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EDITORIAL COMMENTS

--Prof. H. Hanko--

Once again, with this issue of the Journal we depart from our usual format. The occasion for this departure is the Ministers' Conference which was held March 6, 1973 in South Holland, Illinois in the South Holland Protestant Reformed Church. With but few exceptions, all the ministers of the Protestant Reformed Churches attended this Conference, as well as a large number of elders and visitors. The Conference included a morning and afternoon session. The two papers which appear in this Journal were presented and discussed. Rev. Robert Decker, the author of the first paper, is the minister of the South Holland Protestant Reformed Church, the host Church of the Conference. His paper concentrates upon the teachings of Neo-Pentecostalism and a refutation of the chief views of this movement. Rev. G. Van Baren, the author of the second paper, is minister in the First Protestant Reformed Church of Grand Rapids, Michigan. His paper is a development of the positive truth concerning the work of the Spirit in the Church of Christ.

Neo-Pentecostalism has made startling inroads into almost every denomination both in this country and abroad. A careful examination of this subject should, therefore, be of interest to our readers. As will be evident from a perusal of the papers presented, the two essays complement each other. We are sure that the careful investigation of Pentecostalism by Rev. Decker will reveal how hostile this movement is to the truth of Scripture and will therefore, hopefully, be of aid to those who are called to refute this error in their own place in the Church of Christ. We think too, that Rev. Van Baren's insistence on what he calls "the self-effacement of the Spirit" will be an interesting and helpful addition to the understanding of the work of the Spirit.

We are planning, for the next issue, to continue the discussion of "The Old and New Man In Scripture;" and

preparations are being made to include in the next Journal a paper on the work of the Swiss Reformer Oecolampadius.

We also take this opportunity to thank all those who have written us and spoken kindly and encouragingly of the work of the Journal.

HOLY SPIRIT BAPTISM -- A REFUTATION OF PENTECOSTAL TEACHING

--Rev. R. D. Decker--

"It could almost be claimed that today the Holy Spirit is no longer what he has often been called, 'the neglected Person in the Godhead.' Certainly there is in our generation a welcome renewal of concern about his ministry in the Church and the world. There is also a recrudescence of 'Pentecostalism' in non-Pentecostal churches, which rejoices some and bewilders or even alarms others. Christians of some years' standing are claiming to have received a 'baptism of (or in) the Spirit' and to give evidence of it by 'signs following.' What can be said about these things?

"The best way to begin is to stress the importance of our subject by confessing our great need of the power of the Holy Spirit today. We are ashamed of the general worldliness of the Church and disturbed by its weakness...."

(Stott, p. 7)

That the above remarks of Stott are true and apply to our situation as Protestant Reformed is evidenced by the mere fact that we are gathered in conference today to discuss this whole matter. Were it not for the significant and alarming rise of Pentecostalism and especially neo-pentecostal penetration into the Reformed community, we more than likely would be discussing a different subject. That we are driven to a re-examination of the Scriptures and our confessions concerning the Person and work of the Holy Spirit by way of reaction to a heretical movement ought not disturb us. This has been the history of God's Church all through the ages. It has always been true that the church has sharpened her understanding of the truth in times of stress and controversy provoked by false teachers and their damnable heresies (II Peter 2: 1, ff). Our own precious Three Forms of Unity were born in just this kind of situation.

If by means of our discussions today we are led to a deeper understanding and appreciation of the Holy Spirit and His work in the church, and if by this means we are impelled to greater zeal

and genuine piety we shall have, by God's grace, accomplished a good purpose.

It is the intention of the writer to present a brief summary of Pentecostal teaching and show from the Scriptures the error of this movement. Hopefully, this will pave the way for a fruitful discussion of a more positive nature on the work of the Holy Spirit to be introduced by Rev. Van Baren.

I. PENTECOSTAL TEACHING:

Pentecostal teaching may be summed up under three heads. With but minor variation, all Pentecostals and Neo-pentecostals are in agreement on these three salient points. Some of these differences we shall have occasion to point out.

A. The first of these is what may be called, "The Baptism in or with the Holy Spirit" or more simply, "Holy Spirit Baptism." It should be noted immediately that the whole of Pentecostal teaching really stands or falls at this point. From this point of view, the three features of Pentecostalism are not coordinate. The two which follow depend upon and are subordinate to this matter of "Holy Spirit Baptism."

Pentecostals teach that subsequent to and distinct from regeneration and conversion, some of God's people receive a "second blessing;" namely, a baptism with the Holy Spirit. All Christians are, through regeneration and conversion, baptized by the Holy Spirit into Jesus Christ, but not all Christians are baptized by Christ in or with the Holy Spirit. Thus, according to their teaching, when we are born again and converted, we receive Christ; but there is MORE. We are not yet complete. And that more is the "indwelling" or "in-filling" or "fullness" of the Holy Spirit. When we are, in addition to being baptized into Christ, baptized in the Holy Spirit, the Holy Spirit comes personally into our hearts and lives and brings to us the charismata, the extraordinary gifts and powers (tongues, healing especially) which we need for personal growth and for a more complete life of service to God in the church and in the world.

This is what Pentecostals mean by "Holy Spirit Baptism": a crisis experience in the life of the Christian in which Christ baptizes him in or with the Holy Spirit. This is also referred to

by them as "the full reception of the Holy Spirit."

B. Secondly: Pentecostals teach that this "baptism with the Spirit" is evidenced initially by the recipient's speaking in tongues. It should be noted that not all Pentecostals agree on this point. Most take the position that tongue speaking is the necessary and indispensable sign that one has received the baptism in the Spirit. Hoekema quotes a Neo-Pentecostal who holds this position:

"Whether stated, or implied, it is a fair conclusion from the Biblical evidence, that tongues are the external and indubitable proof of the baptism in-filling with the Holy Spirit" (H.S.B., p. 31).

Others, however, maintain that tongue speaking is not indispensable and that one may indeed have been baptized in the Spirit without having spoken in tongues. These, at the same time, insist that tongue speaking is the usual and normal result of the baptism with the Spirit, gives it an objectivity, and has definite value for one's continued walk in the Spirit (cf. H.S.B., pp. 30-32). Hoekema concludes:

". . . according to some Neo-Pentecostals, tongue speaking is the indispensable evidence that one has received 'Spirit-baptism,' whereas others say that this is not the case. Even those in the latter category, however, admit that tongue speaking is a highly desirable and extremely valuable kind of evidence for 'Spirit-baptism,' and that it ought to be prayed for and expected by all who desire to receive the 'baptism in the Holy Spirit.' We may sum up by saying that for Neo-Pentecostals, speaking with tongues is either the indispensable or else highly desirable evidence that one has received the 'baptism in the Spirit'." (H.S.B., p. 32)

It is correct and fair to say that Pentecostals generally agree that this tongue speaking is not mere gibberish, unintelligible sounds; but real languages which are unknown to and unlearned by the speaker. When a believer is filled or baptized with the Spirit, the Spirit Who fills him so overpowers and dominates him that he has no control over his faculties. In this state of spiritual ecstasy--completely overcome by the Spirit--the believer is

enabled to speak in tongues, pray in tongues to the praise of God.

C. The third element in Pentecostal teaching concerns the conditions which the believer must fulfill if he is to receive the baptism in the Spirit as evidenced by speaking in tongues and followed by various gifts such as healings. (For a thorough discussion of this point, one should read Brunner, pp. 87-117.) It is especially in this connection that the Arminian and Perfectionist roots and tendencies of Pentecostalism are found.

The point is that the "Spirit Baptism" doesn't just happen; it must be earnestly sought by way of the seeker's fulfilling certain conditions consciously, actively, fervently. Often the seeker needs the assistance of others already "Spirit-filled." These must pray for him or lay hands on him before the Spirit will fill him. These conditions vary, but generally they are the following: worship, joyous faith, earnest expectation, praise and thanksgiving, obedience, unity, endurance, separation from sin, repentance, baptism, hearing of faith, intense desire, and asking of God. Consciously, the believer must practice these conditions. Often it becomes for him an intense struggle, and sometimes it takes a long time before the Spirit will fill him. But the idea is that the believer must fulfill these conditions before the Spirit will fill him. And, once having fulfilled the conditions, he must continue in this way so as to retain the Spirit and receive the continuing gifts of the Spirit as listed especially in I Corinthians 12. Pentecostals of all stripe are very insistent on this point.

The doctrinal implications of this whole matter are enormous. Brunner points this out in no uncertain terms:

"It is important to note that not only must certain conditions be met (this could happen unconsciously), but that certain conditions must be sought to be met (this makes the matter conscious)." (Brunner, p. 88)

The same author does not overstate when he writes:

"We may say, in fact, . . . that faith in the Pentecostal understanding and in the Pentecostal lists of conditions is rarely, if ever, sola or alone, but that it is often ultima or ultimate. This fact is important. . . for understanding Pentecostalism." (Brunner, p. 92)

In sum then, Pentecostalism teaches: 1) That there is a second blessing for some Christians, viz., "Holy Spirit Baptism" which follows regeneration and conversion; 2) that this "Baptism in the Spirit" is evidenced initially by speaking in tongues; 3) that this "Baptism in the Spirit" must be actively sought by fulfilling certain conditions.

II. AN EXAMINATION OF KEY SCRIPTURE PASSAGES:

Before turning to the passages commonly used by Pentecostals themselves, it is well that we be reminded of the crucial importance of Scripture. Scripture, the infallibly inspired, inerrant Word of God Himself must be our norm, and most emphatically NOT experience --not even of the saints mentioned in the Scriptures. Stott puts it well when he says:

"First, our common desire and duty as Christians are to enter into the full purpose of God; and this divine purpose is to be discerned in Scripture, not in the experience of particular individuals or groups, however true and valid these experiences may be. We should neither covet for ourselves what God may have given to others, nor urge upon others what God may have given to us, unless it is plainly revealed in His Word that this is part of the inheritance promised to all His people. What we see for ourselves and what we teach to others must be governed by the Scripture alone." (Stott, p. 8)

This may appear to be a truism to us who are so thoroughly steeped in the Reformed tradition of sola Scriptura, but it becomes THE issue in any discussion with a Pentecostal. (The writer knows this by personal experience). In this same connection, Stott makes a point well taken when he counsels:

"Secondly, this revelation of the purpose of God in Scripture should be sought in its didactic, rather than its historical parts. More precisely, we should look for it in the teaching of Jesus, and in the sermons and writings of the apostles, and not in the purely narrative portions of the Acts. What is described in Scripture as having happened to others is not necessarily intended for

us, whereas what is promised to us we are to appropriate, and what is commanded us, we are to obey."

(Stott, pp. 8, 9)

This position in no ways denies or diminishes the revelatory character of the history of God's people and church in either the Old or the New Testaments. The events and experiences intended by God to be normative for the Church in all ages are expressly interpreted as such by the Word of God itself. (Cf., for example, the Old Testament types as fulfilled in Jesus Christ, or Paul's citing and application of certain events in Israel's wilderness wanderings in I. Cor. 10). It may safely be said that no doctrine of the Scriptures depends solely on the Book of Acts. Even apart from this, we shall see that the Acts of the Apostles teaches exactly the opposite of what Pentecostals believe. Therefore, all the glowing testimonies and wonderful experiences of Pentecostals notwithstanding, what Scripture says, we must say. This perhaps is the root error of Pentecostalism when all is said and done. Not only do they distort and twist the Scriptures (as all heretics do), but they in practice have elevated their "experiences" over the Scriptures. What Jesus said about those things "which He sent and signified to his servant John": "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." (Rev. 22: 18, 19) This certainly applies to the whole of Scripture. This ought to be sober warning to Pentecostals.

In our examination of the Bible's teaching on this subject, we follow the three-fold division of Pentecostal teaching as presented above.

A. (A) First, does the Bible teach a second blessing, a "Baptism in or with the Spirit" in the Pentecostal sense?

There are seven instances in which this very term occurs, though in verb form, in the New Testament. Four of these are found in the Gospel Narratives:

"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." Matthew 3: 11. (See parallels in Mark 1: 8, Luke 3: 16.)

In these three passages, the verb "to baptize" is in the simple future tense. John prophesies that Jesus shall bring the reality of which his (John's) water baptism is the type. That reality is the baptism with the Holy Spirit and with fire. John's baptism, while essentially the same in meaning and significance, was still a sign of what Jesus would make real in the lives of God's people.

The fourth mention of Jesus' baptizing with the Spirit is found in John 1: 33:

"And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost."

There is a significant difference here. While the synoptics use the future tense in reference to Jesus' baptizing with the Holy Spirit, John uses the present participle. The point is that Jesus is not only at some future time going to baptize with the Holy Spirit, but this baptizing with the Spirit is characteristic of Jesus' ministry. Christ is the one who baptizes with the Holy Spirit. Already at this point it ought to be obvious to anyone who takes the Word of God seriously, in faith, that this baptizing with the Spirit and with fire is not some "second blessing" or second baptism in distinction from and subsequent to water baptism. In fact, already in this same context of John 1, the last of the Old Testament prophets speaks of this baptizing in the Spirit which Jesus brings as part and parcel of the whole work of salvation. In verse 29, the Baptist cries: "Behold the Lamb of God which taketh away the sin of the world." Here again the Holy Spirit uses the present participle "which taketh away the sin of the world." This is the work of Jesus Christ.

The Savior Himself explains these prophecies of John in the clearest of terms. He speaks of the Spirit which is not yet (John 7: 37), promises to return in the Spirit and abide with them forever, guide them in the truth and comfort them (John 14, 15 and 16). Jesus speaks of the fulfillment of all this in Acts 1: 5 at the

time of His ascension to glory:

"For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence."

For this reason they are to ". . . wait for the promise of the Father, which saith He, ye have heard of me." Acts 1: 4. (Cf. parallels: Matt. 28, Luke 24: 36 ff., Mark 16: 14-20)

All of this was fulfilled, "not many days hence"--ten days hence to be exact, "when the Day of Pentecost was fully come." (cf. Acts 2) In obedience to the Lord's command, "that they should not depart from Jerusalem, but wait for the promise of the Father. . ." (1: 4), the one hundred and twenty disciples, "continuing in prayer and supplication" (1: 14), ". . . were all with one accord in one place" (2:1). Suddenly, "they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." (2: 4) Verses 2 and 3 inform us that two other signs heralded the filling of the Spirit: the sound as of a rushing mighty wind and cloven tongues like as of fire sat upon each of them. When the news of this strange happening spread, the multitude of devout Jews out of every nation under heaven came together and were confounded "because that every man heard them speak in his own language." They were all amazed and marvelled. "How hear we every man in our own tongue, wherein we were born?" they asked. Some doubted and some, mocking, said the disciples were drunk. (vss. 5-13) Peter then explained that what had happened was the fulfillment of Joel's prophecy (2: 28-32). The Day of the Lord has come, the day which marks the end of the Old Testament types and shadows, the Day of the reality, the day when God would call His own out of every nation, and the day which would ultimately culminate in the appearing of the Savior. Peter goes on to explain that all this is fulfilled in and by Jesus Christ, delivered by the determinate counsel and foreknowledge of God, crucified and slain by their wicked hands, raised up and exalted, and given the promise of the Holy Spirit. Having received that Spirit, He, that is, the exalted Christ, "hath shed forth this which ye now see and hear"(vss. 14-33). David also spoke of this in the Psalms (16, 89, 110, 132), and therefore, "all the house of Israel must know assuredly that God hath made that same Jesus, whom ye crucified, both Lord and Christ" (vss. 34-36). Being pricked in

their hearts by the Sword of the Spirit they asked, "what shall we do?" Peter responds, "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." (vss. 37-40) Three thousand gladly received the Word and were added to the church and subsequently the "Lord added daily to the church such as should be saved" (vss. 41-47).

What does it all mean? It means this: the Day of the Lord has come and been fulfilled in Christ Jesus. The promise, the types, the shadows are now fulfilled and the Spirit is poured out upon all flesh. The Spirit who "was not yet" (John 7: 37) during the old dispensation now fills the church, the elect of God. All received that Spirit, not some. And all received that Spirit not subsequent to regeneration, conversion, etc., not as a "second blessing," but all received the regenerating Spirit of Jesus Christ. All of the three thousand and all whom the Lord added daily to the church received that Spirit. And all by the power of the Spirit revealed the fruit of the Spirit and walked in the Spirit. (Compare vss. 42-47 with Gal. 5: 22-26). Concerning the matter of the Baptism in the Spirit, this is the record of Acts 2.

The sixth mention of "baptism in the Holy Spirit" occurs in Acts 11: 16: "Then remembered I the Word of the Lord, how that he said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost."

These words of the apostle Peter occur in the context of his explanation to the Jewish Christians in Jerusalem of the conversion of Cornelius and his house. The record of this we find in Acts 10, a passage which proves exactly the opposite of what Pentecostals contend. The history is well-known. Important for us to note is verses 44-48 where we learn that while Peter was preaching "the Holy Ghost fell on all them which heard the word. And they of the circumcision which believed were astonished. . . because that on the Gentiles also was poured out the gift of the Holy Ghost." (vss. 44, 45) The evidence was unmistakable: "For they heard them speak with tongues, and magnify God." (vs. 46) At this point, Peter baptized them with water in the Name of the Lord (vss. 47, 48). Again, the "baptism in the Holy Spirit" is not a second blessing, it

is the blessing! The regenerating-sanctifying Spirit of Jesus Christ fell on them; and, not before this, but after they received the sign and seal of that work of the Spirit, they were baptized with water. Pentecostals cannot appeal to this passage for support of their view that "Holy Spirit Baptism" is a second blessing. Nor can they appeal to this passage for support of their view that only some receive this "second blessing," all who heard the word received the gift of the Holy Spirit.

7) The seventh instance of the concept, "Baptism in the Holy Spirit," we find in I Cor. 12: 13:

"For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit."

The common Pentecostal interpretation of this verse runs as follows. It is granted that all are baptized by the Spirit into Christ. This is regeneration-conversion which all believers share. This is the first part of the text: "For by one Spirit are we all baptized into one body....." The second part of the text refers to their view of "Spirit Baptism": ". . . and were all made to drink into one Spirit." This is the second blessing which is the Baptism by Christ in or with the Spirit. This, to my mind, is the clearest indication of Pentecostalism's distorting of the plain teaching of the Word of God (for a fuller discussion cf. H.S.B., pp. 20 ff., Brunner, pp. 60, 293.) What does the Bible say here? Note:

1) This verse is the ground or reason for what Paul has been saying in the preceding. The Apostle describes the unity of all believers in Christ. In verse 12 he states that just as the physical body is one organism with many members, so also is the spiritual body of Jesus Christ one organism made up of many members. Why is this true? Because, by one Spirit, we are all baptized into one body and have been all made to drink into one Spirit!

2) The text does not say, as the King James version indicates, that all believers are baptized by one Spirit. The text says all believers are baptized in one Spirit. The preposition translated "by" in the King James is the Greek, ἐν, and while that preposition does have an instrumental use, its primary meaning is "in the sphere of." (cf. Thayer, or any good lexicon.) In this text, as in ✓

the six others cited above, the Holy Spirit uses this same preposition &v. When Pentecostals use the Gospel passages and the Acts passages to support their view of "Holy Spirit Baptism" as a second blessing and then use this passage as if it were referring to one's being baptized by the Spirit into Christ--they are at best being dishonest in their use of the Scriptures. They are distorting the plain teaching of the Word of God. What Paul says here in plain language is that all (not some) of God's people are baptized into the body of Jesus Christ. All the elect are members of the one body of Christ.

3) This is further explained in the last clause of the text: "and have been all made to drink into one Spirit." This is obviously parallel to the first clause. In other words, to be baptized in the Spirit into one body is to be made to drink of one Spirit! All the elect then are incorporated into the body of Jesus Christ. This is what Scripture means by the phrase "to be baptized in the Spirit."

We conclude then that Scripture's use of "Holy Spirit Baptism" is not some "second blessing" to be sought by all believers and which is received by only some believers. It is the whole work of the Spirit of Jesus Christ by which the merits of Christ are applied in the hearts and lives of God's elect. Of this reality, baptism with water in the name of the triune God is the sign and seal. Brunner is absolutely correct when he writes:

"It is worth noting, then, that Pentecostalism builds its doctrine of a necessary second entry of the Holy Spirit on texts that teach his one entry." (p. 214)

B. What about tongue speaking? Is this, as Pentecostals contend, the initial sign of "Holy Spirit Baptism?"

Acts 2, the record of the unique, unrepeatable miracle of Pentecost, the dawning of the Day of the Lord, indicates that the 120 not only spoke in tongues, but experienced two other signs as well, namely: the sound of a rushing mighty wind, and cloven tongues like as of fire sitting on each of them. Note well that the 3,000 new converts did not speak in tongues upon receiving the Holy Spirit.

"This distinction between the two companies, the 120 and the 3000, is of great importance, because I suggest that the norm for Christian experience today is the second group, the 3000, and not (as is often supposed) the first." (Stott, p. 17)

The point is easily understood. The 120 could not receive the outpouring of the Spirit and had to wait 10 days simply because Pentecost had fully to come! They had to wait for the promise of Christ to be fulfilled when the day of Pentecost was fully come. If, too, the pattern or norm is to be sought in the experience of the 120, Pentecostals, to be consistent, would have to speak of all three signs as initial evidence of the "Holy Spirit Baptism."

Tongues here were necessary for the preaching of the gospel to the multitude from every nation under heaven. And, along with the other two signs, they served to assure the disciples that the promise of Christ had indeed come to pass. Christ had not left them comfortless. He had come to be with them, even unto the end of the world. At the same time, together with the other two signs, the tongues served to authenticate the Apostolic preaching.

Pentecostals object to the above by citing the experience of Cornelius where tongues occurred again. The reason for this Peter clearly explains. This was the first gathering in of the Gentiles recorded in the Scriptures. This is obvious from the whole context of the event: Peter's vision of unclean animals and the command to eat, his preaching to Cornelius, and his explanation of the event to the Jewish Christians in Jerusalem. (Acts 11: 1-18) Peter had to learn, "of a truth God is no respecter of persons. . . but in every nation he that feareth God and worketh righteousness is accepted with him." (10: 34, 35) Those of the circumcision were astonished because that on the Gentiles also was poured the gift of the Holy Ghost. (10: 45) This is precisely Peter's explanation to the "contending Jewish Christians of Jerusalem." (11: 1-3) He rehearses the whole matter: his vision, preaching to Cornelius, the Holy Ghost falling on Cornelius. He then says: "God gave them the like gift as he did unto us." (11: 17) When they of the circumcision heard this, they came to the joyful conclusion: "Then hath God granted also to the Gentiles repentance and life." (vs. 18) Tongues served as a sign that Christ gathers His people also from the Gentiles. The middle wall of partition is indeed broken down.

Acts 19: 1-7 records another instance of tongue speaking. Here Paul encounters 12 disciples at Ephesus who had received the baptism of John and had not so much as heard that there was a Holy Spirit.

When Paul preaches Christ to them, lays hands on them, the Holy Spirit comes to them 'and they spake with tongues and prophesied.' (vs. 6) Why tongues here? These 12 were still living in the age of the shadows, at the door of the new dispensation, but in the shadows nonetheless. They were unaware of the fact that the Day of the Lord had dawned. Tongues serve once more as a sign--a sure sign --to these 12 that the Holy Spirit had indeed been poured out inaugurating the Day of the Lord.

Finally, Pentecostals point to I Cor. 12 - 14 in support of their belief that tongues and other miracles continue in the Church today. We have already seen the unity of the believers in the body of Christ. In chapter 12, Paul teaches that all are baptized in one Spirit and the one Spirit grants a variety of gifts and offices to the members of God's Church. No more than all can be apostles can all be tongue speakers. Besides, if not all these offices-- the Apostolic office for example--exist today, is it not likely that some of the gifts--tongues, for instance--also do not exist? (cf. H.S.B., p. 59 ff. on this point) The Pentecostal position that all believers should seek the gift of tongues and lay claim to the power of God through the "Baptism in the Holy Spirit" simply cannot stand in this light. Rather, Paul teaches that we are to covet earnestly the best gifts; and yet I show unto you a more excellent way, the way of love--Chapter 13. Apart from the love of God, none of the gifts mean anything. They are utterly useless.

The admonition of chapter 14 is: "Follow after charity, and desire spiritual gifts, but rather that ye may prophesy." (vs. 1) The reason is given in vss. 2-4. He who speaks in tongues speaks mysteries which no one understands, he speaks to God (Who has no need of edifying!) and to himself. He who prophesies builds up the church and this is the "more excellent way of love." This is the whole thrust of chapter 14. Prophecy is greater than tongues because prophecy builds up the church while tongues, unless they be interpreted, do not. In this case, all you do is speak into the air (vs. 9). Therefore, says the inspired Apostle, "I thank God I speak with tongues more than you 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." (vss. 18, 19) In the verses 20 ff., the Apostle closes with a sharp admonition. Paraphrasing, this is what he says: "You Corinthians must be children in malice (the evil that rips and tears the church apart) and grown men in understanding. In the law (the O.T. Scriptures--Isaiah 28: 11, 12 to be exact) it is written: with men of other tongues will I speak unto this people; and yet for all that will they not hear me, saith the Lord." (vs. 21) In Isaiah 28, we learn that the priests and prophets were drunk with wine; they were children in understanding who had not been weaned from the milk or drawn from the breasts. God will not teach them knowledge or make them understand doctrine for they had rejected His Word of rest to the weary. The Word of God to them was as precept upon precept, line upon line, here a little, there a little, that they might go and fall backward and be broken and snared and taken. The judgment of God is upon these grown men in malice, these drunkards of Ephraim. God will speak to them with stammering lips and another tongue. They will be taken captive; and the word of understanding, rest for the weary, they will not hear. God will speak that word not to these but to the "residue of the people," the remnant according to gracious election for whom He lays the precious cornerstone in Zion.

"Wherefore," writes Paul (vs. 22) "tongues are for a sign not to them that believe but to them that believe not. . ." You Corinthians had better be warned that tongues, your babbling in uncertain sounds without interpretation so that it cannot edify, is a sign of God's judgment on those who reject the Word. If an unbeliever comes into your meeting and you are all speaking in tongues, he will say you are mad, crazy. But if he hears you prophesy and sees you building up one another, he is convinced, falls on his knees and worships through the Spirit's application of the prophetic word.

The conclusion: let everything be done decently and in good order. If you insist on speaking in tongues, let it be by turn, only two or three at the most, let there be interpretation, and let your women keep silence in the churches. Thus, while I, Paul, do not forbid the use of tongues, neither do I command it. Rather, prophesy so that the church may be built up.

Our conclusion on the second point of Pentecostal teaching is

that tongues are: 1) For a sign to assure the church of the outpouring of the Spirit by the ascended Christ. 2) For a sign to authenticate the message of the Apostles during the age in which the Canon of the Scriptures was not yet complete. This is the teaching of Mark 16: 19, 20, where we learn that the Lord confirmed the Word of the Apostles with signs following. Hebrews 2: 3 - 4 teaches the same. Acts is the record of it.

In this connection, it is certainly noteworthy that tongue speaking never occurred in the Scriptures apart from the instrumentality of the Apostles, (Peter with Cornelius--Acts : 10, Paul with the 12 disciples at Ephesus--Acts 19, and Paul at Corinth). This would indicate that when the Apostles passed from the church militant to glory, the miraculous gifts which served to authenticate their message and office passed away as well.

"They were part of the credentials of the Apostles as the authoritative agents of God in founding the church. Their function thus confined them to distinctively the Apostolic age, and they necessarily passed away with it." (B. B. Warfield, Miracles Yesterday and Today, p. 21)

In this light, I Cor. 13: 8 takes on added significance:

"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."

The verbs in reference to prophecy and knowledge are the same. Both are in the passive voice and mean: to cause to cease. God will put an end to prophecy and knowledge at the appearing of the Lord Jesus Christ. The verb in reference to tongues, however, is in the middle voice and means, "simply stop." A. T. Robertson, in his Word Pictures of the New Testament, translates the phrase: "Shall make themselves cease" or "automatically cease of themselves." The point is that tongues and other miraculous signs suddenly are no more in the church; they are of short duration. Why? Because they are designed by God to serve as a sign to lend authenticity to the gospel and as a means to make the content of prophecy and knowledge known. But when they have served that purpose, they cease without the least affecting the church's possession of the mystery of the gospel. Tongues belonged to the Apostolic age. They are no more.

(Cf. G. Lubbers for a fuller discussion of this point)

C. Finally, as to the Pentecostal doctrine of conditions, we note first that in none of the above Scriptures do we find any hint of a series of conditions which believers must fulfill to receive a "second blessing--Holy Spirit Baptism." Nowhere in the passages already cited, and, for that matter, nowhere in the entire Bible, do we find a time lapse between Baptism with water and the reception of the Holy Spirit. The only exception is the unique experience of the 120 with which we have already dealt.

The one exception to the above is the passage, Acts 8: 5 - 17. In this passage we find Philip, the Deacon and Evangelist, going to Samaria to preach the Word. Many of the Samaritans believed and were baptized. The Apostles, upon hearing of this, sent Peter and John: "Who, when they were come down, prayed for them, that they might receive the Holy Ghost: (For as yet οὐδέπω he was fallen upon none of them: only μόνον they were baptized in the name of the Lord Jesus.) Then laid they their hands on them, and they received the Holy Ghost." (vss. 15 - 17) The question is: why the interim between the sign and seal administered by Philip and the reality which came by the instrumentality of the Apostles Peter and John? Does this support Pentecostal teaching that Holy Spirit Baptism follows and is distinct from water baptism and regeneration and conversion?

Hoekema answers the problem by saying that the faith of the Samaritans was not genuine. They believed Philip (vs. 12) but not the Word. (Cf. H.S.B., pp. 34-37) He concludes that there was no interval of time between their coming to true faith (through the Apostles) and their receiving of the Holy Spirit. (H.S.B., p. 37) This cannot be, however, in the light of verse 6 which tells us that the people "gave heed unto those things which Philip spake, hearing and seeing the miracles which he did."

Brunner captures the teaching of the passage beautifully (cf. pp. 173 - 188). Writes Brunner:

"It should be noted first that the remedy for the absence of the Holy Spirit was not sought or found, according to this text (vss. 14 - 17 - R.D.), in any disposition or action of the Samaritans. Nor according to our text are any steps

for receiving the Holy Spirit proposed to the Samaritans The problem lies not with the Samaritans. We have no record that it lay with Philip, who in fact in the next scene (8: 26-40) is instrumental in the conversion of the Ethiopian eunuch without any supplementation by the apostles. Indeed, we have no record of subjective lack on the part of any party in this account. The discovery in Acts 8: 14-17 of insufficient commitment on the part of any parties or a finding of the imperfect fulfilling of any conditions must be imported into the text, they cannot be exported from it." (p. 174)

Brunner looks for the solution in another direction. The whole incident cannot be understood apart from two facts: 1) This was "the church's first decisive step out of and beyond Judaism." (Brunner, p. 175) 2) This (the preaching of the gospel to Samaritans) was "A bridge to be crossed because Samaria represented the deepest of clefts: the racial-religious." (Brunner, p. 175) We know from the Scriptures that the Jews hated the Samaritans and had no dealings with them (cf. John 4: 9) because they were considered traitors who had attempted to frustrate the building of the second temple (Ezra 4: 4, 5). It is in this light that we understand the necessity of the Apostolic laying on of hands and praying so that the Samaritans might receive the gift of the Holy Spirit. The Jewish Christians must know that there are no barriers between them and the Samaritans. They had to know that "wherever faith in the gospel occurred, there was the work of God's Spirit. . ." (Brunner, p. 175)

"To teach this basic and important fact--it was the fact of the gospel--God withheld his gift until the Apostles should see with their own eyes and--let it not be overlooked--be instrumental with their own hands in the impartation of the gift of God (vs. 20), merited by nothing, least of all by race or prior religion." (Brunner, p. 175, 176)

The same author goes on to point out, "the role of the apostles should not be minimized." (p. 176) Why not? Because they were appointed to a special office in the church which is: ". . .built

upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief cornerstone;" (Eph. 2: 20). With the first expansion of the church beyond Jerusalem and that, too, among the Samaritans, it is crucial for both the Samaritans whom the Lord added to the church and for the church in Jerusalem that this be abundantly evident. For these reasons, God does not in this instance give the Spirit apart from the instrumentality of the apostles. Samaria belongs to the church of Jesus Christ and is not allowed to develop as a sect alongside of Jerusalem. *I. e., the Samaritans were thereby incorporated into the One, Apostolic Church*

All this is indicated by the text itself, especially verse 1. The Spirit was not yet οὐδέπω fallen on them. . . only μόνον they were baptized in Jesus' name. Note the text does not say that the Spirit was not fallen on them, which would indicate a separation between Spirit Baptism and water baptism. The text says the Spirit was not yet οὐδέπω fallen on them. They had only μόνον received the sign and seal but not yet the reality. The point is, the two belong together! This is the teaching of Acts 8. (cf. Brunner, pp. 177, 178)

Finally, speaking in tongues is not mentioned in the text. On this Brunner writes convincingly:

"If it were Luke's or the early church's conviction that no one should suppose he had received the Holy Spirit until he had spoken in tongues--if this were so important that the absence of the form was prejudicial to the fact --why does Luke so consistently fail to mention this sine qua non? Why does he not mention it at all places, and, of all places here, where for a period there was knowledge that the Holy Spirit had not yet been received? Here, certainly, on the one occasion in the New Testament where momentarily Christian Baptism appears to be without the spiritual gift, the doctrine of tongues as the Spirit's only initial evidence should have been taught with prominence. . . Tongue speaking may indeed have occurred in Samaria and we have nothing against it; but neither have we any record of it, and where a text is silent, especially about a matter as important as the evidence of the Holy Spirit, perhaps it is best for the interpreter to remain

silent too. The incarnation, life, death, resurrection, ascension and heavenly session of Jesus Christ must be seen as one indivisible saving deed, all the benefits the believer receives together in one Christian baptism and not gradually or in parts, one before the other, in separate baptisms. The believer must not have separate crisis experiences of first Christmas, then Good Friday, then Easter, then Ascension, and finally Pentecost before he is a full Christian.... In this text as we have seen, Christian baptism and the gift of the Holy Spirit are taught not as contrasted or separated realities but as the correlates of the one reception of Christian salvation. The doctrinal constructions which have been raised on the frail and isolated foundation of Acts 8: 14-17 (with the illegitimate help...of Acts 19: 1-7...)--from positions as seemingly disparate as the spiritual baptisms of Pentecostalism and Markus Barth to the sacrament of confirmation episcopally administered in some Anglo and Roman Catholicism--are enough to make one ask with the Psalmist, 'Lord, if (this) foundation be removed, what will the righteous do?'" (Brunner, pp. 179, 180)

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THE HOLY SPIRIT: HIS PRESENCE, POWER, AND FRUITS

--Rev. G. Van Baren--

The intent of this paper is to present positively certain thoughts concerning the work of the Holy Spirit within the church of Christ. We are aware of the dangerous inroads which have been made in "mainline" denominations by Neo-pentecostalism and of the growth of pentecostal groups. We must be aware of these developments not only, but must certainly condemn such movements when these so obviously walk contrary to the teaching of Scripture and mislead many.

Yet it is also true that we must be positive. It is not simply enough to say what the Spirit does not do, but we ought also to present clearly what is the work of the Spirit. It is this idea that we now consider.

I. THE CHARACTER OF THE HOLY SPIRIT

Before discussing the presence, power, and fruits of the Spirit, several things ought to be made plain. I believe that we also face a very real danger in a discussion as this in placing erroneous emphasis upon the work of the Spirit.

Many churches have been facing the fact of inroads of Neo-pentecostalism in their midst. These who have been infected by this error, have emphasized strongly that now they feel the full power and effect of the Spirit in them. There is a minimizing of past work of the Spirit; but now they have more: the fullness of the Spirit. These remind us too, that now we live in the "age of the Spirit;" the church in the past lived first in an age of the Father, then ^{the} age of the Son. Yet many who oppose this Pentecostalism, have fallen into, what I am convinced, is a related error. I have heard it said: the churches do not place sufficient emphasis upon the work of the Spirit. There must be, it is said, a re-evaluation concerning what we believe the work and guidance of the Spirit is. And we too, must beware lest in our study we fall into this same error. We do need a proper understanding of the working of the Spirit in the church: but I would also suggest that that church and preacher who properly presents Christ and Him

crucified (I Cor. 2: 2), will at the same time be placing Scriptural emphasis upon the work of the Spirit. The preacher does not engage himself in presenting merely the fruit and work of the Spirit, but the work and fruit of the cross in his preaching.

This fact I would like to emphasize first. In discussing the Spirit, we cannot in this paper become involved in all of the questions concerning the Spirit which have been raised--and particularly questions concerning His position within the Trinity. I would limit this paper to the question of the church's awareness of the working of the Spirit as Scripture teaches this.

I would suggest that Scripture presents the Spirit principally as the Spirit of Christ or the Spirit of the Son. It is striking that Scripture, though it often mentions the Spirit, does not treat extensively the work of the Spirit--certainly not with that detail which the gospel accounts treat the work of Christ. There are chapters in Scripture which do touch somewhat upon His work, as John 14; Rom. 8; Gal. 3 and 5; Eph. 4 and 5; but even in these passages, a great deal is not presented about the Spirit. The same is true with our confessions. There is mention made of the Spirit in the Heidelberg Catechism (L.D. 8 and 20) and in the Netherlands Confession (especially articles 8 and 11); but again, only brief reference to Him and His work is presented.

I would suggest that all of this fits in with the idea that the Spirit is revealed not simply as Spirit, but as the Spirit of Christ.

His relationship to Christ is evident in Christ's sojourn on this earth. Christ's conception is through the overshadowing of the Holy Ghost (Luke 1: 35). The Spirit descends upon Jesus in the form of a dove after His baptism (Matt. 3: 16). He is led by the Spirit into the wilderness to be tempted of the devil (Luke 4: 1). Christ was directed and led by the Spirit in His ministry (Luke 4: 14, "And Jesus returned in the power of the Spirit into Galilee...."). He has the Spirit given Him without measure (John 3: 34). In Christ's exaltation, He receives the "promise of the Holy Ghost" which, Peter explains, accounts for what is seen and heard at Pentecost--for Jesus pours out of that Spirit upon the church (Acts 2: 33).

But also Christ in His teaching and in directing the writing of the apostles, identifies the Spirit as HIS Spirit. His function is, centrally, to reveal God through Christ: to apply His work, to guide in His Word, to protect the whole of the church of Jesus Christ. Though Scripture does speak of the Spirit simply by that name "Holy Spirit" (cf. Rom. 8: 4), or the "Spirit of God" (cf. Rom. 15: 19), it appears evident that the Holy Spirit in the church functions always as the Spirit of Christ.

That is evident already at Pentecost. Peter calls the attention of the audience to the prophecy of Joel 2: 28, 29. The outpouring of the Spirit is the fulfillment of prophecy. But to explain this wonder of the outpoured Spirit, Peter sets forth the wonder of Christ's suffering, death, resurrection, and ascension into heaven. He insists that, not the Spirit sheds Himself upon the people, but Christ "sheds forth this which ye now see and hear" (Acts 2: 36). Pentecost, therefore, reveals the outpoured Spirit as the Spirit of Christ. This too, is suggested in that the Holy Ghost comes as a "gift" upon the child of God--a gift of Christ (Acts 2: 38).

Further, that Holy Spirit bears witness of Christ. His testimony is not about Himself or His work first of all, but a testimony about the Son in the flesh. Jesus calls the Spirit, the "Spirit of truth" (John 14: 17). The truth which He expresses, is the truth concerning Christ (John 15: 26, "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.") More explicitly yet, we read in John 16: 13, 15, "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."

It is by the power of that Spirit of Christ that the child of God recognizes and confesses Christ. Here too, the Spirit does not work to gain recognition for Himself, but for the Christ. Paul declares in I Cor. 12: 3, "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." And again, I John 4: 2, 3. "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. . ."

In addition, the Spirit Who inspires the writers of Scripture infallibly, inspires them as the Spirit of Christ. Jesus promised also that in John 16: 13, "Howbeit, when he, the Spirit of truth, is come, he will guide you into all truth. . ." Striking, in this connection is the passage of I Peter 1: 11, "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." Peter speaks here of the writers of the Old Testament Scripture. These wrote by the Spirit of Christ. It is true that we read in John 7: 39, "But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet (given); because that Jesus was not yet glorified." This points to the difference between the Old and New Dispensation with respect to the working of the Spirit--something into which I can not enter here. Yet it must be noted that in a sense, the Spirit of Christ worked also in the Old Dispensation: as He guided holy men of old to write the Old Testament Scripture concerning the Christ. In all of this, it is the Spirit Who testifies of the Christ.

The Spirit, as the Spirit of Christ, both adopts and gives new birth. Again, in this, He functions clearly as the Spirit of Christ. He is called the Spirit of adoption (Rom. 8: 15), an adoption which means the redemption of the body (Rom. 8: 23). All of this is the work of the Spirit of Christ and is equated with "Christ being in you" (Rom. 8: 9, 10). Rebirth or regeneration is by that same Spirit of Christ (John 3: 5). Concerning that life, Jesus says in John 10: 28, "And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my Father's hand."

Related to all the above is also the (for want of a better term) self-effacing character of the Holy Spirit presented in Scripture. This factor, too, is ignored, I believe, in Pentecostalism,

Neo-Pentecostalism, or whenever improper emphasis is placed upon the Spirit. I do not wish to minimize the work of the Spirit. Yet it appears that Scripture reveals that the very function of the Spirit is to reveal and magnify Father and Son. The Spirit functions not in order to reveal Who and What is the Spirit, but Who and What is God. Again, I remind you that though there are many references to the Spirit, in Scripture, these are brief and serve not so much to emphasize the Person of the Spirit, as to reveal the wonder of God's work in Christ. Perhaps the Netherlands Confession has this in mind when it says that "operations of the Holy Ghost are hidden and incomprehensible" (Art. 35).

The Netherlands Confession, article 11, states concerning the Spirit, "We believe and confess also, that the Holy Ghost, from eternity, proceeds from the Father and Son; and therefore neither is made, created, nor begotten, but only proceedeth from both; who in order is the third person of the Holy Trinity; of one and the same essence, majesty and glory with the Father, and the Son: and therefore, is the true and eternal God, as the Holy Scriptures teach us."

That idea of procession, which is also Scriptural (John 15: 26, ". . .which proceedeth from the Father. . ."), suggests this "self-effacement" of the Spirit. He eternally will reveal the Father to the Son and the Son to the Father. He proceeds from both; and through Him there is fellowship and communion within the Trinity.

This same "self-effacement," if you will, is seen in His work in the Church. That already follows from the Scriptural truth that He is repeatedly called the "Spirit of Christ" and the "Comforter whom I will send unto you." Again, Jesus declares in John 16: 13, ". . .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." I would conclude, therefore, that in consideration of the work of the Holy Spirit, we first bear in mind always that His work in the church and its individual members is work as the Spirit of Christ. His work is to apply that which Christ has merited so that the full benefits of the cross may be fully ours. In doing this, His task is, on the basis of Christ's work, to gather the

members of the body of Christ to the glory of God--not to His own glory as Third Person. Secondly, bearing in mind what I have called this "self-effacing" character of the Spirit, we will not place the wrong emphasis upon His work within the church--an emphasis which would serve to magnify the Spirit in distinction from Father or Son.

II. THE WORK OF THE HOLY SPIRIT

Again, in treating of the work of the Spirit, we are confronted with far more material than can be adequately presented in this paper. I can only touch on some of this. I would suggest that we can distinguish various areas in which the operation of the Spirit of Christ is evident. There is, first of all, the area of the Word of Christ and its faithful preaching. I believe that this aspect of the work of the Spirit of Christ ought to receive great emphasis. Again I remind you that it is the Spirit of Christ Who directs holy men of God to write Scripture (I Peter 1: 11). This, too, is evidently the idea of II Tim. 3: 16, "All Scripture is given by inspiration θεόπνευστος . . ." Inspiration is "God-breathed," and the Spirit is that breath of God. And He would "bring to remembrance whatsoever I have said unto you (John 14: 26; cf. also I Cor. 2: 10-26).

With this, there is the fact that the Spirit sends forth the preaching of the Word and directs it that God's people may be gathered and strengthened in their faith. Through the Spirit of Christ, there would be sent forth preachers of the Word. The book of Acts, especially shows how that the Spirit of Christ directs the sending forth of the Word and the ministers of the Word to accomplish the purpose of Christ. The Spirit directed Philip to join himself to the Ethiopian eunuch (Acts 8: 29). The Spirit directed Peter to go to the house of Cornelius the centurion (Acts 10: 19; 11: 12). The Holy Ghost directed the church of Antioch through its leaders to send Saul and Barnabas on their first missionary journey (Acts 13: 2). The Spirit directed the course of the missionaries on their journey when He suffered them not to go into Bithynia (Acts 16: 7). In line with this, Romans 10: 15 emphasizes that the preacher must be sent. This sending too, is a sending by the church under the direction of the Spirit of Christ.

And the Word spoken shows the power of the Spirit. Paul points this out in I Cor. 2: 2, 4, "For I determined not to know anything among you, save Jesus Christ, and him crucified. . . And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power." And in I Cor. 12: 3b, ". . .And that no man can say that Jesus is the Lord but by the Holy Ghost."

That same Spirit so applies the Word He sends, that there is response in the elect sinner. To this I would direct your attention a little later also. But notice, Romans 8: 15, 16, "For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God." Perhaps I John 3: 24 could also be mentioned, "And he that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us."

Thus, the child of God, truly interested in the work of the Spirit, will look not first to certain special gifts in which some today seem to boast, but he will look to the Word of God and seek the proper preaching of that Word. It is in that area that first of all, and centrally, he beholds the beauty of the work of the Spirit in the church and in its individual members. But he notes that the Spirit works in this area as the Spirit of Christ.

The Spirit is seen in His work in directing and governing the body of Christ. This too He performs as the Spirit of Christ. I have earlier pointed out how that the Spirit directed the church of Antioch to send forth Paul and Barnabas on their missionary journey. Many of the references to the Spirit are in the epistles which are addressed to various churches. Again, the work of the Spirit in the body of Christ receives emphasis. I Cor. 12: 13 states, "For by one Spirit are we all baptized into one body. . . and have been all made to drink into one Spirit." The same is suggested in Eph. 4: 4, "There is one body, and one Spirit, even as ye are called in one hope of your calling."

The work of the Spirit of Christ is seen in the individual child of God: and in fact, that work must be seen. Scripture contains warnings concerning the ignoring of or neglecting the Spirit

and His work. Already in the early history of the church in the New Testament, one finds the account of Ananias and Sapphira who lied to the Holy Ghost (Acts 5: 3). There is the striking admonition in I Thess. 5: 19, "Quench not the Spirit;" or again in Eph. 4: 30, "And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption." These passages suggest that there is such a walk possible within the church where these sins are evident.

As far as the power and work of the Spirit of Christ in the individual saint are concerned, we could perhaps divide this into two parts: the gift of life, and the gift of the godly walk. Gal. 5: 25 suggests this, "If we live in the Spirit, let us also walk in the Spirit."

We can be brief concerning the first division. There is that efficacious work of the Spirit below the consciousness whereby He implants the life of Christ into the heart of the elect sinner--the work called regeneration. Of this Jesus speaks in John 3: 5, ". . .Except a man be born of water and of the Spirit, he can not enter into the kingdom of God." That work is not accomplished through the use of earthly means nor with the cooperation of the sinner, but directly by the power of the Spirit. Jesus reminds us again in John 3: 3 that one can not even see the kingdom apart from this rebirth.

The call also is the work of the Spirit of Christ whereby He sends forth the preached Word and applies this to the hearts of elect sinners. These hear--and believe. Here, too, though God uses means of the preaching of the Word, the Spirit efficaciously accomplishes God's design: the bringing of His people to repentance and to belief in God as the God of their salvation. That this is the powerful work of God is plain from Rom. 8: 30, "Moreover whom he did predestinate, them he also called. . . ." With this agrees also the Word of Christ in John 6: 37, "All that the Father giveth me shall come to me. . . ."

Now this is not the aspect in which we are principally interested in this discussion. However, we ought again to understand well that this work of the Spirit with all of its evidence of efficacious power is that which ought to be emphasized in the preach-

ing of the gospel. I would suggest that, perhaps, it has been the two-fold neglect of emphasis of the work of the Spirit in the giving and proclaiming of the Word and neglect of emphasis upon His saving power in regenerating and calling the elect sinner that leaves children of God at a loss concerning what the Spirit actually works. The sad result often seems to be that in groping for knowledge of the Spirit's work, many readily seize upon such things as speaking with tongues and miracles or a certain "inner light." A proper emphasis upon the work of the Spirit ought to make knowledgeable children of God aware of the evils of misunderstanding the Spirit's work.

There are several expressions in the New Testament which suggest the work of the Spirit in directing the way of the child of God by applying the Word of God to such an one. We read of the "fruit of the Spirit" (Eph. 5: 9; Gal. 5: 22); of being "filled with the Spirit" (Eph. 5: 18); of the "walk in the Spirit" (Gal. 5: 16; Rom. 8: 1, 4); of the "sowing to the Spirit" (Gal. 6: 8); of "minding the things of the Spirit" (Rom. 8: 9); of being "led by the Spirit" (Rom. 8: 14); of "speaking by the Spirit" (I Cor. 12: 3); of the "Spirit dwelling in you" (Rom. 8: 9, 11).

First the Spirit as the Spirit of Christ and through the Word of God provides for the church in giving officebearers, as suggested in I Cor. 12: 28, "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." Point here is that God provides those who must function in office within the church--this is the gift of the Spirit. The same is set forth in Eph. 4: 11-12, "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." The Spirit provides Christ's body with these functionaries that the office of Christ might be reflected in His church. At the same time, it ought to be evident that the Spirit does not simply and mysteriously bring such men into the church to rule, to reveal mercy, and to teach. On the contrary, passages such as I Tim. 3 show that these men must be chosen within the church on the basis of their godly

walk and spiritual development. These have been called and were directed in a walk of holiness which becomes evident to the whole of the church. Of such men, who consciously and openly adhere to the Word of God in love, are chosen officebearers to assist the church--and these are gifts of the Spirit.

Perhaps we are more interested in what are called the charismatic gifts of the members of the church. "Charismatic" I would not limit to tongue-speaking and miracles, but would apply to all such gifts of the Spirit as are seen in the individual saint in his daily walk. There are those gifts, seen in varying degrees within the saints, mentioned in Gal. 5: 22, 23, "But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law." Or, Eph. 5: 18-20 suggests a filling of the Spirit whereby we sing and give thanksgiving. We are encouraged to "covet earnestly the best gifts" (I Cor. 12: 31). We are reminded of the value of prophecy (I Cor. 14). There are gifts of wisdom (I Cor. 5: 15); of knowledge (II Peter 1: 5); of patience (Rom. 5: 3); of mercy (Rom. 12: 8); and many more.

We are told with respect to the gifts of the Spirit of Christ that, first, these are given to every man severally as the Spirit wills (I Cor. 12: 11). The Spirit of Christ does provide these gifts--and He gives according to every man's position within the body of Christ. Secondly, we are reminded that these gifts are not for self-glorification nor to gain the praise of men, but specifically for the "edifying of the church" (I Cor. 14: 12). This fact, too, must be borne in mind.

These gifts are not either somehow mystically given to some, but come in a very definite way. The Spirit uses, of course, what God gives us through our physical birth. Not all have the same natural capabilities; some are more intelligent than others; some reveal greater capabilities in certain areas than others. The Spirit uses such natural gifts and directs their development and use in the service of the Name of God. Also, the Spirit provides, in regeneration, in seed-form, the spiritual gifts of love, mercy, faith, which flower forth in conversion and godly walk. Thirdly, the Spirit through the Word of Christ directs that these gifts may

so develop and grow, through the use of means, within the lives of the saints. He uses the means of the preached Word; the diligent efforts of faithful saints; the gift of prayer to God--in order that thus the child of God may see and rejoice in the development of these spiritual gifts. The gifts are not just simply there in full development, but there is a growth in these which is evident in children of God.

III. THE SPIRIT'S WORK--AND OUR'S

Perhaps of great concern might be the question of the relationship of the work of the Spirit to that which is required of us. There are evils which have arisen on both the right and left in connection with the work of the Spirit. On the one hand, there have been the errors of antinomianism and the "stock and block" theory; on the other hand, the errors of arminianism, synergism, and pentecostalism which suggest the cooperation of God and man in accomplishing the work of salvation. How are we to proclaim properly the Word of God in order that the children of God may be directed in the proper "walk in the Spirit?"

Somewhat related to the subject is the old antinomian error suggesting even that we can sin that grace might abound (cf. Rom. 6: 1). The error suggests that the work of Christ has so freed us from the law that now we are not under its demands anymore. The teaching leads to licentiousness--and thus certainly the opposite of walking "in the Spirit." The preaching must never suggest this error.

There is also that error which might be termed: the "stock and block" attitude. I think there is danger of such an attitude arising in our midst. There are those who would believe that we are as blocks, or perhaps as empty glasses, into which the Spirit pours some measure of gifts. Now this block or glass simply sets there--if it is not filled, or only partly filled, well, that is God's fault. If there is any spiritual lack on his part, if he does not do what God's Word requires--then the fault lies with the Spirit Who has not properly provided for him. Spiritual inactivity is then viewed as the result of lack of gifts, rather than as sin on the part of the inactive one.

On the other hand, there is the opposite error which suggests

that God and man cooperate in man's salvation. God does His part and man does his part. God will save--if we first accept Christ. God will perform part of the work of salvation--if man also does his part unto salvation. Or there is the error of Pentecostalism which suggests this idea in the realm of the work of the Spirit. We will receive the special measure of the Spirit, marked perhaps by speaking in tongues, provided we meet certain of the conditions which God lays down.

The question comes down to that age-old one: what of the sovereignty of God as this relates to, what is called, the responsibility of man? Most, if not all, heresies arising from within the church will minimize or detract from the sovereignty of God in order to teach their own idea of the responsibility of man. At the same time, such erroneous teaching of sovereignty, presents necessarily a wrong idea of man's responsibility. The same question arises in connection with the work of God through the Spirit of His Son in His elect people. Certainly Phil. 2: 12, 13 expresses this proper relationship: ". . . Work out your own salvation with fear and trembling, for it is God which worketh in you both to will and to do of his good pleasure." That relationship must be retained clearly and emphatically in the preaching of the Word.

Certainly, the full sovereignty of God also with respect to the work of the Spirit of the Son in the church, must be maintained. There can be no compromise with respect to it. God remains always God--and must be so confessed within the church.

With this, the church must understand well the teaching of Gal. 5: 25, "If we live in the Spirit, let us also walk in the Spirit." This suggests the truth that one who lives will also manifest the life of Christ in him. There is the "working out of your own salvation with fear and trembling. . ." Christians may never attribute their own carelessness or lethargy to a lack or limitation, of gifts of the Spirit of Christ to them. That would be very evil.

But there must be impressed upon people of God that the enjoyment of the Presence of the Spirit of Christ and the experience of His work within one is in the way of faithfulness. The "works of the flesh" (Eph. 5: 19) must be strongly condemned--as the Word

of God also condemns these. The walk in the Spirit must be evident. The child of God consciously seeks to walk in that proper way. He sows--and as he sows, he also shall reap (Gal. 6: 8-9). Even as this is true in the natural sphere, so the Word of God reminds that this is true spiritually. We must face the question, is this truth properly emphasized? Related to this is the question: how ought the work of God through the Spirit of the Christ be impressed upon our people that they may understand well our calling here below? With such proper emphasis, there ought to be little danger of inroads of Pentecostalism in our midst. God grant His blessing upon us in this way of faithfulness for Jesus' sake.