

THE THIRD MAN THEME

THE THIRD PERSON

An In-Depth Study on the Ministry of the Holy Spirit

and

Biblical Spirituality



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Divine Viewpoint

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THE THIRD PERSON

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THE THIRD PERSON

The important thing in Christianity is to know the primary function of God. That entails the functions of God the Father, God the Son and God the Holy Spirit.

Briefly the function of God the Father is that He is the AUTHOR of the Plan for man. The function of God the Son is that He was the EXECUTOR of God the Father's Plan. The function of the Holy Spirit is the subject of our study now. He is the Third Person in the Trinity.

To become a Christian it is necessary to accept Jesus Christ as your personal Saviour. That executes Stage One of God's Plan. Once you are in God's Plan, having accepted Jesus Christ as your personal Saviour, you are now called a son of God. As a son of God, in God's Plan, the most important Person in your life is the Third Person of the Trinity, God the Holy Spirit. **That is what this study is all about, the importance of God the Holy Spirit in the believer's life after salvation.**

The ministry of the Holy Spirit is an all-important factor in the life of the Christian. **It makes all the difference in the world as to whether a Christian has a thorough understanding of what God the Holy Spirit is ready to do for him in his life and in his service, and what his adjustments to the Holy Spirit should be in order that the Third Person may fulfill His ministry in and through the Christian in the most efficient way.** THE SECRET OF A SUCCESSFUL, GOD-HONORING, POWERFUL, COURAGEOUS AND VICTORIOUS CHRISTIAN WAY OF LIFE IS IN THIS CORRECT ADJUSTMENT TO THE HOLY SPIRIT ON THE PART OF THE CHRISTIAN. **The imperative necessity of the Holy Spirit's ministry** is seen in Galatians 4:19, which is a verse that should be studied very carefully.

In Galatians 4:19 the words "my little children," are more accurately translated "my children." These to whom Paul had been writ-

ing had been won to the Lord Jesus Christ under the ministry of Paul. In this verse he says, "He is travailing in birth for them," that is, he is straining every nerve and exerting all his pent-up love for them in earnestly praying for them. He is praying that Christ be "again" formed in them.

The word "formed" in the Greek means "to give outward expression of one's inward character." We use the English word "form," in that sense in this sentence. "I went to see a tennis match yesterday, and the winning player's form was excellent." What we mean by that, is that the outward expression which he gave of his inward ability to play tennis was excellent. So this verse then is translated more accurately this way, "My children, of whom I travail in birth again until Christ be outwardly expressed in you."

The verb is in the passive voice. This means that the subject of the verb is passive, inactive, does not act himself, but is acted upon by an outside agent. The subject receives the action of the verb. So, the passive voice then in the Greek language of the New Testament, is the voice of GRACE. We receive whatever the verb mentions. We don't work for it and we don't earn it and we don't deserve it.

This brings us to the truth that the Lord Jesus Christ, in dwelling the believer, does not express Himself, does not manifest Himself, in and through the life of the Christian. He has given that ministry over to the Third Person of the Trinity. The Holy Spirit is the One who takes the things of Jesus Christ and manifests them to us and through us. The Lord speaks of the same passive state in which He dwells within the Christian, and the fact that the Holy Spirit manifests Him through the believer in John 16:14. "He shall glorify Me, for He shall receive of Mine, and shall shew it unto you."

Now, in this verse in the Greek there is a demonstrative pronoun and it is not brought

out in the English language. It says “that one shall glorify Me.” That is, the Lord Jesus Christ says in effect, “I will not glorify Myself.” “That one, the Holy Spirit, shall glorify Me.”

The Holy Spirit’s ministry is to take of the things of Christ and show them to the believer. In that way He expresses the Lord Jesus Christ through the Christian. The Christian’s life is like a prism in which the Holy Spirit breaks up into the components of GRACE, the character of the Lord Jesus Christ. **If the believer does not have an understanding of and subjection to the ministry of God the Holy Spirit, then there is little of the Lord Jesus Christ seen in his life.**

The Holy Spirit does the best He can under the limitations imposed upon Him by the believer, but He cannot do much under the circumstances. The Lord Jesus Christ will not glorify Himself by His own self-expression through the believer. **And, if the Holy Spirit cannot, because He is prevented by the believer, then the life of the Christian has little in it of the GRACE and character of the Son of God.** So, HERE IS WHY IT IS IMPERATIVE TO RECOGNIZE THE MINISTRY OF THE HOLY SPIRIT IN THE BELIEVER’S LIFE.

If we make room for the Holy Spirit, He will make room for the Lord Jesus Christ. And the converse is also true. That is, if we do not make room for God the Holy Spirit, He cannot make room for the Lord Jesus Christ. The Holy Spirit cannot manifest the character of Christ in the believer’s life when the believer is quenching or grieving the Holy Spirit.

So, the believer tries to do his best to live the Christian way of life, **but the believer’s own strength is not equal to the task.** The Lord Jesus Christ indwelling the believer in Christ will not give outward expression of Himself in the believer’s life when the believer is not controlled by God the Holy Spirit. And, **if the Holy Spirit is not recognized and depended upon for this work, then the Holy Spirit cannot simply perform it, just as the Lord Jesus Christ**

never saves a person until that person recognizes Him as Saviour and that is by an act of his own free will and trusts in Him. So the HOLY SPIRIT IS WAITING FOR THE BELIEVER TO RECOGNIZE HIS MINISTRY, AND BY AN ACT OF FAITH, FROM HIS OWN FREE WILL, trust the Holy Spirit to perform the Christian way of life!

The Galatians, in this verse, had fallen from that state of dependence upon the Holy Spirit. Most Christians have NEVER been in that state, and therefore, have not fallen from it. **But because of their ignorance of this teaching, they are not the recipients of the Holy Spirit’s work in their lives.** It would be great if when someone introduced you to our Saviour, the Lord Jesus Christ, that they would also introduce you as well to God the Holy Spirit. But too often the soul winner himself is not in possession of the teaching and the experience in the ministry of the Holy Spirit in the believer’s life.

THE ANOINTING OF THE HOLY SPIRIT

There are two Greek words, ALEIPHO and CHRIO, used in the New Testament which are translated by one English word “anoint.” The former is used exclusively in the New Testament of the anointing with oil for medical purposes or for the well-being and comfort of the body in the dry, hot climate of the East. Or in the case of the application of ointment, for the latter purpose, but with the element of the addition of luxury, as in the case of the woman who anointed the feet of the Lord Jesus Christ.

Now, the latter word is used only for the anointing with the Holy Spirit in the New Testament. It is used in secular manuscripts for the application of a lotion to a sick horse, and of the anointing of camels. The two words for “anoint” therefore refer to an act of applying something to either man or beast, this application being for a certain purpose and to meet a certain condition.

In Acts 10:38 Peter says, "God anointed Jesus of Nazareth with the Holy Spirit and with power." The words "Holy Spirit" and "power" are in the instrumental case in the Greek. They are in the classification of "the instrumental of means." This expresses impersonal means, and indicates the means whereby the action in the verb is performed. When the means is a person, another case is used in connection with a preposition. The only deviation from this latter rule is where the verb is in the passive voice, in which case the instrumental of means is used.

An illustration of this is in Romans 8:14, "For as many as are led by the Spirit of God." Here the subject of the verb is passive, inactive, and is being acted upon. These are being led by means of the activity of God the Holy Spirit. But in Acts 10:38 the verb is in the active voice, the subject is God, God does the acting, and the Holy Spirit, designated by the instrumental case, even though Himself a Person, is here looked upon as a means that is impersonal so far as any activity in the premises is concerned. This means that the element that God the Father used in anointing the Lord Jesus Christ was the Holy Spirit. The Holy Spirit did not do the anointing. The Holy Spirit is He that with which Jesus Christ was anointed.

We saw that both Greek words meaning to "anoint" referred to the application of something to a person. So, the act of God the Father anointing the humanity of the Lord Jesus Christ with the Holy Spirit, referred to His act of sending God the Holy Spirit to rest upon the Lord Jesus Christ for the ministry which He, as the man Christ Jesus, was to accomplish on this Earth. This is made clearer by our Lord's words from Isaiah 61:1, "The Spirit of the Lord is upon Me, because He hath anointed Me to preach the Gospel to the poor."

In Luke 4:18 Luke quotes from the Septuagint, the Greek translation of the Old Testament. However, the same passage in the authorized version of the Old Testament reads, "The Spirit of the Lord is upon Me, because the Lord hath anointed Me to preach

good tidings to the poor." The repetition of the word "Lord" in Isaiah 61:1 makes it clear that the pronoun "He" in Luke's quotation refers to the Lord God and not to the Holy Spirit.

The Holy Spirit DOES NOT ANOINT. HE IS THE ANOINTING HIMSELF. The Lord Jesus Christ explains the position of the Holy Spirit upon Him by saying that God placed the Holy Spirit upon Him to equip Him for the ministry in preaching the Gospel. So, in the case of the Lord, the anointing with the Holy Spirit refers to the Person of the Holy Spirit coming upon Him, this position of the Spirit providing the potential equipment for the ministry of which our Lord was to avail Himself. The anointing with the Holy Spirit would only become a factor in our Lord's life resulting in the impartation of power for service as He depended upon the Spirit for His ministry to and through Him.

We come now to the anointing of the believer with the Holy Spirit in this age of GRACE. In 2 Corinthians 1:21, 22 Paul says, "Now He which stablisheth us with you in Christ, and hath anointed us, is God: Who hath also sealed us, and given the earnest of the Spirit in our hearts."

In 1 John 2:27 we have the words, "But the anointing which ye have received of Him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is Truth, and is no lie, and even as it hath taught you, ye shall abide in Him." And in verse 20, "But ye have an unction," anointing, "from the Holy One, and ye know all things."

We have here the noun form of the word CHRIO, which is CHRISMA and it is translated "anointing."

In the case of our Lord, the Holy Spirit rested upon Him, for that was the order in the dispensation of the Law. **In the case of the believer during the age of GRACE, the Holy Spirit is placed WITHIN him.** John 14:17, "Even the Spirit of Truth: whom the world cannot receive, because it seeth Him not, neither knoweth Him: but ye know Him:

FOR HE DWELLETH IN YOU, and shall be in you.” His ministry in the believer today is not only for service, as was the case in the Old Testament, but also for sanctification, set apartness. But His indwelling, which is permanent at the moment of salvation, means that **His ministry is only potential.**

His indwelling does not at all mean that His ministry is performed automatically. Just because you are indwelt by God the Holy Spirit at the moment of salvation, doesn't mean that the Holy Spirit controls your life. **The believer must avail himself of that ministry through the avenue of faith and trust,** just as He availed Himself of the ministry of our Saviour through trusting Him.

Now, in our verse here, two of the Holy Spirit's ministries are given. One, His work of teaching the believer the Word of God, and the ability to “know all things” spiritual. The Greek word for “know” here in this passage gives us the latter Truth. A slight correction is needed in the words “ye all know.” Not, “ye know all things.” So the anointing with the Holy Spirit in the believer's life refers to the act **whereby God the Father sent God the Holy Spirit to take up His abode in the mind of the believer.** This is in answer to a prayer by God the Son found in John 14:16. “And I will pray the Father, and He shall give you another Comforter, that He may abide with you for ever.”

Now we look at James 4:5 which says, “Do you think that the Scripture saith in vain, the Spirit dwelleth in us lusteth to envy?” The word “dwell” is not from the Greek word which means “to take up one's residence, to send or bring to an abode.” Now this is true to other Scriptures in the usage of this word. The Holy Spirit does not Himself take up residence in the mind of the believer. **He is caused to do so.**

In the plan of salvation, there is subordination among the members of the Godhead. Here, the Holy Spirit, the third Person of the Trinity, very God Himself, is sent by God the Father, and is caused to take up His residence in our minds.

But that is not all. The simple verb means “to cause to take up residence.” A preposition is prefixed to this verb, which means literally “down,” and gives us the idea of permanency. So, the Holy Spirit has been caused to take up His permanent residence in our minds. Now, this agrees with 1 John 2:27, where the word translated “abide” means to abide in the sense of “to remain.” **THE HOLY SPIRIT NEVER LEAVES THE BELIEVER. You can quench Him and you can grieve Him, but YOU CANNOT GRIEVE HIM OR QUENCH HIM AWAY. THIS MEANS THAT THE BELIEVER IN THE LORD JESUS CHRIST IS SAVED FOREVER.**

To pray such a prayer in the age of GRACE as David prayed in Psalm 51 is not in this dispensation. Inasmuch as in Old Testament times the Holy Spirit only came upon believers for the time of specific service, their salvation was not affected, and that was not to all people, only those selected for a specific ministry. **All believers in the Church Age are now permanently indwelt by God the Holy Spirit.**

In James the words “lusteth to envy” can be explained. The word “lusteth” is a translation of a Greek word meaning “earnestly or passionately desire.” The indwelling Holy Spirit, possessing all the potential power and help that a believer needs, has a passionate desire to the point of envy.

Of what is God the Holy Spirit envious? And what does the Third Person of the Trinity passionately desire? The context makes it very clear. **James is speaking of adulterers and adulteresses in a SPIRITUAL SENSE, children of God, Christians who were not living their lives controlled by God the Holy Spirit.** They were committing spiritual adultery in that they were praying falsely to the Lord. And instead of having fellowship with Him, they were having fellowship with the world. They were allowing their old sin nature, the old man, to control them, this same old sin nature from which they had been delivered when they accepted Jesus Christ as personal Saviour.

The Holy Spirit, then, is envious of any control which that old sin nature might have over the believer. And the Holy Spirit is passionately desirous of Himself to control the thoughts, words, and deeds of the believer. He is desirous of having the believer depend upon Him for His ministry to him, in order that He might discharge His responsibility to the Father who sent Him, namely, **that of causing the believer to grow in his Christian way of life.** The anointing with the Spirit refers therefore to the act of God the Father causing God the Holy Spirit to take up His permanent residence in the believer. It takes place just once, at the time each person puts his faith in Jesus Christ as personal Saviour, and it is NEVER REPEATED. Paul said to the disciples of John, “Did ye receive the Spirit when ye believed?”

The Levitical priests were anointed once with oil, at their induction into the priesthood. Exodus 29:7, “Then shalt thou take the anointing oil, and pour it upon his head, and anoint him.” The same applies to the New Testament priest. It is therefore not scriptural to pray for a fresh anointing of the Spirit for a believer who is about to minister the Word. We have to pray that we might be FILLED WITH THE SPIRIT as he ministers. Now that

is scriptural and proper. GOD ALWAYS EXPECTS US TO PRAY WITHIN THAT WHICH IS IN ACCORDANCE WITH HIS REVEALED WORD.

The anointing of the Spirit forms the basis of all ministry to and in behalf of the believer. We must remember that it is potential in its nature. The mere indwelling of the Spirit does not guarantee the full efficacy of His work in us, since that indwelling is not automatic in its nature.

God’s ideal for the indwelling of the Spirit is found in the word translated, “caused to take up His residence.” Its root is in the word “home.” The Spirit was sent to the believer’s heart (mind) to make His home there. That means that the Christian must make Him feel at home. And the believer can do that by giving God the Holy Spirit absolute liberty of action in his heart (mind), the home in which He lives.

Is the Holy Spirit at home in His home? **This means that the believer must yield himself, all of himself, to the Spirit’s control, and depend upon the Spirit for guidance, teaching and strength.** Then will the potential power resident in the presence of the Spirit in the mind of the believer be operative in his life.

THE BAPTISM OF THE SPIRIT

The purpose of this study is to examine the Greek text in order that we may come to some clear-cut, definite conclusion as to the meaning and the purpose of the baptism that is related to God the Holy Spirit. The Greek language used by God the Holy Spirit in the New Testament throws a great deal of light on the ministry of the Third Person.

We go at once to the Greek word translated "baptize," setting aside the English word. This is for the reason that the word "baptize" is not a word native to the English language, and therefore has no meaning of its own. The English word "baptize" is not the translation of the Greek word, but only its transliteration. In a translation we bring the meaning of a word over into the second language. In transliteration we bring the spelling. Whatever meaning it might signify, because rightfully we have it in the Bible, it must come from the Greek word of which it is the spelling in English equivalents. This procedure will do away with any misapprehensions that exist as to the meaning of the English word "baptize."

Then we are on solid ground, and are transported, as it were, to the ancient past, to the time during which the Greek word was used in the writing of the New Testament manuscripts. The Greek word is used in the New Testament in two ways. When man does the baptizing, a ceremony is in view. This is the common usage. When God does the baptizing, that which is in view is the exertion of God's power. The latter usage we call, for want of a better word, or name, the mechanical usage, namely, that usage in which a person is said to do something to something else through the exercise of his own strength by means of instruments, whether by means of his own members or with the assistance of some other thing. Since we are not considering here the ceremonial usage, and for the reason that we are dealing with the act of God the Holy Spirit,

we will look at the mechanical usage of the word.

In the Classical Greek, the word "baptize" is used first in the ninth book of the Odyssey, where the hissing of the burning eye of the Cyclops is compared to the sound of water where a blacksmith dips, "baptizes," a piece of iron, thus tempering it. Euripedes used the word as of a ship which goes down in the water and does not come back to the surface. In Xenophon's "Anabasis" we have an instance where the word "baptize" is used of the practice of Greek soldiers. Here they placed the points of their spears in a bowl of blood before going to war. We see in this last instance a ceremonial usage also. This was a ceremony they observed, its observance involving the mechanical meaning of the word "baptize," that of "placing in."

In secular documents of the Koine Greek period, which documents are written in the same kind of Greek that is used in the New Testament, "Moulton and Milligan" report the following mechanical usages: a "submerged boat," and a "person overwhelmed" in calamities.

In the Septuagint, the translation of the Old Testament written in the Koine Greek, we see the same type of Greek that is found in the secular documents and in the New Testament. We have in Leviticus 4:6, "And the priest shall dip his finger in the blood, and sprinkle of the blood seven times before the Lord." Here "dip" is the translation of the Greek word "baptize," and the word "sprinkle" is the rendering of another Greek word. The word "dip" is referring to the action of placing the finger in the blood, a purely mechanical usage here. The second word is speaking of the ritualism of sprinkling the blood.

In the New Testament a purely mechanical usage is seen where the rich man asks that Lazarus dip his finger in water and cool his tongue. Luke 16:24, "And he cried and said, Father Abraham, have mercy on me,

and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue: for I am tormented in this flame."

Also in the case where the Lord dips the sop, in John 13:26. "Jesus answered, He it is, to whom I shall give a sop, when I have dipped it. And when He had dipped the sop, He gave it to Judas Is cariot, the son of Simon." And again, where He wears a vesture dipped in blood. Revelation 19:13, "And He was clothed with a vesture dipped in blood; and His Name is called the Word of God." The verb in these three instances being the word BAPTIZO, a related word to "baptize," the verb usually used in the New Testament, and translated "baptize."

The mechanical usage of the word as seen from the above illustrations resolves itself into the following definition: The Greek word "baptize" is the introduction or placing of a person or thing into a new environment or into union with something else so as to alter its condition or its relationship to its previous environment or condition. The translation is "to place into," or "to introduce into." These ideas were in the mind of the Greek as he used the word in its mechanical usage.

Now we are ready to consider the meaning and the purpose of the baptism of the Spirit. We will look at the Greek text of 1 Corinthians 12:13. "By one Spirit are we all baptized into one body." The body here is the body of Christ, of which Christ is the Head, and all believers from Pentecost till the Rapture of the Church are members. The word "Spirit" is in the instrumental case in the Greek. The Greek construction here follows this rule of Greek grammar. The personal Agent in this case who does the baptizing is God the Holy Spirit. He places or introduces the believer into the body of which the Lord Jesus Christ is the living Head. We could translate this, "By means of the personal agency of one Spirit, we all were placed in one body."

The verb is in the past tense, referring to a past action, and is an aorist tense. This is a once and for all aorist tense. This occurred potentially to all believers in this age of

GRACE at Pentecost. It is the fulfillment of the Lord's words in Acts 1:5, "Ye shall be baptized with the Holy Spirit not many days hence." So, the meaning of the Greek word "to place" or "to introduce into" gives us the purpose of the baptism by means of the Spirit, namely, the introducing of a believer into the body of Christ.

In Romans 6:3 and Galatians 3:27 we have this same operation of the Spirit, but instead of speaking of the placing of the believer into vital union with the body, Paul speaks of the placing of the believer into vital union with the HEAD of the body. This brings us to a careful distinction which we must make. It is NOT the baptism WITH the Spirit, or OF the Spirit, in the sense that the Holy Spirit is the element which is APPLIED to us. It is the baptism BY the Spirit. This baptism does not bring the Spirit to us in the sense that God places the Spirit upon or in us. Rather, THIS BAPTISM BRINGS THE BELIEVER INTO VITAL UNION WITH THE LORD JESUS CHRIST.

This means that the baptism by the Spirit is not for power, for in this baptism there is nothing applied to or given the believer. He, the believer, is placed into the body of Christ. It is the baptism with the Spirit in the sense that God the Father does the baptizing through His personal Agent, the Holy Spirit.

We will study the passages where the expression "baptize with the Holy Spirit" occurs. In Matthew 3:11 we have John the Baptist saying, "I indeed baptize you with water because of repentance. He shall baptize you with the Holy Spirit, and with fire." The word "with" is from a preposition which issued with the locative and instrumental cases in Greek. The particular classification of the locative here is the "locative of sphere." The limits are spatial. John says, literally, "I place you in water." His introduction of the believer into water is because of his repentance (change of mind). It is the believer's outward visible testimony of an INWARD FACT, HIS CHANGE OF MIND ABOUT CHRIST.

Here we have the mechanical usage of the word. But the instrumental can also be seen in this construction, the instrumental “of means,” showing the impersonal means whereby the action of the verb is performed. Not only did John place them in water, but this placing in water was a ceremony, or a rite. He not only baptized them into water, but he baptized them by means of, or with the water. The water was the element with or by which the believer was baptized.

But when we come to the phrase, “baptized with the Spirit,” we find the Greek grammar construction will not allow us to interpret it as meaning that the Holy Spirit is the element with which we are baptized, as water is the element with which the believer is baptized in the ceremony of water baptism.

We have the same case here as in the phrase “baptize with water,” the locative. But here the limits indicated by the locative case are not spatial, but logical. That is the locative case, the case which shows the location within the confines of which the action in the verb takes place, is not used here with reference to a certain location in space, like the Jordan River. It has nothing to do here with any limits in space. The limits indicated are not spatial, because the Holy Spirit is not a substance occupying space. They are logical because God the Holy Spirit is a Person.

Thus we have the “locative of sphere,” which confines one idea within the bounds of another, as action is limited with the confines of an idea rather than within those of a place. Therefore the classification “locative of sphere” will not apply here. And since it does not apply, in this case the Holy Spirit is not the element into which and with which we are baptized.

Therefore the phrase, “baptized with the Spirit,” does not mean that in this baptism the Holy Spirit is applied to the believer as water is applied, as in the case of water baptism. In other words, there is no application of the Holy Spirit to the believer. HE IS NOT GIVEN TO THE BELIEVER BY VIRTUE OF THIS BAPTISM. We saw that it was the anointing with the Spirit which referred to the

act of God the Father causing the Spirit to take up His permanent residence in the believer. Since there is no application of the Spirit in baptism, there is no power imparted in the act of the baptism with the Spirit. THIS BAPTISM IS ONLY FOR THE PURPOSE OF UNITING THE BELIEVER WITH THE HEAD OF THE BODY, THE LORD JESUS CHRIST, AND THUS MAKING HIM A MEMBER OF THAT BODY. The classification of the locative here is “the locative of sphere,” since the limits imposed are logical. It is the “confining of one idea within the bounds of another,” thus indicating the sphere within which the former idea is to be applied.

Examples of this classification in the New Testament are:

Hebrews 5:11, “Ye have become babes in hearing.” Here the word “babes” is limited and thus defined by the qualifying phrase “in hearing.” That is, they were not babes in the physical or mental sense. But their hearing of the Word was like that of a child, immature.

Romans 4:20, “He was made strong in faith.” Here it is the meaning of “He was made strong.” Here it is not in body or in mind, but with reference to his faith. His faith was made strong.

Matthew 5:8, “Blessed are the pure in heart.” Here the Lord is speaking not of ceremonial purity, such as the religious leaders of Israel were so punctilious about, but of purity of heart, pure in the sphere of the mind.

We could translate these phrases this way: “Babes in the sphere of hearing.” “Strong in the sphere of faith.” And “pure in the sphere of the mind.”

So, we have “He shall baptize you in the sphere of the Spirit.” Here the word “Spirit” sets a limit upon the act of baptism. John is drawing a contrast between his baptism and our Lord’s. John’s was into and by means of water, a ceremony. Our Lord’s was to be with reference to the Holy Spirit. A baptism with reference to the Holy Spirit is a baptism in which the Holy Spirit is the sole Agent. This baptism is limited to His sphere of operations. It is a baptism effected by

means of His working. The Spirit baptism to which John referred is the same one which Paul mentions in 1 Corinthians 12:13. It is a baptism with the Spirit in the sense that it is connected, not with water, but with the Spirit, who, Himself, does the baptizing.

The other places where the word “baptize” is used with the phrase “with the Holy Spirit,” and where exactly the same Greek construction is found, are in Luke 3:16, John 1:33, Acts 1:5, 11:16, and Mark 1:8. The phrase “with the Spirit,” therefore defines what baptism is referred to, and the words “by means of the Spirit” speak of the fact that the Holy Spirit is the Divine Agent who Himself baptizes.

The purpose of this baptism is to place the believer into vital union with the Lord Jesus Christ and thus make him a

member of the body of Christ, of which Christ is the living Head.

This study of the significance of the Spirit baptism has been based upon a careful adherence to the rules of Greek grammar. This is a most scientific method of interpretation. It is a most sure method. “He is not a theologian who is not first a grammarian.” All correct theology must pay careful attention to the grammar of the Greek text, for a person is correctly understood only when his hearer or reader applies the rules of grammar which the speaker or writer uses. The Holy Spirit adheres to the grammar rules and idioms of the Koine Greek of the time when the New Testament was written. It is for us to learn those rules and interpret the Greek text accordingly. Then an interpreter of Scripture is on perfectly solid ground. He is far less likely to make a mistake in interpretation when using the Greek than when using a translation.

THE SPIRIT OF ADOPTION

Paul tells us that we have received the Spirit of Adoption in Romans 8:15. It is clear that the Holy Spirit is referred to here. But what does the qualifying phrase, "of adoption" mean?

When we look up the Greek text, the word "adoption" is a noun of action. It is in the genitive case. We have here a construction which is called "the subjective genitive," in which the noun of action bears the same relationship to the word defined as the verb of a sentence does to the subject. The word "Spirit" would, in this instance, be the subject, and the word "adoption" the verb. Thus, it is the Holy Spirit who performs the act of adopting. He is in that sense the Spirit of Adoption.

The Greek word translated "adoption" is made up of two words, a word meaning to place, and the word "son." Its total meaning being "to place a son." It is a term of relation, expressing our sonship in respect of standing.

It appears to be taken from the Roman custom with which Paul could not fail to be acquainted. Among the Jews there were cases of informal adoption, as in the instance of Mordecai and Esther, Esther 2:7. But adoption in the sense of legal transference of a child to a family to which it did not belong by birth had no place in the Jewish law.

In Roman law, on the other hand, provision was made for the transaction known as "adoption," the taking of a child who was not one's child by birth, to be his son, and ARROGATIO, the transference of a son who was independent, as by the death of his proper father, to another father by a solemn public act of the people.

Thus among Romans a citizen might receive a child, who was not his own by birth, into his family and give him his name, but he could do so only by a formal act, attested to by witnesses. The son thus adopted had in all its entirety the position of a child by birth,

with all the rights and all the obligations pertaining to that.

By "adoption," therefore, Paul does not mean the bestowal of the full privileges of the family of those who do not by nature belong to it, and the placing of those who are not sons originally and by right into relation to which men stand to God as His children, but as implying a new relation of GRACE, founded on a covenant relation to God and on the work of Jesus Christ. Galatians 4:5, "To redeem them that were under the Law, that we might receive the adoption of sons."

The word seems to distinguish those who are made sons by an act of GRACE from the only begotten Son of God. But the act of GRACE is not one which makes only an outward difference in our position, it is accomplished in the giving of the Spirit, the Holy Spirit, which creates in us a new nature. We have not only the status, but the heart of sons.

There are two words used in the New Testament relative to the place of the believer in God's family. One is TEKNON, which comes from TIKTO, which means to bear, to give birth to. Its proper translation is "child" or "born one." It speaks of a child of God in his birth relationship. The other word is HUIOS, the word used in the Greek word "adoption." This word speaks of a child of God in his legal relationship to God in his family, i.e., adult sons, which is our position in Christ.

Under Roman law, the only thing that stood in the way of a person adopting a child not his own, was the fact that the child did not come of his own flesh and blood. The obstacle was surmounted by the fact that the law gave him the right to make the child his own if he fulfilled the proper legal requirements.

But under the Divine government of the universe, there were two things that stood in

God's way of making human beings His children: the fact that they were not His children by birth and the fact that they were lawbreakers. The first could easily have been remedied by regeneration, but the thing that stood in the way of this act of GRACE on God's part was the fact that human beings are sinners, and God's justice demands that sin be paid for before GRACE can be righteously bestowed.

This is clearly recognized in John 1:12 where the Greek word translated "power" was a technical expression used in the law courts for a legal right to be or do something. The word "sons" is not from the word HUIOS, but from TEKNON, and should be translated "children." "He came unto His own, and His own received Him not, but as many as received Him, to them gave He power, the legal right, to become the sons of God, even to them that believe on His Name."

This is to those who received Jesus Christ as their personal Saviour, as the One who died in their place on the cross, thus satisfying the justice of God in view of man's sin. God gave the legal right to become His children. Regeneration, therefore, is dependent upon justification, since an act of GRACE in law court can only be justly based upon the fact of the law being satisfied in the punishment of the crime committed.

In human law courts, that is impossible. For the prisoner can not be punished and be

set free at the same time. And the judge certainly will not step down from the bench and take upon himself the penalty which he justly imposed upon the prisoner.

But thank God it happened in the law court of the universe. God the Judge stepped down from His judgement bench, and at Calvary paid the sinners' penalty, thus satisfying His justice and procuring for sinful man a legal right to receive the GRACE of God. So NOTHING stands in the way of a just God regenerating a believer and placing him as His son in His family.

The Holy Spirit as the Spirit of Adoption, regenerates the believer and places him as a child of God in a legal standing in God's family, having all the privileges and rights of God's only-begotten Son. Think of it, to occupy a place in God's family in which He loves us just as much as He loves His only begotten Son. He is a Son of God, HUIOS, and we are sons of God, HUIOS. He is called the Beloved and we are accepted in the Beloved.

Think of it, to have a place in God's family in which all the GRACE of God's Son is ours. The Spirit of Adoption is therefore the legal representative of God, so to speak, imparting to us the Divine nature and placing us in the family of God, doing all this in accordance with the eternal and unchanging laws of God.

THE SANCTIFICATION BY THE HOLY SPIRIT

In the work of sanctification the Holy Spirit has a two-fold ministry: one to the unsaved and another to the saved.

The first is called positional sanctification. This refers to the work of the Spirit in bringing a lost sinner to the act of faith in the Lord Jesus Christ as his personal Saviour. The second is called progressive sanctification, and speaks of the work of the Spirit causing the Christian to grow in the knowledge and likeness of the Lord Jesus Christ. We will look at positional sanctification first.

In 1 Peter 1:2 we read, “Elect according to the foreknowledge of God the Father through sanctification of the Spirit unto obedience and sprinkling of the blood of Jesus Christ.” The first step in the salvation of a lost person is election by God the Father. This election, or selection, as the word can be translated, is dominated by the foreknowledge of God the Father.

The word “sanctification” is in a grammatical classification in the Greek called the “locative of sphere.” This choice of the sinner was therefore in the sphere of the sanctification of the Spirit. That is, the choice of the sinner was to the end that he might be included in the work of the Spirit in sanctification. The word “sanctify” in the Greek means “to set apart,” HAGIOS. The word “sanctification” refers to the setting apart process.

The words “sanctification of the Spirit” are in a construction in the Greek called the subjunctive genitive. The word “sanctification” is a noun of action. And the word “Spirit” is in what is called the genitive case. The word “Spirit” bears the same relationship to the word “sanctification” as the subject of a sentence does to the verb. The person or thing designated as the subject produces the action spoken of in the verb. So, the Holy Spirit is the One who does the sanctifying, the setting apart.

This setting apart work of the Spirit here is “unto obedience.” That is, it results in the obedience of the unbeliever’s faith in Jesus Christ. We have the expression in Acts 6:7, “A great company of the priests were obedient to the faith.” This obedience in 1 Peter 1:2 is not which is produced in the mind of the believer, but produced in the mind of the UNBELIEVER, for it is followed by the work of God the Son in cleansing that unbeliever in response to his obedience. We have here the Divine order: **1.** God the Father elects the believer in Christ, **2.** Christ is His Elect, **3.** God the Holy Spirit brings him to conviction and to an act of faith, **4.** And God the Son cleanses him from his sin.

We have the same truth brought out in 2 Thessalonians 2:13, “God, from the beginning, chose you for salvation in the sphere of the sanctification of the Spirit, and in the sphere of belief of the Truth.” Peter’s words are similar. “Peter, an ambassador of Jesus Christ with a commission to selected out ones, selected out by the foreordination of God the Father to be recipients of the setting apart work of the Spirit which results in obedience of faith, and sprinkling of the blood of Jesus Christ.” This is the pre-salvation work of the Holy Spirit in which He takes up His work of bringing the unbeliever chosen before the foundation of the universe to the act of faith in the Lord Jesus Christ.

An instance of the pre-salvation work of the Holy Spirit is found in John 16:8, where the Lord speaks of the Holy Spirit reproving the world. The Greek word refers to a rebuke which results in a person’s conviction of unbelief in Christ. This conviction of unbelief in Christ is the result of one of the ministries of the Holy Spirit to those who are lost and without Christ. And therefore, convicts and convinces of unbelief in Christ and leads that person to the place where He exercise His faith in Christ as personal Saviour. The Holy Spirit brings this person to new convictions

regarding Christ, righteousness and judgment.

The word “of” is the Greek word meaning “concerning unbelief in Christ, and righteousness and concerning judgment.” The person is then caused to see the sin of unbelief in Christ, and that Jesus Christ is absolute righteousness, AND THE PRINCE OF THIS WORLD IS JUDGED. And seeing the distinction between unbelief in Christ, and Christ’s righteousness, he then understands the world’s rejection of Jesus Christ as seen at the cross, and realizes that HE ALSO HAS REJECTED CHRIST. And if he persists in that rejection, he will share in the judgment that was meant for Satan, the prince of this world, and his angels.

In Hebrews 6:4-6 we have some more of the work of the Holy Spirit. Through the Word of God, the Holy Spirit enlightens the unsaved, and enables them to have a certain appreciation of the GRACE that salvation brings when one receives Christ as personal Saviour. As a recipient of the ministry of the Holy Spirit, the person is said to be a partaker of the Holy Spirit, which literally says, “one who holds with another.” It is translated “partner” in Luke 5:7. A further work of the Holy Spirit for the unsaved is to produce repentance in his mind.

The word “repentance” is the translation of a Greek word which means, in the verb form “to change one’s mind,” and in the noun “a change of mind.” When the Holy Spirit causes him to change his mind about Christ, he changes his mind about Christ and His righteousness. And he changes his mind about judgment, because instead of remaining under the wrath of God, HE NOW TAKES REFUGE UNDER THE GRACE OF GOD.

Ephesians 2:8, 9 says, “For by GRACE are ye saved through faith: and that not of yourselves: it is the gift of God: Not of works, lest any man should boast.” The word “that” cannot be made to refer to “faith” in the Greek, as some have taught. It is in the neuter gender, whereas the word “faith” is in the feminine gender. It refers to the general idea of salvation in the context. The meaning is that we are saved by GRACE and that salvation DOES NOT find its source in us. **That salvation is the GIFT OF GOD.**

The pre-salvation work of the Spirit is spoken of in Scripture as the sanctification of the Spirit. It is the setting-apart work of the Spirit in that He sets the unsaved person apart from his unbelief in Christ through an act of faith, from his standing in the First Adam, which brought him sin and death, to a new standing in the Last Adam, which brings him righteousness and life. This we call positional sanctification.

We come now to progressive sanctification. This is spoken of in 1 Thessalonians 5:23. “And the very God of peace sanctify you wholly, and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.” This is literally, “And the God of peace set you apart wholly.” This refers to the work of God the Holy Spirit setting the believer apart from his old sin nature, which is His work of putting sin out of the believer’s life and keeping it out as that believer trusts Him to do that for him. And His work of setting the believer apart to live the Christian way of life, which is His work of producing His own fruit in the believer’s life as the believer trusts Him to do that for him. These two aspects of the Spirit’s work for the believer will be taken up more fully under the heading “THE FULLNESS OF THE SPIRIT.”

THE FELLOWSHIP AND COMMUNION OF THE SPIRIT

In Philippians 2:2 Paul exhorts the believers to be “like-minded,” to have the “same love,” to be of “one accord,” or of “one mind.” In verse one he gives us the reasons why such unity is expected of the saints, and why it should naturally obtain. One of these is that there “IS A CERTAIN FELLOWSHIP OF THE SPIRIT.”

In 2 Corinthians 13:14 we have the apostolic benediction, “The GRACE of the Lord Jesus Christ, and the love of God, AND THE COMMUNION OF THE HOLY SPIRIT. BE WITH YOU ALL. Amen.” The question before us is, what is meant by the “fellowship and communion of the Holy Spirit?”

We will see in the two English words what the Greek language text has to say. Too often we interpret the Bible by putting upon certain English words a meaning which is correct usage with us in our ordinary conversation, and we do that without even consulting a dictionary. The two words “fellowship” and “communion” are the translation of one Greek word which we will carefully study.

Moulton and Milligan, in their “Vocabulary of the Greek Testament,” cite the following examples of its use in secular documents. It is used in a marriage contract of the time of Augustus, in the phrase “to be a joint participation in the necessities of life,” “Belonging in common to,” “My brother on my Father’s side with whom have no partnership.” They quote the phrase “Aiming to have fellowship with Zeus,” as comparable with 1 John 1:6, “If we say that we have fellowship with Him, and walk in darkness, we lie, and do not the Truth.” Zeus was the principle god of the Greeks.

Thayer in his Greek-English lexicon of the New Testament gives the following definitions of this word: “Association, community, joint-participation, intercourse, the share

which one has in anything, participation.” Commenting on 1 John 1:3, 6 he says, **“which fellowship consists in the fact that Christians are partakers in common of the same mind as God and Christ, and of the blessings arising there from.”**

Now our next study will be to examine every place where this Greek word is found in the New Testament and where it is translated by the words “fellowship” and “communion,” and look at its usage.

Paul thanks God for the fellowship of the Philippians in the Gospel, namely, their joint-participation with him in the progress of the Gospel. Philippians 1:3-5. In Ephesians 3:1-12 he speaks of a mystery which was hid in God’s mind until it was revealed to Paul, and through Paul it was given to the Church. It was given him “to make all men see what is the FELLOWSHIP of this mystery.” That is, the mystery is not known only to God now, but He is sharing it with believers, “sharing” expressing what the word “fellowship” here means.

In Philippians 3:7-10 Paul has suffered the loss of all things that he may know the “fellowship” of Christ’s sufferings, that is, be associated with Christ in His sufferings, have joint-participation with Him in those sufferings.

In 1 John 1:3 the apostle writes to the Christians in the Church at large, that he has in his Gospel reported the things which he heard Jesus Christ say and which he saw Jesus Christ do, and this, in order that they might have “fellowship with him, namely, joint-participation with John in the knowledge of the things Jesus Christ said and did, that is, John tells them that he wishes to share these things with them. When he says, “Truly our FELLOWSHIP is with the Father, and with His Son Jesus Christ,” we repeat “which fellowship consists in the fact that Christians

are partakers in common of the same mind as God and Christ, and of the blessings arising there from." GOD AND THE BELIEVER HAVE THINGS IN COMMON. "That if we say that we have FELLOWSHIP with Him, have things in common with Him, and walk in darkness, we lie, and do not the Truth." This is addressed to believers. 1 John 1:6.

That is, the things possessed in common here are a like nature, and thus the same likes and dislikes. But to be a partaker of the Divine nature, to love righteousness and to hate sin, makes impossible a life lived in the darkness of the old sin nature. "But if we walk in the Light as He is in the Light, we have FELLOWSHIP one with another." God and the believer. The thing possessed in common here by both God and the believer is Light. In the case of God, He is as to His essence, Light. In the case of the believer, he lives in the sphere of light, which God is, 1 John 1:7.

Paul says in 1 Corinthians 1:9, "God is faithful, by whom ye were called unto the FELLOWSHIP of His Son Jesus Christ our Lord." The words "fellowship of His Son" do not mean a communion or partnership with His Son. It is the possessive genitive here, namely, "into a communion or joint-participation belonging to His Son, and named after His Son, and of which He is the Founder." The Greek word here denotes a collective participation. In this the believer partakes with "all those who call on the Name of the Lord Jesus." This fellowship is a sharing in common on the part of all believers. Its content, namely, that which all the believers share in, is a sonship to God. For it is a communion of His Son, and this is with Christ, since He is the "Firstborn among many brethren." And there is heirship with Christ, for the believers are joint-heirs with Christ.

In Acts 2:42 we have "and they continued steadfastly in the apostles' doctrine and FELLOWSHIP, and in breaking of bread, and in prayers." The Greek word refers to a relation between individuals which involves a common interest and a mutual, active participation in that interest and in each other.

In Galatians 2:9 we have "And when James, Cephas, and John who seemed to be pillars, perceived the GRACE that was given unto me, they gave to me and Barnabas THE RIGHT HAND OF FELLOWSHIP, that we should go unto the heathen, and they unto the circumcision." The word "fellowship" here refers to the common interest which all had in the salvation of the lost, and a mutual, active participation in that interest.

The Macedonian churches had given a gracious gift of money to Paul for the needy believers, and the apostle said, "Praying us with much intreaty that we would receive the gift and take upon us the FELLOWSHIP of the ministering to the saints." 2 Corinthians 8:4. Here the Macedonian Christians, who gave the money for the believers, ask Paul to become their partner in its distribution.

So, we have the idea of sharing, a sharing in the work of supplying needy believers with money. The Macedonians were the givers, while Paul was the distributor.

We now look at the passages where the word "communion" is the translation of one Greek word. In 1 Corinthians 10:16 we have, "The cup of blessing which we have, is it not the COMMUNION of the blood of Christ? The bread which we break, is it not the COMMUNION of the body of Christ?" The Lord's Supper constitutes a COMMUNION centering in Christ, as the Jewish feast rites centered in the "altar," and as the demons, the unseen objects of idolatrous worship, supply their basis of communion in idolatrous feasts .

Such fellowship involves:

1. The ground of communion, the sacred object celebrated in common.
2. The association established amongst celebrants, separating them from the others.

The word "communion" denotes the fellowship of a person with persons in one and the same object. So, in the Lord's Supper, believers participate together in Christ, in the recognition of His atonement on their behalf, and in remembrance of His death until He comes again.

In 2 Corinthians 6:14 we have "What COMMUNION hath Light with darkness?" One could translate, "What thing does Light have in common with darkness?" Is there any common interest or mutual activity in which they participate one with another?

We are now ready to consider the meaning of the words "fellowship of the Spirit" and "communion of the Holy Spirit," in the light of the study which we have just made of the Greek word which is translated by the words "fellowship" and "communion."

The word "Ghost" is the translation of the same Greek word which is in other places rendered "Spirit." PNEUMA. There is no ghost. GOD THE HOLY SPIRIT IS NOT A GHOST.

The Greek word we have found has the following meanings: Joint-participation, belonging in common to, a partnership, association, intercourse, sharing, a relation between individuals which involves a common interest and a mutual and active participation in the interest. That is, as the result of the Holy Spirit's work in regeneration and in His control over the believer as the believer is definitely subjected to Him, there has been brought about in the life of the believer a joint-participation on the part of the believer with God the Holy Spirit in an interest and a mutual and active participation in the things of the Lord and the Word of the Lord in producing the character of Jesus Christ. It is a partnership, so to speak, between God and the believer. Paul speaks of this in the words "We are laborers together with God." 1 Corinthians 3:9.

The Holy Spirit is desirous of producing the highest type of Christian experience in the life of the believer, and the believer has the same interest, and shows it by maintaining an attitude of dependence upon and trust in God the Holy Spirit to produce that life in Him. Galatians 5:22, 23 says, "The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law." This fellowship is a cooperation on the part of the believer with the Holy Spirit in His work of

sanctification. When Paul, in his apostolic benediction, prays that the communion of the Holy Spirit be with all the saints, he is asking that his mutual interest and activity may continue and become more rich and effective in the lives of the believers.

We now come to a consideration of the English word "fellowship." In its current usage among the believers, it refers to the fellowship which believers have with one another, that is, the companionship and friendliness and sociability which is enjoyed when believers get together to pray or in a worship service, or in other Christian society. So there is a danger of thinking that the phrase "fellowship of the Spirit," means companionship with the Spirit.

Right here is where they leave the path of sound doctrine and practice. They seek the Holy Spirit and His fullness for His sake alone. They seek intercourse with Him as an end in itself. Thus, they lay themselves open to the snares of Satan and the control of evil spirits. There is no such thing in Scripture as the believer's fellowship, or companionship, with the Spirit comparable to the believer's fellowship, or companionship, with the Lord Jesus Christ.

The Holy Spirit's ministry is to GLORIFY THE LORD JESUS CHRIST. And in doing that, He always calls the believer's attention to the Lord Jesus Christ, NEVER TO HIMSELF. The Holy Spirit speaks expressly of Jesus Christ, not of Himself. The Holy Spirit keeps Himself in the background. THE LORD JESUS CHRIST MUST ALWAYS BE CENTRAL IN THE LIFE OF ANY BELIEVER. Christ is the One with whom we have fellowship in the commonly accepted usage of the word today. God the Holy Spirit makes this possible.

Sir Robert Anderson, one time Chief of Scotland Yard, said, "In proportion, therefore, as mind and heart are fixed on Christ, we may count on the Spirit's presence and power, but if we make the Holy Spirit Himself the object of our aspirations and worship, some false spirit may counterfeit the true and take us for a prey.

The association which the correctly instructed believer has with the Holy Spirit is in the form of a moment-by-moment conscious dependence upon Him, a trust in Him for His guidance and strength, and a yielding to Him for His ministry of putting the old sin nature out of the life, and keeping it out, and of radiating the beauty of the Lord Jesus Christ through his every thought, word and deed. This, together with a co-operation with Him, takes the form of a mutual interest and active participation in the things of the Lord.

The Holy Spirit in control of your life, will put a strict watch over you with a jealous love, and will rebuke you for little words and feelings, and for wasting your time, which other Christians never seem distressed over. So, make up your mind that God is an infinite Sovereign, and has a right to do as He pleases with His own. He may not explain to

you a thousand things which may puzzle your reason in His dealings with you, but if you absolutely sell yourself to be His love slave, He will wrap you upon in a jealous love, and bestow upon you many blessings which come only to those who are in the so-called inner circle. Settle it forever, then, that you are to deal directly with the Holy Spirit, and that He is to have the privilege of tying your tongue, or chinning your hand, or closing your eyes, in ways that He does not seem to use with others.

Now, when you are so possessed with the Living God that you are, in your secret mind, pleased and delighted over this peculiar, personal, private, jealous guardianship and management of God the Holy Spirit over your life, you will have found the vestibule of heaven.

THE FULLNESS OF THE SPIRIT

The first thing we must take up is the exact meaning of the word “fullness” when used in conjunction with the ministry of the Holy Spirit. The phrases “filled with the Holy Spirit” and “full of the Holy Spirit” are used in the Authorized Version. They are the translation of either one of two verbs, and of a noun. The verb is PIMPLEMI and is used in Luke 1:15, 41, 67, Acts 2:4, 4:8, 31, 13:9. An illustration of its use other than with the word “Spirit” is in the phrase “were filled with fear.” Luke 5:26. And it means WHAT WHOLLY TAKES POSSESSION OF THE MIND is said to fill it.

So, the expression “filled with the Spirit” speaks of the Spirit possessing the mind of the believer. This possession implies the Holy Spirit’s control over the mind. So, the words “full” and “filled” refer to the control which the Spirit exerts over the believer who is said to be filled with Him.

Now, the other verb is PLEROO and is used in Acts 13:52 and Ephesians 5:18. An example of its use other than that in relation to the Spirit is in the sentence “sorrow hath filled your heart.” John 16:6, which means “to pervade, take possession of.” So, as sorrow possessed or controlled the minds of the disciples, so the Holy Spirit possesses or controls the believer who is said to be filled with the Spirit.

The noun is PLERES and is used in Acts 6:3, 5, 7:55, 9:17, Luke 4:1, and Acts 11:24. In Acts 6:5 it is used in the phrase “full of faith.” which means “thoroughly permeated Stephen in the sense that it possessed or controlled him.” So, the fullness of the Holy Spirit refers to His control over the believer who is said to be filled with Him.

Let us press this point still further, looking at the Greek grammar involved in these expressions. In the expression, “filled with the Holy Spirit,” we have the verb “filled” in the passive voice. The subject in this case is being inactive and being acted upon by an out-

side agent. The noun, “Spirit,” is in the genitive case, the genitive of description, indicating what the “filling” consisted of.

The “filling” in this case refers to a certain control exerted over the believer. The word “Spirit” thus indicates who is exerting this control. The expression “full of the Holy Spirit” is from a noun, “full,” and another noun “Spirit,” the latter in the genitive case. The noun “full” meaning here, “control,” is a noun of action.

We have here a Greek construction called the subjective genitive in which the noun in the genitive case, here, “Spirit,” produces the action in the noun of action, “full.” So, the Holy Spirit is the One who exerts control over the believer said to be filled with Him.

There is just one instance in the New Testament where the words “filled with the Spirit” are not followed by the genitive case. This latter case designates that by means of which the action in the verb is performed. The action in the verb here is a certain control exerted over the believer. The Holy Spirit is the Divine Instrument who exerts this control. One could translate it “be controlled by God the Holy Spirit.”

We must not think of God the Holy Spirit filling our minds as water fills a bottle; or air, a vacuum; or a bushel of oats, an empty basket. The mind of the believer is not a receptacle to be emptied in order that God the Holy Spirit might fill it. The Holy Spirit is not a substance to fill an empty receptacle. He is a Person to control another person, the believer. He does not fill a Christian’s life with Himself. He controls the person.

The Holy Spirit controls the volition, and emotion, and mind, and self-conscience, and norms and standards of the believer who is said to be filled with Him. He brings all these to the place of obedience and conformity to the Word of God. Therefore, when we speak

of a Christian “filled with the Spirit,” we are referring to the control which a Divine Person, the Holy Spirit, has over a human being, the believer. Now, the believer is exhorted to “be filled with the Spirit,” Ephesians 5:18, or as we have correctly translated it, “be controlled by the Spirit.”

The tendency of the lost person without Christ is seen in the words of this hymn: “I was a wandering sheep, I don’t love the fold, I did not love my Shepherd’s voice, I would not be controlled.” This tendency of the unbeliever is BROKEN when a person accepts Jesus Christ as personal Saviour, in that **God breaks the power of the old sin nature**, which nature has exerted absolute control over him and gives him a new Divine nature. The believer in the Lord Jesus Christ is then exhorted to be “controlled by God the Holy Spirit.” The Holy Spirit’s ministry is to maintain in the actual experience of the Christian, that which God did for him the moment he accepted Jesus Christ as personal Saviour. **The Holy Spirit suppresses the activities of the old sin nature, whose power was broken, and produces the Holy Spirit’s fruit in the believer’s life.**

Now, the very fact that the individual believer is exhorted to do something demands, as a logical accompaniment, that the believer exercises his free will in the doing of the exhortation. That is, **THE BELIEVER IS NOT AUTOMATICALLY CONTROLLED BY GOD THE HOLY SPIRIT JUST BECAUSE THE HOLY SPIRIT INDWELLS HIM. The control which the Holy Spirit exerts over the believer is dependent upon the believer’s active and correct adjustment to the Spirit.**

The Lord did not save us until we recognized Him as the Saviour and then we put our trust in Him for salvation. Just so, the Holy Spirit does not control us in the sense of permeating our will, our reason, our emotion, until we recognize Him as the One who has been sent by the Father to set us apart, and trust Him to perform His ministry in us and through us.

There must be an ever-present conscious dependence upon and definite subjec-

tion to the Holy Spirit, a constant yielding to His ministry and leaning upon Him for guidance and power, if He is to control the believer in the most efficient manner and with the largest and best of all results. The Lord Jesus Christ waited for you and I to recognize Him as our personal Saviour before He saved us. The Holy Spirit indwelling a believer is waiting to be recognized as the One to come to that believer’s aid.

Salvation is by faith from start to finish. It is a work of God for man. But God waits for man, unsaved or saved as the case may be, to avail himself of the salvation he needs, by means of faith. One of the reasons why the Holy Spirit has so little control over many Christians is because they think He works automatically in their minds.

You have to have a desire as a believer that the Holy Spirit be the One to control your every thought, word and deed. We do not take a drink of water unless we are thirsty. **We do not appropriate the control of the Spirit unless we desire Him to control us.** It is well at intervals during the day when we are faced with temptation or when we have a definite piece of Christian service to perform, or are in need of instruction from the Word of God or of strength from some duty, to recognize quietly the ministry of the Spirit and depend upon Him for all needed guidance, wisdom and strength.

He is waiting for us to recognize Him and to trust Him for His aid. He is there, the indwelling Spirit, **always at the service of the believer.** But the point is that HE COMES TO OUR AID WHEN WE AVAIL OURSELVES OF HIS HELP. There are just two things, therefore, that the believer must do in order to be controlled by the Spirit: **Desire that control and confession of sins as per 1 John 1:9, “If we confess our sins, He is faithful and just to forgive us of our sins, and cleanse us from all unrighteousness.”** Known sins are confessed, and the unknown sins are cleansed on the basis of known sins confessed and you are restored back to fellowship and you receive the filling, the control, of the Holy Spirit.

1 John 1:6, "If we say we have fellowship with Him, and walk in darkness, we lie, and do not the Truth." That is a believer out of fellowship, not being controlled by God the Holy Spirit, but being controlled by his old sin nature. 1 John 1:7, "But if we walk in the Light, as He is in the Light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanses us from all sin." "Walking in the Light" is being back in fellowship and producing the character of Jesus Christ.

1 John 1:8, "If we say we have no sin, we deceive ourselves, and the Truth is not in us." Some people deceive themselves by saying they don't sin, or they haven't sinned for years, etc. But that is self-deception. And again this condition, "the Truth is not in us." means they are also out of fellowship.

But, 1 John 1:9 says, "If we confess our sins, He is faithful and just to forgive us of our sins, and cleanse us from ALL unrighteousness." **Confession of known sins places us back in fellowship with God and we walk in the Light and we do the Truth, and produce the character of Jesus Christ.**

This is the filling and the control of God the Holy Spirit, and it is not a one shot decision, like salvation, but it is a **MOMENT BY MOMENT WALK**. So, **that at any point of time you are either in or out of fellowship. YOU ARE EITHER CONTROLLED BY GOD THE HOLY SPIRIT, OR YOU ARE CONTROLLED BY YOUR OLD SIN NATURE.** 'You are walking in Light or you are walking in darkness. And since God is Light and there is NO darkness in Him, then the Christian way of life is ABSOLUTE. **YOU ARE EITHER CONTROLLED BY THE HOLY SPIRIT OR YOU ARE NOT CONTROLLED BY THE HOLY SPIRIT.**

Now, there is no Scripture for the practice of asking for the fullness of the Spirit for one's self. The Lord, in Luke 11:13, said to His disciples, "How much more shall your heavenly Father give the Holy Spirit to them that ask Him." **He invited the disciples to ask for the Person of the Holy Spirit, NOT**

His fullness. This was before Pentecost, and the Spirit had NOT YET COME. It appeared that they did not ask the Father for Him, and so the Lord said, "I will pray the Father, and He shall give you another Comforter," John 14:16. The "I" is intensive. They had not asked, so He did. The result was Pentecost.

So, we must distinguish between asking for the Person of the Holy Spirit and for the fullness or control. **You can't ask for the control or the fullness of the Spirit.** When you confess your sin when you are out of fellowship, then the control of the Spirit follows. That is the principle of yieldedness in Romans 6. But too often in the Christian life asking for the filling or control of the Spirit cannot be accomplished because **THE BELIEVER IS OUT OF FELLOWSHIP.**

There is no Scripture for the practice of tarrying for the fullness of the Spirit. The Lord said to His disciples, "I send the promise of My Father upon you, but tarry ye in the city of Jerusalem until ye be endued with the power from on high," Luke 24:49. But let us note some careful distinctions here. He did not tell them to tarry for the fullness, but for the Person and the coming of the Spirit. The Holy Spirit was scheduled to come to earth 50 days after the resurrection, as Pentecost was 50 days after the Feast of the First Fruits. The disciples were to wait in Jerusalem for 10 more days, and the Spirit would come. This announcement by our Lord was made at the close of His 40 day post-resurrection ministry. The Holy Spirit came at Pentecost.

The word "tarry" is the translation of a Greek word that means "to sit down," "to sojourn." They were to sojourn in the city of Jerusalem for 10 days until the Holy Spirit came from heaven.

He is here now! **WE NEED NOT WAIT FOR HIM. He indwells the believer the moment that person puts his faith in Jesus Christ, and He awaits the believer's desire and trust that He control him.**

Now, some quote Acts 19:2, "Have ye received the Holy Spirit since ye believed?" ar-

guing that the Holy Spirit does not come in to abide with the child of God, until the child of God has come to a certain stage in his Christian experience. But the correct rendering is "Did ye receive the Spirit when ye believed?" Paul was surprised that the believers were ignorant of spirituality. It turned out that they had followed the teaching of John the Baptist and therefore had not come under the provision of the indwelling Spirit in the age of GRACE.

Now some say that I am a Christian, but I do not have the Holy Spirit because I do not speak in tongues. And they quote Acts 2:4, 10:46, 19:6. But we have to be careful to note that Acts 2:4 refers to the language of the individuals mentioned in Acts 2:8-11. That the speaking in tongues of Acts 10:46 was an evidence for that time given to the Jews, that the Gentiles had also received the Spirit, the need for which (tongues) is now past, and that Acts 19:6 has to do with a special case where Jews had come into salvation under the Old Testament dispensation of law and now were receiving the added benefits of the age of GRACE, a case which CANNOT occur.

Acts 2:4, "And they were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance." Acts 2:8-11, "And how hear we every man in our own tongue, wherein we were born? Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judaea, and Cappadocia, in Pontus, and Asia, Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes, Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God." Acts 10:46, "For they heard them speak with tongues, and magnify God." Acts 19:6, "And when Paul had laid his hands upon them, the Holy Spirit came on them: and they spake with tongues, and prophesied."

TONGUES WAS A SIGN OF JUDGMENT TO THE JEWS, in that they had FAILED as custodians of the Word of God and disseminators of the Word of God, and it

was now going to be of Gentile origin. **Tongues were for UNBELIEVERS to hear the Gospel and become believers.**

But some insist that the believer does not receive the Holy Spirit except by the laying on of hands, quoting Acts 8:17 and 19:6. "Then laid they their hands on them, and they received the Holy Spirit." The act of laying on of hands always SIGNIFIES IDENTIFICATION.

In the case of Acts 8:17, the Samaritans, who did not recognize the temple in Jerusalem, needed to recognize the authority of the church at that place. Submission to the laying on of the apostle's hands thus healed the breach between those Samaritans and the Christian Jews, and identified the former with the Jerusalem church.

In Acts 19:6 we have Jews coming over into a new dispensation and authority, and a similar situation holds true for them. We have no such conditions today, and therefore the laying on of hands is NOT NEEDED FOR THE RECEPTION OF THE HOLY SPIRIT. **In the believer, a desire for His control through confession of sin is the Scriptural way of appropriating the ministry of the Holy Spirit.**

This condition of being filled with the Spirit must be not a spasmodic thing in the life of the believer. You always hear the teaching that the Holy Spirit fills you only when you are engaged in some particular place of Christian service. The idea comes from the Old Testament ministry of the Holy Spirit. Before Pentecost, He came upon believers in order to equip them for a certain work they were to do for the Lord, and He left them when that service was over.

But in the Church Age, this procedure does not pertain. The command "Be filled, controlled, with the Spirit," is in a grammatical construction in the Greek which speaks of a continuous process or state, as the case might be, "Be ye continually controlled by means of God the Holy Spirit." This is a present tense, imperative mood. The present tense is used for the exhortation to be con-

stantly, moment by moment, filled by God the Holy Spirit. Now, that is God's Plan for the normal Christian way of life. It should be a constantly, consciously, Spirit-filled life.

The believer needs this constant control of the Spirit over his life if he is to gain constant victory over his old sin nature, if the character of the Lord Jesus Christ in all His beauty is to be radiated by the Spirit through the life of the believer

If we, as believers, are to walk in the Light as He is in the Light, if we are to do the will of God, if we are to be able to have our prayers answered and be able to understand the Word of God, we cannot do with less than the Spirit's constant control. The mode of this verb is imperative. That means that the words "be filled" are a command from God. This is an order. FAILURE TO OBEY ANY SCRIPTURE AND ANY COMMAND FROM THE LORD IN SCRIPTURE IS SIN.

We hear also the teaching "one baptism and many fillings." The first half of this expression is correct, but the second half is not in accord with the Scriptural ideal for a normal Christian life. Let us take up the words "many fillings." They speak of it as if you would speak of a car in need of gas. That is, the filling station attendant fills the tank, and we drive off. The running engine consumes the gasoline and the tank becomes empty, and must be filled again. This is the illustration of the believer who is filled with the Spirit, engages in a Christian service, and in doing so, uses up the power which comes from the filling of the Spirit. Then he must come back to the Spirit for another supply of power. This process is repeated over and over again.

But the thing wrong with this is that the Christian's mind is not an empty receptacle to be filled with a substance as the tank of a car is to be filled with gas. The Holy Spirit is not a certain amount of power given to the believer which he can use in his activities. The Holy Spirit is a Person, and the other person is you, the believer. IT IS NOT THAT THE BELIEVER USES THE POWER OF

GOD, BUT THAT GOD'S POWER USES HIM. The only thing that would deprive the Christian of this fullness of the Spirit is the lack of definite subjection on his part to the Spirit, or the presence of known sin in his life. So, instead of saying "one baptism and many fillings," we say, "one baptism and His constant control."

The Holy Spirit is always in our tank, as it were. We NEVER run out of gas, as it were. WE DON'T LET THE GAS COME THROUGH. We have a pinched fuel line. We are out of fellowship and the Holy Spirit can't control us and that is why we are commanded to "examine ourselves," to "judge ourselves," to "confess our sins," so that the Holy Spirit can control our lives. The Christian life is not "Let go and let God." It is more a "take hold with God."

It is not an existence somewhat like a jellyfish floating in the warm currents of the Gulf Stream. God is NOT developing jelly-fish Christians. **God wants to develop faith heroes**, Christian men and women of moral stamina and spiritual power. In the physical realm, no one becomes strong by merely eating wholesome food and resting. Exercise is what is needed to change the food-energy into bone and muscle. In like manner, the Christian must exercise himself spiritually if he is to be able to grow strong in his Christian life.

"Bodily exercise profiteth for a little, but godliness in all things." Now that demands the exercise of your free will, the making of choices, the deciding between right and wrong, saying point blank "No" to temptation. The constant "growing in GRACE by the knowledge of our Saviour Jesus Christ." The power of the Holy Spirit is potentially resident in the believer by virtue of His indwelling presence, but it is only operative in that believer when he is yielded to and dependent upon the ministry of the Spirit, and then steps out in faith in the performance of the action contemplated.

Now, this necessary action of the free will on the part of the believer in addition to the trust in and dependence upon the Holy

Spirit which the believer must have, is seen clearly in the expression, "A certain fellowship of the Spirit," Philippians 2:1. This, we said, referred to a relation between individuals which involves a common interest and a mutual active participation in that interest and in each other. It is the obligation of the believer to be interested in the things of the Lord, for the Spirit is constantly exploring the deep things of God. 1 Corinthians 2:10, "But God hath revealed them unto us by His Spirit: for the Spirit searcheth all things, yea, the deep things of God."

The believer who does not maintain a real interest in and hunger for the Word of God and is satisfied by a constant study of the Word of God, is not cooperating with the Spirit, and is not giving the Spirit an opportunity to work in his life and cause him to "Grow in GRACE." The Holy Spirit works through the Word of God that WE HAVE STORED IN OUR MINDS, and NOT apart from it.

The Christian who does not engage in a Holy Spirit directed ministry of some kind in the work of furthering the knowledge of the Word of God, is not cooperating with the Holy Spirit. It is this ideal combination of a moment by moment trust in, submission to, and dependence upon the ministry of God the Holy Spirit, and the constant interest in and participation with the Holy Spirit in the things of God, that produces the best results in the Christian's experience. This combination develops Christians with a sense of responsibility, with moral courage and a stamina of high order, with a balance and poise that weathers the severest storms with a delicate sense of tact that enables them to move among their fellowmen without riding roughshod over their feelings, but rather in a gracious loving way so that their passing leaves a sense of the presence of the Lord Jesus Christ. This is what develops spiritual giants, men and women who can be trusted in a time of crisis.

INACCURATE STATEMENTS

It seems almost unanimous that the only branch of Christian doctrine in which we allow ourselves a certain looseness and inaccuracy of statement is in regard to the Person and the work of God the Holy Spirit. And you often hear this, "Why be so technical? We all mean the same thing. We may use different terms or expressions to convey our thoughts, but we all mean the same thing." But we don't allow ourselves the same attitude of looseness and inaccuracy when it comes to the Person and the work of God the Son, the Lord Jesus Christ. How carefully we guard the doctrine of the virgin birth, and of Christ's Deity.

And we make a careful distinction between the Deity of Jesus Christ and His humanity. How meticulous we are in our choice of words when we formulate the doctrine of His substitutionary death on the cross. We distinguish between His coming in the air to catch out the Church and His coming to the Earth to set up the Millennial Kingdom. To be just a bit inaccurate in a statement regarding the origin of our Lord's humanity, the meaning of His death, and the fact of His bodily resurrection, would brand one a heretic, in present day language, a modernist. But to play fast and loose with the plainly revealed Truth regarding the Person and the work of the Holy Spirit produces no protest in evangelical circles.

If an evangelist would be as inaccurate in his statements regarding the need of a lost sinner for the Saviour, the work of that Saviour on the cross, and the way a sinner must appropriate that salvation, as we allow ourselves to be when we teach the believers about the ministry of the Spirit, how many souls would be saved? It is the clear, simple, accurate, true to the Word statements of the evangelist which the Holy Spirit uses. And if lost souls would be kept from salvation by a message which does not accurately explain the way of salvation, then believers are being deprived of the most efficient ministry of the

Holy Spirit because of the obscurities and inaccuracies so prevalent in much of the teaching regarding His Person and work.

One of the chief reasons for the lack of power in the Church is that God the Holy Spirit is not recognized as He should be by the individual Christian. And much of this lack of understanding of the ministry of the Spirit on the part of the believer is due to the inaccurate presentation of that important Truth. Such a presentation not only misinforms, but makes it harder, sometimes almost impossible for the clear, simple Truth to be taught successfully. Two of the most serious and harmful of these loose and inaccurate statements are petitions addressed to the Spirit in which the believer asks Him to "fall afresh upon him," and to "descend upon his heart."

Two of the plainest truths in Scripture are the coming of the Holy Spirit at Pentecost to form the Church, and His coming into the believer at the moment he receives the Lord Jesus Christ as his personal Saviour, to take up His permanent residence in his being.

To voice such petitions as "fall afresh upon me," and "descend upon my heart," is to ignore and deny the plain Truth of Scripture. These petitions give the impression that God the Holy Spirit is a far away Helper who does not dwell permanently in the believer, but comes to his aid when he calls. Therefore, the believer does not have the consciousness of the indwelling Spirit. He does not see that his body is an inner sanctuary in which the Holy Spirit dwells. It is to ask for a second Pentecost. It is to ask for the coming of the Person of the Spirit when what the believer needs, and possibly desires, is the filling of the Spirit. In that case, where is the proper adjustment of the believer to the Spirit, which would enable Him to exercise His most efficient control over him?

How senseless to meet a friend, have that friend at your side, and yet plead with

him to come to you! What would this friend think of you? And what does God the Holy Spirit think of such looseness in presenting the proper relationship of the Spirit to the believer? The fellowship of two human beings with one another is the most delicate and intricate of all relationships, demanding the most perfect mutual adjustment to and understanding of one another, if that fellowship is to be of a high order. The same thing is true of the fellowship with the Spirit with respect to the believer. And if the proper adjustment is not made on the part of the believer, then the Spirit is prevented from performing His ministry in and for that believer in an efficient way.

When a believer is taught to ask for the Spirit to “fall afresh on him” and to “descend upon his heart,” he is taught to ignore the Truth concerning His indwelling. Furthermore, the idea of the descending Spirit falling afresh upon him takes the place of the concept of the control of the Spirit over his life, and the believer doesn’t put himself into His control. The result is that the Spirit is prevented from doing His work which is best for the believer, and the believer lives a powerless, mediocre life.

Another wrong conception concerning the adjustment of the believer to the Holy Spirit is found in the idea that the believer must empty his heart of sin and self and live a separated life in order that God the Holy Spirit can fill his heart. This is based again upon the misapprehension that the Christian’s heart is a receptacle, and the Spirit is a substance to fill the space otherwise unoccupied. The word “heart,” as used here, is just a figure of speech, which speaks of the MENTALITY OF THE SOUL, and the Holy Spirit is the Divine Person who seeks to control and use these to the glory of God.

Now this principle puts the cart before the horse. **A Christian who attempts to clean up his life by ridding his life of all sin, in order that he may be filled with the Spirit will NEVER be filled with the Spirit.** It is just as impossible for a sinner to rid his life of sin and live a life in obedience to

God’s Word in order to receive the Lord Jesus Christ as personal Saviour, as it is for the believer to dethrone self and enthrone the Lord Jesus Christ, live a separated life and put all sin out of his life in order to be filled with the Spirit. It takes the death, burial and resurrection and the power of God to save a sinner. It takes the power of God the Holy Spirit to control the old sin nature, which permanently abides in you.

We come to the Lord Jesus Christ just as we are, “Come unto Me all ye that labor and are heavy laden, and I will give you rest.” And He saves us. The believer with the old sin nature producing sin and human good comes to God the Holy Spirit just as He is, and with all his spiritual problems, and judges the sin in his life, names it for what it is, consciously exerts his free will in submission to the Holy Spirit, and the Spirit controls and empowers him and frustrates the old sin nature.

The Holy Spirit is always eager to come to the aid of a believer who does not have victory over his old sin nature, and give him the victory which the Lord Jesus Christ purchased for him on the cross. It is the Holy Spirit who cleans up the believer’s life, as He controls him, and guides him and teaches him. And He will enthrone the Lord Jesus Christ in the believer’s life, and will cause him to live a positive Christian way of life, which is a SUPERNATURAL WAY OF LIFE.

Then there is the practice of referring to the Holy Spirit as “it.” Now “it” is a neuter pronoun and is used to refer to THINGS, never persons. To use the pronoun “it” is to deny personality to that which is referred to.

Notice what evil follows the practice of using this pronoun, when referring to God the Holy Spirit. It deprives Him of personality in the concept of the speaker and his uninformed hearers. This does away with the doctrine of His personal indwelling of the believer. That in turn takes away the practical truth of the teaching of personal holiness in view of the fact that the physical body of the believer is the temple of the Holy Spirit. Again by denying personality in the Holy

Spirit, the use of the pronoun "it" prevents the believer from bringing himself into proper adjustment to the Spirit, so that He, a Person, can control the believer. There is no submission to the will of the Holy Spirit, merely the attempted appropriation of some mysterious power which the believer feels he needs and can use, which again is a wrong conception, for it is NOT the believer who uses the power of God, but the power of God that uses him.

Such a conception as that of the Holy Spirit grieving over the believer who has sin in his life, is also made impossible, and the potent check upon sin in the life of a Christian is taken away. Ephesians 4:30, "And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption."

To sum it all up, the believer who merely conceives of God the Holy Spirit as an impersonal force which he can use, knows nothing either in doctrine or practice, concerning the filling of the Spirit. It is like taking God out of the Holy Spirit, and then you are left with only a mysterious force.

But in justification of the practice of using the neuter pronoun when referring to the Holy Spirit, someone may call attention to the fact that the Authorized Version uses the pronoun "itself" in Romans 8:16, 26, and the neuter pronoun "which" in Romans 5:5, 1 Corinthians 6:29, 2 Timothy 1:14, 1 Peter 1:11, and 1 John 3:24, when referring to the Holy Spirit. And here is where we need to go to the Greek text for an explanation, which should clear up the difficulty. It will be necessary to mention some Greek grammar rules in doing this.

Nouns in the Greek are in either one of three genders. They are either masculine, feminine, or neuter. They have certain endings which indicate to what gender they belong. The word "Spirit" happens to be in the neuter gender. But that does not mean that the Greeks considered that which is designated by the word "Spirit" as being an inanimate object and therefore impersonal. The Greek word for "wine" is masculine. But that does not mean that they ascribed personality to wine. The Greek word "wisdom" is femi-

nine. But that again does not mean that they thought of wisdom in a personal way. The Greek word for "child" is neuter, but they did not therefore think of a child as an inanimate thing.

In English, neuter pronouns are used for inanimate objects. The masculine for a male individual and the feminine for the female. Because the Greek word for "Spirit" is neuter, Greek grammar requires that the pronoun used when referring to that which is designated by this Greek word must be neuter.

The translators used the neuter pronoun "itself" in Romans 8:16 because the Greek pronoun is neuter. But there is such a thing as an idiom in a language, namely, a construction of expression peculiar to that language, and not found in other languages, which, if brought over literally into the second language, would give a wrong impression. The business of a translator is to bring over into the second language the thought of the first. He is not bound to give a literal translation of an idiom. His business is to find that expression in the second language which will adequately translate the meaning which the idiom has in its own language. The teaching of Scripture shows clearly that the Holy Spirit is a Person. In view of this, the pronoun "Himself" should be translated in Romans 8:16, 26. Now you can see how the personality of the Spirit is so clearly implied in the expression "the Spirit Himself."

The same procedure applies in the case where the word "which" is used. In John 14:17, 26, the pronoun is in the neuter gender, and yet the translator used the word "whom." Why did they not follow the same procedure in the cases where they used "which?" In all these instances the pronoun is neuter in the Greek text. They also offer "Him" as the translation of the neuter pronoun of the Third Person in John 14:17. In every instance the pronoun should be "whom" and not "which."

But again in John 14:26 the word "He" is from a masculine pronoun in the Greek. But the pronoun here is masculine because its antecedent "Comforter" is masculine. The

masculine gender of this pronoun does not teach the personality of the Spirit any more than the pronoun in the neuter gender speaks of the Spirit as an impersonal force. The genders of the pronouns in the Greek text which refer to the Holy Spirit are determined by the genders of their antecedents.

Suppose for a moment that the "Spirit" was not a Person, and that the word "Spirit" was masculine. It would be just as wrong for a translator to use the masculine pronoun "He" if a masculine were used in the Greek, as for a translator, knowing that the Holy Spirit is a Person, to use a neuter pronoun when a neuter pronoun is found in the Greek text. One word for "house" in the Greek is masculine. But you would not translate its masculine pronoun by the word "he." Another word for "house" is feminine, but you would not render its feminine pronoun by the word "she." The pronoun would be "it" in both cases.

The word "He" in John 16:8 is from a masculine pronoun in the Greek. But that

pronoun is masculine because its antecedent "Comforter" is masculine. So the masculine gender of the Greek text does not teach the personality of the Spirit, nor can one therefore erroneously infer that the Holy Spirit is not a Person, but only an impersonal force just because the word "Spirit" is neuter and its pronoun is therefore neuter.

In every case the English pronoun referring to the Holy Spirit should be in the masculine gender, thus showing that He is a Person, since the teaching of the Scripture is that He is a Person. Don't take God out of the Holy Spirit. **The Holy Spirit is the Third Man, the Third Person of the Trinity.**

Buddy Dano, Pastor

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