

The GOSPEL GUARDIAN

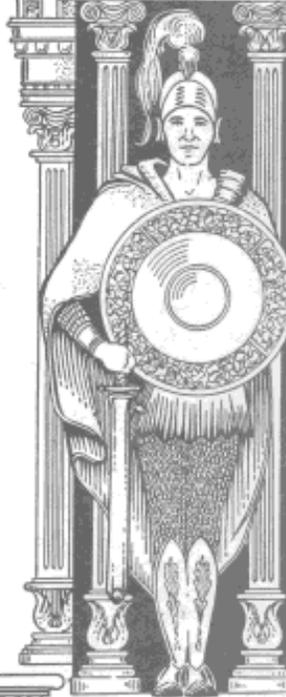
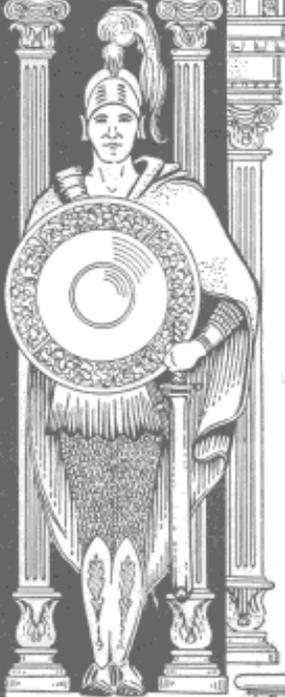
Volume 20, Nos. 15,16,17

August 15, 22, 29, 1968

SPECIAL NUMBER

• INDEX •

The Work Of The Holy Spirit In The Conversion of Sinners <i>C. D. Phom</i>	3
The Godhead Of The Holy Spirit <i>Robert C. Welch</i>	5
What Was Baptism In The Holy Spirit <i>Clinton D. Hamilton</i>	7
Holy Spirit And The Case Of Cornelius <i>Roy E. Cogdill</i>	9
Holy Spirit And Progressive Revelation <i>Luther W. Martin</i>	12
The Holy Spirit And The Christian <i>Ferrell Jenkins</i>	15
The Holy Spirit And Conscience <i>Earl E. Robertson</i>	19
The Indwelling Holy Spirit <i>Arthur W. Atkinson</i>	21
The Indwelling Of The Holy Spirit <i>Elvis Bozarth</i>	24
Modern Pentecostalism: Its Penetration into Denominations and the Church <i>Jimmy Tuten, Jr.</i>	26
Alleged Direct Operations of the Spirit Among Churches of Christ <i>Cecil Willis</i>	30
Holy Spirit And Inspiration <i>James E. Cooper</i>	37
Filioque Shibboleth <i>Wm. E. Wallace</i>	39
Controversies In The Early Church Over The Holy Spirit <i>John Clark</i>	41



GUARD THAT WHICH IS
COMMITTED UNTO THEE

**SPECIAL NUMBER
- INDEX -**

<u>Editorial</u>	<u>3</u>
<u>The Work Of The Holy Spirit In The Conversion of Sinners</u> C. D. Plum).....	4
<u>The Godhead Of The Holy Spirit</u> Robert C. Welch)	7
<u>What Was Baptism In The Holy Spirit</u> Clinton D. Hamilton).....	10
<u>Holy Spirit And The Case Of Cornelius</u> (Roy. E. Cogdill).....	14
<u>Holy Spirit And Progressive Revelation</u> (Luther W. Martin).....	18
<u>The Holy Spirit And The Christian</u> (Ferrell Jenkins).....	24
<u>The Holy Spirit And Conscience</u> (Earl E. Robertson)	30
<u>The Indwelling Holy Spirit</u> (Arthur W. Atkinson)	33
<u>The Indwelling Of The Holy Spirit</u> (Elvis Bozarth)	38
<u>Modem Pentecostalism: It's Penetration into Denominations and the Church</u> (Jimmy Tuten, Jr .)	42
<u>Alleged Direct Operations of the Spirit Among Churches of Christ</u> (Cecil Willis)	48
<u>Holy Spirit And Inspiration</u> (James E. Cooper)	60
<u>Filioque Shibboleth</u> (Wm. E. Wallace)	63
<u>Controversies In The Early Church Over The Holy Spirit</u> (John Clark)	67

editorial

IN THIS ISSUE

We lead off with an “old-time” presentation by C. D. Plum who began his writing for religious journals in the early 1930's when Foy E. Wallace, Jr., then editor of the Gospel Advocate, invited brother Plum to write regularly.

Robert C. Welch has been writing for *The Gospel Guardian* since its birth. His article on the deity of the Holy Spirit follows brother Plum's paper. Next comes articles on Holy Spirit baptism by brethren Clinton D. Hamilton and Roy E. Cogdill. Note the difference in view on Holy Spirit influence in the case of Cornelius. Luther W. Martin follows with a consideration of ideas about the Holy Spirit and progressive revelation.

We are heavy with articles on the Holy Spirit influence in the lives of people today. This is the area where there is emphasis in the brotherhood today. See Ferrell Jenkins' word study, and Earl E. Robertson on “The Holy Spirit and Conscience.” Consider the differences between Arthur W. Atkinson, Jr. and Elvis Bozarth on “The Indwelling of The Holy Spirit.” You will be impressed with the enormity of the problem by reading articles by Jimmy Tuten, Jr. and Cecil Willis.

James E. Cooper deals with the “Holy Spirit and Inspiration”, John Clark and your “special editor” report on early controversies over the Holy Spirit.

We couldn't cover every phase of interest regarding the Holy Spirit in this one special issue. But we believe we are presenting you with some excellent material from skilled writers and informed men. This special” will be a long standing attribute to many personal libraries as a reference work.

We are proud to present the works of fine thinkers and capable scholars. It is not often that you have such a fine array of gospel workers in such a special effort. There is C. D. Plum the venerable and beloved man of God; Welch the proficient writer; Hamilton the Ph. D educator; Cogdill the outstanding pulpiteer; Martin the successful business man; Jenkins the scholar; Robertson, Atkinson, Bozarth and Tuten, efficient local preachers; capable editors Willis and Cooper; Clark, the philologist. These descriptive adjectives certainly do not tell the whole story of the attributes of any of these brethren, but they illustrate variety.

When sound men like these cooperate like this, we cannot help but be encouraged as to the welfare of the Cause and the future of *The Gospel Guardian*.

We have plenty of copies on hand — so order by the dozen, or hundreds!

— Wm. E. Wallace

The Work of the Holy Spirit In the Conversion of Sinners

C. D. PLUM

By the request of brother William E. Wallace who is serving as “special editor” of this special edition of *The Gospel Guardian*, I am submitting this article on: “The Work of The Holy Spirit in The Conversion of Sinners.” Inasmuch as others are dealing with ancient and modern errors concerning the work of the Holy Spirit, both in and out of the church, I am presenting here a simple old-time lesson from holy writ.

What Is Conversion?

Simply stated, “Conversion is the total change of a sinner from his sins to God.” Conversion has wrought a change from a lost state to a “saved state.” But, what changes a sinner's state? “Why, the Holy Spirit,” say some, “that's his work.” But, the truth is: no one particular “being” or “thing” has brought about conversion. Conversion involves both the “divine” and the “human side” working together. Let us describe it thus.

On The Divine Side of Conversion We Note:

(1) God is the author of conversion, the first cause of it. Let us read; “Then will I teach transgressors thy ways; and sinners shall be converted unto thee.” (Ps. 51:13). Note again; “The goodness of God leadeth thee to repentance.” (Rom. 2:4).

(2) Jesus is the mediatorial and interceding cause of conversion. (I Tim. 2:5; Heb. 7:25). Jesus said, “I am the way, the truth, and the life; no man cometh unto the Father, but by me.” (Jno. 14:6).

(3) The word of God is the “prescribing cause” of conversion, the means, the instrument of it.

Ponder this; “The Law of the Lord is perfect, converting the soul. (Ps. 19:7). That is why the word of God (the gospel) must be preached in all the world — that sinners who believe it, repent of their sins, confess Jesus to be God's Son, and are buried in baptism may be saved. This is the process of conversion. (Mk. 16:15-16; Acts 2:38; Acts 8:35-39; Matt. 10:32-33; Col. 2:12; Acts 22:16; 1 Pet. 3:21).

(4) The Holy Spirit's work in conversion is the “revealing” of the word of God through the apostles. Jesus said to the apostles of the Holy Spirit: “He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.” (Jno. 14:26). The Holy Spirit, separate and apart from the word, never fell upon anyone, at any time, in any

place, to forgive that sinner of his or her sins.

(5) The blood of Christ is the “procuring” cause of remission of sins in conversion. (Heb. 10:4; Heb. 9:22; 1 Pet. 1:18-19; Eph. 1: 7). Spiritually speaking Christ's blood is in his spiritual body, the church, and when believing, repenting, confessing sinners are “baptized into Christ” they reach this cleansing blood. (Gal. 3:27). So, we have plainly shown that, on the divine side of conversion (a) God is its author, (b) Jesus is its mediator, (c) The word is the instrument, (d) The Holy Spirit is the “revealer” of the word, and (e) The blood of Christ procures the remission of sins in conversion for all OBEDIENT ones.

Now, On The Human Side of Conversion, We Note:

(1) Man's obedience to the divine side of conversion is the “appropriating” cause in conversion. Says Hebrews 5:9: “He (Christ) is the author of eternal salvation unto all them that obey him.” Says Jesus in John 12:48: “He that rejecteth me, and receiveth not my words hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day.”

Let us observe that, instead of the Holy Spirit working separate and apart from the word in conversion, the Holy Spirit works through the word it reveals. “Man purifies his soul by obeying the truth (word) that came through the Spirit.” Read it in I Peter 1:22.) That is why everything that is said of the Spirit in conversion, is also said of the word in conversion. For examples, we note:

(1) Of the Holy Spirit it is said, “And when he is come, he will “convince the world of sin, etc.” (Jno. 16:8).

(1) Of the word it is said, “And he mightily 'convinced' the Jews ... by the scriptures... (word)”. (Acts 18:28).

(2) Of the Spirit it is said, “Being sanctified by the Holy Ghost.” (Rom. 15:16).

(2) Of the word it is said, “Sanctify them through thy truth: thy word is truth.” (Jno. 17:17).

(3) Of the Spirit it is said, “...Ye are washed...by the Spirit.” (I Cor. 6:11).

(3) Of the word it is said, “With the washing of water by the word.” (Eph. 5:26).

(4) Of the Spirit it is said, “Born of water and the Spirit.” (Jno. 3:5).

(4) Of the word it is said, “Being born ... by the word of God.” (I Pet. 1:23).

(5) Of the Spirit it is said, “Ye are justified (saved) ... by the Spirit. (I Cor. 6:11).

(5) Of the word it is said, “The engrafted word which is able to save your souls.” (Jas. 1:21). “Who shall tell thee words, whereby thou ... shall be saved.” (Acts 11:14). “I declare unto you the gospel ... by which ye are saved.” (I Cor. 15:1-4).

We say, “Dr. Kost operated upon me.” Of course Dr. Kost did it by using instruments. When we say the Holy Spirit operates upon sinners in conversion, we of course understand the Holy Spirit uses an instrument. And the instrument the Holy Spirit uses is the word of God, which the Spirit itself revealed — nothing mysterious, and nothing in addition to the word, and nothing less than the word.

Translated — Transformed — Transfigured

In conversion sinners are “translated” by the Holy Spirit when they by faith, repentance, confession and baptism obey the word revealed by the Holy Spirit, and thereby become members of the Lord's church through which they may glorify God. (Col. 1:13; Eph. 3:2 1).

In the Lord's church all genuinely converted people are “transformed” by the Holy Spirit to act like Christ, when they obey the word revealed by the Holy Spirit, and let Christ's mind dwell in them. (Rom. 12:1-2; Phil. 2:5)

In heaven genuinely converted people who died in the Lord are “transfigured” by the Holy Spirit (having been obedient on earth and in the church to the word revealed by the Holy Spirit) to look like Christ (I Jno. 3:23; Phil. 3:20-21). What greater work, what more work, can we expect the Holy Spirit to do? The Father, Son, and Holy Spirit work together. They worked together in the material creation (Gen. 1:1-2, 26). They work together in the spiritual creation (Eph. 2:10; Matt. 28:19-20). And they will work together in heaven. The word of God, the instrument of conversion, was first in the mind of God, then in the mouth of Jesus, then given by Jesus to the apostles, and then by the HOLY SPIRIT given through the apostles to us. (Deut. 18:18; Jno. 17:8; Jno. 14:26; 1 Thess. 2:13)

THE GODHEAD OF THE HOLY SPIRIT

ROBERT C. WELCH

Three distinct, divine personalities are designated on several occasions in the Bible. One such exposition is in the following: “There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is over all, and through all, and in all.” (Eph. 4:4-6) The epistle has already shown that the body is the church. Hope is exercised by men; faith is exercised by men as they hear the word of Christ, and baptism is submitted, to by men. But the other three are not earthly in nature. They are separate, distinct unities or entities. Their relative position is clearly emphasized. God the Father is over all, through all, in all and the Father of all. Whatever we are and do ultimately comes from God the Father. Whatever the Spirit and the Lord do ultimately comes from God the Father.

Theological quibbling and wrangling over Trinitarian and Unitarian theories have scared people away from a study of the real distinct identities of these three divine personalities. Some argue that there is only one divine personality who has three natures: Father, Son and Spirit. The “Jesus only” cults have this unitarian view. Others argue over whether it is three in one or one in three. But the above passage declares that there is one Spirit, one Lord and one God the Father of all. That statement of inspired Scripture is plainer on the relationship of these three than all the thousands of tomes written by the theologians.

Deity or divinity belongs to the Holy Spirit and to Jesus Christ the Lord as well as to God the Father. In two passages, Acts 17:29 and Romans 1:20, a word is used which is translated Godhead. It comes from a word which was an adjective, signifying qualities which belong to deity. Hence with Paul we should say, “we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and device of man.” Divine qualities cannot be thus depicted, whether you are trying to picture or engrave the qualities of the Spirit, the Son of God, or God the Father. This same term is in our English translations for a word which denotes the person of deity. Speaking of Christ, we have this statement; “for in him dwelleth all the fulness of the Godhead bodily.” (Col. 2:9) This original word is defined by Young; “deity i.e. the state of being God, Godhead. — This deity and divinity, or Godhood, of the Spirit will be further seen in the passages considered.

Similarity, to a degree, can be seen in the three divine personalities and the threefold nature of man. There are three distinct elements of his person, as in the following: “and may your spirit and soul and body be preserved entire,” (I Thess. 5:23). There is as much distinction between the Spirit of God and God himself as between the spirit of man and the body. Separate the two parts of man, however, and the body dies (Jas. 2:26). The comparative function of the two is illustrated further by the comparative function of the two parts of man; “For who among men knoweth the things of a man, save the spirit of the man, which is in

him? even so the things of God none knoweth, save the Spirit of God.” (I Cor. 2:11)

The Spirit In The Beginning

The three existed before the creation of the universe and, though separate in identity and function, worked together in creation. Scholars of the Hebrew language say that the word translated God in the first verse of the Bible is plural in that original language. This indicates that it has the same practical significance as the term Godhead in the passages listed above. We are not left, however, to a discussion of languages and translations to get the fact that the Spirit and the Son were with God in the creation. The record of creation puts it this way; “In the beginning God created the heavens and the earth. And the earth was waste and void; and darkness was upon the face of the deep: and the Spirit of God moved upon the face of the waters.” (Gen. 1:1,2) From the first chapter of John we learn that Jesus Christ who became flesh was in the beginning with God, was God, and was the Word. Notice this emphatic utterance; “All things were made through him; and without him was not anything made that hath been made.” (John 1:3) That settles it. The Father, the Word or the Son, and the Spirit of God were in the beginning and functioned in the creation of all things.

Independent Personality

The Holy Spirit is clearly shown to be an independent personality, distinct from the Lord and We Father. AM three are manifested in different relationships at the scene of Christ's baptism. “And the Holy Spirit descended in a bodily form, as a dove, upon him and a voice came out of heaven, Thou art my beloved Son; in thee I am well pleased.” (Luke 3:22) In this instance the Spirit took a bodily form and descended upon Christ, while the Father spoke from heaven. They are three distinct personalities yet they work together in manifesting Christ the Savior to the world (John 1:29-34).

This independency of personality is further affirmed as the Spirit is identified as the Comforter. Jesus says that he will send the Spirit or comforter. “It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I go, I will send him unto you.” (John 16:7) The Father is also linked with them in this matter; “But the Comforter, even the Holy Spirit, whom the Father will send in my name, he shall teach you all things, and bring to your remembrance all that I said unto you.” (John 14:26)

Independency of personality is also emphasized in the part which the Spirit played in the miraculous power over evil spirits. Jesus thus explained his ability to cast out demons; “But if I by the Spirit of God cut out demons, then is the kingdom of God come upon you.” (Matt. 12:28) In this instance again all three are named. The Spirit is no identity as Jesus than were the demons the same as the persons out of whom they were cast. Furthermore, the Spirit of God is no more the same personality as God than is the kingdom of God the same as God.

Divine Witnesses

The three are presented as divine heavenly witnesses to the faith, obedience and salvation of men in I John 5:6-12. “The witness is this, that God gave unto us eternal life, and this life is in his Son.” (I John 5:11) Here we see God as the giver of eternal life, and the Son in whom we have that life. But what part does the Spirit play in this divine testimony? He is the witness, the testimony, the truth; “And it is the Spirit that beareth witness, because the Spirit is the truth.” (I John 5:6,7) If men could just let the import of this simple declaration of testimony sink into their prejudiced minds it would help them to clear their minds of the perverse and inconsistent theories which prevent understanding the relationship of the Holy Spirit to men in general and to Christians in particular. The Spirit is the truth. Do not try to detract from the force of this statement by explaining how or in what sense he is the truth just accept the plain positive fact as stated.

My Relationship

All that has been said herein and all that is said about the Spirit in the Bible would be meaningless to me unless there is some way that he is related to me. What relationship do I sustain to the Spirit, the Son and the Father? I am under their blessing, their grace and gift, their creative and protective powers, their guidance and their authority. I sustain this relationship by baptism following instruction from the apostles' word. To his apostles Christ said; “Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I commanded you.” (Matt. 28:19, 20)

What a glorious thought it is to contemplate being under this divine benediction! “The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit, be with you all.” (11 Cor. 13:14) Amen, and Amen! -1816 Yale Drive, Louisville, Ky. 40205

What Was Baptism In The Holy Spirit

and

Why It Is Not Experienced Today

CLINTON D. HAMILTON

As fascinating, intriguing, and interesting as the subject is, there is no wonder about the perennial concern people have about the baptism in the Holy Spirit. Because of its dramatic and extraordinary nature, men have been consumed of its implications and potentialities to the point that often fantastic and wholly untenable positions have been taken relative to it. Some variation in some aspect of the subject is noticeable from one exposition of it to another. The subject never ceases to appeal to the popular mind, but it seems that relative to it men coming to an understanding. As some of the Athenians of old were about things in their day, some men now spend their time “to tell or to hear some new thing” about the baptism in the Holy Spirit.

Among brethren there is some divergence of view about the meaning and significance of the baptism in the Holy Spirit. Recent developments within the church in certain areas have heightened interest in the subject and have made it wise for some in-depth study. It hardly seems possible that this article could clarify the subject so as to preclude the adoption of erroneous positions, but each of us should always have an open mind God-ward that we might learn what He would have us to know. Any exposition of this subject must be limited to that which divine revelation illuminates, for we must not go beyond the law of God. On the other hand, neither should we fall short of the testimony of Holy Writ.

The Promise

To the Pharisees and Sadducees that came to be baptized, John said, “I indeed baptize you in 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 in the Holy Spirit and in fire” (Matt. 3:11) He prefaced these remarks with a rebuke, affirming also that they should produce fruit suitable to repentance. Warning that the axe lieth at the root of the tree for the purpose of hewing down the tree that bears not good fruit that it might be cast into the fire, he followed the promise with the affirmation that the fan is in the Lord's hand for the purpose of thoroughly cleansing the threshing floor; the wheat will be garnered and the chaff burned.

Mark's account of the promise merely states that John said Jesus would baptize in the Holy Spirit those of Jerusalem and Judea who came to be baptized of John (Mark 1:8). Luke

notes that as the people reasoned in their hearts whether John were the Christ, “John answered, saying unto them all, I indeed baptize you with water; but there cometh he that is mightier than I, the latchet of whose shoes I am not worthy to unloose: he shall baptize you in the Holy Spirit and in fire” (Luke 3:16). There follows, as in Matthew's account, the statement about the fan and the threshing floor. These three accounts are statements from John.

When Jesus spoke on the subject, it is no surprise, for one would expect it after what John had said. Between His resurrection and His ascension, Jesus appeared to the chosen apostles, speaking to them things concerning the kingdom of God (Acts 1:1-3). Among the things spoken to them were these words: “...wait for the promise of the Father, which, said he, ye heard from me: for John indeed baptized with water; but ye shall be baptized in the Holy Spirit not many days hence” (Acts 1:4-5). Expectation joyed their hearts and they wanted to know specific times about the fulfillment and made inquiry concerning this. To their question Jesus replied, “But ye shall receive power, when the Holy Spirit is come upon you: and ye shall be my witnesses both in Jerusalem, and in all Judea and Samaria, and unto the uttermost part of the earth” (Acts 1:8).

In these accounts, there is nothing incongruous with what we have encountered in other scriptural statements. The apostles had been promised the Comforter or the Holy Spirit for the purpose of bringing to their remembrance what Jesus had taught them (John 14:26) and to guide them into all the truth, even that which Jesus had not taught them because they were not able to bear it (John 15:26; 16:13). This promise He made immediately before His death, He refers to when He relates they will be baptized in the Holy Spirit not many days hence in Acts 1:5.

To those who appeared before him, John said that there was to come a baptism in the Holy Spirit and in fire. Evidently the baptism of fire refers to condemnation because of the implication of the metaphors of the axe and the fan in connection with the threshing. The you in John's account therefore did not refer to every person's receiving the baptism in the Holy Spirit and the baptism in fire; neither did it mean that each would receive either one or the other. But to men there would come both. But to which men would either come? Relative to the baptism in the Holy Spirit, Jesus specifies the apostles. No other persons were promised the baptism in the Holy Spirit. When the Lord made the promise to the apostles, He made direct reference to John's baptizing with water and thus related His promise to the statement John had made about men's being baptized in the Holy Spirit. Since such a baptism was promised to no others, one should not expect others to receive it; neither would he expect to find the Bible's stating others received it.

The Fulfillment

Having been told they would receive the promise of the Father and would be clothed

with power from on high, the apostles tarried in Jerusalem, as instructed, until it should be received (Luke 24:49; Acts 1:4). The twelve, including Matthias, did wait and on the Pentecost following the Lord's resurrection . they were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance” (Acts 2:4). There follows an account of the preaching on that day and included in the preaching are both things Jesus had said to them and things He had not said to them. Peter later refers to this occasion as “the beginning” (Acts 11:15). The baptism in the Holy Spirit enabled the apostles to recall infallibly what Jesus taught and to relate infallibly what Jesus wanted men to know but which He had not taught prior to His ascension. Further, to convince men that they spoke the truth from God, the baptism of the Holy Spirit enabled the apostles to perform — miracles as evidence they were God-sent (Heb. 2:3-4). Thus Paul could argue that he really was an apostle for he was not one whit behind the chiefest, doing the signs of an apostle (11 Cor. 11:5; 12:11-12). This baptism in the Holy Spirit marked the apostles apart from all men, even Cornelius.

Is the case of Cornelius to be interpreted as an instance of the fulfillment of the promise of the baptism in the Holy Spirit? On the occasion of reporting to his brethren what happened in connection with the conversion of Cornelius, Peter said that he remembered the words of the Lord: “John indeed baptized with water; but ye shall be baptized in the Holy Spirit” (Acts 11:16). He then observed that if God gave to the house of Cornelius the “like gift as he did also” to the apostles when they believed it seemed inconceivable that God did not intend the Gentiles to receive life in Christ (Acts 11:17). The point is that the Gentiles received the Holy Spirit as did the apostles. He was bestowed on them by the Lord in the same way as He came on the apostles. Proof of this was that Peter and his companions heard them speaking in tongues and magnifying God (Acts 10:46). “The gift of the Holy Spirit” of Acts 10:45 was the falling of the Holy Spirit on the house of Cornelius in Acts 11:15. Thus this reception of the Holy Spirit was “the like gift” of Acts 1, 1:17. The word translated like means equal and is the same basic word in Philippians 2:6. Cornelius and his house received the same or equal gift — the Holy Spirit. Proof that they had received Him was the gift thus bestowed by Him of speaking in tongues. There was no difference in what transpired on this occasion and in Acts 2. Both the apostles and Cornelius and his house received the Holy Spirit and both spoke in tongues. For this reason Peter remembered what the Lord had said as is reported in Acts 11:16. Having witnessed the giving of the Spirit to the Gentiles, Peter and the brethren with him had to conclude that Gentiles were properly subjects of the gospel and recipients of the blessings through obedience to Christ. Peter then commanded them to obey the gospel (Acts 10:48)

When he later referred to this occasion, Peter affirmed that the coming of the Holy Spirit proved there was no difference between Jew and Gentile for both were to be cleansed by faith (Acts 15:7-9). Since both had received the same Spirit and since both had spoken in tongues as a result of the reception of the Spirit, the proof that there was no distinction between Jew and Gentile was overwhelming. The manner and manifestation of the bestowing

of the Spirit on the two occasions were the same.

The promise of the Father — baptism in the Holy Spirit — which Jesus made to the apostles (Acts 1:4-5) was to come upon them when they received power with the coming of the Holy Spirit (Acts 1: 8). This outpouring was to enable them to accomplish the task the Lord had given them in John 14-16 and Acts 1:8. Since this promise was made to none except apostles, one would not conclude that Cornelius was baptized in the Spirit. He received the Spirit and was enabled to speak with tongues but he could not fulfill the mission assigned to the apostles which baptism in the Holy Spirit made possible for them.

Conclusion

It seems clear, therefore, that the baptism in the Holy Spirit was performed by Christ on the apostles to enable them to reveal the whole truth with the accompanying evidence that it came from Deity. Having been promised to no others and to be given for no other purpose than has been demonstrated, one would have to conclude that the house of Cornelius was not baptized in the Holy Spirit. Further, it is impossible on the same grounds that any today are baptized in the Holy Spirit.

Holy Spirit and the Case of Cornelius

ROY E. COGDILL

Until recent years it was a rare thing to hear it advocated that Cornelius was not “baptized” with the Holy Spirit just as were the apostles on the day of Pentecost. About the first time this writer heard this theory preached was in the second Music Hall meeting by Foy E. Wallace, Jr. When we came down from the rostrum that night I complimented the sermon and then frankly stated that I did not agree with all that was preached. Bro. Wallace asked me if the matter with which I disagreed was the question of whether or not Cornelius was baptized with the Holy Spirit and I replied in the affirmative. In response he said that he did not believe it until C. R. Nichol convinced him. To this I replied that neither Foy E. Wallace, Jr. nor C. R. Nichol had convinced me and I still did not believe it.

Brother Wallace preached it again in a sermon at Lufkin during a meeting there. Later, in the presence of some other brethren, he and I engaged in a lengthy discussion of the matter and this discussion was the beginning of the end of his friendship for me. I still believe what I believed then and have heard no further argument nor have I read any that merited a change of conviction about this matter. In Brother Wallace's recent book on the Holy Spirit he advocates the same position and upon the same premises and he is just as far from the truth now as he was then.

But aside from any personal connections whatever, and in a simple study of and reliance upon the plain evidence of the Word of God, what is the truth of the matter about the uncircumcised Gentiles at the house of Cornelius receiving the Holy Spirit? Was it the “baptism of the Holy Spirit” just like that which occurred on Pentecost or was it different? What is the testimony?

We need to begin with the testimony of the Old Testament prophet, Joel. Joel 2:28-32, “And it shall come to pass afterward, that I will pour out my spirit upon all flesh; And it shall come to pass, that whosoever shall call on the name of the Lord shall be delivered.” In this passage, as it bears upon our theme, we need to especially notice the words “all flesh” as the recipients of the “pouring out of the Spirit.” This includes both Jewish and Gentile flesh. Moreover the effect of such “pouring out of the Spirit” upon “all flesh” was to be the fact that “whosoever” (including both Jew and Gentile) shall call on the name of the Lord shall be delivered.

The fulfillment of this prophecy to the Jews occurred on the day of Pentecost for Peter said so in Acts 2:16-21. But upon this occasion he addressed those present as “Ye men of Israel” and this reception of the overwhelming power of the spirit concerned therefore only the Jew. If the other part of the prophecy was not fulfilled at the house of Cornelius when the overwhelming power of the Holy Spirit descended upon this Gentile household, then when

in divine history was it fulfilled?, There is no other occasion similar to it recorded in the Word of God upon either Jew or Gentile.

But let us follow the testimony. Acts 10. In verse 43 as Peter preached Christ to the Gentiles at the house of Cornelius he testified, “To him give all the prophets witness, that through his name whosoever believeth in him shall receive the remission of sins.” The emphasis again was on “whosoever” and its significance is seen in the fact that it included both Jew and Gentile as it does in so many passages of scripture. Just as Peter spoke these words and as if it were in direct attestation to their truth “the Holy Ghost fell on all them which heard the word.” (V. 44)

V. 45-48 — “And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost. For they heard them speak with tongues and magnify God. Then answered Peter, Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we? And he commanded them to be baptized in the name of the Lord.” J. W. McGarvey aptly points out, “The ground of amazement to the Jewish brethren was not the mere fact that these Gentiles received the Holy Spirit; for if Peter had finished his discourse, promising them the Holy Spirit on the terms which he had laid down on Pentecost, and had then baptized them, these brethren would have taken it as a matter of course that they received the Spirit.

And if, after this, he had laid hands on them and imparted the miraculous gift of the Spirit, as in the case of the Samaritans, they would not have been so greatly surprised. The considerations which caused the amazement were, first, that the Holy Spirit was “poured out” upon them directly from God, as it had never been before on any but the apostles; and second, that this unusual gift was bestowed on Gentiles.” (Commentary on Acts P. 213) We think his point well taken.

Peter calls attention and puts emphasis upon this very point in what he said about this incident. “Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we?” So in this record we have two bits of important testimony — (1) “on the Gentiles also was poured out the gift of the Holy Ghost.” and (2) “which have received the Holy Ghost as well as we. 55

But further evidence is found in Acts 11. In verse 15 we read, “and as I began to speak, the Holy Ghost fell on them, as on us at the beginning.” The beginning was on Pentecost (Acts 2) when the Spirit was “poured out” on the Apostles. Acts 10 at the house of Cornelius was a recurrence of this. Peter uses the expression “as” or “even as.” It comes from the Greek “hosper.” Webster defines the English word, which is an unquestioned correct translation of this Greek term, when used as an adverb, to mean “to the same extent; in equal degree”, and when used as a conjunction, it is defined to mean, “to the same degree in which; in the same

manner in or with which.”

In verse 17 of this same 11th chapter we hear further testimony: “Forasmuch then as God gave them the like gift as he did unto us.” The English word “like” comes from the Greek “Isos” and this word is defined by W. E. Vine as “equal” (the same in size, quality, etc.), is translated “like” of the gift of the Spirit, Acts 11:17.”

But look again as Acts 11:15-16, “And as I began to speak, the Holy Ghost fell on them, as on us at the beginning. Then remembered I the word of the Lord, how that he said, John indeed baptized with water; but he shall be baptized with the Holy Ghost.” On these words we offer again the comment of J. W. McGarvey who as a scholar was worthy of any one's consideration: “We have no event with which to classify it except the gift bestowed on the apostles on Pentecost; and thus it is actually classified by Peter farther on (XI. 15,16) In these words he identifies it as a baptism in the Holy Spirit; and these two are the only events that are thus designated in the New Testament. The one was the divine expression of the admission of the first Jews into the new Messianic kingdom and the other, that of the first Gentiles.” (Commentary on Acts — P. 214 - 215) This seems conclusive to me, not because McGarvey said it, but because the evidence is conclusive and indisputable.

The comparison between these two events is impressive. 1. These are the only two recorded events in which the Holy Spirit baptism was administered by Christ directly from Heaven. 2. In both instances the Spirit was poured out in the overwhelming power or measure and this is the reason why it is described as a “baptism” for that is what a baptism is — an overwhelming. These are the only two such incidents of such power descending. 3. Both instances were attested by the same miraculous sign, viz., “speaking in tongues” signifying that the Holy Spirit had actually taken possession of those involved. It was not the gift of tongues, given by the laying on of hands, but came as evidence of the visitation of power by the 11 pouring out of the Holy Spirit.”

receive the power given to the apostles and if he had received the Holy Spirit in the same way, he would have been given the powers an apostle baptized in the Holy Spirit received. It is amazing how we try to set aside the Word of God when we want to disbelieve it by our human reasoning. Where did you learn that the Apostles received any power to perform miracles by the baptism of the Holy Spirit on the day of Pentecost? They had miraculous power to heal all manner of diseases, cast out devils, etc. before Pentecost. This power was given when Jesus called them and sent them forth during his personal ministry. (Matt. 10:1-8) These powers were not given on Pentecost. Others suggest that they received by the baptism of the Holy Spirit the power to lay their hands on others and impart miracle working powers. But this is an unwarranted conclusion or presumption that no passage of scripture establishes. So far as the evidence goes the only power they received on Pentecost was the power to preach “repentance and remission of sins in the name of Jesus Christ.” This they had been promised by the coming of the Spirit and this they received. (John 14:16, Luke 24, Acts 1:2)

But the growing climax of all the scriptural evidence is found in the argument Peter based on these two incidents in the Jerusalem conference about circumcision. Acts 15. Here is what he said, “Men and brethren, ye know how that a good while ago God made choice among us, that the Gentiles by my mouth should hear the word of the gospel and believe. And God which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us: and put no difference between us and them, purifying their hearts by faith.” Peter's argument and the conclusion drawn is simple. Since God gave the Gentiles the Holy Spirit, “even as unto us” — (the Jews), He has thus born witness that He “put no difference between us and them.” The same thing proves no difference. This is the purpose for the repetition of the baptism of the Holy Spirit upon the Gentiles to reveal that there is no difference between the Jews and Gentiles in the New Covenant. If the Gentiles did not receive the same thing — if they received something different, Peter's argument is untrue and his use of the incident is invalid. Are those who argue that these two instances were not equal (including Brother Foy Wallace) ready to accept the consequence that there is then a difference between Jew and Gentile and the Premillennialists are right in such a contention? I must be counted out on such a position and conclusion.

Holy Spirit And Progressive Revelation

LUTHER W. MARTIN

That the religions established by men claim for the Holy Spirit, a continuing activity of “revealing” knowledge and possibly new truth, separate and apart from Holy Scripture is well known. Yet, the bible itself informs its readers of the completeness and entirety of the written word. Note, please, a few examples:

Jude 3 — contend earnestly for the faith which was once for all delivered to the saints.” Inspiration asserts that “the faith” was once for all delivered. This leaves no part of the faith to be revealed or delivered at a later or future date.

I Peter 1:3 — “...seeing that His divine power has granted to us everything pertaining to life and godliness...” Thus, the power of Heaven “has granted” (past tense) or delivered everything relating to life and godliness. Since everything has already been granted to mankind on this subject, nothing is left to be revealed at a latter time.

I Timothy 3:15-17 — “...from childhood you have known the sacred writings which are able to give you wisdom that leads to salvation through faith which is in Christ Jesus. All Scripture is inspired by God and profitable for teaching, for reproof, for correction, for training in righteousness; that the man of God may be adequate, equipped for every good work.” Here, Paul, speaking through the inspiration of the Holy Spirit affirms that the “Sacred writings” provide wisdom unto salvation. And, further, that these Scriptures through teachings, reproof, correction and training in righteousness, will adequately equip the man of God unto every good work. This leaves no work that inspiration calls a “good work” to be revealed by the Holy Spirit out side Holy Writ.

“Holy Spirit’s Progressive Revelation Among the Catholics”

The Holy Ghost perpetually gives life to the Church by His ever-present help, He unites her to Himself, and by His Gifts guides her infallibly in the way of truth and holiness.” (The Catholic Catechism, by Peter Cardinal Gasparri, Chap. 11, Sect. 3, Para. 42).

“For He who is the Spirit of Truth communicates to His Church, guarding her by His all-powerful help from ever falling into error, and aiding her to foster daily more and more the gems of divine doctrine and to make them fruitful for the welfare of- the peoples. And since the welfare of the peoples, for which the Church was established, absolutely requires that this office should be continued for all time, the Holy Ghost perpetually supplies life and strength to preserve and increase the church.” (*Papal Encyclical, Divinum Illud*, Pope Leo XIII, May 4, 1897.)

The various Councils of the Roman Catholic Church claimed that their sessions and deliberations were guided by the Holy Spirit. Note the following example:

“Therefore, the holy Council, guided by the Holy Spirit etc.” (Chapter 1, 21st Session of the Council of Trent, July 16, 1562.)

From the foregoing quotations, it can be readily determined that Roman Catholicism embraces the false theory of “progressive revelation” on the part of the Holy Spirit, operating separate and apart from the written Word of God. Such expressions as (1) Perpetually gives life (to the Roman Catholic Church). (2) Guides her (Roman Church) infallibly in the way of truth and holiness. (3) Communicates to His Church (Roman Church). (4) Guarding her from falling into error. (5) Foster, daily, more germs of divine doctrine. And, (6) Spirit- guided deliberations of the Councils.

“Holy Spirit's Progressive Revelation Among the Mormons”

The Reorganized Church, of Jesus Christ of Latter Day Saints, in a “Statement of Belief” authored by Elbert A. Smith, holds: “We believe that in the Bible is contained the word of God. We believe that the canon of Scripture is not full, but that God, by his Spirit, will continue to reveal his word to man until the end of time.’

In a book called, “The Word of the Lord,” page 79, we copy as follows:

“We believe that in the Bible is contained the word of God; that the Book of Mormon is art added witness for Christ, and that these contain the 'fulness of the Gospel.’”

“We believe in the principle of continuous revelation; that the canon of scripture is not full, that God inspires men in every age and among all people, and that He speaks when, where, and through whom He may choose.”

As a result of such views, the Mormon people have been beset by splits, factions, divisions and re-organizations. No one can be definite and positive as to which of the conflicting “prophets” is actually speaking or writing the “truth”.

“Holy Spirit's Progressive Revelation Among The 'Christian Scientists'”

In the publications of the “Christian Science” movement, as published by Mary Baker Glover Patterson Eddy Morse, and/or her assigns, we excerpt the following:

“Dear Mother: (Referring to Mrs. Eddy. LWM.) — The most blessed of women! Oh, how I long to sit within range of your voice and hear the truth that comes to you from on high! For none could speak such wondrous thoughts as have come from your pen, except it

be the Spirit that speaketh in you.” (*Miscellaneous Writings*, page 415.)

“Even the Scriptures gave no direct interpretation of the scientific basis for demonstrating the spiritual Principle of healing, until our heavenly Father saw fit, through the Key to the Scriptures, in Science and Health, to unlock this 'mystery of godliness'.” (*Retrospection and Introspection*, page 37.)

The two foregoing quotations from the published “inspired” writings of “Christian Science” show that sect's preoccupation with progressive revelation.

“Holy Spirit's Progressive Revelation Among the Seventh Day Adventists”

The prophetess of the Seventh-Day Adventist movement, Mrs. Ellen G. White, is considered by them to be the “Spirit of Prophecy” and inspired of God. Here are some excerpts from her writings:

“In ancient times God spoke to men by the mouth of the prophets and apostles. In these days He speaks to them by the Testimonies of His Spirit. There never was a time when God instructed His people more earnestly than He instructs them now concerning His will, and the course that He would have them pursue.” (*Testimonies*, Vol. 5, page 661.)

“Yet now when I send you a testimony of warning and reproof many of you declare it to be merely the opinion of Sister White. You have thereby insulted the Spirit of God.” (*Testimonies*, Vol. 5, page 64.)

“In these letters which I write, in the testimonies I bear, I am presenting to you that which the Lord has presented to me. I do not write one article in the paper expressing merely my own idea. They are what God has opened before me in vision — the precious rays of light shining from the throne.” (*Testimonies*, Vol. 5, page 67.)

There are numerous other sects whose faith and practice are based upon religious authority stemming from progressive revelations so-called. Those given above serve simply as examples.

Some religious groups believe and teach that the Holy Spirit acts in some indescribable manner, separate and apart from the Holy Scriptures, but these do not go so far as to ascribe inspiration to writings of their subjects.

“Holy Ghost Calls Certain To Preach in the Methodist Episcopal Church”

“Article 107: In order that we may try those persons who profess to be moved by the Holy Ghost to preach, let the following questions be asked

Article 108: As long as these marks concur in any one, we believe he is called of God to preach. These we receive as sufficient proof that he is moved by the Holy Ghost.” (Doctrines and Discipline of the Methodist Episcopal Church, page 76.)

Therefore, the conclusion is that these folk expect some action on the part of the Holy Spirit, in addition to that exercised through the written word of God.

“Assembly of God Sect Teaches 'Baptism in the Holy Ghost'”

“Art. V., Sect 8. *The Evidence of the Baptism in the Holy Ghost.* The Baptism of believers in the Holy Ghost is witnessed by the initial physical sign of speaking with other tongues as the Spirit of God gives them utterance (Acts 2:4). The speaking in tongues in this instance is the same in essence as the gift of tongues (I Cor. 12:4-10,28) but different in purpose and too” (Abridged Constitution and By-Laws of the Assemblies of God, etc, page 7.) This group not only claims the “baptism of the Holy Spirit” but claims to “speak in tongues” by the Holy Spirit's help.

“Holy Spirit's Effectual Calling On Wholly Passive Baptists”

According to the Philadelphia Confession of Faith: -”This effectual call is of God's free and special grace alone, not from anything at all foreseen in man, nor from any power or agency in the creature, cworking with his special grace; the creature being wholly passive therein, being dead in sins and trespasses, until being quickened and renewed by the Holy Spirit; he is thereby enabled to answer this call, and to embrace the grace offered and conveyed in it, and that by no less power than that which raised up Christ from the dead.” (Page 35.) Note, please, that according to the Baptists who subscribe to this particular Confession, this call by means of the Holy Spirit is special, man being wholly passive, is dead in sins until... UNTIL being quickened and renewed by the Holy Spirit (with no foresight, power nor agency from man) and thus, is empowered to respond to this 'call.' Obviously, the power of the gospel of Christ is not sufficient to produce response on the part of 'wholly passive' man, unless with a SPECIAL action of the Holy Spirit. This teaching flatly denies Paul's statement by inspiration in Romans 1:15-16.

Other Baptists who subscribe to the *New Hampshire Declaration of Faith*, teach:

“We believe that in order to be saved sinners must be regenerated, or born again; that regeneration consists in giving a holy disposition to the mind; that it is effected in a manner above our comprehension by the power of the Holy Spirit, in connection with divine truth, so as to secure our voluntary obedience to the gospel;...” (*Cathcart's Baptist Encyclopedia*, Vol. 2, page 1360.)

Historic Factor in Ancient and Modern Error Regarding the Work of the Holy Spirit, Apart from the Word

After the Church of England separated from the Church of Rome, an early doctrinal formula called the “Ten Articles” was devised by King Henry VIII, circa 1536. Then, in cooperation with some Lutheran Churchmen, the “Thirteen Articles” were drawn up in 1538. Next, the Edwardine Articles, 1553; and the Elizabethan Articles, 1563 — 1571, consisting of Thirty-nine articles of Belief. Article XVII, dealt with the subject of Predestination and Election. The first commentator on these articles was Thomas Rogers, who reduced several of these tenets to easily understood language. We copy:

“They who are elected unto salvation, if they come unto years of discretion, are called both outwardly by the Word and inwardly by the Spirit of God.”

This statement constitutes the elementary foundation for nearly all of the later typical 'Protestant' ideas of an inward feeling, a still small voice, or something better felt than told, or better experienced than explained.

Since the gospel of Christ, the Word of God, as contained in the Holy Scriptures, appeals to the mental heart of man, the mind, brain, intellect, the intelligence of man, we are forced to inquire: What channel or medium remains through which the Holy Spirit may supposedly work upon man, separate and apart from the written Word of God? None!!

All stimuli brought to bear upon man must of necessity approach him through the known senses hearing, sight, taste, touch, smell. Aristotle was the first, I believe, to catalog these into the “five senses.” These were utilized by the apostles of the Lord, as they observed first hand, His death, burial, resurrection and ascension thus, they (the apostles) were witnesses in the accurate use of that word. But such sources of stimuli are absent in relation to the work of the Holy Spirit today, except as He works effectively through the Word of God as contained in the New Testament.

“Alleged Progressive Work of the Holy Spirit Among Modernists Today”

Any alleged work attributed to the Holy Spirit today, which is not a direct product or result of the written Word of God, (the Bible), must of necessity come from (1) A supposed Latter Day prophet, (2) An allegedly inspired writing, held by some -to contain some new germ of heavenly revelation, or (3) A feeling, imagination, hunch, premonition, intuition or extra-sensory perception. However, since feelings, hunches, imaginations, etc., cannot be accurately cataloged as to cause or source, no one with honor can ascribe them to be the work of the Holy Spirit.

Brethren who become enamored with an ecumenical movement; those who seek religious peace at any price, begin to have urges, feelings, and intense desires, to brother anyone and anything.... all in the cause of that which appears immensely desirable. Whenever anyone intensely desires something, they can imagine or hypnotize themselves into thinking or believing that it has happened. Such was the case of men who once wanted to justify polygamy They just happened to receive 'revelations' from on high that instructed them to take additional wives. Such is the case of the sincere religionist who has been told and re-told to pray through to salvation at the 'mourner's bench' they finally, convince themselves that what they have been told would happen, did happen or has happened. So it is with modern day brethren who depend more upon feelings than they do upon the written Word of God. They allow their emotions and feelings to rule them and guide them, rather than being subject to the gospel of Christ, which is truly God's power to save.

The Holy Spirit And The Christian

FERRELL JENKINS

In recent years there has been a resurgence of interest in the Holy Spirit and His work. Some brethren have, undoubtedly been influenced by denominational doctrines of the direct operation of the Spirit in conversion, or of His enlightening them as to the true meaning of the Bible, or directing their everyday affairs. Much good material has been written which carefully deals with all of this. This writer has no illusions of being able to make a new “revelation” to the readers; perhaps we will be able to present the material in such a way as to be helpful to some.

The Holy Spirit dwells in the Christian. Does anyone deny this statement? I think not. The scriptural evidence for such an assertion is abundant. Carefully consider Acts 2:38; 5:32; Rom. 5:5; 8:9,11,26-27; 1 Cor. 6:19; 11 Cor. 1:21-22; Gal. 3:2; 4:6 (cf. 3:26-27 on how they became sons); Eph. 1:13; Phil. 2:1; 11 Tim. 1:14; Heb. 6:4; 1 John 3:24; 4:13. The disagreement is over the MANNER of the indwelling of the Spirit.

Some Guidelines

A few guidelines will keep us from going too far afield in this study. (1) The Scripture is harmonious. Whatever we read about the power of the gospel or the activity of the written word in the lives of aliens or Christians is true. But these facts do not contradict what we read about the Holy Spirit dwelling in the Christian. The gospel is the power of God unto salvation (Rom. 1:16). It is by the word of truth that we were brought forth (Jas. 1:18) and it is by obedience to the truth that our souls were purified (1 Peter 1:22). This is emphasized to avoid any misunderstanding. We respect the Word of God in its entirety and believe that what is said here with regard to the indwelling of the Spirit in the Christian is in harmony with all other information.

(2) We do not believe that the indwelling of the Spirit is miraculous. J. D. Thomas stated this well: “The fact of the personal indwelling does not mean that any of the erroneous denominational theories about the Holy Spirit discussed ... are true. It does not imply that there is a present-day baptism of the Spirit, nor present-day miracles, direct operation of the Spirit in conversion, or tongue-speaking.” (The Spirit and Spirituality, p. 26).

(3) In the same connection we do not believe that there is, or has to be, any sensible evidence of the Spirit's presence. Some, who are faced with the Bible teaching, press for information as to what the Spirit does in the life of the Christian or how one knows he has the Spirit. The same questions might be asked concerning remission of sins. We simply accept the testimony of the Scripture in either case. Moses E. Lard dealt with this problem more than 100 years ago in this way: “Surely a literal indwelling is not doubted on the ground

that we have no sensible evidence of the Spirit's presence. For neither a priori nor from the Bible have we any reason to conclude that such evidence would be afforded us. And gratuitously to assume it, and then make the assumption a ground on which to doubt the indwelling, is more unwarrantable indeed." (Lard's Quarterly, March 1964, p. 19).

(4) An objection is made that it is impossible for the Spirit to dwell in a multiplicity of Christians without "fragmenting" the Spirit. This should be considered before proceeding. In John 14:17, Jesus promised the apostles that the Holy Spirit would "abide" with them and would be "in them. Is this possible? No Bible believer would doubt it. Roy Lanier, Sr. says "This proves two things. 1. It proves that the Holy Spirit can be in more than two persons at a time. 2. It proves that there is nothing unreasonable, impossible or unscriptural about the Holy Spirit dwelling in a human body. And since Paul says 'your body is a temple of the Holy Spirit which is in you,' and he is speaking of all Christians, I conclude that the Holy Spirit dwells in my body as well as in the body of an apostle, though not in the same measure, or manifestation." (Firm Foundation, Oct. 20, 1964, p. 673).

Omnipresence is a characteristic of divinity. It is frequently pointed out that Ps. 139:7-10 teaches that the Spirit possesses this attribute and is therefore Divine. If God and the Spirit can be in all places without being fragmented, then could not the Spirit dwell in Christians without being fragmented?

(5) *The Spirit is not the same as the word.* I don't really think any gospel preacher believes that the Spirit is to be identified as the written word, but there are some Christians who do believe it. And they have gotten this erroneous impression because some preachers can't read one of these plain passages without saying "through the word; not separate and apart from the word." The word is that which was revealed by the Spirit (I Cor. 2:10; Eph. 3:3-5) and is the sword of the Spirit (Eph. 6:17).

Building The Case

In such a short space it would be impossible to adequately consider all of the Scriptures relating to the indwelling of the Spirit. It is my intention to build the case on a consideration of three main ideas: (1) The gift of the Holy Spirit (Acts 2:38); (2) Christians are sealed with the Holy Spirit, and (3) The Holy Spirit is given to the Christians as an earnest (Eph. 1:13-14; 11 Cor. 1:21-22).

The Gift of the Holy Spirit

We remember that the Holy Spirit was promised to the Apostles (Jn. 14:16-17) for the purpose of guiding them into all truth. We should also note that there is a general promise of the Holy Spirit to believers (Jn. 7:39). The apostles received the Spirit on Pentecost (Acts 2), but in the sermon Peter promised that those who would repent and be baptized would

have forgiveness of sins and would “receive the gift of the Holy Spirit.” (Acts 2:38). We emphasize the connection between repentance and baptism, we ought also to observe the connection between remission of sins and the gift of the Holy Spirit.

There are two different interpretations of the expression “the gift of the Holy Spirit.” One holds that the Holy Spirit is the gift; the other holds that the Holy Spirit is the donor and that the “gift” is some spiritual quality or blessing. It is important to note that the word gift is from the Greek *DOREA*. It is always used in the singular in the New Testament. When “spiritual gifts” (often used in plural) are spoken of the Greek word is *CHARISMA*. (See Rom. 1:11; 1 Cor. 12:4,9,28,30,31, et. al.). These words should not be confused.

The strongest case for the contention that “gift” (in Acts 2:38) means the Holy Spirit's gift is made by Foy E. Wallace, Jr., in *The Mission and Medium of the Holy Spirit*, p. 38ff. He cites several illustrations to prove his point. He says “*the farm of John Brown* is in the possessive case and means John Brown's farm.” He cites John 4:10 and Eph. 4:7 where “gift of God” and “gift of Christ” mean something that God and Christ have given. He then parallels this with Acts 2:38. The construction in the Greek is the same in these cases, but Wallace fails to tell us why English translators — (even of the 11 old Bible”) fail to translate the definite article in the first two passages, but translate it in Acts 2:38. They evidently see a difference. He also overlooks the parallel in construction in Acts 10:45. The passage says that “the gift of the Holy Spirit” was poured out on the Gentiles; verse 44 says that “the Holy Spirit” fell on them. In this case the “gift” of the Holy Spirit was the Holy Spirit. Of course, here we have a miraculous manifestation also — speaking in tongues, which is elsewhere designated by the term *CHARISMA*.

Lenski says that the “genitive is appositional.... so here the gift is the Holy Spirit.” (*The Interpretation of the Acts of the Apostles*, p. 109). He says the construction is parallel to verse 33, where “the promise of the Holy Spirit” means “the promise which is the Spirit.” He cites A. T. Robertson, *A Grammar of the Greek New Testament in the Light of Historical Research*, as evidence. It is amusing that Wallace cites the same “incomparable master and teacher of the New Testament Greek” for his contention, but fails to make a direct quotation from Robertson. Someone has misappropriated scholarship! The truth probably lies between extremes and is illustrated by an experience related by R. L. Craig. He tells of writing a “well-known scholar,” who, in effect, said: “The original language of Acts 2:38 does not DEMAND that 'the gift' be the Spirit himself nor does it DEMAND that it be something emanating from the Spirit, either. This must be determined by the context or by an explanation by other scripture.” (*The Preceptor*, Aug., 1967, p. 6.) Learning that a word MAY be used a certain way does not warrant the assertion that a scholar says it IS used this way. We need not be in doubt, however. Robertson did tell us which he thought it was in his *Word Pictures in the New Testament* (Vol. 3, p. 36). He says “The gift consists in the — Holy Spirit (genitive of identification.” The genitive of identification is the same as the genitive of apposition. (See also Dana & Mantey, *A Manual Grammar of the Greek New*

Testament, p. 79.)

In 1864, Moses E. Lard reviewed a position similar to that taken by Wallace and made this comment: “Certainly the gift of the Spirit is the Spirit itself given. The common version (King James) of the passage is very faulty, faulty inasmuch as it completely hides the true sense from the common reader. Render it as follows and all is clear: And the Holy Spirit shall be given you. A child can understand this; and it expresses the exact import of the original. But what did Peter mean in saying, 'the Spirit shall be given to you,' or, if any prefer the expression, 'you shall receive the Spirit as a gift?... (Lard's Quarterly, Oct., 1864, p. 104). McGarvey also says that the expression means “the Holy Spirit as a gift.” (New Commentary on Acts of the Apostles, p. 39). There may be more, but I know of three modern versions, which have interpreted the expression to mean the Holy Spirit as a gift. Most versions stick to the literal translation (gift of the Holy Spirit), and leave the interpretation to the readers. This is to be preferred.

This is not one of those passages that we hear commented upon in some Bible classes, “Well, it means just what it says.” The question is “What does it say?”. I believe that the Holy Spirit is the “gift” to those who repent and are baptized.

Acts 5:32 plainly states “And we are witnesses of these things, and so is the Holy Spirit, whom God has given to those who obey Him.” The Holy Spirit was given to the Apostles to qualify them as “witnesses” (Acts 1:8). The phrase “those who obey Him” is certainly not to be limited to the apostles. Those who had repented and been baptized had obeyed the Lord; and the Spirit had been given to them, just as Acts 2:38 promised.

Sealed by the Spirit

Two other passages shall be considered. In II Cor. 1:21-22, Paul says “Now He who establishes us with you in Christ and anointed us is God, who also sealed us and gave us the Spirit in our hearts as a pledge.” (NASB). Ephesians 1:13-14 declares that “In Him, you also, after listening to the message of truth, the gospel of your salvation — having also believed, you were sealed in Him with the Holy Spirit of promise, who is given as a pledge of our inheritance...” These passages state that God sealed the Christian — “with the Holy Spirit.” The word seal is used in several important senses. (1) a seal authenticates a document and proves its genuineness; (2) It is a mark of ownership, and (3) a means of security. Arndt and Gingrich define and comment on the word seal (Greek, SPHRAGIZO) as follows: “mark (with a seal) as a means of identification.... so that the mark which denotes ownership also carries with it the protection of the owner (see Rev. 7:3) This forms a basis for understanding the symbolic expression which speaks of those who enter the Christian fellowship as being sealed with or by the Holy Spirit.” (p. 804).

The late T. W. Brents commented on Eph. 1:13 in this way: “Then it follows, most

certainly, that if we are now sealed with the Holy Spirit, as these Ephesians were, it takes place after, and is something more than hearing, believing, and receiving the Word. Their sealing was to them an earnest of their inheritance; that is, a pledge of God's faithfulness on their part, that they 'grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption.' Eph. 4:30." (The Gospel Plan of Salvation, p. 642).

Brother Wallace argues that 11 Con 1:21-22 refers to the apostles. and the Ephesians, but he overlooks that Paul identified the WE in verse 19 as himself, Silas, and Timothy. Timothy is also included with Paul in the address (1:1). (The Mission and Medium, p. 7 8-79).

It is our conviction that when a person obeys the gospel he is given the Holy Spirit (besides the argument above, see also Gal. 3:2 and 4:6). In this way God seals the person, in effect, saying, "This person belongs to me; let everyone take note." The other side of the coin is that the Christian greets this reception of the Spirit as a guarantee (earnest or pledge) of the eternal inheritance. Let us proceed to this final point.

The Holy Spirit as Earnest

The verses cited above inform us that God gave us "the Spirit in our hearts as a pledge." The King James and American Standard versions use the word "earnest." Just what does this word mean? Wallace disagrees with those who say the word means "down payment." He says: "who said that the word in this text means a down payment— Paul did not say so nor teach so. Such an application is an example of stretching a figure of speech too far." He then charges that "those who are -making the word earnest mean a down payment are the users of the new translations — but the new versions take out the word earnest and put in such words as assurance pledge and guarantee — so to hold on to their down payment they will fall back on the old version which they have all relegated!" (p. 79).

Bro. Wallace has become so obsessed with the "new Bibles" (vague enough to indict all recent translations) that he seems to deny any position which is made clearer by them. He says that the word earnest (Greek, ARRABON) does not mean "down payment." Let us consider the evidence.

Arndt and Gingrich define the word this way: 'first installment, deposit, down payment, pledge, that pays a part of the purchase price in advance, and so secures a legal claim to the article in question, or makes a contract valid ... in any case, (ARRABON) is a payment which obligates the contracting party to make further payments.' They translated 11 Cor. 1:22 as "*has deposited the first installment of the Spirit in our hearts*, — and commenting on Eph. 1:14 say "The Spirit is the first installment." (*A Greek-English Lexicon of the New Testament*, p. 109). One must keep in mind that this lexicon takes into account the usage of the word in the Greek sources and papyri as well as the New Testament. William Barclay describes this word as "the foretaste of what is to come." (New Testament Words, p. 58). See also B. F. Westcott and *The Speaker's Bible* on Eph. 1:14. Even A. T. Robertson, that "incomparable

master and teacher of the New Testament Greek” (when I agree with him!) says that “God's gift of the Holy Spirit is the pledge and first payment for the final inheritance in Christ.” (*Word Pictures*, Vol. 4, p. 519; see also p. 214.)

From those who know, the evidence is overwhelming that the word earnest means a down payment or pledge. Vine, in his *Expository Dictionary of the New Testament*, teaches the same thing and points out that a similar word in modern Greek means an engagement ring.

To restate our argument on these verses, we believe that the Holy Spirit is given to the Christian. This is God's seal of ownership, and to us it is an earnest or down payment of the eternal inheritance which we shall receive. There is no comfort in this teaching for the advocate of the impossibility of apostasy. The Christian can “grieve” the Spirit (Eph. 4:30). In other words, we' can forfeit the down payment and not receive the inheritance.

Conclusion

We believe that these considerations are sufficient to establish our case and that the other scriptures given in the beginning of the article support this conclusion. One might wish for more information concerning the indwelling of the Holy Spirit just as he does about the nature and existence of God and the fact of Divine pardon and remission of sins. We must be content with the statements of Divine revelation on all of these matters. Let us seek to grow in knowledge and in appreciation of what God has done for us. And while we are teaching against extreme doctrines let us never lose sight of even one Divine promise.

— 491 E. Woodsdale, Ave., Akron, Ohio 44301

The Holy Spirit And Conscience

EARL E. ROBERTSON

Theories concerning both the Holy Spirit and man's conscience have arisen to cause some to conclude that it is impossible to scripturally describe and identify the Holy Spirit and his influence on one's conscience. The unscriptural ideas preached concerning the Holy Spirit make some think that all information is indefinite, and thus, impossible for us to determine his identity and work. This thinking has made a certain contribution within the churches of Christ. We think it advantageous to define both the Holy Spirit and the conscience.

The Holy Spirit

The Holy Spirit is a person, a divine person. He has every characterization of personality; all attributes being divine. He cannot be measured by some human being's standard; he is divine. The Holy Spirit is not mystical, the Scriptures describe him. He is not a fog or gas that blows in the atmosphere, but rather is identified as a member of the Godhead. The word "Godhead" is used a number of times in the New Testament: (1) Romans 1:20 *theios*, meaning, "divinity, divine persons"; (2) Acts 17:29 *theios*, meaning being, divinity," "deity"; (3) Colossians 2:9 *theotes*, meaning, "deity, divinity.... the fullness of deity." Arndt-Gingrich Lexicon, pp. 354,359. The Godhead is constituted by the Father, the Son, and the Holy Spirit (Matt. 18:19). These three were in the beginning and created all things (Gen. 1). When Jesus was baptized all three were present (Matt. 3:16-17). The Holy Spirit has knowledge (I Cor. 2:10-11), judgment (Acts 15:28), and he wills (I Cor. 12:11). The Holy Spirit gives commandments (Acts 13:2), speaks (I Tim. 4:1; Rev. 3:6), bears witness (John 16:13; Rom. 8:16-17). These powers and actions belong to personality.

Conscience

Thirty verses in the New Testament use this word thirty-two times. Conscience is a compound word being made up of with or together, and to know. Thus, a knowing together with one's self. It is capable of convicting (John 8:9), and it bears witness (Rom. 2:15; 9:1). Conscience is said to be "joint-knowledge," Thayer's Lexicon, p. 602. It is "66 awareness," Arndt-Gingrich, p. 794. The functions of conscience are seen in Sequent Conscience: judicial, punitive, predictive, social; and the Antecedent Conscience. See the excellent article by James Stalker in the International Standard Bible Encyclopedia, Vol. 2, pp. 701-703.

Influences of the Spirit on the Conscience

The Holy Spirit would come from heaven (I Peter 1:12), in the name of Christ (John 14:26), to teach the apostles all things, and bring to their remembrance that which Jesus had taught them. This would be guiding them into all truth (John 14:26; 16:13). This would equip the

apostles to “reveal,” “speak,” “manifest,” and “preach the gospel” (I Cor. 2:10,12-13; Titus 1:3; 1 Peter 1:12). The objective of his work was to “reprove the world of sin, and of righteousness, and of judgment” (John 16:8). This work began to be accomplished when the Holy Spirit came upon the apostles and caused them to speak (John 16:7-13; Acts 2:4). Gospel preaching has always been necessary for conversion of sinners to Christ, and consequently a good conscience (I Peter 3:2 1), as every case of conversion in the New Testament explicitly reveals. From these foregoing Scriptures and others we conclude that whatever influence the Holy Spirit has upon one's conscience, the word of God revealed by the Spirit serves as the only medium for this influence.

The Holy Spirit was to have a dispensation. Christ was going back to the Father in heaven, and the Father was to send the Spirit to the apostles in the name of Christ. During the whole period of conversion, the dispensation wherein men would be re-born, the apostles would through the Holy Spirit, rule upon thrones (Matt. 19:28). That is during the time from Pentecost when the Holy Spirit came upon the apostles until time shall be no more, the apostles are on twelve thrones — their word is authoritative (Cf. Acts 2:42). The inspired words preached by these men were confirmed, established, made sure, by “signs and wonders, and with divers miracles, and gifts of the Holy Ghost” (Heb. 2:4). When this word was preached, men could well recognize the difference in it and words of mere men (I Thess. 2:13). Men soon were aware or conscious that this word of God was “living, and active, and sharper than any two-edged sword, and piercing even to the dividing of the soul and spirit, of both joints and marrow, and quick to discern the thoughts and intents of the heart” (Heb. 4:12; Acts 17:6). Through preaching, Holy Spirit given, one's conscience is necessarily affected by the truths learned. The case of the Jews on Pentecost (Acts 2) is a good example. They were happily contented in Judaism and had come from many nations to Jerusalem to worship God. They had a good conscience. However, while assembled in Jerusalem the gospel or Holy Spirit dispensation had its beginning. The Spirit descends and by him the word of God goes forth from the apostles. The “gifts of the Holy Spirit” made it possible for those Galilaeans to so speak that every nation gathered could “hear....every man in on own language wherein we were born” (Acts 2:7-8). What these Jews heard and believed affected their conscience: “Now when they heard this, they were pricked in their heart, and said unto Peter and the rest of the apostles, Brethren, what shall vie do?” (Acts 2:37). They were “convicted” (John 16:7-13); they have a conscious awareness of where they really stand before God. Their-Sequent Conscience, judicial and punitive goes into action. They have heard doom thundered through preaching “the mighty works of God,” and their conscience cries “guilty” (Acts 2:11,37). “No sooner is a decision formed than there ensues a judgment favorable or adverse, a sentence of guilty or not guilty. Conscience has often been compared to a court of law, in which there are culprit, judge, witnesses and jury; but these are all in the subject's own breast, and are in fact himself.” I.S.B.E., p. 701. The conscience being deeply wounded by that the apostles preached, condemned each one who believed their words spoken (John 17:20). The conscience also served as the executioner. Thus, they cry out!

“They then that received his word were baptized” (Acts 2:41). This action affected their conscience just as well as the word when first heard. They first were aware of their condemnation, then obeying the words revealed by the Holy Spirit, they were aware of forgiveness (Acts 2:38,47; Rom. 8:16). The awareness of guilt produced by preaching caused immediate action. Their lives could not span two worlds or dispensations in as much as they were already in the last time (Heb. 9:26; 1 Cor. 10:11). This message could not be rejected and they expect another (Cf. Matt. 12:31-32; Mk. 4:29-30). Thus, they like the jailor (Acts 16:19-33), were conscious of the fact that something must be done immediately. They welcomed the words of remedy (Acts 2:41) and were baptized for remission of sins making an appeal for a good conscience toward God (I Pet 3:2 1).

Paul's life emphasizes the same things set forth above (Acts 23:1; 24:16; 9:18).

For one to have a good, pure, conscience he must respect it (I Tim. 1:5,19; 3:9; Heb. 13:18). One cannot offend and abuse his conscience without doing wrong and it finally becoming seared, (I Tim. 4:15). In the first stages of abuse one might do like Judas. When realizing what ramifications his sin brought to his conscience — he hanged himself. Or, like Peter, weep bitterly! For one to continue to abuse his conscience it then becomes insensible to discernment. It can no longer serve as a “court of law” to render judgment when decisions have been made. Keep your conscience tender!

One defiles his conscience through violations of the standard he accepts (I Cor. 8:7). Even though one may have accepted the wrong standard, he should live in harmony with it (Rom. 14:23). The fact that one lives consistently with the standard he accepts does not guarantee him to be right; but if he keeps his conscience clean, pure, and good, the right standard will be accepted when he does see it. The case of the Jews and Paul illustrate this well. It is absolutely necessary that one accept the truth revealed by the Holy Spirit for his conscience to function most productively in his life.

Just as the Jews' conscience became bad then good through preaching and their acceptance of it, so it is with the Christian. God has a remedy for both. The Holy Spirit says to the alien “Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins” (Acts 2:38), and the Christian with an evil conscience (Heb. 10:22; Cf. Acts 8:18-24) is told how his conscience is cleansed (Heb. 9:14).

THE INDWELLING HOLY SPIRIT

ARTHUR W. ATKINSON

There are many difficult subjects in the Bible not the least of which is the Holy Spirit. Man's ability to comprehend this subject is compounded by his lack of sensory information regarding a spirit. This is true concerning his own spirit as well as the Holy Spirit. No less difficult is the particular subject of the indwelling of the Holy Spirit. Many Christians (perhaps we might say the majority) believe that the Holy Spirit dwells in a Christian only through the word. Others, of which I am one, feel he dwells in Christians in a measure (we speak of this as the ordinary or non-miraculous measure) separate from the word. This latter position is not a new one for such past students as Elijah Goodwin, David Lipscomb, Moses E. Lard, T. W. Brents, Robert Milligan, Jesse Sewell, Alexander Campbell, J. W. McGarvey, R. L. Whiteside and others believed it. These men were not shallow students and their articles and works on this subject are worthy of careful consideration of the readers of this paper. One writer recently attempted to offset the writings of these men by stating that the "immaturity of these men is evident in their own writings..." (The Mission and Medium of the Holy Spirit by Foy E. Wallace, Jr., Page 73). He further states that "Campbell alone arrived at a mature and solid understanding of the full scope of the Holy Spirit's operation, influences and effects upon and within the soul of man." (Ibid, Page 741) This judgment is arrived at by virtue of the fact that the author feels that Campbell agrees with him. I don't think Campbell does agree with him but this is really beside the point. The point is that this author takes the position that if you agree with him you are a mature thinker and if you disagree then you are immature. He might be right with regard to me and my writings but one can hardly read the writers I have referred to and assign them to the oblivion of immature writers. I leave the reader to judge on the matter after he has read from the above mentioned men.

The Holy Spirit and Revelation

These men referred to did not take the position that just because the Spirit dwells literally or actually in the Christian, that this Spirit reveals, leads, guides or directs separate from the word. Nor do I take such a position. It is my conviction that the Spirit makes known to us the laws, statutes and commandments of God through the written word. The Spirit convicts us of sin and converts us through the medium of the written word. We hear or read the word, study and meditate upon it, pass judgment in our minds upon it and then either accept and obey it, or reject and disobey it. The Holy Spirit thus works on our minds and hearts through the word and to reject His word is to reject the one who brings us the word. I will not take the time and space to give scriptural references for these thoughts as I expect others will do so. If not, I refer the reader to my own former articles on this in the GG beginning with the issue of June 11, 1959 and noting specific issues through April of 1960. My convictions as stated then have not changed. No man today can speak in tongues, receive a revelation, work

a miracle, etc. The indwelling of the Spirit in the ordinary measure does not give the individual Christian any miraculous power or special insight into revelation. It does not mean that the Christian has the Spirit working in him separate from the word. Those of us who believe in a personal indwelling of the Spirit are not suggesting (as some have accused us) that the Spirit works in us separate from the word to lead, guide and direct or to give us miraculous power.

But, some say that this position gives rise to unscriptural ideas and practices evinced by some brethren who are now supposedly speaking in tongues and claiming special divine guidance. I deny this. But, even if it were true, this in itself does not prove the position wrong. If the Lord had never established the church there would be no Roman Catholic Church today. This does not prove the church wrong.

Those who oppose the indwelling of the Holy Spirit will often say, "I don't see how the Spirit can parcel himself out or divide himself up." Or, they say, "How do I know I have this indwelling Spirit, I can't feel Him?" Or perhaps they will ask, "Can you explain all that He does and how He does it?" Other questions of a similar vein are asked. These questions asked throw doubt on the validity of the position because it cannot be fully understood by the finite mind of man, or the phenomenon is not readily explainable as a result of our senses experiencing it. This is a form of rationalism. Where rationalism leads most of us know. The latter point is sensuistic. The point is that these individuals seem to reject whatever cannot be verified by sensible perception or comprehended by feeble reason. This is the same route the atheist and agnostic takes to his atheism and agnosticism. Now, before some of you reading this pick up your pens to let loose a blast against such presumptuous conclusions on my part, please allow me to say that I am not accusing any who hold the position of the personal non-indwelling of the Spirit, (that certainly is an awkward way of stating it but when I wrote this I was rather hard put to express it any other way) of being an atheist or even on your way to being such. My point is — why accuse those of us who believe in the personal indwelling as being on our way to pentecostalism or of having produced some of the abuses that exist today. Our position which we believe the Bible teaches, will no sooner produce pentecostalism than the other position and attitude will produce atheism. How the Spirit may do things we may never understand. I like the way R. L. Whiteside put it.

We can believe revealed truths and facts, though we may be unable to understand all about them. I cannot understand how the Holy Spirit can be in different people at the same time; but to say such is impossible is to contradict plain statements of Holy Writ. On Pentecost twelve apostles "were all filled with the Holy Spirit." (Acts 2:4) See also Acts 4:31. I do not understand it, but I believe it. Let us not try to measure the operations and possibilities of Deity by our own limitations. On this, as on other points of Christianity, the Bible is our only source of information; and what it says should be the end of controversy. (From *Doctrinal Discourses*, by R. L. Whiteside, pp. 196-199)

I recommend that the reader read the entire article on the above pages in the book.

The Holy Spirit and Miracles

Many seem to feel, or at least make the argument, that if the Holy Spirit dwells literally in the Christian the Christian must or should be able to work miracles. This is not so. The Spirit works as He will or desires. (I Cor. 12:11) Even those who received miraculous gifts had only the ability to do what the Spirit desired. John the Baptist was filled with the Spirit from his mother's womb (Luke 1:15) yet he did not work miracles. (John 10:41) We must not allow our thinking to always equate the Holy Spirit with the miraculous. To do so would have John the Baptist prophesying and working miracles as soon as he was born. Even in the cases where apostles received the baptismal measure of the Spirit there were many occasions when they did not, and obviously could not, work miracles. Paul did not heal Epaphroditus. (Phil. 2:25-30) Paul left Trophimus at Miletum ill. (II Tim. 4:20) The Spirit may be in us and still not work miracles and certainly today we know that He does not. We are not contending that the person indwelling is miraculous. Let us not state, that for the Spirit to be in us, thus and so has to be the result. Who are we to decide what the Spirit has to do. The only thing we can decide is what the scriptures have to say about Him.

The Spirit and Providence

It is unfortunate that some today have attributed the work of providence to the Spirit and especially to the measure of the Spirit that indwells the Christian. While I do feel that the Holy Spirit does help us in our prayers (Romans 8:26,27), I do not believe the scriptures teach that He providentially cares for us separate from God and Christ. There is no scripture that I know of that would suggest such. I am a firm believer in the guardianship, care, direction and help of our God and this is exercised in ways non-miraculous and which are beyond our comprehension and ability to perceive. It is through His providence (and separate from the word I might add) that God allows no temptation to come upon us greater than we can bear and through this same divine care that he provides a way of escape. (I Cor. 10:13) I don't understand how God does this but I believe He does it. However, this providence is not an exclusive work of the Spirit but is rather the work of the combined Godhead and thus is spoken of as God's Providence. Those who make claim today of having been led certain places by the Spirit that indwells them are mistaken. There is no scripture for such belief and such leading could only be the result of intuition, desire and circumstances.

The Word and the Spirit

The charge is made that those who believe in the literal indwelling of the Spirit are reflecting upon the sufficiency of God's word. This just is not so. I believe that God's word is sufficient for everything that God intended it. (I Tim. 3:16,17) However, I don't believe that the word is the Spirit. I think some of my brethren are confused here. They have

confused the instrument with the agent. The word is indeed the instrument used by the Spirit to convert and lead the converted person in the way of righteousness. But the agent is not the instrument. Actually it seems to me that many of those that take the non-indwelling position are participating in a form of confused circular reasoning that can almost be reduced to an absurdity. And, I am not calling them either confused or absurd. It is stated that the Spirit is the author of the word (which I believe) and then say that when this word gets into us it authors the Spirit in us. Actually, when you receive and imbibe of the word you have just that -the word. You may then obey that word and thus be converted by the Spirit, the agent, through his instrument but you still don't have the Spirit Himself in you. You may as a result of the word, the instrument, manifest the fruit of the Spirit and evince a proper and desirable disposition, thus have a good spirit yourself as a result of the Spirit through the word is not the Spirit Himself dwelling in us. Any person can have this, even the infidel who may accept the teaching of Christ as great principles, and this man may ever live by them. I have known some few who did. Yet they did -not have the indwelling *Spirit because they never obeyed the gospel. The person who obeys the gospel is promised the Spirit as a gift (Acts 2:38) We learn that this literal indwelling is a seal and an earnest or pledge of our future inheritance. (Eph. 1:13,14; 4:30; 11 Cor. 1:21-22; 5:5) It is by this indwelling Spirit that man is resurrected. (Rom. 8:11) It is hard to conceive that our resurrection will come by the instructions we have received from the word. When God speaks, the man of faith accepts His word, and whether he can understand it or not and whether or not he can fully explain it, he still accepts it. This Spirit is given only to the children of God. The word, the instrument of the Spirit was given to the world and to Christians alike.

The Spirit and Faith

Some have advanced the argument that we receive the Spirit by faith because of the words of Paul in Gal. 3:2. "This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith." The point is that to teach that there is a literal indwelling is to reject the plain statement that we receive the Holy Spirit by faith, i.e., by hearing the word and believing it. This is a gross misunderstanding of the passage and indicates a superficial exegesis has been made. A careful study of the chapter shows that Paul is contrasting faith with the Law. Thus, the word "faith" in the passage is synonymous with the gospel and includes the whole plan of God as revealed in the N. T. The word "hearing" in the passage is synonymous with the word "obedience" and in Alexander Campbell's compilation of the works of George Campbell, MacKnight and Doddridge, the passage is translated "obedience of faith." The Galatians received the Spirit by obedience to the gospel which agrees with Acts 2:38 and 5:32. They could not receive it by keeping the law.

How Important is the Controversy

It seems to me that some are blowing up this Holy Spirit controversy well beyond the proportion of its importance. One writer likened it to the premillennial difficulty in the

church and implied that those who believed in the literal, personal indwelling were trying to take over the church. Perhaps this is true in some places but I know nothing of such and I know that I am not, and the men that I know personally who believe as I do on this point are not. I know also that I respect those who disagree with me on this point. If I am correct in my exegesis then they have this personal and literal indwelling Spirit as I do whether or not they believe it. If I am wrong then I still have what they claim is right — the word is in me; I accept it and strive to live by it. So, no harm is actually done. The question becomes an academic one and should cause no disruption of fellowship. The position that I espouse does not lead to the abuses that are becoming prevalent in the church in some places, as I have shown. There is no reason to relegate those who disagree with us to the ranks of the heretics. Nor should we “run scared” every time someone mentions a personal indwelling of the Holy Spirit. What we need to do is to work to see to it that everyone understands the office and work of the Holy Spirit and that all understand that He does not today work as He did in New Testament times. And let us be sure that we do not attribute to those who disagree with us, positions that they do not hold. “And now brethren, I commend you to God, and to the word of his grace, which is able to build you up, and give you an inheritance among all them which are sanctified” (Acts 20:32)

THE INDWELLING OF THE HOLY SPIRIT

ELVIS BOZARTH

“Not by might, nor by power, but by my Spirit, saith Jehovah of hosts.” (Zechariah 4:6b). This statement was made to give assurance of God's help in time of need. This assurance is repeated “at sundry times and in divers manners” in every age of God's dealing with man. That God's help by the Holy Spirit is requited by both sinner and saint is admitted by all Bible students, within and without the family of God.

When we come to the practical aspect of how the Holy Spirit helps, we have disagreement. The Hardeman-Bogard Debate discusses the how in the first proposition and most gospel preachers consider it a classic in the field. Bogard, in defining his proposition, says:

So my proposition might be made to read: The Bible teaches that in conviction and conversion of sinners, the Holy Spirit either operates separate and-apart from the word — using his terms “direct and immediate”, which means without the intervention of any other agency, instrumentality, or intermediary; or, the other side of the question, the Spirit must operate NOT distinct or apart from the word, but rather with, through, or by means of the word.

This same difference exists among my brethren on the indwelling of the Holy Spirit in the Christian. Brethren of my acquaintance are agreed with brother Hardeman that the Holy Spirit's role in the conviction and conversion of the sinner is through and only through the sinner's hearing, believing, and obeying the word of God. Yet, many believe that the Holy Spirit dwells within the Christian in some way other than through the Christian's hearing, believing, and obeying the word.

Brother Arthur Atkinson wrote a statement last year that I like:

Actually, all that I know about the Holy Spirit is what the word of God teaches me. I have not been led to any truth about Him that is not in the word of God and I don't believe that I ever will be nor do I believe that anyone else will ever be. (*Admonisher*, 3-5-67)

It is too bad that brother Atkinson's full position or positions on the Holy Spirit are not consistent with this declaration. In a series of articles in the church bulletin he edits (*Admonisher*, 1354 Mt. View Ave., San Bernardino, Calif.) last year he states he believes the Holy Spirit dwells in a Christian in a way other -than through his partaking of his influence through the word or by faith. His inconsistencies are further revealed by this statement:

The reader should remember that while we believe -that the Holy Spirit in a non-miraculous measure dwells in every Christian, we do not believe that the Spirit in any way leads or guides the Christian separate and apart from the word and it still be a non-miraculous

dwelling. Though he may believe it “fallacious reasoning” I say the second thought does necessarily follow the first as the light follows darkness.

“May I suggest that there is no middle ground, no neutral point, and no harmony between the two positions. There are but two sides to the question.” (From Hardeman, as quoted above). “If one admits that the Holy Spirit is given to man in any way other than through his partaking of his influence through the word, that the person is admitting to a miraculous leading of the Holy Spirit...” (Admonisher, 1-29-67)

Brother Atkinson says those of us who take this position do so as a reaction to the Pentecostal extremes and that “we react by stating that a man cannot receive any measure of the Spirit...” This statement is denied emphatically. Brother Atkinson has never read or heard such a statement. Brother T. W. Brents well put it:

While good and true men differ as to how the Spirit is received, all agree that it is received and in some sense dwells in every Christian (Gospel Plan of Salvation, p. 59 7).

To affirm the Holy Spirit dwells in the Christian is but to affirm the New Testament teachings in such passages as: Acts 2:38; 5:32; Rom. 5:5; 8:9-11, 16-17; 1 Cor. 6:19; 11 Cor. 1:20-22; 5:5; Gal. 3:2; Eph. 1:13-14; 3:16; 4:30.

Those who affirm the Holy Spirit dwells in the Christian separate and apart from the hearing, believing, and obeying the truth are hard put to explain the how. They become embroiled in vagaries and inconsistencies when they try. For example, brother T. W. Brents comments on Romans 8:9-11:

To our mind, the passage admits of one interpretation, and only one; namely, that the Spirit of God — the Holy Spirit — dwells literally and really in every Christian, and by it God will reanimate his body in the great day. (p. 640)

But hear him again as he comments on Galatians 3:2:

The Galatians received the Spirit by obedience to the Gospel, and hence, obedience to the gospel is the Father's appointed means of imparting the Holy Spirit to His children. Thus we see why it is that the world — can not receive the Spirit; they do not obey the gospel that they may receive it. We have seen that it is given by the Father to His children; hence Paul said to them: “Because ye are sons, God hath sent forth the Spirit of His Son into your hearts, crying,- Abba Father.” The children obey the Father; hence as the gospel is the law by which He governs His children, and as obedience to it is the medium through which He gives them the Spirit, by obeying the gospel the children receive the Spirit.

There is nothing vague about that statement and it is exactly the position of this writer, viz. THE HOLY SPIRIT DWELLS IN EVERY CHRISTIAN (and for that matter, the sinner)

TO THE EXTENT HE HEARS, BELIEVES, AND OBEYS THE TEACHINGS OF THE SPIRIT-GIVEN WORD OF GOD.

Last year Foy E. Wallace, Jr. wrote a series of articles in the *Firm Foundation* which have been bound in book form entitled *The Mission and Medium of the Holy Spirit*. In the Prefatory Reuel Lemmons, Editor of the *Firm Foundation* wrote:

God personally dwells in us as his will finds acceptance in our hearts Christ personally dwells in us as his teachings are followed by our faith. And the Holy Spirit personally dwells in us as we follow the leading of the Spirit through the word.

God dwells within the Christian (I John 4:12); Christ dwells within the Christian (Romans 8:10); and the Holy Spirit, dwells within the Christian (Rom. 8:11). How each of them dwells is stated in Romans 10:17; Ephesians 3:17; and Galatians 3:2, viz. hearing and believing the word of God.

It is here proposed that whatever influence is ascribed to the Holy Spirit within us in the New Testament is affirmed also that the Holy Spirit operates upon and within the heart of man only through the word. (Foy E. Wallace, Jr., p. 12)

In Romans 8:16 we are informed the Spirit bears witness with our spirit. The Spirit says to hear (Rom. 10:17); believe (Mk. 16:16); repent and be baptized (Acts 2:38). When my spirit can say truthfully that I have done this, then the Spirit bears witness with my spirit that I am a child of God. The Spirit says to add the grace of a Christian (11 Peter 1:5-7). When my spirit can say that I have done this, then the Spirit bears witness with my spirit that I am a child of God.

In Acts 2:38 the promise is made that “ye shall receive the Gift of the Holy Spirit” The meaning of the “gift” has been the source of much controversy.

The preposition “of” has objects with several meanings. They may be objective or subjective. The -phrase “love of God” may mean the love which God has for us (subjective) ... (I I Cor. 13:14). This meaning is about the same as “for.” The context must determine the meaning.

“Of” may also have as its object the cause or originator, having the force of “from.” Or, it may mean that its object, in the case of a gift is the thing given. For example, “the house was the gift of (From) John,” or “he was presented with the gift of a house.” The gift was the house. (F. E. Sewell, Defender, St. Louis, Mo.) Brother Sewell goes on to explain (but not conclusively to my mind) that he believes the “gift” is the Holy Spirit. Brother Foy E. Wallace argues (pp. 38-49) that the “gift” is what comes from the Spirit. I am not sure his arguments on the language are sound, but I agree with his conclusion.

The “gift” is stated in I John 2:25: “And this is the promise which he promised us, even the life eternal.” Because God's promise of eternal life to the faithful can be depended upon, the obedient child of God is “sealed with the Holy Spirit of promise, which is an earnest of our inheritance, unto the redemption of God's own possession, unto the praise of his glory” (Ephesians 1:13-14).

In Conclusion may we be admonished by these words of brother Arthur Atkinson:

One of the things that interests me at the outset is that there seems to be considerable disagreement on the subject and yet even though we have been disagreed over the years there has never been a major division over the matter. Why is this? Is it because it is more or less left to the individual as to what he feels is the truth and that the convictions of the individual does not in any way effect the work or worship of the body of the Lord? I think perhaps this is the case. (*Admonisher*, 1-23-67)

It is my hope that we will leave the issue right there.

MODERN PENTECOSTALISM: IT'S PENETRATION INTO DENOMINATIONS AND THE CHURCH

JIMMY TUTEN, JR.

In 1947, Carl Brumback, one of the leading authorities and proponents of Pentecostalism, frankly confessed, “we might as well face the facts: speaking in tongues is not acceptable anywhere except in the Pentecostal movement.”¹ Fifteen years later, Pentecostalism was labeled the “fastest growing church in the hemisphere.”² Life regarded it as “the third force,” equal in importance to Catholicism and “historic Protestantism.”³ The rapid growth of this movement and its penetration into the church of the Lord attributes to the importance of this article. This treatise is not a refutation of Pentecostalism, but a survey of its growth.

Five years ago, the average church member had never heard of glossolalia for the simple fact that the tongues-speaking movement was confined to the Pentecostal churches. Today the phenomenon has spread to Presbyterians, Baptists, Methodists, Episcopalians, Catholics and even to the Church of the Lord. The outburst of tongues-speaking in various churches has been called the “New Penetration Neo-Pentecostalism,” and “Charismatic Renewal.”⁴ It is so widespread that newspapers, journals, magazines and other secular communications have given attention to it. The impact of this new movement is being felt in various schools across the nation. Almost overnight, speaking in tongues has become front-page, neon.

Historical Pentecostalism

Modern Pentecostalism. has its foundation and heritage in the Pentecostal denominations, which in turn is primarily a Twentieth Century development. The Pentecostal movement is an off-shoot of the Holiness sect which had its beginning around the turn of the century. Some Pentecostals refer to Charles F. Parham (1873-1929) as the “father of the modern Pentecostal movement.”⁵ However, since Agnes Ozman is the first person on record in modern times to speak in tongues as a result of specifically seeking a baptism of the Holy Spirit, her experience has been viewed as the beginning of this movement. With the establishment of Charles Parham's Houston Bible School in 1905 the Pentecostal movement spread rapidly across the nation.⁶

Pentecostal theology has many variants, but basically it centers in the doctrine of the baptism of the Holy Spirit. While there are some differences of opinion on the question of whether “entire sanctification” is necessary before one may receive this “second baptism,” most Pentecostals agree that “spirit-baptism” is an instantaneous experience in which the believer is filled with the Spirit and power for Christian service. Some believe that glossolalia is just one of the evidences of Holy Spirit, but all of them generally agree that it

is the most distinctive and peculiar belief embraced by them. They recognize it as a distinctive doctrine separating them from other religious bodies. In fact, it is so important that Pentecostals believe that every believer should try to exercise it as the initial evidence of Holy Spirit, baptism. For detailed study, this writer recommends the study of two publications which are considered authorities within Pentecostal ranks. They are: *What Meaneth This* by Carl Brumback; *The Spirit Himself*, by Ralph Riggs. Both are published by the Gospel Publishing House, Springfield, Mo. 65802.

Current Emphasis

The current emphasis on tongues-speaking had its beginning in the years 1955-1960. Prior to this few non-Pentecostals regarded the sect with more than amusement, if they took notice of their existence at all. For years Pentecostals were viewed as being unconventional, with little good to be said about them. Pentecostals themselves felt insecure in their position. Few were willing to talk outside of private gatherings and when they did so they would often preface their statement with, "I must request that my name not be used," or "Now you understand that this is all off the record."

As early as 1955, speaking in tongues began to be practiced by men of stature and reputation, and the phenomenon was no longer confined to the little odd sect across the street. The tide began to swell, and a Pentecostal revolution was in the making. The man credited with setting off the explosion was an Episcopalian by the name of Dennis Bennett. Mr. Bennett was the "rector" of the large St. Mark's church in Van Nuys, California. His confession of tongues-speaking on April 3, 1960, suddenly thrust glossolalia into the headlines and tore the curtain of secrecy away.⁷ This action was the signal for others of various churches to come out with confessions of similar persuasion and experience. Overnight reports of experiences cropped up all over the nation, some dating back to the fifties. Most of these experiences were previously suppressed for fear of censure and due to the uncertainty of the experience. Within weeks it was evident that major denominations had been penetrated and influenced by the new charismatic revival. The claim that the Pentecostal movement tended to attract only the unskilled and semi-educated could no longer be sustained. People in all walks of life from various religious and social backgrounds are now taken up in the movement. It is a force to be reckoned with.

The big question often asked by members of the church is: "Is it true that Christians claim to have experienced the tongues-speaking phenomenon?" To which we reply, "yes, it is no longer a rumor; it is a fact! — On both sides of the Mississippi testimonies have been heard from "respectable Church of Christ members" to the effect that they have had this experience and now in one way or another embrace the Pentecostal movement. This writer has been in touch personally with two preachers, and a former member of the body of Christ who have made these claims. One has already identified himself with the Pentecostals. This writer also knows of several others in the St. Louis area who have testified before the Full

Gospel Business Men's Fellowship International that they have been baptized in the Holy Spirit and that accompanying evidence of tongues-speaking took place. A Newspaper clipping, 1967, Tulsa, Okla. reads:

TONGUE SPEAKING PUZZLES CHURCH. A large Church of Christ in Tulsa is even now puzzled anxiously over what to do with a sizeable number of its members who are meeting in homes, experiencing a tongue-speaking gift, and telling others of the joys it brings them. There are out-breaks of tongue-speaking on the campuses of at least five of the major Church of Christ colleges — in some cases including staff personnel.

A check with the local chapter of the Full Gospel Business men's Fellowship International in your area could very well reveal the fact that other members of the Lord's body have made similar confessions. Officials of this organization are usually willing and cooperative in revealing the names of those in various religious organizations who have come to embrace the charismatic movement. A check with these brethren who are deceived by “power and signs and lying wonders” (11 Thess. 2:9) will often result in an appeal on their part for faithful brethren to cast aside their 11 squeamish bourgeois prejudices” and take a long, hard look at the movement. So be not deceived, my brethren. Pentecostalism has indeed penetrated the church! The battle lines are drawn, and we must contend with it. (Jude 3; Phil. 1:7, 17). It has already brought havoc and chaos in some quarters.

Promoters Of The Charismatic Revival

The present charismatic revival, sometimes called the neo-Pentecostalism, cannot claim spontaneity. The emphasis is the result of a determined effort on the part of Pentecostals to win people over from the so-called historic churches (Presbyterian, Methodist, Baptist, etc). There are at least 26 churches claiming to be a part of the Pentecostal movement. These groups are using their organizational structure, the printed page, and various smaller organizations to promote glossolalia.

A. Pentecostal Bodies The largest and most influential church within the framework of Pentecostalism is the Assembly of God with headquarters in Springfield, Mo. In 1965, their membership exceeded 555,000. They claim over 8,4000 churches with 10,000 ordained ministers and 5,000 licensed preachers in America along. Their main training school is the Central Bible Institute at Springfield. Their weekly paper is the “Pentecostal Evangel.”⁸

The second largest religious group is the Church of God In Christ. This is a Negro holiness church claiming 400,000 members. Holiness to them is a pre-requisite to salvation and to the baptism of the Spirit.

The Church of God is the third largest Pentecostal body. With their headquarters in Cleveland, Tennessee, they are the oldest Pentecostal group in the country, dating back to 1923. Today they number around 200,000 with 7,000 preachers and 3,500 churches.

The United Pentecostal Church is another group devoted to Pentecostalism. It began when two churches merged in 1945. They have about 175,000 members and are known as the “Oneness” church because they do not believe that there are three persons in the Godhead. They claim that the Father, the Son, and The Holy Spirit are one Person, and that this Person is Jesus Christ.

In addition to these there are the following smaller groups: The International Church of The Foursquare Gospel (started by Aimee McPherson), the Pentecostal Church of God In America, The Apostolic Overcoming Holy Church of God, the Pentecostal Holiness Church, and the Pentecostal Assemblies of The World.

These are the main Pentecostal churches, who along with other smaller groups have demonstrated such zeal and vigorousness as to be called the “Third Force of Christendom.”

B. Related Organizations: The spread of glossolalia to non-Pentecostal churches can also be attributed to organizations and groups designed to spread the movement. The first and foremost of these is the Full Gospel Business Men's Fellowship International (Referred to as the FGMFI), with headquarters in Los Angeles, California.⁹ This is a businessmen's organization wholly committed to the “full gospel message” with emphasis upon the spiritual gifts and speaking in tongues. The leaders of this organization readily admit that the main purpose of the FGBMFI is to bridge the gap that has kept the Pentecostal message from the various churches outside of the Pentecostal movement. This organization sponsors banquets and conventions throughout the country and the world. At the monthly banquets and conventions throughout the country and the world. At the monthly banquets and yearly conventions, key Pentecostal leaders and speakers are featured. Guests from various churches are invited to hear these speakers and many of them are effected by the proceedings. In this respective churches hear the testimonies of these guests who are carried away with the Pentecostal movement. The result is obvious: some churches are taken up in the movement, while others are divided over it. This organization has been very effective even among some of our own brethren.

The Blessed Trinity Society is another related organization designed to see “God pour out His Spirit on the historic churches.”¹⁰ Some Pentecostals believe that God made it possible for this organization to develop for the sole purpose of reaching those outside of Pentecostalism. There is also the World Missionary Assistance Plan (World MAP), a non-denominational Full Gospel Missionary Fellowship made up of missionaries working in the Western hemisphere, Orient, southeast Asia, India, and Africa. ¹¹

C. There are many publications designed to advance the charismatic movement. Trinity magazine is published by the Blessed Trinity Society; The FGBMFI publishes Eternity; Abundant Life, The Pentecostal Herald, Miracle Magazine, The Voice of Healing, Christian Life, etc. are all actively promoting Pentecostal teachings.

D. Colleges and Schools: There are many schools and colleges maintained by Pentecostals, all of which are raising their academic standards and seeking accreditation in order to enlarge their status and appeal. The outstanding institution within Pentecostal ranks is the Oral Roberts University with its Graduate School of Theology. This Tulsa, Oklahoma university furnishes the best in "Christian education" among the Pentecostals. It is actively promoting the charismatic renewal.

Motivating Factors

While it does not fall within the scope of this treatise to give a scientific evaluation of the neo-Pentecostal movement, it will be of interest to observe that professional and medical men who have investigated the phenomenon feel that glossolalia is neither directly inspired by the Spirit nor influenced by demons, but that it is a human reaction psychologically induced. ¹² Some of the factors that contribute to this state are: the appeal of the mysterious in an age which is predominantly rational; emotional problems such as insecurity, conflict and tension, family problems, and the psychology of suggestion. It may be that much of the tongue-speaking taking place in non-Pentecostal areas today is the reaction in an emotional way against the coldly intellectual type of preaching and teaching, and the stereotyped and formalistic worship that exists in religious circles. Whatever the cause that induces this act at its core is a heart of false mysticism which is contrary to the word of God. It may be piously self-induced, but it is unscriptural.

Conclusion

When one views the neo-Pentecostal movement and the effect that it has had on some who are our brethren, it is quite obvious that we need to take a long, hard look at the church. Have we become stereotyped in our work and worship? Does our preaching swell with cold intellectualism? Have we failed to instruct our brethren in basic fundamentals? In short, are we laying the ground work by neglect and unconcernedness for glossolalia's entrance into the body of Christ? Pentecostalism capitalizes on the ignorance of the religious. Greater emphasis needs to be given to a study of the Holy Spirit in the pulpit and in the class room. Because of its appeal to the spiritual side of things, Pentecostalism has an attraction to many people. Have we become too materialistic in our thinking that we have lost sight of the spiritual needs of people around us? Advocates of Pentecostalism have seen the value of group meetings with emphasis upon prayer and dependency upon God. They do not depend upon the Sunday services alone to spread their dogma. During the week home meetings are abundant among them. Can we not take the truth of God and in turn take advantage of the desire of people for greater knowledge and understanding of God's word? With the zeal of the Pentecostal people and with the Gospel of Christ brethren could turn the tide of error in the church.

The question of the Holy Spirit is not a mystery when considered in the light of proper

exegesis of Holy Writ. The purpose of the Holy Spirit was to execute the will of God in the redemption of man. The Spirit guided the Apostles in all truth; He confirmed the Word; He revealed the terms of pardon; He convinces the world of sin and brings love, joy, and peace to the obedient. The, edified the body and enables members to mature in Christ. He gives hope of everlasting life. In short, the Spirit moves, speaks, teaches, quickens, reproves and sanctifies. However, no single action of the Spirit directed to man is attributed to the Spirit apart from the Word of God. The Word is the medium through which the Spirit operates today. When brethren are instructed in these facts, the weird and wild theories will die. The Pentecostals and Holy Rollers with their better felt than told theories will feel the force of the Word of God. Preach the Word!

1. Carl Brumback, *What Meaneth This*. (Springfield, Mo. Gospel Publ., 1947) Pp. 175-176.
2. *Time*, LXXX (Nov. 2, 1962), P. 56.
3. *Life* XLIV (June 9, 1958), P. 113.
4. Robert Gromacki, *The Modern Tongues Movement* (Philadelphia: Presbyterian — Reformed Publ. Co., 1967), P. 3
5. Klaude Kendrick, *The Promise Fulfilled* (Springfield: Gosp. Publ. House 1961), P. 37.
6. Anthony A. Hoekema, *What About TongueSpeaking?* (Grand Rapids: Win. B. Eerdmah's 1966), P. 24.
7. John L. Sherrill, *They Speak With Other Tongues*, (New Jersey: Fleming H. Revell, 1964) P. 62.
8. Hoekema, *op. cit.*, Pp. 26-33.
9. Located at 836 S. Figueroa St., Los Angeles.
10. *Trinity*, 11 (Christmastide, 1962-1963), P. 51. Headquarters for Society are located at P. O. Box 2422, Van Nuys, California.
11. Gromacki, *o.p. cit.* p. 33.
12. See Hoekema, P. 130.

ALLEDGED DIRECT OPERATIONS OF THE SPIRIT AMONG CHURCHES OF CHRIST

CECIL WILLIS

Many strange and uncertain sounds have been heard within our ranks in recent years. Perhaps the strangest and least expected of these have been the claims made for supernatural and direct operations of the Holy Spirit within the lives of contemporary Christians.

It is the purpose of this article to document such claims and to prove that such actually are being alleged as occurrences among us. Frequently when some brother has rather carefully investigated a report, some other brethren are just positive that such a claim has never been made, though they have not themselves spent even minutes investigating the matter. The charges to be made in this article were not fabricated. The charges that some in the churches of Christ are claiming direct operations of the Holy Spirit did not come "off the top of our head." Such claims actually are being made.

In a documentary of this sort, it is essential to rely on the testimony of others. Obviously one cannot personally have been at all the places where such peculiar phenomena are supposed to have happened. The Bible teaches that a charge is to be substantiated by two or three witnesses in this article. If the testimony of our brethren cannot be relied upon, then we cannot know that Christ was resurrected, for Paul cited the testimony of brethren as proof of His resurrection (I Cor. 15:6).

Brief Historical Background

Most modern claims to direct operations of the Holy Spirit have been in Pentecostalism, which began about seventy-five years ago. Most of us have become accustomed to hearing such claims from members of Pentecostal denominations, Church of God, Assembly of God, United Pentecostal, Church of the Nazarene, etc.

However, there has been a recent outbreak in traditional Protestantism of what has been termed "Neo-Pentecostalism," "the New Penetration, the "Charismatic Renewal." Virtually all of the major denominations have been penetrated by this new movement, including the Episcopalians, Baptists, Dutch Reformed, Disciples, Presbyterians, Lutherans, Methodists, and now the church of the Lord.

"Neo-Pentecostalism" may be traced to Dennis Bennett, Rector of St. Mark's Episcopal church in Van Nuys, California, who claimed on April 3, 1960 to have spoken in tongues. One of the main promoters of "The Modern Tongues Movement" has been the Full Gospel Business Men's Fellowship International, which was founded by Damon Shakarian (a

wealthy California businessman in the Pentecostal church) and which has been encouraged by Oral Roberts. The tongue movement now embraces the wealthy, cultured, and educated, including professors, writers, preachers, doctors and lawyers. A good book to secure which traces this history would be *The Modern Tongues Movement* by Robert G. Gromacki.

Now this “Neo-Pentecostal” movement has begun to infiltrate the churches of Christ. It seems that denominationalism can be affected by no malady without us eventually getting an infection of it. Primarily this “tongue” and “direct operation” movement has affected our liberal brethren; paradoxically, the very brethren who for several years have been predicting a division among the “Antis.” These brethren for several years now have sown to the wind, and in the whirl-wind which they are just beginning to reap is a sizeable dose of “Neo-Pentecostalism.” There is virtually no trace of such influences among conservative churches.

The nature of the remainder of the article will be documentary. It is not the purpose of this paper to argue the issues involved. Others have done this adequately. It is simply my purpose to prove there is such an issue among us. I shall cite the testimony of several brethren concerning the presence of such an error among church members.

The Evidence

1. FOY E. WALLACE, JR.: “It appears that a combination of professors and young evangelists, with the aid of numerous printed mediums, have formed a confederation to stampede the brotherhood and take over the church for a Holy Spirit Movement, similar to and equal to the millennial movement, and as theoretically wrong. It is in fact a doctrinal defection” (*The Mission And Medium Of The Holy Spirit*, p. 9). Wallace states that there have been “numerous instances” of this “new movement within our ranks” (Q. 2,3). He cites one case of an evangelist who, before rising to speak, “prayed for the Holy Spirit to enter into him” (p. 3).

Further Wallace said: “The emphasis of this revolutionary movement is on the activities of the Holy Spirit apart from the word. The examples claimed for such extra-curricular activities are such as the 'Holy Spirit led exodus' to New York and New Jersey, a leader of which claimed 'Holy Spirit protection' when he joined the Chicago marchers in the racial demonstration; and another who could not attract a hearing on a New York street corner claimed Holy Spirit direction to another corner several block away where a ready audience awaited him; and one who was attending a party was told by the Holy Spirit to leave the table and to go to a man who would receive his teaching. Other such incidents ascribed to 'activities' of the Holy Spirit recently related are such as the Holy Spirit causing a preacher to miss his plane connection in a city which resulted in teaching a particular person — but that city had several resident gospel preachers and the Spirit could as well have sent one of them — and, then the preacher who was in a rush prayed for the Holy Spirit to reserve a parking place for him in a congested city business block — and it was waiting for him at the

right time and place. So we have a new formula -- pray and park. In these activities they really have the Holy Spirit buzzing about — (p. 2).

Foy Wallace also said, “This clique of Holy Spirit-impressed preachers among us cannot explain the difference of a gnat's eyelash between their form of inspiration and that which was claimed by prophetess Ellen (Ellen G. White of the Adventists -CW) — they had as well join the Adventists They had as well join the Holy Rollers” (p. 4,5). Many of our preaching brethren have so enlarged upon their concepts of divine providence that they almost involve themselves in a theory of predestination.

2. G. K. WALLACE: In writing an INTRODUCTION of Foy E. Wallace's book, *The Mission And Medium of the Holy Spirit*, G. K. Wallace also acknowledged the presence of such an error among us: “If this Baptist doctrine concerning the Holy Spirit is not checked, we are in for a complete apostasy in the church. — It might be added, however, that these two brethren have done mighty little of late to “check” denominational error in the church. In fact, in recent years, they have been party to the propagation of it on several points. So how on earth do they think they can be effective in preventing an apostasy when they are now among the ring-leaders of it'?

3. REUEL LEMMONS: “The weird views among some brethren regarding supernatural guidance and manifestations are all based upon this erroneous concept of the Spirit's indwelling” (Firm Foundation, Vol. 83, No. 46, published in 1966).

4. B. C. GOODPASTURE: It is not often one can quote B. C. Goodpasture against anything, except “Anti-ism.” So while we have him in print on the negative side of one issue, I certainly want to quote him: “There has been, and is, a great deal of misunderstanding concerning the Spirit and his work. Some erroneous ideas concerning the Spirit have been accepted by some of our brethren in different parts of the country. Some have been drinking at the fountains of denominational error” (Gospel Advocate, Vol. 108, No. 19, published in 1966). Brother Goodpasture, through his Gospel Advocate, has seen to it that these denominational fountains from which some of the brethren have been drinking have been well-supplied with drinkers. One who reads the Gospel Advocate need not search for another denominational fountain from which to drink.

5. GUY N. WOODS: Our old friend Guy N. Woods even has gotten into this act. With a few brethren it now is popular to oppose this new denominationalism. So Woods has gotten on record on this issue real early in the fight, which is a little unusual for him. In refuting the views of Abilene Christian College Professor, J. W. Roberts, Woods said: “We believe that the view we are refuting is a dangerous one; and, that it is an easy step from the concept of a personal, literal, indwelling of the Spirit in the heart — independent of and apart from the word of truth — to fanciful leadings, alleged divine impulses and intimations now believed by some among us to proceed from the Spirit which is by them believed to dwell in the heart

actually, personally — apart from the word” (Gospel Advocate, Vol. 108, No. 25, published in 1966).

In *AX ON THE ROOT* (Vol. 1, p. 27), Woods speaks of this as “the most dangerous movement ever to arise among us.” He said, “it is truly amazing that there would arise among us men who would advocate views of the Holy Spirit which were rebated two generations ago on a thousand battle fronts by the giants of the Restoration Movement...” He sounds as if this Holy Spirit controversy is worse than “Anti-ism”, and coming from Woods, that must mean it is bad!

6. ALAN E. HIGHERS: Under a heading entitled “Read It and Weep,” Brother Highers of Memphis quoted several preaching brethren. The following are two points out of a Gospel Advocate (July 21, 1966) article by him: “ON RECEIVING THE HOLY SPIRIT: am finding that many in the church of Christ may have already received what would have been a baptism of the Spirit — some even going so far as to speak a word or two in a tongue, but due to fear or ignorance of the Spirit's activity were unable to recognize it, at the time, and cooperate properly for a fuller blessing.” Under another heading Highers quotes again: “ON MIRACULOUS MANIFESTATIONS OF THE SPIRIT: 'There is no scripture which says that manifestations of the Spirit will cease when the New Testament was written or when the last apostle died. All such doctrines are a perversion or an invention of men!’” Highers then observes, “The foregoing statements would not be so remarkable were it not for one fact. EVERY ONE OF THEM WAS MADE OR PUBLISHED BY A PREACHER WITHIN THE CHURCH OF CHRIST!”

7. IRA RICE, JR.: In speaking of services at the Whitney Avenue congregation in Hamden, Connecticut, Brother Rice said: “Even on that first day, I was amazed to hear one of the supposedly leading brethren express views on the Holy Spirit, which sounded foreign to New Testament teaching. He made quite a point of declaring that we can know a great deal more of the Holy Spirit's teaching for us other than what A recorded in the Bible. What astonished me even further was the fact that the other members present let him say all those questionable things without one word of either protest or correction!” (*AX ON THE ROOT*, Vol. 1, p. 7).

8. PERRY B. COTHAM: “Some preachers are saying that the church 'may still have' the miraculous gifts of the Spirit as possessed by the apostles and early Christians. One preacher 'of thirty-eight years of preaching,' who has accepted the personal indwelling and guidance of the Spirit, is more bold in his affirmation. In writing to the members he said: 'There is no scripture which says that manifestations of the Spirit will cease when the New Testament was written or when the last apostle died. All such doctrines are a perversion of the Scripture or an invention of men.' There is no room to misunderstand what the author meant by that statement. It causes one to wonder how long it will be until some preachers begin claiming a ,special revelation' from the Holy Spirit” (*FIRM FOUNDATION*, Vol. 83, No. 25,

published in 1966).

9. DELMAR OWENS: "I have heard some statements concerning the present work of the Holy Spirit which have alarmed me, and while I do not question the sincerity of those making the statements, I must question the conclusions they have reached. I am wondering how long it will be before some will be speaking in tongues, and practicing miraculous divine healing" (*FIRM FOUNDATION*, Vol. 83, No. 26, published in 1966).

10. J. D. THOMAS: "Neo-Pentecostalism is a designation which has been applied to the recent spread of the use of glossolalia (tongue-speaking -CW) among the larger and more dignified 'established' churches. This aspect began with an Episcopal minister in California, and now affects Presbyterians, Reformed Church of America, some Lutherans, Methodists, and Baptists, and it has been taken up among certain youth groups of interdenominational character. It has affected some in the Church of Christ" (*FIRM FOUNDATION*, Oct. 18, 1966, p. 663).

11. GARY COLLEY; "We do not doubt God's wisdom and care which he gives his children. But it disturbs us greatly to hear of Christians claiming they can 'speak in tongues,' or that the Spirit guides them into a certain parking place at a hospital and on to the right floor off an elevator, simply by his direct operational power. It disturbs us to hear a 'Holiness' pray for the Holy Spirit to come down NOW and fill us directly; but to hear one who is a preacher for the Lord's church do the same, all the while claiming truth for his conduct, disturbs us more than words can express (Firm Foundation, May 17, 1966, p. 311.)

12. MAURICE ETHRIDGE: Brother Ethridge, writing in the *NORTH ATLANTIC CHRISTIAN*, tells of a young preacher who said, "The Holy Spirit is not locked up in a closed book. He is as active today as He was in the first century. Why, the Holy Spirit guides me in everything I do -when I go shopping, park the car, figure income tax -everything." (Quoted in *TRUTH MAGAZINE*, June 1967, p. 16).

13. CLINTON DAVIDSON: Brother Davidson, former member of the Manhattan church in New York but now deceased, was owner of the *CHRISTIAN LEADER* about thirty years ago. Because of his proposal to copyright the paper (apparently to avoid critical reviews of published material), he came- to be called by some "Copyright Davidson:' lie was often in disagreement with Foy E. Wallace, Jr. back then. But possibly Foy E. Wallace capitulated to him also, since he has to nearly everyone else with whom he used to have doctrinal disagreement. But here is Brother Davidson's "testimony": "My daughter-in-law taught in college and has a Master's degree. She never studied Latin and has no acquaintance with it; yet when she spoke in tongues one who was present who was well-versed in Latin said that she spoke in perfect Latin. He understood her well. One who was present when a friend of mine spoke in tongues said that he spoke in a Chinese dialect with which he was perfectly familiar I have been present in meetings of small groups of well-educated people

in different sections of country during the past ten years while they spoke in tongues, and in every case these people knew what they were doing” (NORTH ATLANTIC CHRISTIAN, September, 1964, p. 2).

Brother Davidson wrote me (January 6, 1965), “...I might mention that I have never spoken in tongues ... I have, however, been in the homes of people who have excellent scholastic education (something I lack), who appeared to me to speak in tongues exactly as described in the New Testament. Because I know these people so well, I cannot doubt their sincerity (sic) or their veracity...”

14. W. L. TOTTY: Even Brother Totty gets into the act of criticizing his fellow-liberal Jimmy Allen (in this area Allen is of fame for his Greater Indiana Campaign for Christ) for one, of his loose statements. Allen said, “The Holy Spirit comes through the Word of God. When the message is obeyed, the Spirit really, literally, actually dwells within the believer. His indwelling is not representative (i.e. dwelling in us only in the form of God's

Word while not really present himself). There is a real affinity between God's Spirit and man's spirit. This is plainly what the Bible says! Explain it, who can? Certainly not I! However, through faith I can believe it. Thank God, we don't walk alone!” Quoted in THE SWORD OF PEACE, December, 1967).

Brother Totty also worked Allen over for his statement of what he did and did not believe. Alien said, “I do not believe the Holy Spirit operates only through the word of God in the life of a Christian:’ (Quoted in the Indianapolis Garfield Heights INFORMER, March 19, 1967).

15. WILLIAM BANOWSKY: One of the most popular and widely known “young princes” (as Leroy Garrett is calling them) is William Banowsky, preacher for the large and famous Broadway church in Lubbock, Texas. Following are some of his pronouncements on the current Holy Spirit controversy: “...Neither are his (i.e. the Holy Spirit's) influences limited to the word of God” (Broadway Bulletin, November 27, 1966). “Perhaps our lack of action can be traced to our failure to make use of the person of God's Spirit dwelling within our hearts! What a great gulf separates the tradition-choked church of our day from the vital religion of Acts. We have taken the Spirit out!” (Quoted in *Gospel Guardian*, February 2, 1967).

16. DALE RIDEOUT: Brother Dale Rideout recently reported that he was moving from Belleville, Ontario to work with the little Barrie, Ontario church, and with our now liberal Brother Wesley Jones, AND with Wesley's \$500,000.00 government financed Old Folks' Home. In explaining why he made the move, Brother Rideout said that his work in Belleville was a failure. Thus he said, “we decided the best thing to do is to stop wasting the Lord's money by trying to do something we didn't know how The Holy Spirit takes an active part

in our lives when we let him. He took a year of my life to show me a need, then He showed me how to fill the need. The congregation in Barrie, Ontario learned of our decision to make a change at the time they were considering someone to work with them. We were led to each other by the Spirit to *fill each other's needs*," (GOSPEL HERALD, January, 1968).

The Holy Spirit supposedly led Brother Rideout to Barrie. I wonder if the same Holy Spirit led him to Belleville, where he so miserably failed according to his testimony. Or was Brother Rideout resisting the Holy Spirit when he moved to Belleville? Was he then ignoring the Holy Spirit, or was the Holy Spirit ignoring him? One thing for sure; he had better "produce" in Barrie, or he is going to cast a mighty bad reflection on the Holy Spirit, after being hand-picked for the Barrie job by Him.

Such a report reminds me of a Methodist preacher with whom I was in school about fifteen years ago. He was being paid about \$250.00 a month, and another church offered him about \$50 to \$75 a month increase in pay. He had to decide whether to move to get the pay raise. He said he rushed into the house and told his wife, "Honey, you start packing, while I go to pray about this matter!" There is going to be quite a bit of money circulating in Barrie, now that my friend Wesley has built his \$500,000.00 Old Folks' Home! The Holy Spirit is moving Brother Rideout to Barrie at a most propitious time — for Brother Rideout!

Other Evidences

All of the above cited testimonies have been from brethren in the liberal churches. The testimony of these brethren cannot be brushed aside and dismissed as the mutterings of a deranged "Anti" mind. Some of the liberals will not believe anything we say about them, even if we have it in "black and white." But perhaps they will believe it from the mouths of their own brethren.

However, I want now to offer a few other witnesses to prove that some very strange things are being heard from brethren today. Notice again that all of these "happenings" are among the liberal brethren of various shades.

1. "RESTORATION REVIVAL": Will H. Hudson publishes a little paper called *Restoration Revival* which is published in Sutherlin, Oregon. I do not know Brother Hudson. He may be in the "conservative" Christian Church but he says he is a member of the church of Christ. In this paper, Brother Ralph Sinclair said, "And now in our day with an increasing interest in Glossolalia, some of our people are not only speaking in tongues, but singing as well. And thus they are more scriptural than we skeptics in this matter of I Cor. 14:15. A leader and long-time worker in the Church of Christ says of some current ecstatic singing: 'the harmony was breathtaking with different tunes weaving in and out in perfect harmony ... a girl of strict church of Christ upbringing and wanting to believe but scared said of the singing in the Spirit, That has to be the way the angels sound in Heaven. It is I know, I've

never heard anything so beautiful!” (Quoted in TRUTH MAGAZINE, June, 1967).

2. “ABIDE”: I receive another little paper entitled ABIDE, about which I know very little. But in the December, 1967 issue there was “A Discussion on Spiritual Gifts” conducted in “panel fashion” by Hervy Abercrombie, Bruce Caldwell, Glen Ballard, Clint Chittock, Carl Whitehead and Floyd Mackler. They sound like liberal members of the church. But it is difficult these days to listen to a man and tell whether he is a liberal in the church of Christ, or a liberal in the Christian Church. They sound so much alike, frankly I sometime cannot tell them apart. But the men I am about to quote speak as though they are members of the church. To illustrate, they speak of the “restoration movement” (Abercrombie, p. 20). Ballard spoke of “We Lord's Supper”, though he said “healing can occur at the Lord's supper” (p. 21). Mackler said, “for years I believed that there was a definite set blueprint in the scriptures for the Church. You could have a 'paper church of Christ.' You could have point one, the name — point two, the organization, etc.” (p. 24). But these brethren have now “outgrown” sermons like that! Ballard spoke of “When I was baptized into the Lord” (p. 17).

In their discussion on the Holy Spirit Chittock argued, “The main scriptural evidence of the continuance of Spiritual gifts is the lack of any scripture that would indicate that they were to cease” (p. 14). Ballard concurred: ... evidently Spiritual gifts are not done away with and will not be until Christ comes” (p. 14). Caldwell added: “Until it is the sovereign will of God that Spiritual gifts should cease to exercise — and no scripture says they have — they must be in the body until Christ comes again” (p. 16).

Abercrombie said, “A brother showed me that tongues was — a means of edification” (p. 16). However, Mackler said, “Recently I've heard again of people taking corrective measures against those experiencing Spiritual gifts” (17). Whitehead maintained that there are some things that must “be known by inner Spiritual revelation” (p. 18). Caldwell reported being in one meeting where at the proper time, someone said, “... now all of you people that have the gift of tongues start speaking in tongues” (p. 22).

3. “AN UNCERTAIN SOUND”: Robert Barrett, John White and Mary Brown publish from Brightwaters, New York a little paper called “An Uncertain Sound.” It is well named; one is apt to find most anything in it. In the January-February, 1968 issue, one of the writers (unidentified) said: “Charismatic Christians who say that they prophesy and speak in tongues, claiming to be following the Bible more closely than their brothers who do not exercise these gifts, are cast out of their Church of Christ congregations as ungodly liberals who refuse to see the Plain Truth.”

In an earlier issue (October-November, 1966), they suggested, with considerable irony, some appropriate bumper stickers to be used by members of the churches of Christ. These liberals are so liberal that they poke fun at the liberals! Some of their suggested bumper stickers were “Joan of Arc we know, but who is Herald of Truth?”, “Support Law Enforcement — Pay your preacher Well”, “See the World's Largest Fossil Collection — in

the Big Tent at ACC,” “L. R. Wilson for Pope,” and “Don't Dance — Park.” Befitting to this article were two gems: “Only One-Third of God is Dead” and “Lipscomb has 23% fewer Spiritualists.”

4. FROM TULSA, OKLAHOMA: A paper reported, “Tongue Speaking Puzzles Church— Tulsa, Oklahoma, 1967 A. D. A large Church of Christ in Tulsa is even now puzzled anxiously over what to do with a sizeable number of its members who are meeting in homes, experiencing a tongue-speaking gift, and telling others of the joys it brings them. There are out-breaks of tongue-speaking on the campuses of at least five of the major church of Christ colleges — in some cases including staff personnel.” (Quoted from *the Louisville Reminder*, Via Hickory Heights Bulletin, Lewisburg, Tennessee, January 17, 1968).

Brother Dudley Ross Spears, who preaches for the 10th and Francis church in Oklahoma City, wrote me, “The church in Tulsa that is giving them fits over the Holy Spirit is the Brookside church where Paul DuBois is preacher. I am sure you recall who he is. He preached in Kansas City at the same time you were there, I think. At least he remembers you as one who persecuted him beyond measure. Paul claims that his voice has been changed by the direct power of the Spirit, denies that he can disprove modern miracles or tongue speaking and other manifestations of what he and others say is 'the Holy Spirit's work.' They have had some home sessions in which they claim to have received the Spirit” (Letter, No date, 1968). Brother Spears also wrote of Paul Dubois, “he concluded that the Holy Spirit had done that (i.e. caused his voice to quiver — CW) to him to teach him humility, due to the fact that at one time, earlier in his career, he had been ambitious to be the 'best preacher in the brotherhood.’” (Another letter, also undated, 1968).

5. FROM WICHITA FALLS, TEXAS: “My first encounter with brethren mixed up in this 'holiness' movement was announcement of a 'lay preacher' supposed in good standing with the churches of Christ in Wichita Falls, Texas who was to testify at FGBMFI (Full Gospel Business Men's Fellowship International — CW) meeting in Fort Worth.” (R. L. Burns, *Gospel Guardian*, February 1967).

6. FROM FORT WORTH, TEXAS: “One family left the Park Row church in Arlington some months ago to worship at the Western Hills church in Ft. Worth 'because you can just feel the spirit.’” (R. L. Burns, Letter to Cecil Willis, February 21, 1968).

7. FROM ARLINGTON, TEXAS: “Max Leach, Jr. (whose father has been associated with Abilene Christian College for about 25 years — CW) visited our services more than a year ago and contended in public that 'when that which is perfect is come' is the second coming of Christ and therefore miracles will continue until His second coming. He later stated in my home that both he and his wife had attended Full Gospel Business Men's Fellowship International meetings and that they both had spoken in 'unknown tongues.' His wife said she didn't know what she was saying, but she said it was the most wonderful and

edifying thing she had ever known. Max said he had heard amazing prophecies of world events and had heard testimonies of many present miracles...I asked about his father's beliefs and he started to answer, then he said, 'Because of his position (at ACC) I had better let him speak for himself.'" (Letter from R. L. Burns to Cecil Willis, February 21, 1968).

8. A. G. HOBBS: Brother Hobbs is the author of many tracts that have been used by brethren. Brother Burns told of meeting Brother Hobbs: "More than a year ago I chanced to see A. G. Hobbs in a cafe in West Texas. He told me the brethren with whom he was associated were badly divided and much troubled over the indwelling of the Holy Spirit question. He told of Foy Wallace preaching 'into the night' near Fort Worth, and Hobbs said they were confronted with a division that made the one between them and us look insignificant ... I have personally talked with two others in Fort Worth, Woodie Holden (hospital evangelist) and Noble Patterson (owner of FW Xian Journal), who told me much the same story (Letter to Cecil Willis, February 21, 1968).

9. HARRY ROBERT FOX: Brother Fox was fired not too long ago from Woodland Hills (a liberal church) in West Los Angeles county partly because he advocated divine healing and tongue speaking, if the Holy Spirit personally dwells in one.

10. ROBERT MEYERS: Brother Meyers who preaches for the Riverside Drive church in Wichita, Kansas has probably given as much publicity to the new "tongues movement" among us as anyone else. When I began to gather items for this article, I wrote Brother Meyers telling him my intention and asking his assistance. He replied: "I am not interested in helping you with this project, but good luck and good hunting. I have no objection to your quoting from my bulletin or using my name, but I do not wish to involve any others in the project" (Postcard, undated, 1968) Well, I have so far had both "good luck" and "good hunting."

Apparently some of our more liberal brethren will write to an avowed liberal like Robert Meyers what they will not otherwise publicize. I do not believe Robert Meyers will lie about the letters he claims to have (why should he?). Brother Meyers seemingly has the inside lane on some of us to find out what new modernism is invading our ranks.

Here are some remarks from him: "Glossolalia continues to spread in Churches of Christ. I have a letter from one of America's largest cities, from a minister in an old and notable church, which tells me that some-half dozen persons in the congregation ... claim to be able to speak in tongues.' The minister says: 'At first I personally didn't believe that such was at all possible, but now am strongly inclined to think it is genuine or at least I am unwilling to oppose it.'" (Riverside Weekly News Bulletin, In another article, Brother Meyers reported: "The experience in tongues (glossolalia) is being claimed by an ever-growing number of men and women in local congregations and on the campuses of Church of Christ colleges. These persons are voluble and enthusiastic about what has happened to them ... There are outbreaks

of tongue-speaking on the campuses of at least five of the major Church of Christ colleges (reportedly Abilene, York, Pepperdine, Lipscomb, and Harding — CW). The participants include, in some cases, staff personnel and an occasional faculty member. Large churches in Houston and Fort Worth have been visited by the phenomenon... A large church in Tulsa is even now puzzling anxiously over what to do with a sizeable number of its members who are meeting in homes, experiencing a tongue-speaking gift, and telling others of the joys it brings them. Almost within the days I have been working on this article I have learned of four Church of Christ ministers who claim the gift of tongues” (RESTORATION VIEWS, April, 1967).

Meyers continues, “Within the past few weeks, a well-known Church of Christ college campus has been shaken to its foundations by disagreement over how the Holy Spirit may indwell Christians and influence their lives (I hear that this is York college — CW). Before the dissension and heartache had run their course, two popular faculty members had been forced to resign, effective at once, and a third had voluntarily resigned, effective at the end of the present term ... Two of the men who were leaving had been members of the faculty for nine years ... One man claimed the baptism of the Holy Spirit in fuller measure than he had ever known, including the gift of speaking in tongues.” (RESTORATION REVIEW, April, 1967). Brother Meyers verified this report concerning these faculty members by an afternoon of discussion with them.

11. CHARLES HOLT: The nearest thing I could find to a claim for “getting the Holy Spirit” among conservative churches was from Charles Holt. And I personally am not at all sure that Charles is with conservative churches any longer. I think he is inching nearer the “fellowship-every body” Ketcherside position. But Charles said in his SENTINEL OF TRUTH (January, 1968, p. 43): “Wouldn't you enjoy and appreciate some spontaneity now and then? Wouldn't you find it refreshing once-in-a-while to have a very relaxed and informal gathering; more or less letting things happen as they will — letting the people open up, talk, ask questions, ask for prayers, even 'offer some testimony' or tell an 'experience. Then Charles asks, “Have YOU ever been in a service like that; ... Not likely. Such is too much like the Holiness people and the other 'emotionally-moved' people; and we just cannot afford to 'get happy' in our services. We are governed by cold, hard logic and facts; by the 'mind' and not 'heart.' Our services are not designed to make one happy or afford and opportunity to find stimulation and encouragement for proper feelings.”

Charles has not here said he believes in the direct operation of the Holy Spirit, but it seems that he infers that he expects some force to turn our meetings into virtual Holiness meetings. For several years now Charles has inferred that he believed several things he has not openly avowed. Frequently when an obvious inference is drawn from what he said, he disavows believing it. He either lacks the willingness or the ability to write and to express himself clearly — he is very often “misunderstood.” He may disavow the inference I draw from the quotation here cited. But it seems to me that it fairly might be inferred that he

expects something to move people to “get happy,” relate an “experience,” “offer some testimony” and do “like the Holiness people and other 'emotionally-moved 'People” in our services. But if Charles is not guilty on this point, I know of no claim to direct operations of the Holy Spirit among those whom the liberals would call “Antis.”

Conclusion

It is difficult to tell exactly how wide-spread this new “Holy Spirit Movement” may be. Meyers says it is “spreading significantly for the moment at least,” and the “army” is growing “who actually claim Holy Spirit baptism instead of merely citing Scripture about it, and who claim also to speak in tongues of ecstasy and prophecy.” Included in this article is at least enough documentation to show the timeliness of such a special issue as this, and the relevance of and the need for the teaching in this Special Issue.

HOLY SPIRIT AND INSPIRATION

JAMES E. COOPER

The apostles and prophets of the Bible claimed that they spoke, and wrote, under the guidance of the Holy Spirit, and in words supplied by the Spirit. Thus, the gap between the infinite mind of God and the finite mind of man was bridged by the Holy Spirit, who made known “the things of God.”

A Revelation Needed

The fact that it “is not in man that walketh to direct his steps” (Jer. 10:23) is readily observed. Without a revelation from God, man is left in this world without chart or compass. Man left to his own resources (the “natural man” of I Cor. 2:14) cannot know what is best for him in this life. His origin cannot be determined by the processes of science; his mission is unknown to the most profound philosopher. The rules of life, and the consequences of breaking them, are unknown by our unaided resources.

Man cannot even know the mind of another man without a revelation. Paul asked, “Who among men knoweth the things of a man, save the spirit of the man, which is in him?” (I Cor. 2:11). Obviously, “None.” Therefore, if only the spirit of the man can reveal the “things of a man,” then it must of necessity follow that only the Spirit of God can reveal “the things of God.” This is the conclusion affirmed by Paul in the text: “...even so the things of God none knoweth, save the Spirit of God.”

Again, Paul asked, “For who hath known the mind of the Lord, that he should instruct him?” (Rom. 11:33-34). Job's “friend,” Zophar, asked: “Canst thou by searching find out God?” (Job 11:7). God's purpose and plan for man was a “mystery” as far as man was concerned, though it had been “foreordained before the world” (I Cor. 2:7). Man had never seen, heard, nor imagined “what God hath prepared for them that love him” (I Cor. 2:9-11).

Revelation Given by Holy Spirit

It is now possible for man to know what was hid in God” (Eph. 3:9) and “kept in silence through times eternal” (Rom. 16:25). It “hath now been revealed unto his holy apostles and prophets in the Spirit” (Eph. 3:5). The Holy Spirit, who could know what was in the mind of God revealed these things to the apostles and prophets, and through them to us.

The specific claim made by the apostle Paul is clearly discerned upon a close analysis of I Cor. 2:12-13. I am putting these two verses into a sort of a diagram, and numbering the various thoughts:

1. But we received, not the spirit of the world, but the Spirit which is from God;
2. that we might know the things that were freely given as of God.
3. Which things also we speak,
4. not in words which man's wisdom teacheth,
5. but (in words, jec) which the Spirit teacheth;
6. combining spiritual things with spiritual words.

Notice: (1) he received the Spirit which “is from God.” Only this Spirit could know what was in the mind of God. (2) Receiving the Spirit made it possible for him to know the things of God. (3) He not only knew, but spoke the things of God. (4) This speaking was not in words originating in man's wisdom. (5) The words were taught by the Spirit — given by the Spirit. (6) Spiritual things were expressed with spiritual words; spiritual ideas were expressed in words supplied by the Spirit. This was not “thought inspiration” but “verbal inspiration.”

This is consistent with the promise Jesus made to the disciples as he sent them on the limited commission: “But when they deliver you up, be not anxious how or what ye shall speak: for it shall be given-you in that hour what ye shall speak. For it is not ye that speak, but the Spirit of your Father that speaketh in you” (Matt. 10:19-20).

Paul claimed supernatural origin not only for what he spoke orally but also for his writings: “How that by revelation was made known unto me the mystery, as I wrote before in few words...” (Eph. 3:3-5). He exhorted the Thessalonians to “Stand fast, and hold the traditions which ye have been taught, whether by word, or by our epistle” (11 Thess. 2:15).

The Message is “Inspired”

The term, “inspiration,” refers not to the man through whom the message of God is made known, but to the message itself. The only time it appears in the Bible is in I Tim. 3:16: “All scripture is given by inspiration of God...” (KJV), or “Every scripture inspired of God is also profitable” (ASV). It comes from the Greek, theopneustos, which is literally translated: “God-breathed.” Hence, the apostle refers to Scripture as “breathed by God.” The emphasis is upon the divine ORIGIN of Scripture.

In time past God spake “unto the fathers by the prophets” (Heb. 1:1). Peter reminds us that “No prophecy ever came by the will of man: but men spake from God, being moved by the Holy Spirit” (11 Peter 1:21). Nehemiah said that God testified against the backsliding Jews “by thy Spirit through thy prophets” (Neh. 9:30). And, Stephen said that when the

people resisted the prophets they were resisting the Holy Spirit (Acts 7:51-52).

Today, God speaks unto us through His Son (Heb. 1:1) who gave God's word to his apostles (John 17:8,14), and promised them that the Holy Spirit would come upon them after his ascension and guide them into “all-the truth” (John 16:13), bring all that he had taught them to their remembrance (John 14:26) and make further revelation to them (John 16:13). This promise was fulfilled on Pentecost (Acts 2:1-4). The “mystery” was revealed to both apostles and prophets (Eph. 3:3-5; 1 Cor. 2:9-16). When we read their words in the New Testament, we are reading words that are breathed-out-by-God words. “Man shall not live by bread alone, but by every word that proceedeth from the mouth of God” (Matt. 4:4).

Confirmed to be Inspired

The New Testament teaches that miraculous powers were bestowed upon the apostles and prophets with which they could confirm the divine ORIGIN of their words. When Jesus gave the great commission to his apostles he promised: “And these signs shall accompany them that believe: in my name shall they cast out demons; they shall speak with new tongues; they shall take up serpents, and if they drink any deadly thing, it shall in no wise hurt them; they shall lay hands on the sick and they shall recover. So then the Lord Jesus, after he had spoken unto them, was received up into heaven, and sat down at the right hand of God. And they went forth, and preached everywhere, the Lord working with them, and confirming the word by the signs that followed” (Mk. 16:17-20).

The signs of Mk. 16:17-20 were among the “gifts of the Spirit” mentioned in I Cor. 12:8-11. Referring to two of these gifts in particular, Paul said that tongues were for a sign to the unbeliever, while prophesying was for a sign to the believer (I Cor. 14:22). The writer of Hebrews tells us that the message first spoken by the Lord, was confirmed unto us by them that heard; God also bearing witness with them, both by signs and wonders, and by manifold powers, and by gifts of the Holy Spirit, according to his own will” (Heb. 2:34).

Conclusion

The Holy Spirit took the “things of God” and revealed them unto men. He was in such control of their speaking and writing that what they said and wrote was not from themselves, but the very words thereof were supplied by the Spirit. That they were speaking by divine impulse was confirmed to those who heard them by the miraculous powers they possessed. We have this revealed and confirmed word in the New Testament. Let us study the Scripture carefully to determine what the Spirit actually revealed, and then be careful to submit our wills to the revealed will of God. -462 Courthouse Drive, Gulfport, Miss.

FILIOQUE SHIBOLTH

WILLIAM E. WALLACE

Filioque. This Latin word meaning “and the Son” symbolizes a division in Christendom as ominous and significant as that which divided the Hebrews into two hostile nations — Israel and Judah. Filioque illustrates the divisiveness of speculative theology. For our present purpose, it serves as a springboard to a consideration of ancient controversies over the Holy Spirit.

Historical Background

The Filioque Controversy, as we shall see, was the foremost doctrinal or theological factor in the schism between the Roman and Greek or West and East segments of the apostate church.

Early in post-apostolic and anti-Nicene periods great controversies arose over the nature of the Godhead, as to the eternal relation of Jesus to God, the Son to the Father, and the Holy Spirit to both. There was great debate over the two natures of Jesus, his human and divine. Theologians attempted to probe the depths of the riches of Godhead truth, seeking to express the unfathomable in practical terms. In this many became highly speculative, unscriptural and heretical.

Constantine embraced Christianity in A. D. 312. The “Church” at this time was caught up in controversy — the Arian controversy. Constantine convened an ecumenical church council — the first — in Nicea, not far from Byzantium, beyond the Bosphorus. In this move Constantine sought to create peace in the “Church” and unity in his empire.

Constantine was unwittingly setting the stage for the great East-West division, the Greek Orthodox-Roman Catholic schism. The geographical location of Nicea favored Eastern influence which was on a collision course with the primary or priority claims of the western or Roman “Catholic” Church. In 330 A. D. he made Byzantium the capitol of the Roman empire, renaming it Constantinople.

The Nicene Council (A. D. 325) produced the Nicene Creed and in the expression, “I believe in the Holy Ghost, the Lord, and Giver of Life...” a foundation was laid for debate over the place of the Holy Spirit in the Godhead. In another ecumenical council — the second — in Constantinople, A. D. 381, the “Church” bishops met to cope with controversies as to the deity of the Holy Spirit and his place in the Godhead. The result of this council was a modification of the Nicene Creed regarding the Holy Spirit to read, “...and in the Holy Ghost, the Lord and Giver of life, who proceeds from the Father...”

But the controversial entanglements over the nature of the Godhead persons had created a highly sensitive climate as to deity, especially as to the Godhead position of the Son and his equality with the Father. The sentiment that Jesus was slighted in the creed arose in the Western or Roman Church. About this sentiment Arch bishop Trench observes; "That the Holy Ghost. proceeds or issues from the Father and the Son, had been always the prevailing faith of the Western Church; even as it was the strongest conviction of all its best theologians that any statement short of this, any which should leave the Son and the Spirit with no relation to one another except that of their common relation to the Father, would imperil the entire doctrine of the Holy Trinity, which indeed only found its completion herein. To have withheld this prerogative from the Son would have called in question his equal Deity." (*Medieval Church History, Charles Scribners Sons, New York, 1878, pg. 374*).

By the 6th century the expression "and the Son" (filioque) was in common use in the Creed in the West and it became official for the Western Church in an act of the Council of Toledo, Spain (589). Thus the Holy Spirit clause was changed to read, "I believe in the Holy Ghost ... who proceedeth from the Father and the Son. "(Emp. wew)

The Council of Toledo was not ecumenical in that it did not represent the Eastern branch of the "Church". So the Easterns were offended and incensed over the modification of the ecumenical creed by only a segment of the "Church". The great controversy over the single or double procession of the Holy Spirit continued. Did the Holy Spirit proceed from Father, or from Father and Son?

The Easterns of Greeks insisted that inasmuch as in John 15:26 the Spirit proceeds from the Father and nothing is said of "double procession," the Holy Spirit proceeds only from the Father as the sole fountain, root, or cause of deity. The Eastern Church distinguished "sharply between the eternal metaphysical *procession* of the Spirit from the Father alone, and the temporal mission of the Spirit by the Father and the Son (John 14:16, 16:7)." (*Schaff-Herzog Encyclopedia of Religious Knowledge, Funk and Wagnalls, New York, 1894, 11, 812a*).

Filioque became "the stone of offence as the shibboleth between the Catholic and Orthodox churches." (A Catholic Dictionary, Donald Attwater, The MacMillian Company, New York, 1941, pg. 204a). This "shibboleth" symbolized the growing difference or division between the Eastern and Western branches of the "Church." There were matters of more practical yet petty difference, such as the Eastern misgivings about the Western practice of fasting on Saturday and making the sign of the cross amiss. The Western priests shaved their faces, the Eastern did not. More important divergences were involved also, like the differences in ritual and worship and the Western claim that the Roman pontiff should be the supreme arbiter in the disputes.

When Charlemagne set out to restore the old Roman empire as the Holy Roman Empire, he further alienated the Eastern Church by calling a council at Aix-la-Chapelle (809 A. D.)

in which the filioque clause was sanctioned. In a council at Constantinople in A. D. 879 the Easterns anathematized all who used filioque in the creed.

In reading through the history of the involved events and complicated controversies over filioque, one receives the impression that the spirit of rivalry and jealousy between East and West magnified some of the doctrinal differences beyond the proportions of their importance. However, filioque with other religious issues and many cultural differences created at first a chasm between East and West, and then a real schism. In 1053 and 1054 the Roman pope and Greek patriarch exchanged violent letters and then officially excommunicated one another. Fellowship between the two branches of the "Church"- was irrevocably severed. What havoc did "filioque" play in the religio-political affairs of medieval Christendom!

What About The Procession?

It is amazing how a division of such proportions could develop on such a highly speculative position as that involved in the "eternal procession" or emanation of the Holy Spirit. There would have been no division over this procession point had there not been deep and long standing rivalry and animosity over authority, polity, and primacy. "Filioque" was the little wedge upon which the rivalling hammer pounded.

There was some attempt at reconciliation by advancing the thought that the Holy Spirit proceeds from the Father by the Son. But the question of single or double procession remained and the "filioque" continued to exist as the divisive wedge.

What is more amazing is how the representatives and theologians of both sides of the rent could miss the point of the key scripture involved, namely John 15:26. The proceeding of the Holy Spirit in this passage was taken generally to mean the eternal relation of the Spirit to the Father as the First Cause or the Eternal Source. Working from such an assumption the controversialists were thrown into highly speculative approaches on the eternal relations of 'the Godhead three. They got involved in an area not covered by the revealed Word, and thus debated in the realm of mere human wisdom, reason, or philosophy.

John 15:26, when taken in the context in which 14:26, 16:7 and 16:13 appear, will be seen as an affirmation concerning the mission of the Spirit to the apostles. John 15:26 in no way involves the emanation or procession of the Spirit before his being sent to teach the apostles '411 things.'

In the context of John 15:26, involving chapters 13 through 16, Jesus is giving his disciples final instructions and comfort preparatory to the approaching crisis. The Comforter, even the Spirit of Truth, like Jesus, proceeds in mission from God the Father. God sent Jesus on a mission (John 5:36-37), and thus Jesus proceeded from the Father in or on a missionary program. Likewise the Holy Spirit would proceed on a mission in the lives of the apostles:

“Howbeit when he, the Spirit of truth, is come, he will guide you into all truth:...” (John 16:13).

God sent the Holy Spirit (John 14:26), Jesus sent the Holy Spirit (John 15:26). Whether it be said that God sent the Holy Spirit by or through Christ, or whether it be contended that the Holy Spirit proceeds on his mission from both Father and Son on an equal basis is a valueless consideration. The procession of the Holy Spirit from God, in John 15:26, was merely a promise by Jesus to the apostles that although he would be absent, the Father would be represented in their work in the presence of the Holy Spirit.

What folly to soar into realms unknown — the eternal relations of Father, Son and Holy Spirit — taking off from a passage dealing with a temporary mission of the Holy Spirit! Surely if the East-West tensions had not been so great, such speculative theology would not have figured so importantly in the great schism.

That the Spirit proceeds both from Father and Son in mission is clearly set forth in references to him as the Spirit of God and the Spirit of Christ (Matthew 10:21; 1 Corinthians 2:11-12; Galatians 4:6; Romans 8:9). God sends Him (Gal. 4:6). Christ sends him (John 16:7). God sends him in the name of Christ (John 14:26). Thus the Holy Spirit proceeds from the Father via the Son, and from the Father in the name of the Son.

Holy Writ is clear and plain on the proceeding of the Holy Spirit in specific mission, but silent. as the eternal relations of” the Godhead three. So far as we are concerned we should leave the pre-world personal and eternal doings of deity to the Godhead and be guided in the here and now by Holy Writ, for the forthcoming then and there.

The early and Medieval controversies over the Holy Spirit set the stage for divisions and attitudes which persist to our time. They illustrate the divisiveness of religious controversy when there is more involved than disagreement over a controverted point. Further, they show how far from the intent of God's word religionists will go in speculative, impractical and philosophical discussions. Christians should avoid doctrinal positions which are damaging to the deity of the Godhead three and “beware lest any spoil you through philosophy and vain deceit, after the rudiments of the world, and not after Christ.” (Colossians 3:8). On issues regarding the Holy Spirit as in all other doctrinal points we must “keep that which is committed to thy trust,” which is to us Bible truth, and avoid “profane and vain babblings of knowledge falsely so called.” (I Timothy 1:20).

— 706 Hoskins St., Lufkin, Texas 75901

CONTROVERSIES IN THE EARLY CHURCH OVER THE HOLY SPIRIT

JOHN CLARK

Religious controversies so often have their roots in the past, that it seems imperative that we let history's hindsight help us in assessing the present situation. Any thorough study of the Holy Spirit needs to include some examination of what men have thought and said on the subject in the past.

To briefly summarize important periods of history is no small task. A baffled lady once asked the not-too-easy-to-read historian Edward Gibbon to tell her in a few words what actually caused the decline and fall of the Roman Empire. Equal to the occasion, Gibbon replied, "The bottom dropped out of it." That was it, "in a nutshell"! What would be a "nutshell" summary of controversies in the early church over the Holy Spirit? I think it is this: These controversies, in the main, had to do with the relationship of the Holy Spirit to the Father and Son in the Godhead. The nature -hypostasis (from a Greek word meaning "substance", "nature," "essence") of the Holy Spirit was the key point of dispute.

Right here something needs to be said about the use of the phrase "early church." Many readers will identify this phrase with the church in the apostolic period and I hasten to admit that in my own preaching, generally, I employ the term, or its alternate, "ancient church." in that sense. But in this article concession is made to the use of the phrase by church historians and specialists as they refer to a period extending several hundred years beyond the apostolic age.

The extant writings of the first two centuries following the apostolic age — generally called the ante-Nicene period — reveal that the Holy Spirit was not the subject of special controversy during that period. The Apostles' Creed, composed during that time, refers to the Holy Spirit only with the words, "I believe in the Holy Spirit." References to the Holy Spirit in the early writers reveal obscurity and inconsistency in their statements. Some seem to confuse the Spirit with the Son and others speak of Him as the third in the order of the Godhead, as in some way subordinate to the Son. From the end of the second century writers began to speak of a *Trinity* (Greek word *trias* was found first in the writing of Theophilus of Antioch about 180). There are brief references in Justin Martyr (c. 150) and Athenagoras (c. 177) to the relationship of the Holy Spirit to the Father and the Son, but it was not until the third century that any writer really sought an investigation of the relationship. The fullest study of the matter is found in the writings of Tertullian and Origen.

Gnosticism, with its desire for systematization of ideas and its obsession with speculation raised some questions about the Holy Spirit as it did about other matters in the

Scripture. *Monarchianism*, also, had a strong influence on thinking about the Holy Spirit in the early period. Identified with Sabellius, Monarchianism held that the same divine person, according to his different operations and manifestations, is in turn called the Father, the Son, and the Holy Spirit. They were called “Patripassions” by Tertullian, because they taught the Father suffered in the Son on the Cross.

The Arian controversy over the relation of the Son to the Father resulted in the Council of Nicea and the writing of the Nicene Creed in 325. There are six statements- in the creed about Christ but only one about the Holy Spirit. Such phrases as “very God of very God” and “being of one substance with the Father” reflect the heated controversy of the time over the deity of Christ. The creed ends with the simple statement “I believe in the Holy Spirit.” This is a duplicate of the earlier statement in the Apostles' Creed and its simplicity shows that the relationship of the Spirit to the Father was not an open controversy like the relation of the Son to the Father. It was only a matter of time, though, until the controversy spread to include the Holy Spirit. Those who could not accept the deity of the Holy Spirit were called by Athanasius Pnematomachi — “Spirit-fighters.” The controversy grew until the council of Constantinople was convened in 381. To the simple words of the Nicene Creed, these words were added on the Holy Spirit: “The Lord, and Giver of life, who proceedeth from the Father, who with the Father and the Son together is worshipped and glorified, who spake by the prophets.”

The language of the Constantinople Creed sought to settle one controversy, but opened the door to what later proved to be yet another controversy. The 150 delegates to that council were all from the East. When the Western church used the creed they added to the words, “proceedeth from the Father” the words “and from the Son” -filioque. The old question of the relationships in the Godhead was raised again. Differences between the East and West grew until the open break of 1054. When that division finally came, filioque was still a matter of dispute. It was but another chapter in the continuing story of efforts to define precisely, that about which the Scriptures say very little.

One writer and influential leader of the period we have here briefly considered, *Cyril of Jerusalem* (315-386) wrote of the controversy on the Holy Spirit, “To define accurately the hypostasis of the Holy Spirit is impossible.” Then he gave this admonition: “Be not curious as to the Spirit's nature or hypostasis. Had it been revealed in Scripture, we should have spoken of it; what is not written, let us not venture to teach. It is sufficient for salvation to know there is a Father, a Son, and a Holy Spirit.” (*Catechetical and Mystagogic Lectures*, xvi, 11, 24)

Cyril's reluctance to go one step beyond the words of Holy Scripture and his conviction that speculation was unprofitable and dangerous, were in sharp contrast to many in his day and sound a warning to each of us in this day.

— 4909 43rd Rd. Way North, Birmingham, Ala.