

OUTLINE STUDIES IN CHRISTIAN DOCTRINES

by

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CHAPTER EIGHT

PNEUMATOLOGY

PART ONE. THE PERSON OF THE HOLY SPIRIT

TOPIC ONE: PERSONALITY

I. STATEMENT

That the Holy Spirit is not an impersonal force, nor a mere influence, but possesses full, distinct personality, is the clear and unmistakable teaching of Scripture.

NOTE: “A person is that which, when speaking, says ‘I’; when spoken to, is called ‘thou’; and when spoken of, is called ‘his’ or ‘him’” (Farr).

II. PROOF

That the Holy Spirit possesses personality the following facts prove:

A. Personal pronouns are used in relation to Him: John 14:16, 17; 15:26; 16:7-14.

NOTE: The Greek noun for Spirit, literally signifying breath or wind, is *pneuma*, and is in the neuter. Yet in John 16:14 the masculine demonstrative pronoun “that one” (*ekeinos*) is employed, and in Ephesians 1:14. the masculine relative pronoun who (*os*) is used.

B. Personal qualities are ascribed to Him:

1. **Knowledge**, I Corinthians 2:10-13; 12:8.
2. **Love**, Romans 15:30.
3. **Will**, I Corinthians 12:11.

C. Personal acts are attributed to Him:

1. **Searches deep things of God**, I Corinthians 2:10.

2. **Speaks**, Acts 13:2; 21:11; Revelation 2:7, 11, 17, 29.
3. **Intercedes**, Romans 8:26.
4. **Testifies**, John 15:26.
5. **Teaches**, John 14:26.
6. **Guides**, Acts 16:6.
7. **Commands and appoints**, Acts 13:2, 4; 20:28.
8. **Communes**, II Corinthians 13:14.
9. **Works miracles**, Acts 8:39; 10:38.

D. Personal treatments are accorded Him:

1. **Grieved and rebelled against**, Genesis 6:3; Isaiah 63:10; Acts 7:51; Ephesians 4:30.
2. **Done despite to**, Hebrews 10:29.
3. **Lied unto**. Acts 5:3.

TOPIC TWO: DEITY

I. STATEMENT

That the Holy Spirit is a divine person is the clear and unmistakable teaching of the Scripture.

NOTE: The word person in relation to the Trinity must not be understood in the exact sense in which it is applied to human beings. This is true because the Three Persons, so-called, of the Godhead constitute but one God: Deuteronomy 6:4. As used of the Trinity, the term person simply means that there are personal distinctions in the Godhead.

II. PROOF

That the Holy Spirit possesses essential Deity, the following facts prove:

A. Divine attributes and perfections are ascribed to Him:

1. **Eternity**, Hebrews 9:14.
2. **Omniscience**, John 14:26; 16:12, 13; I Corinthians 2:10.
3. **Omnipotence**, Luke 1:35
4. **Omnipresence**, Psalm 139:7-10.

B. Divine works are ascribed to Him:

1. **Creation**, Job 33:4; Psalm 104:30.
2. **Life-giving**, Genesis 2:7; John 6:63; Romans 8:2.
3. **Prophecy**, II Samuel 23:2, 3; II Peter 1:21.

C. The name of the Holy Spirit is coupled in equality with the names of God and Christ.

1. **Apostolic Commission**, Matthew 28:19.

2. **Apostolic Benediction**, II Corinthians 13:14.
3. **Administration of the Church**, I Corinthians 12:4-6.

NOTE: In Ephesians 4:4-6 the name of the Holy Spirit occurs first and in Romans 15:30 it occurs second.

D. The Holy Spirit is identified with Jehovah of the Old Testament: Isaiah 6:8-10 with Acts 28:25-27; Jeremiah 31:31-34 with Hebrews 10:15-17; Exodus 16:7; Hebrews 3:7-9; Genesis 1:27; Job 33:4; Psalm 95:8-11.

E. The Holy Spirit can be blasphemed: Matthew 12:31.

F. The Holy Spirit can be worshiped: II Corinthians 13. 14.

G. The Holy Spirit is called God and Lord: Acts 5:3; II Corinthians 3:17, 18.

TOPIC THREE: NAMES

The following are the principal Scriptural names of the Holy Spirit:

1. **The Spirit**, Psalm 104:30; John 3:6-8; I Corinthians 2:10.
2. **The Spirit of God**, I Corinthians 3:16.
3. **The Spirit of the Lord**, Isaiah 11:2; 61:1.

NOTE: When the word “Lord” in the Old Testament is written in capitals, the meaning is always “Jehovah.”

4. **The Spirit of the Living God**, 17 Corinthians 3:3.
5. **The Spirit of Christ**, Romans 8:9.
6. **The Spirit of His Son**, Galatians 4:6.
7. **The Spirit of Jesus Christ**, Philippians 1:19.
8. **The Spirit of Jesus**, Acts 16:7.
9. **The Holy Spirit**, Luke 11:13.

NOTE: The word Ghost is an old English word for Spirit.

10. **The Spirit of Burning**, Isaiah 4:4.
11. **The Spirit of Holiness**, Romans 1:4.
12. **The Holy Spirit of Promise**, Acts 1:4, 5; Ephesians 1:13.
13. **The Spirit of Truth**, John 14:17; 15:26; 16:13.
14. **The Spirit of Life**, Romans 8:2.
15. **The Spirit of Grace**, Hebrews 10:29.
16. **The Spirit of Glory**, I Peter 4:14.
17. **The Eternal Spirit**, Hebrews 9:14.
18. **The Comforter**, John 14:26; 15:26.

NOTE: Another meaning of the Greek word would be Paraclete literally signifying “one called to the side,” i. e., for help.

All these names have spiritual significance, and we may know the Holy Spirit experimentally in the various relationships expressed by His names.

TOPIC FOUR: SYMBOLS

The principal symbols of the Holy Spirit are the Dove, Water, Fire, Wind, Wine, and Oil.

NOTE: The term “symbol,” from two Greek words *sun*, together, and *ballo*, to throw, signifies, literally, something thrown alongside of another, that is, to represent and explain it. In other words, a symbol is a material emblem portraying and unfolding a spiritual reality.

I. THE DOVE

The scene at Jesus’ baptism, when the Holy Spirit descended upon Him “like a dove,” shows clearly that the Dove is a symbol of the Holy Spirit: Matthew 3:16; Mark 1:10; Luke 3:22; John 1:32.

The following traits of the Dove in Scripture may be noted:

- 1. Love**, Song of Songs 5:2; Romans 5:5; 15:30; Galatians 5:22, 23.
- 2. Purity**, Song of Songs 5:2; 6:9.

NOTE: In Leviticus the dove is a sacrificial bird and hence clean.

- 3. Peace**, Genesis 8:8-12; Psalm 55:6; Song of Songs 2:12 (R.V. turtle dove); Galatians 5:22.
- 4. Modesty**, Song of Songs 2:14; John 16:13. See also Isaiah 42:1, 2.
- 5. Harmlessness and Innocence**, Matthew 10:16.

NOTE: The dove has no gall. The Holy Spirit can be grieved, but not angered: Ephesians 4:30.

- 6. Beauty**, Psalm 68:13; Song of Songs, 1.-15; 2-r4-
- 7. Tenderness and Gentleness**, Isaiah 38:14; 59:11.

NOTE: “The dove possesses a special fondness for a home, Isaiah 60:8, and it is a bird that instincts the change of seasons, Jeremiah 8:7. See also Song of Songs 2:12” (Schultz).

II. WATER

Water is a double symbol—of the Word and of the Spirit.

- 1. As a symbol of the Word it represents cleansing:** Psalm 119:9; John 15:3; 17:17, 19; Ephesians 5:26.
- 2. As a symbol of the Spirit it represents refreshment, satisfaction, and fulness:** Psalm 72:6; Isaiah 41:18; 43:19; 44:3; John 4:14; 7:37-39; Revelation 21:6; 22:17.

NOTE: “This water comes out of the rock, Psalm 105:41; I Corinthians 10:4; out of the well, John 4:14; out of the clouds, Acts 2:33; 3:19; out of the Word, Isaiah 55:10, II. Moreover, it is like a well springing up, John 4:14; like a bucket pouring out, Numbers 24:7; like clouds showering down, Joel 2:28, 29; Malachi 3:10; Acts 2:33; like rivers flowing, Ezekiel 47; and like the dew silently dropping, Deuteronomy 33:28; Proverbs 3:20” (Schultz).

III. FIRE

Like water, fire is also a double symbol—of the Word and of the Spirit.

- A. As a symbol of the Word it signifies searching and purification, Jeremiah 23:29.**
B. As a symbol of the Spirit it represents three things, namely:

- 1. The presence of God, Exodus 3:2-6; I Kings 18:38; Isaiah 63:9-14; Acts 2:3.**
- 2. The power of God (same references as above).**
- 3. The purging of God, Isaiah 4:4; 6:6, 7; Malachi 3:3; Matthew 3:115 Hebrews 12:29.**

NOTE: “This symbol does not so much suggest consumption and combustion as the subtle electric energy. It is an all-prevailing mighty force, energizing, illuminating, beautifying, and working all manner of wonders . . . Fire is the great purifying and cleansing agent in nature. What fire is to the natural world, the Holy Spirit is to the supernatural world” (Farr).

IV. WIND

This symbol denotes life and activity. It refers particularly to two aspects of the Spirit’s work in man, namely:

- 1. Born of the Spirit, Genesis 2:7; Ezekiel 37:5-10; John 3:3-8; Titus 3:5.**
- 2. Baptized with the Spirit, Matthew 3:11 (in); Mark 1:8; Luke 3:16; Acts 1:5.**

NOTE: Dr. Farr says, “This symbol suggests the idea of universal expansion, life, and activity. Air is everywhere, touching, penetrating, and sustaining all things. Wind is air in motion; gently, in a breeze, swiftly, in a gale; and by the circulation of air currents, healthfulness and purity are carried over the earth. The Holy Spirit is likewise the source and producer of natural, intellectual, and spiritual life, purity, and power.”

V. WINE

As a symbol of the Spirit, wine stands for stimulation, exhilaration, and hence, rejoicing: Psalm 104:15; Proverbs 31:6; Isaiah 55:1; Luke 5:37-39; John 2:1-11; Acts 2:13; Ephesians 5:18.

NOTE: Dr. Farr says, “In Ephesians 5:18, two possible sources of stimulation are indicated—drunkenness and Deity; full of wine or full of the Spirit. Satan was called by Augustine *Simius Dei*, the ape of God, because he counterfeits the work of God. Human nature needs a stimulus of some kind.

Doubtless, the Holy Spirit was intended to be the only original stimulus of humanity, but Satan has invented alcohol as a substitute, stealing the nomenclature of the truth to mask the lie, i. e., *aqua vitae, eau de vie.*”

VI. OIL

The name Messiah in both Hebrew and Greek signifies the anointed one: Isaiah 61:1-3; Luke 4:14-18. The key to the meaning of oil as a symbol of the Spirit is I Samuel 16:13. It signifies:

- 1. Enduement of gifts for ministry**, Isaiah 61:1; Acts 10:38; I Corinthians 12:7-11.
- 2. Bestowment of graces for living**, Psalm 23:5; Galatians 5:22, 23.
- 3. Healing for the body**, Isaiah 1:6; James 5:14.
- 4. Illumination and revelation**, John 16:12-15; I Corinthians 2:9-16; Ephesians 1:17-18; I John 2:20, 27.

PNEUMATOLOGY

PART TWO

THE WORK OF THE HOLY SPIRIT

In taking up the work of the Holy Spirit, a popular misconception needs to be removed. This is the result of the teaching of Sabellius, namely: that in creation, God the Father works; in redemption, God the Son works; and in salvation, God the Spirit works. Another way of putting it is that the Old Testament dispensation was the dispensation of the Father; the New Testament dispensation, the dispensation of the Son; and the present dispensation, the dispensation of the Spirit. Quite to the contrary, the Scriptures teach that in every manifestation of the works of God, the Father, the Son, and the Spirit are alike active.

Thus, to use the classification of Sabellius, in creation, in redemption, and in salvation, we trace the working of each member of the Trinity. And in general, the working of each member of the Trinity is this: in every divine activity, the *power to bring forth* proceeds from the Father; the *power to arrange* proceeds from the Son; and the *power to perfect* proceeds from the Spirit: Romans 11:36; I Corinthians 8:6. Consequently, the office work of the Holy Spirit in every phase and sphere of the divine activity is to bring forward to completion that which has been conceived by the Father and executed by the Son.

NOTE: The works of God have been divided theologically into His indwelling and outgoing works. The hidden or indwelling works concern God's invisible operations; the manifest or outgoing works concern His visible works or operations. The indwelling works belong to Eternity; the outgoing works belong to Time. From another point of view, the indwelling works relate to God's Being; the outgoing works relate to His Activities. For example, the question of the Trinity; the eternal generation of the Son, and the procession of the Spirit (whether from the Father alone or from the Father and the Son) refer to the indwelling works of God, which have not been fully revealed, and therefore cannot be clearly understood.

TOPIC ONE: THE HOLY SPIRIT IN CREATION

I. AS THE WORK OF THE TRINITY

In the Scriptures, creation is ascribed to each member of the Trinity:

- 1. The Father**, Genesis 1:1.
- 2. The Son**, Colossians 1:16; Hebrews 11:3.
- 3. The Holy Spirit**, Psalm 33:6; 104:30.

NOTE: In the work of creation, three forces are manifestly operating: a causative force proceeding from the Father; a constructive force, proceeding from the Son; and a perfective force, proceeding from the Holy Spirit.

II. AS THE WORK OF THE HOLY SPIRIT

The special work of the Holy Spirit in creation is, as Dr. Kuyper, the Dutch theologian, expresses it, "To lead creation to its destiny, which is the glory of God." In other words, the particular work of the Holy Spirit is to sustain and mature life and to bring order and beauty into the universe.

We note the following points:

- 1. Bringing order into the universe**, Genesis 1:2.
- 2. Creating and garnishing the heavens**, Job 26:13; Psalm 33:6; Isaiah 40:12, 13.
- 3. Renewing the face of the earth**, Psalm 104:30.
- 4. Sustaining vegetation**, Psalm 104:10-13.
- 5. Sustaining the animal creation**, Psalm 104:11, 12, 14, 21, 27.
- 6. Giving life to man**, Genesis 2:7; Job 33:4.
- 7. Sustaining and controlling man's life**, Galatians 5:22, 23; Ephesians 5:18.

TOPIC TWO: THE HOLY SPIRIT IN CHRIST

With respect to our Lord, the Holy Spirit fulfils a distinct office work. We may trace the following stages:

- 1. In the prediction of His coming**, I Peter 1:10-12.
- 2. In His birth of the virgin**, Matthew 1:20; Luke 1:35.
- 3. In His symmetrical development**, Luke 2:40, 52.
- 4. In His official consecration**, Matthew 3:16, 17; Mark 1:9-11; Luke 3:21, 22; John 1:31-34. See Isaiah 61:1-3 and Luke 4:16-22.
- 5. In His wilderness temptation**, Matthew 4:1-11; Luke 4:1-13.
- 6. In His ministry of preaching and healing**, Matthew 12:28; Luke 4:16-22; Acts 10:38.
- 7. In His death on the Cross**, Hebrews 9:14.
- 8. In His resurrection**, Romans 1:4; 8:11; I Timothy 3:16.
- 9. In His post-resurrection ministry**, Acts 1:2.

10. In His bestowment of the Holy Spirit, John 15:26; Acts 2:33; Ephesians 4:8. See Psalm 68:18.

11. In His representation by the Holy Spirit, John 14:16.

12. In His intercessory ministry, Romans 8:26, 27, 34.

13. In His return, Revelation 22:17.

14. In His millennial reign, Isaiah 32:15.

TOPIC THREE: THE HOLY SPIRIT IN THE SCRIPTURES

In the Holy Scriptures, the Spirit of God has performed one of His greatest works: II Timothy 3:16; II Peter 1:20, 21, This subject has been fully developed under Bibliology. Here we briefly notice a threefold work in giving the Scriptures:

1. Revelation, Genesis 3:16; Exodus 20:1-12; Revelation 1:1-12.

NOTE: Revelation in this connection means the giving new truth which the unaided human mind could not discover.

2. Inspiration, II Samuel 23:1, 2; John 14:26; 15:26;

NOTE: Inspiration concerns the transmission of truth, both old and new.

3. Illumination, I Corinthians 2:10-12; Ephesians 1:17, 18.

NOTE: 1. Illumination concerns the apprehension of revealed truth.

NOTE: 2. The Holy Spirit also seals, interprets, and applies the Scriptures to our hearts.

TOPIC FOUR: THE HOLY SPIRIT IN THE OLD AND NEW DISPENSATIONS

By the Old Dispensation is meant the period from Adam to Pentecost; by the New Dispensation is meant the period from Pentecost to the Second Coming of Christ.

A. Distinction between Dispensations.

The distinction between the work of the Spirit in the old dispensation and in the new is a difficult subject. After all is said that can be said, much more light is needed for clearness of apprehension and accuracy of statement. To begin with, it is quite commonly said that the difference is expressed by two Greek prepositions: Upon (*epi*), and in (*en*), i. e., that the Holy Spirit in the old dispensation came upon men, while in the new dispensation he indwells them. But this distinction will not hold, because in the Old Testament the Holy Spirit indwelt men, while in the New Testament He came upon men, that is, baptized them: Genesis 41:38; Exodus 31:3; Numbers 27:18; Daniel 5:11; Luke 24:49; Acts 1:8.

Perhaps the best point of approach to the subject is the Christian Church.

In the Old Testament, except in type and symbol, there is no church, the body of Christ, of which He is the Head and which is the temple of the Holy Ghost. Have we not here the essential distinction in the office work of the Spirit of God in the two dispensations? May we not say, then, that in the Old Testament age, chosen individuals were the objects of the Spirit's grace for life and gifts for service; while in the New Testament and the present age He works in and upon the body of Christ and individuals as members of that body? Individual persons—the body of Christ; these expressions give the key to the difference between the two dispensations: I Corinthians 12:13.

B. The Work of the Spirit in the Old Dispensation.

Generally speaking, in the Old Testament age, we trace a threefold work of the Spirit:

1. His action upon the hearts of individuals, in saving grace; for example, Abel, Enoch, Noah, Abraham, Moses, Samuel, David, etc.: Genesis 5:22, 24 (Enoch); Hebrews 11:5 (grace for life); Jude 14, 15 (gifts for service).

2. His action upon prophets, priests, and kings—a wholly external operation to qualify them for office: Leviticus 8:10; I Samuel 10:1.

3. His action upon divinely appointed workmen, in conferring gifts and talents for the service of the people: Exodus 31:2, 3, 6 (Aholiab and Bezaleel); Isaiah 45:1; Zechariah 4:6.

NOTE: 1. In his book on the Holy Spirit, Dr. G. Campbell Morgan mentions a fourfold work of the Holy Spirit in the Old Testament:

1. Coming upon men, literally, clothing Himself with them. For example, Judges 6:34.

2. Coming upon men mightily, literally, forcing them into something. For example, Samson, Judges 15:14.

3. Indwelling men; for example, Joseph and Joshua, Genesis 41:38; Numbers 27:18.

4. Fitting and filling men for special service, Exodus 31:1, 2 (Aholiab and Bezaleel).

NOTE: 2. In his little book, "*Plain Papers on the Doctrine of the Holy Spirit*," Dr. Scofield says, "In the Old Testament the Spirit of God is revealed as a divine person. As such He is associated in the work of Creation; strives with sinful man (Genesis 6:3); enlightens the spirit of man (Job 32:8; Proverbs 20:27); gives skill to the hand (Exodus 31:2-5); bestows physical strength (Judges 14:6); and qualifies the servants of God for a varied ministry (Exodus 28:3; 35:21, 31; Numbers 11:25-29; I Samuel chaps. 16, 17; II Samuel 23:2).

"To this should be added that operation of the Spirit by which the men of faith in the Old Testament ages were regenerated. While this doctrine is not explicitly taught in the Old Testament (except prophetically) our Lord's words in John 3:5 and Luke 13:28 leave no doubt as to the fact itself. Since the new birth is essential to seeing and entering the Kingdom of God, and since the Old Testament saints are in that Kingdom, it follows necessarily that they were born of the Spirit. But, since that was the period of nonage as Paul explains (Galatians chaps. 3 and 4) they had not the indwelling Spirit of sonship. They were minors (under tutors and governors).

“It should be remembered also that to the Old Testament saint no way was revealed by which he might receive the Holy Spirit. All the offices of the Spirit were reserved within the sovereign will of God. He sent His Spirit upon whomsoever He would. That the Spirit came upon an individual did not by any means prove him to be in salvation. Even a sincere believer had no assurance that the Holy Spirit might not forsake him (Psalm 51:11), whereas, the believer of this dispensation has an express promise of the abiding of the Spirit.”

C. The Work of the Spirit in the New Dispensation.

In the new dispensation, we may distinguish a threefold work of the Holy Spirit.

- 1. Giving birth to the Christian Church on the day of Pentecost, as a body of living members of which Christ is the risen Head:** I Corinthians 12:12-27; Ephesians 1:22, 23.
- 2. Informing and infilling the Church with His presence and power:** Ephesians 2:19-22.
- 3. Conferring gifts and graces upon the Church:** Romans 12:6-8; I Corinthians 12:4-11, 28-31; Galatians 5:22, 23.

TOPIC FIVE: THE HOLY SPIRIT IN THE CHURCH

This subject has been anticipated in the work of the Holy Spirit in the Old and New Dispensations. Moreover, the work of the Spirit of God in the Church and in the believer is much the same, for whatever is true of the Church as the body of Christ is also true of the believers as members of that body. But in a general way we may trace a sevenfold work of the Holy Spirit in and through the Church:

- 1. Organizing it at Pentecost, as the body of Christ,** Acts 2:1-4; Ephesians 1:22, 23.
- 2. Possessing it, as the temple of God,** I Corinthians 6:19, 20; II Corinthians 6:16; Ephesians 2:21, 22.
- 3. Equipping it with gifts and graces for service** (see last topic).
- 4. Giving it the body of inspired truth** (see Topic III).
- 5. Giving it the Spirit of illumination and guidance into all truth,** John 16:13; I John 2:20, 27.
- 6. Presiding over and guiding the Church into all the will of God,** Acts 15:28.
- 7. Completing the body of the Church by calling out a people for the name of Christ,** Acts 15:14-18.

TOPIC SIX: THE HOLY SPIRIT IN THE WORLD

There are some who hold that the Holy Spirit has no office work in relation to the world. It is clear, however, that He has a threefold ministry:

- 1. He restrains the development of evil until God’s purpose is fulfilled,** II Thessalonians 2:7.
- 2. He convicts of sin, righteousness, and judgment,** John 16:8-11.
- 3. He bears witness to the truth of God in preaching and testimony,** John 15:26, 27; Acts 5:30-32.

TOPIC SEVEN: THE HOLY SPIRIT IN THE BELIEVER

The work of the Holy Spirit in the believer is a vast subject. It covers, indeed, the whole field of the Christian life, which in every phase and development is the result of His gracious and glorious activity. It will be well, then, to study the subject from more than one point of view.

A. UNION WITH CHRIST.

One of the most striking and beautiful ways in which to study the work of the Spirit of God in the children of God is to look at it in relation to our own union with Christ.

I. MEANING

Union with Christ means such a connection of the believer with the Lord Jesus Christ as constitutes a just and reasonable ground for his inheritance by faith of all the benefits of the atonement. This just and reasonable ground is our being made partakers of the divine nature: II Peter 1:4.

In our study of the atonement, we sought for a just and reasonable ground for Christ's assuming our guilt and bearing our penalty; and we found it in His partaking of our nature: Hebrews 2:14. So, likewise, for our inheriting Christ's righteousness and bearing the weight of His glory, both here and hereafter, we find a just and reasonable ground in our being made one with Him by spiritual birth: I Corinthians 6:17.

There is an exact parallel here; by incarnation Christ rightly takes our place in penalty, and by regeneration we rightly take His place in holiness.

II. SYMBOLISM

There are five New Testament symbols of the believer's union with Christ (See "*The Crisis of the Deeper Life*," pp. 10-17).

B. GENERAL SCRIPTURE ASPECTS.

We group here a number of passages in which the work of the Holy Spirit in the believer is set forth:

- 1. Regeneration**, John 3:5; Titus 3:5.
- 2. Sanctification**, II Thessalonians 2:13; I Peter 1:2.
- 3. Freedom from sin and death**, Romans 8:2.
- 4. Strengthened with power**, Ephesians 3:16.
- 5. Sonship**, Romans 8:14.
- 6. Witness to sonship**, Romans 8:16.
- 7. Produces fruit**, Galatians 5:22, 23.
- 8. Guides into all truth**, John 16:13.

9. Divine Remembrancer, John 14:26.

10. Reveals the deep things of God and interprets and applies them, I Corinthians 2:9-14.

11. Confers power to communicate revealed truth to others, Acts 1:8; I Corinthians 2:1-4; I Thessalonians 1:5.

12. Guides in prayer, Romans 8:26; Ephesians 6:18; Jude 20.

13. Inspires thanksgiving, Ephesians 5:18-20.

14. Inspires worship, Philippians 3:3.

15. Separates for definite service, Acts 13:2-4.

16. Guides in the minutiae of life, Acts 8:27-29; 16, 6, 7.

17. Quickens the mortal body, Romans 8:11.

C. SPECIAL DOCTRINAL ASPECTS.

As to the work of the Holy Spirit in and upon the believer, two views are held:

1. He begins His work at the time of conversion.

This view is held by those who believe strongly in the freedom of the human will.

2. He begins His work before the time of conversion—perhaps as early as birth or even before birth.

This view is held by those who believe strongly in the sovereignty of God.

There is truth in both views. In those who are to become children of God by faith in Jesus Christ, we must believe that the Holy Spirit works before conversion— providentially guiding, preserving, and controlling their lives: Psalm 139:13-18; Jeremiah 1:5; Galatians 1:15, 16.

Of the many words and expressions used in Scripture to set forth the special work of the Holy Spirit in the believer we choose six New Testament terms as comprehending and representing the extent and intent of Christian experience, namely: Election, Calling, Conversion, Justification, Regeneration, and Sanctification: Act 3:19; Romans 4:25; 8:29, 30; II Thessalonians 2:13; II Peter 1:10; Titus 3-5.

I. ELECTION

1. Kinds.

There are three distinct elections mentioned in the Scriptures:

First, *National*, as in the case of *Israel*: Romans 9:11; 11:5-28;

Second, *Official*, as in the case of *Aholiab and Bezaleel*: Exodus 31:1-6;

Third, *Redemptive*, as in the case of *the Church and the believer*: I Thessalonians 1:4; II Peter 1:10.

2. Redemptive Election.

Redemptive Election may be defined as God's determination from eternity to save certain individuals, apart from any merit of their own, on the ground of their foreseen faith. This is *foreknowledge*.

NOTE: In Romans 8:29, two verbs occur, namely, "**foreknow**" and "**predestinate**." The Greek word translated "**foreknow**" occurs in Acts 26:5; Romans 8:29 and 11:2; I Peter 1:20 II Peter 3:17. The Greek word translated "**predestinate**" occurs in Acts 4:28; Romans 8:29, 30; I Corinthians 2:7; Ephesians 1:5, 11 and only refers to the believer after salvation occurs. The Greek word rendered "**foreknow**" implies prescience of character; the Greek word translated "**predestinate**" implies determination founded on such prescience of character.

II. CALLING

There are two distinct callings mentioned in the Scriptures:

First, *General, through the public proclamation of the Gospel*: Isaiah 45:22; 55:6; 65:12; Ezekiel 33:11; Matthew 11:28; 22:3; Mark 16:15; John 12:32; Revelation 3-20.

Second, *Special, through the personal call of the Holy Spirit*: Luke 14:22; 14:23; Romans 1:7; 8:30; 11:29; I Corinthians 1:23, 24, 26; Philippians 3:14; Ephesians 1:18; I Thessalonians 2:12; II Thessalonians 2:14; II Timothy 1:9; Hebrews 3:1; II Peter 1:10.

NOTE: The general call of the Spirit may be called ordinary; the special call of the Spirit, extraordinary.

- The former is external, the latter is internal.
- While the latter can be resisted unto destruction, it is generally efficacious unto salvation.

III. CONVERSION

1. Definition.

Conversion may be defined as that voluntary change in the mind of the sinner in which he turns, on the one hand, from sin, and on the other hand, to God. This turning away from sin is a negative element and is repentance; the turning to God is a positive element and is faith.

NOTE: Conversion is the human side of salvation. The word "**conversion**," from the Latin, means a turning again—a right-about-face movement. While God is said to convert men and they to convert their fellow-men, yet the Scriptures uniformly call upon men to convert themselves; that is, to turn away from sin to God: Psalm 85:4; Song of Solomon 1:4; Proverbs 1:23; Isaiah 31:6; 59:20; Jeremiah 31:18; Ezekiel 14:6; 18:32; 33:9, 11; Joel 2:12, 14; James 5:19, 20.

2. Repentance.

Repentance may be defined as the voluntary change in the mind of the sinner whereby he turns from sin. It involves a change of view, a change of feeling, and a change of purpose.

NOTE: The Greek word translated “**repentance**” means a change of mind.

3. Elements of Repentance.

These are three:

- a. *Intellectual*. This is a recognition of sin as personal guilt and defilement: Psalm 51; Romans 1:32; Romans 3:19, 20.
- b. *Emotional*. This is heart sorrow for sin as committed against God: II Corinthians 7:9, 10.
- c. *Volitional*. This is a renunciation of all sin: Jeremiah 25:5; Acts 2:38, Romans 2:4.

NOTE: Repentance that stops short of the volitional element is not true Scriptural repentance. Along with repentance must go reparation and restitution. (See “*The Crisis of the Deeper Life*,” page 33).

4. Faith.

Faith may be defined as that voluntary change in the mind of the sinner whereby he turns to God. Like repentance, it involves a change of view, a change of feeling, and a change of purpose.

5. Elements of Faith.

These are three:

- a. *Intellectual*. This is belief in the existence of God and in the teaching of the Scriptures: John 2:22, 23; James 2:19.
- b. *Emotional*. This is personal faith that Christ is the only Saviour from sin: Matthew 13:21; John 5:35; 8:30, 31.
- c. *Volitional*. This is the actual surrender to Christ and present trust in Him as Saviour and Lord: Acts 16:31; Revelation 3:20.

NOTE: Faith that stops short of the volitional element is not “saving faith.” All three elements are found in Hebrews 11:6.

IV. JUSTIFICATION

1. Definition.

Justification may be defined as that judicial act of God by which, on account of Christ, to whom the sinner is united by faith, He declares that sinner to be no longer exposed to the penalty of the law but restored to divine favor.

NOTE: In the New Testament, the word “**justify**” means not to make righteous, but to declare righteous. And justification is the state of one who is thus declared righteous: Romans 8:10; I Corinthians 1:30.

2. Elements of Justification.

These are two, namely: the remission of punishment and the restoration to favor.

A. The remission of punishment.

The penalty of sin is remitted to the sinner on the ground of what Christ has done on the Cross.

1. As the act of a Judge, there is *pardon*, Micah 7:18.

2. As the act of a Father, there is *forgiveness*, Psalm 130:4.

B. Restoration to favor.

The sinner is restored to God’s favor on the ground of Christ’s perfect obedience to the law of God.

1. As an act of restored friendship, this is called *reconciliation*, II Corinthians 5:18.

2. As an act of created sonship, this is *adoption*, John 1:12; Romans 8:15; Galatians 4:5; Ephesians 1:5; I John 3:2.

3. Ground of Justification.

This is not the works of the Law, nor human desert, Acts 13:39; Romans 3:20; Galatians 2:16; but it is the blood of Christ, Romans 3:24, 25; Romans 5:1, 9; Galatians 3:13; I Peter 2:24.

4. Condition of Justification.

This is faith, Acts 13:39; Romans 3:26; 4:5; 5:1.

NOTE: The ground and the condition of justification must not be confused. What Christ has done is the ground of justification; our faith in Christ is simply the means whereby we receive the blessings of this atoning work.

These are peace, Romans 5:1; freedom from condemnation, Romans 8:1; heirs of God, Titus 3:7; saved from wrath, Romans 5:9; glorification, Romans 8:30.

V. REGENERATION

1. Scripture Definitions.

There are a number of Scriptural representations of regeneration which are not so much exact definitions as vivid descriptions of the truth.

- a. *A new heart and a new spirit*, Ezekiel 36:26.
- b. *Born again, or born from above*, John 3:3.
- c. *A passing from death unto life*, John 5:24; Ephesians 2:1, 5; I John 3:14.
- d. *A new creation*, II Corinthians 5:17; Galatians 6:15.
- e. *A partaking of the divine nature*, II Peter 1:4.
- f. *A making anew of the mind*, Romans 12:2.

NOTE: Regeneration is not a Scripture term, but it means a rebirth. The word does occur in the English translation, but in the sense of a spiritual generation or birth: Titus 3:5.

2. Theological Definitions.

Following are a few theological definitions of regeneration which more or less approximate the truth.

- a. *Regeneration is a spiritual work wrought by the Spirit of God in the spirit of man.*

NOTE: This definition does not define regeneration. It could be applied to any work of the Spirit in the Christian life.

- b. *Regeneration is the giving of a new bent or direction to the affections and will.*

NOTE: This is an inadequate description of regeneration; it covers a part but not the whole.

- c. *Regeneration is the communication of the divine nature to man by the operation of the Holy Spirit through the Word.*

NOTE: This is from Dr. A. J. Gordon of Boston, and is perhaps the best available.

3. Necessity.

The necessity of regeneration is expressed in the divine “must” of Jesus in John 3:7. One can pass from natural life, or the flesh, into supernatural life, or the Spirit, only by new birth: John 3:6.

4. The Agent, or Instrument.

This is the Holy Spirit applying and working through the Word of God: John 15:3; 17:17; I Corinthians 4:15; Ephesians 5:25, 26; I Peter 1:23-25.

NOTE: For a brief statement of the doctrines of Justification and Regeneration, see *“The Crisis of the Deeper Life,”* pp. 35-42.

VI. SANCTIFICATION

1. Scriptural Definitions.

The holiness of the Christian flows from vital contact with God. This contact has both a divine and human side.

2. The Divine Side.

On the divine side there are two points of contact, namely, the Cross of Christ and the Gift of the Spirit.

a. *The Cross of Christ.*

The first point of divine contact, whereby holiness is received, is the Cross of Christ, and the first step in the path of victory is the vision of the Cross. In Christian experience the apprehension of divine truth comes before its appropriation and realization. Vision precedes victory. The child of God must see his spiritual inheritance before he can enter upon its actual possession. In sanctification the highlands of deliverance loom up while the believer is struggling along on the lowlands of defeat.

Let us try to see clearly just what the vision of victory is. It is all wrapped up in the simple phrase: **“through Jesus Christ our Lord.”**

This expression means three things: First, our identification with Christ in His crucifixion; second, our identification with Christ in His resurrection; and third, Christ’s identification with us through His personal indwelling.

(1). Our identification with Christ in His crucifixion.

There are two aspects in which the believer stands related to the cross of Christ, viz.: substitution and identification.

Of these truths, perhaps substitution is the more familiar. Christ died for us. He bore our sins on the cross. He took our place under wrath and endured the penalty which we deserved.

This is the vision of the cross which comes to the helpless sinner; and when he appropriates it by faith it brings salvation from the guilt of sin. This is the meaning of **“Christ our Saviour”**: Isaiah 53:6; Hebrews 13:12.

The second aspect of our relation to the cross—identification—needs special emphasis, because it is not well understood by all Christians. Christ died for us—that is true; but it is only half the truth. We died in Christ— that is the other half of the truth.

The statement is only partially true that Christ died for us that we might escape punishment. It requires also to be said that God regards us as having been punished in Christ. To make the truth individual, in the person of my Substitute I bore the penalty of sin. In Him the law exhausted its power of death upon me. When Christ died, I died too.

With reference to the claim of the law and the power of sin, I am, in the sight of God, counted as a dead man. This is what Paul meant, when he declared, **“I am crucified with Christ,”** Galatians 2:20. This also is the clear teaching of such passages as the following: Romans 6:4, 5, 8, 11; 7:4; II Corinthians 5:14; Colossians 3:3; Colossians 2:12.

(2). Our identification with Christ in His resurrection.

This is the second part of the vision of victory. In the same two aspects in which the believer stands related to the crucifixion of Christ he also stands related to His resurrection—substitution and identification. Christ was our Substitute both in His crucifixion and in His resurrection; not only did He die for us on the cross, for us also He arose from the grave.

Now, in His resurrection, as well as in His crucifixion, the believer is identified with Christ. This is what Paul meant when he said, **“I am crucified with Christ; nevertheless I live,”** Galatians 2:20.

To make the truth personal, I died with Christ; but I also rose with Him. I was in Him when He hung on the cross and when He lay in the grave; but I was also in Him when He burst the bands of death on the morning of the resurrection.

Indeed, the Apostle Paul carries the identification still farther:

- **“Crucified with Christ”**—this expresses the death-side of our union with the Lord.
- **“Risen with Christ”**—this expresses the life-side of our union with Him.

Let us take a few verses which bring out this life-side of our union with Christ—our identification with Him in His resurrection: Romans 4:25; I Corinthians 15:14, 17, 20; Romans 6:4, 11; II Corinthians 5:14, 15; Colossians 2:12; 3:1, 3. Of this twofold identification of the believer with Christ in His death and resurrection, baptism is an impressive symbolical representation.

Baptism has a twofold significance.

In the first place, it is the outward sign and visible seal of the inner work of grace wrought by the Spirit of God in regeneration.

In the second place, baptism in its deeper spiritual meaning is a symbol of death. It is not a rite of cleansing, but a type of crucifixion and resurrection: Romans 6:3, 4; Colossians 2:12.

(3). Christ's identification with us through His personal indwelling.

This is the last part of the vision of victory and the most glorious of all. Christ Himself, by the Holy Ghost, will come and dwell in our hearts and live out His own life within us: Galatians 2:20; John 14:20, 21; Colossians 1:27; Romans 15-29.

It cannot be too strongly emphasized that the Christian life is a Christ-life.

- It is not an imitation, but an incarnation.
- We do not copy Christ, we reproduce Him; or, rather, He reproduces His own life within us by the indwelling of the Holy Ghost.

Once there lived another man within me,
Child of earth and slave of Satan he;
But I nailed him to the cross of Jesus,
And that man is nothing now to me.

Now Another Man is living in me,
And I count His blessed life as mine;
I have died with Him to all my own life;
I have ris'n to all His life divine.

— A. B. Simpson.

b. *The Gift of the Holy Spirit.*

The identification of the believer with Christ in His death and resurrection is the historical and incomplete side of holiness; the transformation of the believer in character and conduct through the reception of the gift of the Holy Ghost is the experimental and complete side of holiness.

(1). The Experience of the Apostolic Church.

In the experience of the Apostolic Church, as recorded in the book of Acts, there were three things that were closely connected, namely: Conversion, Baptism, and the Reception of the Holy Ghost: Acts 2:38, 39. Three facts would seem to be clear:

- First, conversion, baptism, and the reception of the gift of the Holy Ghost are three separate and distinct things;
- Second, these three things, while separate and distinct, are yet closely related both as doctrines and as experiences;
- Third, these three things are here stated in their normal order and Scriptural relationship.

A careful examination of the book of Acts leads to two conclusions, namely: First, in some instances the Holy Ghost was received at the time of conversion; and second, in other instances the Holy Ghost was received subsequent to conversion.

In the following instances the Holy Ghost was received at the time of conversion: Acts 2:38-41; 10:44-48.

In other instances the Holy Ghost was received subsequent to conversion: Acts 8:12-17; 19:1-6; 9:17, 18.

(2). The Teaching of the Apostolic Writings.

We have studied the experience of the Apostolic Church, with reference to the definite reception of the Holy Ghost, as recorded in the book of Acts. Now, let us turn to the teaching of the Epistles.

Let us cite a few passages which refer to the possession of the Holy Spirit or to the indwelling of the risen Christ. These two classes of passages may be grouped together, for it is the baptism of the Holy Ghost which brings to our hearts the revelation of the indwelling Christ: I Corinthians 3:16, 17; Romans 8:9, 10; I Corinthians 12:13; II Corinthians 13:5; Galatians 3:2; 4:19; Ephesians 3:14-19; Colossians 1:27.

A careful examination of the above and similar passages discloses two striking facts, namely:

First, in some instances the baptism or possession of the Holy Spirit is closely identified with regeneration or conversion;

Second, in other instances these experiences are separated in point of time. But this is just the conclusion which we reached from our study of the book of Acts.

Thus the experience of the Apostolic Church and the teaching of the Apostolic writings agree: and, indeed, this must be so, for the Holy Spirit was the In-worker of the one as He was the Inspirer of the other.

(3). The Spiritual Crisis in the Life of our Lord.

At thirty years of age a marked crisis came in the life of our Lord. It was then, at the river Jordan, that Christ was not only baptized in water by John the Baptist, but also baptized with the Holy Ghost by His Heavenly Father.

What was the significance of this crisis in the life of Christ? From His birth till His baptism the Holy Spirit was with Christ; but from His baptism till His passion the Holy Spirit was within Him. After the crisis at the river Jordan two Divine Personalities were inseparably united—Jesus of Nazareth and the Spirit of God.

Now, the Apostle John tells us that “**as He is, so are we in this world**” (I John 4:17).

In this experience, therefore, as in all other things, Christ is our Divine Pattern. So, after we have been born of the Spirit—and it should not be long afterwards—we must be baptized with the Spirit. It is then, in connection with taking Christ as our sanctification, that we receive the Person of the Holy Ghost as our indwelling and abiding Comforter. When once He comes into our hearts, He never leaves us.

3. The Human Side.

Contact with God, whereby the Christian becomes partaker of the Holiness of Christ, has a human as well as a divine side.

On the human side, contact is formed by a step of entire surrender and an act of appropriating faith.

a. *A Step of Entire Surrender.* Another name for surrender is *consecration*. But as consecration is really a divine work, surrender is a better term. The Christian can yield his heart and life, but he cannot consecrate them; only God can do that. Thus, the Old Testament priests did not consecrate themselves; Moses, acting for the Lord God, consecrated them; the priests could only yield themselves to be consecrated.

Surrender is giving up—a yielding to God. The believer must lay his whole life on the altar, relinquish all right to its control, and count himself henceforth and forever the Lord's. Surrender is a painful act. It means separation; it means sacrifice; it means self-denial; it means death: Leviticus 8:1-13; Romans 6:13; 12:1; Matthew 16:24.

Self-denial, which is the essence of surrender, does not mean giving up things; it means giving up self.

Surrender to God must be voluntary, complete, and final.

(1). It must be voluntary.

Unless the step of surrender be taken voluntarily, the surrender will be made only in name, and will have no spiritual value. God calls men, but does not coerce them.

In making choices and in deciding destiny, the will is free.

It is true that God will supply motives to right action, but He will not arbitrarily determine the decision of the will. Accordingly, if the will does not yield, there is no surrender; and if the will is not free in its action, the surrender is not voluntary. Compulsory surrender is the result of force; voluntary surrender is the result of love: Genesis 22:16, 17; Philippians 3:7-11; Psalm 40:6-8; Hebrews 10:5-9; Phil- 2:5-8; Romans 12:1, 2.

(2). It must be complete.

Unless surrender be complete, it is not surrender at all. A partial consecration is not sufficient; God will not accept a divided heart. We must not keep back part of the price.

If we expect God to give Himself wholly to us, we must give ourselves wholly to Him.

In the hour of surrender it is a good thing to make a mental inventory of our lives—spirit, soul, body, strength, time, talents, character, reputation, possessions, etc.—and then lay everything absolutely and unreservedly upon the altar: Malachi 3:10.

(3). It must be final.

Unless surrender be final, it cannot be called true surrender. When rightly understood, surrender to God can neither be repeated nor recalled; it is unalterable and irrevocable. There are Christians who have a habit of making a reconsecration of their lives on every favorable occasion.

Indeed, some believers give themselves anew to God with each recurring day.

The motive which prompts to this act is of course entirely right, but the practice itself is clearly unscriptural. Thus Paul declared, “*that He is able to keep that which I have committed unto Him against that day*”: II Timothy 1:12. See also John 10:27-29; Psalm 118:27.

b. *An Act of Appropriating Faith.*

The gift of the Holy Ghost is received not only by a step of entire surrender but also by an act of appropriating faith.

These two conditions must go together and in this order.

- Surrender is yielding to God;
- Faith is taking from God.

Again, surrender is negative and passive, while faith is positive and aggressive. Moreover, just as the step of surrender must be voluntary, complete, and final, so the act of faith must be definite, vital, and appropriating.

QUESTIONS FOR STUDY

1. Prove from Scripture that the Holy Spirit is a Person.
2. Prove from Scripture that the Holy Spirit is God.
3. Mention ten names of the Holy Spirit with references.
4. What are the symbols of the Holy Spirit? Discuss briefly any one of them.
5. What is the erroneous classification of Sabellius concerning the work of the Trinity?
6. What is the true Scriptural view?
7. In every work of God, what is the particular function of the Father? Of the Son? Of the Spirit?
8. What are meant by the indwelling and outgoing works of God?

9. What would be an example of the indwelling work?
10. What is the work of the Trinity in Creation?
11. What is the special work of the Holy Spirit in Creation? Mention five particulars.
12. Trace the various stages of the work of the Holy Spirit in the Person and career of Christ.
13. What is the special work of the Holy Spirit in the Scriptures?
14. What marked distinction can be made between the work of the Holy Spirit in the old dispensation and in the new dispensation?
15. What was the special work of the Holy Spirit in the old dispensation?
16. What is the special work of the Holy Spirit in the new dispensation?
17. What is the special work of the Holy Spirit in the world?
18. What is the special work of the Holy Spirit in the Church?
19. Discuss briefly the subject of the believer's union with Christ.
20. Mention ten general Scriptural aspects of the work of the Holy Spirit in the believer.
21. What two views are held with respect to the time when the Holy Spirit begins His work in and upon the one who is to become a Christian?
22. What six fundamental doctrines may be taken as comprising the Christian life?
23. How is the term "election" used in the Scriptures?
24. Define redemptive election.
25. How is the term "calling" used in the Scriptures?
26. Distinguish between the general and special call of the Holy Spirit.
27. Write a brief but comprehensive paper on the Doctrine of Conversion.
28. Write a brief but comprehensive paper on the Doctrine of Justification.
29. Write a brief but comprehensive paper on the Doctrine of Regeneration.
30. Write a brief but comprehensive paper on the Doctrine of Sanctification.
31. Show the relation of the Holy Spirit to the healing of our bodies.

~ end of chapter 8 ~

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