, The, [Thomas Warren, Editor], Getwell Church of Christ, Memphis, Vol. 2, No. 3, April, 1971

Spiritual Sword, The, [Alan Highers, Editor], Getwell Church of Christ, Memphis, Vol. 23, No. 2, January, 1992

Spiritual Sword, The, [Alan Highers, Editor], Getwell Church of Christ, Memphis, Vol. 21, No. 1, October, 1989

Sweeney, Z.T., *The Spirit and The Word*, Gospel Advocate Co., Nashville,

Thayer, Henry, *Thayer's Greek-English Lexicon*, The National Foundation for Christian Education, Marshallton, DE

Thompson, Bert and Jackson, Wayne, "The Revelation of God in Nature," *Reason & Revelation*, May, 1982

Turner, Rex, *Sound Doctrine*, [Rex Turner, Editor], May/June, Montgomery, AL, 1976, 1978

Vine, W.E., *Vine's Expository Dictionary of New Testament Words*, MacDonald Publishing Co., McLean, VA

Waddy, John, *Is God Just*, Barber Tract Series

Wallace, Foy E., Jr. *The Gospel For Today*, Foy E. Wallace, Jr. Publications, Nashville 1967

Warren, Thomas & Matson, Matson, *The Warren-Matson Debate*, National Christian Press, Inc., Jonesboro, Arkansas, 1978

Warren, Thomas B., *Have Atheists Proved There Is No God?*, National Christian Press, Inc., Jonesboro, AR, 1974

Wayne Jackson, *Christian Courier*, Stockton, CA, February, 1989

Webster's New World Dictionary, Second College Edition, The World Publishing Company, New York and Cleveland, 1968

Wells, H.G., *The Outline of History*, Vol. 1-4, The Macmillian Company, 1920

Wharton, Ed, "The Resurrection of Jesus Christ Historical...Or Mythological?" (Tract), Lubbock, TX, Undated

Whitcomb, John C. And Morris, Henry M., *The Genesis Flood*, Baker Book House, Grand Rapids, MI., 1970

Williams, Jon Gary, *The Other Side of Evolution*, Williams Brothers Publishers, LaVergne, Tennessee, 1970

Woods, Guy N., *Questions and Answers Open Forum*, Freed Hardeman College, Henderson, TN, 1976

Woods, Guy N., *Woods-Franklin Debate*, H.C. McCaghren, Roberts & Son, Gadsen, Alabama, 1975

Woods, Guy N., *New Testament Commentaries, John*, Gospel Advocate Company, Nashville, 1981

World Book Encyclopedia, Field Enterprises Educational Corporation, Chicago, IL, 1964

Young's Concordance, Robert Young, Associated Publishers and Authors, Inc., Grand Rapids, MI

Zachary, James W., *The Witness of the Spirits*, Gospel Advocate Co., Nashville, 1954
