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THE DOCTRINE OF THE HOLY SPIRIT ACCORDING TO LUKE-ACTS.

by

Thomas Marion Johnston

(A.B., Presbyterian College)

A THESIS

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INTRODUCTION

INTRODUCTION

The problem of this thesis is to determine what is the doctrine of the Holy Spirit as set forth in the Lucan writings. The question to be answered is, 'what is the nature and work of the Holy Spirit according to Luke-Acts?' This problem, naturally, divides itself into three parts:

1. The Holy Spirit as related to the life of Jesus.
2. The Holy Spirit as manifested in the lives of early Christians.
3. The truths concerning the Holy Spirit, in their relation to the life of the Church.

The problem of the Holy Spirit in Luke-Acts assumes importance, because of: (1) the prominence given to the manifestations of, and the teachings concerning, the Holy Spirit in the Lucan writings; (2) a growing conviction on the part of individuals and the Church that our spirituality has not been in keeping with our intellectual advancement[1]; (3) the prevalent confusion of thought as to the meaning and relations of the Holy Spirit[2]; (4) outside pressure put upon the Church, demanding that we return to the things of the Spirit[3]; (5) the fact that the activity of the Holy Spirit determines the spiritual element in Christianity. As one recent writer says,

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1. Green, "The Holy Ghost, the Comforter", p. vii (introduction).
2. Hoyle, "The Holy Spirit in St. Paul", pp. 16-20, in which the author gives the various views of the subject.
3. Calkins, "The Holy Spirit", pp. 18,19.

> "Christianity is being interpreted today as a religion of the Spirit. God, as Holy Spirit, is coming into His own. Christian leaders and thinkers everywhere are getting hold of the idea that, if Christianity is to have any future in our modern world, it will magnify the doctrine of the Holy Spirit".1

Over forty years ago, Bishop Thirlwall said,

> "the great intellectual and religious struggle of our day turns mainly on this question, whether there is a Holy Ghost".2

Nearer to our own day, Bishop Westcott, in referring to the above statement of Thirlwall's, said,

> "I will venture to define this statement more closely and say that the struggle turns upon our belief in a Holy Ghost sent in the Name of Jesus Christ according to his own emphatic promise".3

The aim of this study is practical as well as intellectual. We shall seek at all times to keep it so. All students of His word know the difficulty of expressing the deep things of God; and it is with some misgivings that we attempt to fathom, to an extent, the mystery of His presence and Power. May His Spirit of Truth guide us.

This study will begin with an inductive survey of the references to the Holy Spirit according to His manifestations in the Lucan writings. This will include a discussion of the Holy Spirit in the

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1. Calkins, op. cit., p. 18.
2. As cited by Thomas, "The Holy Spirit of God", p. 1.
3. Ibid.

life and ministry of Jesus, and also in the early Church and individual followers of Christ. Following this, the study will be continued with a discussion of the teachings about the Holy Spirit. These teachings are related, in many ways, to the manifestations of the Holy Spirit, and it is often difficult to judge between the teaching value and the actual presence of the Spirit. The final chapter is of a summarizing nature, being dependent, altogether, upon the discussion of the two preceding chapters. It deals with the doctrine of the Holy Spirit as emanating from the manifestations of, and the teachings concerning, the Holy Spirit. Following the conclusion to this thesis, there is found an appendix and bibliography.

Let us state, in the beginning of this discussion, that the writings of Luke are narrative and historical, rather than doctrinal or theological. Because of this fact, it is necessary to approach our subject accordingly. Therefore, the major part of the problem is to deal adequately with stories and incidents rather than definite doctrinal expressions. Before we are able to formulate the Lucan doctrine of the Spirit, we must deal with these incidents in their context, and, in this process, there will, necessarily, evolve some definite conclusions as to the nature and work of the Holy Spirit, as set forth in Luke-Acts.

The field for study will be limited to the Lucan writings. Quotations from other portions of Scripture will be found to a limited extent, and will only be used as additional evidence for some discussion whose basic premises are found in Luke-Acts.

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The primary sources will be the New Testament in Greek[1], and the Revised translation of the English Bible. As to secondary sources, a list of those will be found in the bibliography. Commentaries, lectures, books, articles, and pamphlets which have assisted in this investigation are acknowledged in footnotes and bibliography.

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1. Westcott and Hort, "The New Testament in Greek".

CHAPTER I

AN INDUCTIVE STUDY OF THE REFERENCES TO THE MANIFESTATIONS OF THE HOLY SPIRIT FOUND IN THE LUCAN WRITINGS

CHAPTER I.

AN INDUCTIVE STUDY OF THE REFERENCES TO THE MANIFESTATIONS OF THE HOLY SPIRIT FOUND IN THE LUCAN WRITINGS

In presenting the results of an inductive study of the references in the Lucan writings to the evidences of the Holy Spirit it appears desirable to offer them in the following manner: (1) a study of the references related to the manifestations of the Holy Spirit in the Gospel by Luke; (2) a study of the references dealing with the expression of the Holy Spirit in the Acts of the Apostles. The advantage of such a division is indicated by the fact that even the most casual reader of the Lucan materials will observe that the number of references to the Holy Spirit in the Acts of the Apostles greatly exceed the references to the Holy Spirit in the Gospel by Luke. It is further observed that the references in Luke chiefly concern the Holy Spirit in the life of Jesus, while those in the Acts of the Apostles point to His presence in the followers of Christ.

A. Manifestations of the Holy Spirit According to St.Luke[1].

An examination of the references in Luke's Gospel as indicated by the chart in the appendix to this thesis reveals how intimately the Holy Spirit is associated with the life experiences of Jesus. We observe that there are sixteen direct references to the

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1. The interested reader may desire at this point to turn to the appendix of this thesis where the references to the Holy Spirit are presented and explained in chart form.

Holy Spirit in Luke's Gospel, and seven additional references not designated by the specific term. Of these twenty-three testimonies to the Holy Spirit, sixteen fall within the scope of this chapter. The remaining seven allusions to the Holy Spirit concern the teachings about Him and will be discussed in the second chapter of this thesis. Of the sixteen mentions of the Holy Spirit to be discussed in this chapter, ten are related to the manifestations of the Holy Spirit directly to the life of Jesus, and six to His presence in lives other than that of Christ, but these later references will be discussed in connection with the life of Jesus because they are concerned with the preparation for His birth and cannot be understood apart from His advent.

The evidences of the Holy Spirit's activity as related to the life of Jesus will be discussed under the following topics: (1) in His conception and dedication, and contemporary activities of the Spirit; (2) in His Baptism; (3) in His Temptation; (4) in His Ministry.

1. The Manifestations of the Holy Spirit in the Conception and Dedication of Jesus and the Contemporary Activities of the Spirit.

This particular section of the discussion assumes added significance when we realize that of the sixteen times the Holy Spirit is mentioned by name in St.Luke nine times He appears in the first three chapters before the public life of Jesus begins. This is

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striking when we discover that some of the most mysterious things concerning His person and work are contained in these early pages. He is introduced without a word to say who He is, why and how He works, and what His mission is. This is not only true in Luke but in the other synoptic Gospels as well[1]. Why is it that, in this introductory material of Luke's Gospel, so much stress is placed upon the Holy Spirit? Luke is interested in beginnings, in the order of things as they happened, in the cause as well as the results. This is plainly seen from what is evidently the thesis to his Gospel,

> "It seemed good to me also, having traced the course of all things accurately from the first, to write unto thee in order, most excellent Theophilus; that thou mightest know the certainty concerning the things wherein thou wast instructed."[2]

In the light of this, we may explain the emphasis upon the Holy Spirit in this introductory section of St.Luke as an attempt to show: (1) the naturalness of the supernatural in the preparation for Jesus' birth; (2) God in Christ. A Redeemer that would make possible Redemption.

a. The Naturalness of the Supernatural in the Preparation for Jesus' Birth.

In the beginning of Luke's Gospel we immediately find ourselves in an atmosphere dominated by spiritual forces. This is in keeping with Humphries' splendid statement that Luke's "interest in

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1. Cf. Cussing, "Through the Eternal Spirit", p. 46, 47.

2. Luke 1:3,4.

reporting Spiritual phenomena is one of his chief characteristics as an author"[1]. Furthermore, Denny recognises this spiritual phenomena when he remarks that, "all the events of this period are transacted, so to speak, in an atmosphere agitated by the Spirit"[2]. Swete recognises the same influence when he says,

> "as the moment for the incarnation drew near, men and women in Israel found themselves lifted up by the Spirit into new regions of thought and endowed with new powers of expression."[3]

As we study the first three chapters of Luke's Gospel, we note that the Holy Spirit designates the events recorded there as being controlled by God; God working through man and in man. It is God who acts. He prepares the way. In the following discussion, we shall see how this fact is developed.

The movement begins in the family of a Priest, Zacharias. He is visited by an Angel, who tells of the coming birth of a son, John, who,

> "shall be great in the sight of the Lord, and shall drink no wine nor strong drink; and he shall be filled with the Holy Spirit, even from his mother's womb".[4]

It is said of His Mother,

> "And Elisabeth was filled with the Holy Spirit".[5]

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1. Humphries, "the Holy Spirit in faith and Experience", p. 104-105.
2. Denny, Article, 'Holy Spirit', in "Hasting's Dictionary of Christ and the Gospels", p.736.
3. Swete, Article, 'Holy Spirit', Hasting's "Bible Dictionary", p.405.
4. Luke 1:15.
5. Luke 1;41b.

Zacharias, himself, did not fail to recognize the hand of God in the preparation. He did not attribute it to man; the Redemption was to be wrought by God, and Luke would have us know that Zacharias arrived at this knowledge through the prophetic powers of the Holy Spirit,

> "And his father, Zacharias, was filled with the Holy Spirit, and prophesied, saying, Blessed be the Lord, the God of Israel, for he hath visited and wrought Redemption for his people".1

Commenting upon this passage, Godet, very appropriately, says,

> "And, if, indeed, the Christian dispensation were nothing more than the natural development of the human consciousness advancing by its own laws, we should, necessarily and unhesitatingly, reject as fictitious this supernatural element and, at the same time, everything else in the Gospel of a similar character".2

In John is found Divine preparation for a Divine event, for John was to be the forerunner of the Messiah and prepare the way for His coming[3]; so he, too, must have that quality of holiness in him, even from his conception in the womb, for his work was to be a holy work. In contrast to the emotion of drink, he was to be filled with a very real spiritual fervor, and the Spirit of God was to equip him for his Holy task. But wherein lies the naturalness of this supernatural presence of God? First, it lies in the fact that it is only natural that so important an event as the advent of a Savior be accompanied by tokens of the Divine presence working even before His birth. A wonderful event is to take place. God has actually entered

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1. Luke 1:67.
2. Godet, "Commentary of St.Luke", one volume edition, p. 46.
3. Mk. 1:76-80.

into life. Now history becomes a Divine history. We could hardly expect those most intimately concerned to grasp this wonderful fact unless they had been prepared for it. Second, it is only natural that the birth of Jesus take place amid conditions peculiarly sensitive to the Spirit of God. The representatives of the old order were needed to cooperate in the new dispensation and, because the new order was to be one in which the Spirit played so prominent a part, they were initiated into it by the Spirit. How else could it be accomplished? According to Scriptures, individuals are cited who were surrounded by angels who watch over them[1]; but so often there is lacking the sense of spiritual perception to recognize their presence, a peculiar condition of receptivity is required. In just such a condition was Zacharias; the solemnity of the place, his own sacred office, what must have been his own burning desire for the presence of the promised Messiah, all must have entered into his condition, spiritually, which made it possible for him to receive the Holy Spirit, and to recognize the Lord's hand in his affliction[2]. In the instance of Simeon and the fact that the Holy Spirit was upon him, we notice, first, that he was already righteous and devout and looking for the coming Messiah[3]. The Holy Spirit did not descend upon Herod because the conditions in his heart were peculiarly unfitting for the presence of such an influence[4]. Third, the work of the Holy Spirit in the parents of John was only natural. It has been mentioned that both the parents of John

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1. II Kings 6:17; Ps. 34:7.
2. Luke 1:5-23.
3. Luke 2:25.
4. Matthew 2:16.

were filled with the Holy Spirit and that John, from his conception, was imbued with this power in his life[1]. Because of his prominence as forerunner to Christ, this spiritual element must, necessarily, be begun in the Spirit and also nourished in the same power. Few influences are stronger in the rearing of a child than those exerted by its parents. The influence of the parents of this child must not in any way dwarf, or limit, or degrade the spiritual element in John. To insure the delicate spiritual balance, they, too, as parents, must be in contact with this spiritual force which they were to so carefully guard and guide in their son. Could there be found a more natural way for the supernatural to manifest itself?

b. God in Christ. Redemption made Possible.

Luke informs us that the birth of Jesus was wrought by the Holy Spirit,

> "And the angel answered and said unto her (Mary), the Holy Spirit shall come upon thee, and the power of the Most High shall overshadow thee: wherefore also the Holy thing which is begotten shall be called the Son of God".2

As in John, just so in Jesus the Holy Spirit worked to prepare the way. God exercised Himself in behalf of the Son even before birth. Selby, quite appropriately, remarks,

> "The miraculous conception reminds us that the absolute perfect life must not only be begun, continued and consummated in the Spirit, but anticipated likewise. So richly was the Spirit given to Christ that His Holy influences were pulsating in those rudimentary stages of life which precede all signs of consciousness and moral responsibility".3

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1. Ante. p. 8,9.
2. Luke 1:35.
3. Selby, as cited by Thomas, "The Holy Spirit of God", p.52.

Evidently, Luke means to give the impression that the intervention of Divine power produced the physical result. The evident emphasis in this passage is not upon the pre-existence of the Son, but upon His conception by the Divine Spirit. It is said that He shall be known as Holy, even as the Child of God. While it is beyond the scope of this thesis to discuss the Virgin Birth, it is difficult to see where the element of human paternity would have place in the Lucan account. While the birth was evidently a natural one, the conception was wrought in and through the Holy Spirit and the power of the Most High. God, working through his Spirit, is the Father of the humanity of Christ[1]. All theories as to the human element in His birth must give place to the truth of this passage, namely, that the origin and explanation of the Son, born of Mary, is found only in God.

There is not only implied Spiritual power in Mary but it gave unexampled character to the Child. Swete brings out this fact when he says:

> "The results of this Divine intervention is to be seen in the human life of the Lord; in His sinlessness, His entire consecration, His sense of the Fatherhood of God, from the dawn of consciousness til His last breath. The entail of sin was broken at last, and one born of a woman was, even as a man, holy and a Son of God".2

The connection between this miraculous conception and the Redemptive qualifications, or His Holiness of life is that the miraculous intervention was only the negative aspect of His Holiness, for,

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1. Cf. Swete, "The Holy Spirit in the New Testament", p.29.
2. Ibid.

as Godet explains,

> "He was simply freed from the obstacle which, owing to the way in which He was born, hinders us from accomplishing this task, but, in order to change this possibility into a reality, Jesus had to exert every instant His own free will..... His miraculous birth, therefore, in no way prevented this conflict from being real. It gave Him liberty not to sin but it did not take away from Him the liberty of sinning".1

God, working in Christ, prepared the way through the removal of human paternity; Jesus, as a human, working with God, assured the Redemptive certainty when He became a sacrifice for us,

> ".....Thus it is written, that the Christ should suffer, and rise again from the dead the third day; and that repentance and remission of sins should be preached in his name unto all the nations, beginning from Jerusalem".2

We conclude this section of the discussion by submitting the following summarizing statements. The first outstanding impression created by the Holy Spirit showing Himself prior to the birth of Jesus is the naturalness of the supernatural; it is only natural that a Savior's birth be accompanied by Divine and supernatural manifestations, and that this Savior be born amid conditions that are sensitive to spiritual forces. Also, in the parents of John, we see the naturalness of the Divine communication with men, as the parents must be of a suitable spiritual nature to rear the forerunner of Christ. The second outstanding impression received was the fact that the Holy Spirit working in Mary gave evidence of the fact that God was in Christ; the result being that Redemption is now made possible, for, not only does the Holy Spirit imply the pres-

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1. Godet, "Commentary on St.Luke", p. 58.
2. Luke 24:46,47.

ence of spiritual power in Mary, but it also gives unexampled character to the Child.

2. The Holy Spirit in the Baptism of Jesus.

Let it be remembered at all times that Luke's declared purpose in writing His Gospel is to trace all things from their conception in order[1]. After the detailed account he has given of the Holy Spirit in His preparation for the Redeemer and His work in the Redeemer Himself, Luke proceeds to give us an insight into the youth of Jesus before taking us to the Spirit-filled atmosphere of the Baptism.

a. The Holy Spirit in Jesus' Youth Leading up to His Baptism.

Before we attempt to discuss the manifestation of the Holy Spirit upon Christ at Baptism, it is best that we determine something of the action of the Spirit in the years between the dedication of Christ in the Temple and his baptism at the Jordan. Luke gives us a key to the development of Christ in a section of His Gospel which is peculiar to his[2]. The first of this section reads,

> "And the child grew, and waxed strong, filled with wisdom; and the grace of God was upon him".3

At the close of the section we find,

> "And Jesus advanced in wisdom and stature, and in favor with God and men".4

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1. Luke 1:3,4.
2. Luke 2:40-52.
3. Luke 2:40.
4. Luke 2:52.

These references refer to His early growth and training at Nazareth. Luke would make known that Jesus' development was not only physical, but that it was spiritual as well. Jesus is distinguished by unusual spiritual gifts. The chronicler would emphasize the fact that, not only was Jesus conceived by the Spirit, but that His development was also wrought in the Spirit. The intellectual, moral and spiritual growth of the Child was real; a perfect humanity developing perfectly. At last a human-being was realising the ideal of humanity. Plummer recognizes this aspect of our Lord's development when he says,

> "That He advanced in favor with God plainly indicates that there was moral Spiritual growth. At each stage He was perfect for that stage, but the perfection of a child is inferior to the perfection of a man; it is the difference between perfect innocence and perfect holiness".1

Between the two verses denoting the complete spiritual, as well as the mental and physical development of Jesus, is the incident of Jesus in the Temple at Jerusalem[2]. Here we realise what prominence the idea of God as Father had attained in the consciousness of Jesus. His words, "My Father", allow us a penetrating insight into the spiritual youth of Jesus, and enable us to understand that the spiritual condition which made possible His baptismal experience was not the working of a moment. The Spirit had been active in His consciousness, directing His growth and advancement, bestowing Grace upon Him, directing His messianic awakening.

We may summarize the spiritual youth of Jesus in preparation for His baptism in the following statements. Jesus lived a quiet life

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1. Plummer, 'St.Luke' in "International Critical Commentary", p.78.
2. Luke 2:41-51.

subject to His parents. The consciousness of a unique relation to God awoke in Him an enthusiasm for the spiritual and eternal that overshadowed all earthly interests. Yet, nevertheless, He grew normally and naturally; He grew as a human being. The special favor of God was upon him. The guidance of the Holy Spirit seems to direct His life.

b. John's Ministry in Its Relation to Jesus' Baptism.

Having dealt with the preparation of Jesus Himself for the Divine Baptism, it is necessary to briefly mention the effect created by the ministry of John, the Baptizer,

> "And as the people were in expectation, and all men reasoned in their hearts concerning John, whether haply He were the Christ; John answered, saying unto them all, I indeed baptize you with water; but there cometh He that is mightier than I, the latchet of whose shoes I am not worthy to unloose: he shall baptize you in the Holy Spirit and in fire".1

The teaching of John concerning the baptism with which Jesus would baptize will be dealt with in a later chapter[2], but the primary interest at this point is to note the element of expectancy. The rule of God was at hand. John's ministry had a forward look; it looked to nothing less than the founding of the Kingdom of God. We know that the expectation of the Messiah already existed in the Jewish people, and that this expectation had been quickened by John. This fact is not only evidenced by Luke, but Matthew also bears this

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1. Luke 3:15,16.
2. Post — Chapter II, p.98.

out as he gives John's message,

> "Repent ye; for the kingdom of heaven is at hand for this is he that was spoken of through Isaiah the prophet...."1.

So we come to the baptism of Jesus realising that the way had been prepared, both in the nature and development of Jesus, and in the attitude of the people. The baptism of Jesus is related by Luke in brief and, yet, clear and terse language,

> "Now it came to pass, when all the people were baptized, that Jesus also having been baptized, and praying, the heaven was opened, and the Holy Spirit descended in a bodily form, as a dove, upon him, and a voice came out of heaven, Thou art my beloved Son; in thee I am well pleased".2

Two things make this baptism a crisis in the life of Jesus. First, the development of the messianic consciousness in Jesus. Second, the realization of the Divine Power bequeathed Him.

c. The Spirit and the Messianic Consciousness in Jesus at His Baptism.

It is worth noting that Luke makes plain that the descent of the Spirit did not occur until after Jesus had been baptized of John. Evidently He came up from the water, praying, as Luke mentions. What the prayer was, we do not know; it merely shows the spiritual condition of Jesus at His baptism.

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1. Matt. 3:2,3.
2. Luke 3:21,22.

At this stage, the Holy Spirit descended upon Jesus. The form was that of a dove, and, yet, Luke specifies that it was not the dove, but the Spirit, that rested upon Christ. The dove was the visible sign by which the invisible Spirit was manifest[1].

The baptism was an inauguration of Christ's ministry and the awakening of His Messianic consciousness in that it provided Him with new powers and a new mission. It was the spiritual anointing of the Christ for His work. Swete, in discussing this event in Jesus' life, remarks,

> "The Baptism marked a new beginning in the life of our Lord. As the conception was the beginning of His human existence, so was the Baptism of His ministry. The Messiah was about to enter on his official life, and at this new this inception of His Messianic work, He must receive a new outpouring of the Spirit. As He had been conceived by the Spirit, so He must now be anointed by the Spirit for His supreme office as the Prophet, the Priest, the King of the Israel of God".2

The Messianic consciousness was aroused by the mediation of the Divine communication to the very soul of the Christ. The baptism was not the moment in which He received His Messianic Sonship, for we have seen how the conception and life of Jesus was controlled by the Holy Spirit of God. Neither was the baptism the descent of the Spirit of Christ upon Jesus as a man, for evidently Luke conceives of the Spirit as the Spirit of God. The baptism merely marked the dawning upon Jesus of His kinship with the Father.

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1. The reader is referred to J. R. Smith's discussion of the symbolism of the dove in his, "The Holy Spirit in the Gospels", p. 154-157.

2. Swete, "the Holy Spirit in the New Testament", p. 46.

d. The Realization of the Divine Power Bequeathed Jesus at His Baptism.

This would not be possible were it not for the thought stated above, that Jesus, at the baptism, realized the beginning of His messianic ministry. The power through which He was to continue in that ministry was evident in the presence of the Spirit of God upon Him. It is here that the voice from Heaven makes its mark upon His consciousness,

"Thou art my beloved Son; in Thee I am well pleased".1.

Campbell Morgan remarks,

> "It (the voice) could not have been a declaration of the Divine pleasure with Gethsemane's garden and Calvary's cross; they were still to be reached. No, it must have been a reference to the past, so that, whatever else I know, or do not know, about the hidden years of the life Jesus, this one thing is certain, that through them all He pleased God; for God put His seal upon them".2.

Jesus realised that the Spirit of God had guided Him through His early years. He must have been told of the supernatural events of His birth, and, in connection with that, in the birth of his cousin, John, who professed to be the forerunner to the Messiah, and who, at the baptism, recognized Christ as that One. And, now, at the baptism, when He was acknowledged by John, and with His spiritual keenness designated by the fact that He prayed, suddenly God descended upon Him through the medium of His Spirit, expressed in the likeness of a dove, and made Himself heard to Jesus in the voice. With these facts in mind, we can under-

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1. Luke 3:22.
2. Morgan, "The Hidden Years at Nazareth", p. 15,16.

stand that Jesus realized God had been with Him from the beginning and that now, on the threshold of His active ministry, God had not only approved of His former life, but had given Him the power by which He might constantly express God in human form to those to whom He ministered. Thus, there was awakened in Jesus the idea that God had given Him, in a new and emphatic form, the equipment for the great struggle to come.

We might sum up the baptism of Jesus in the following statements: Jesus was baptized of John. After the baptism, as He prayed, the Holy Spirit descended upon Him in bodily form. The form of the Spirit was as a dove, but the dove was not the Spirit. The heavens opened and a voice was heard, a voice which gave approval to Jesus' youth and young manhood, and assured Him of God's favor. The baptism, as a whole, awoke in Jesus the assurance that He was the Messiah. The former events of His life became united with the idea that His ministry was to be enacted by God through Him. The baptism gave Him the assurance that His new power lay in God and that the equipment for His task was God's Spirit.

3. The Spirit in the Temptation of Jesus.

The Temptation is the first recorded event in the life of Jesus after the experience of baptism by the Holy Spirit. According to Luke,

"And Jesus, full of the Holy Spirit, returned from the Jordan;

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and was led in the Spirit in the wilderness".[1]

Matthew says the Spirit led Jesus into the wilderness to be tempted[2]. Mark, in his characteristic style, says, "straightway the Spirit driveth him forth into the wilderness"[3]. John gives no record of the wilderness temptation in his Gospel.

a. The Temptation as a Natural Sequence to the Experience of the Baptism.

Having been anointed by the Spirit at baptism, and His life, so to speak, dedicated to the leading of the Spirit, Jesus follows the Spirit's guidance and goes into the wilderness. This seclusion of Jesus might be said to be only natural, for, in the shock of the new consciousness of His Messiahship, and all the trials and eventually the cross, that He must bear, He was in no mood for human companionship. Because He knew Himself to be the Messiah, He had to determine what sort of a Messiah He would be. Humphries, in an excellent statement, points out this thought when he says of Jesus,

> "So exalted is He in mood, so absorbed in His own thoughts that, like one under a spell, He is dead to external sights and sounds, and unaware even of hunger.... So the story of the temptation.... simply tells us how He, who at the Baptism had learned His vocation and received His equipment, was next led by the indwelling Spirit to determine His program.
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> "The Holy Spirit was thus the chrism of Jesus for His office".[4]

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1. Luke 4:1.
2. Matthew 4:1.
3. Mark 1:12.
4. Humphries, "The Holy Spirit in Faith and Experience", p. 113-114.

b. The Spiritual Struggle of the Temptation.

What a spiritual struggle it was! The fact that Jesus was led by the Spirit to be tempted intimates that the Temptation was a part of the Divine plan of Redemption, and undoubtedly it was, but it was more than that. It was the actual struggle within Jesus to take a direct stand against the influence of Satan. Campbell Morgan very vividly expresses this thought when he writes,

> "Jesus went into the wilderness under the guidance of the Holy Spirit to find the devil. My own conviction is that, if the devil could have escaped that day, he would have done so.... God's perfect man, led by the Spirit.... passes down into the wilderness, and compels the adversary to stand out clear from all secondary causes, and to enter into direct combat".1

But, even if Jesus did seek the encounter as He followed the leading of the Spirit, it does not lessen the great Spiritual struggle within Him. It was not a struggle in that it was a wavering sense of God, or doubt as to His mission and ministry, but it was the struggle to determine the God-way of fulfilling His Christ-ministry. Let us briefly glance at the three temptations and note this great spiritual struggle as it unfolded itself in the mind of Jesus. The first temptation was the opportunity for Jesus to use His divine prerogatives selfishly[2]. Should He submit to the temptation of making the stone into bread, and thereby satisfy his physical hunger, or should He always keep uppermost His relationship to God? This involved more than

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1. Morgan, "The Crises of the Christ", p. 159.
2. Luke 4:3.

His own personal hunger; surely, if He yielded now, He would, necessarily, have to build His kingdom upon material foundations. If He, as the Son of God, was more interested in earthly food than Spiritual nourishment, how could He expect those to whom He was to minister to be otherwise? It was the temptation to take the short cut to popularity. The second temptation was also an opportunity to go an easier way than the road of the cross[1]. Jesus met the temptation and overcame the devil because He realized that only through God would good finally triumph, but it must have been a great struggle to refrain from yielding to the cunning device of the devil and to gain control of the world through obeisance to Him. But Jesus knew that, if He owned all the kingdoms of the world, He could do nothing with them if He had gained them through devil-worship. The world really belonged to God, and Jesus knew that. It was the spiritual struggle within Him to doubt the purpose and methods of God in saving the world for Himself. The devil offered a so much more attractive way. The third temptation was still another opportunity to take a short cut to the fulfillment of His mission[2]. It was the temptation to prove and to try God rather than to live Him and trust Him. Jesus knew that the Kingdom of God would never be advanced through sensationalism; that it was impossible to go the God-way by means of a compromise with the devil.

And, so, the victory was His; in lowly reverence He waited upon God. In His mind already must have been the sight of the cross, other-

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1. Luke 4:5f.
2. Luke 4:9f.

wise the temptations would have little meaning. But He knew that, if God pointed to Calvary, God's love would keep Him there until Redemption was made complete and then the "stone would be rolled away". The temptations were so plausible, there was so much to be said for them; but souls of the Kingdom were calling, there was so much to be done for them. Wherein was the power in which this resolution of Jesus was sealed? Luke tells us that Jesus returned in the power of the Spirit[1]. He entered, led by the Spirit; He emerged in the Spirit's power; perhaps the author did not think it necessary to mention the fact that victory was won through the Spirit. Inspired literature never seeks to insult the intelligence of those who read!

c. The Temptation as a Part of Jesus' Messianic Work.

The Temptation was not only a personal discipline and a spiritual struggle; it was the first step in His official work and it was ordered by the Spirit, for (1) temptation is an essential part of human experience, and, as a true man, Jesus was to be tried as other men; (2) because of His temptation, He can sympathize with mankind, tempted[2]; (3) Jesus, through God, was to overcome evil, Satan, so it was necessary to meet him face to face[3]. Campbell Morgan again has such an inspiring statement concerning the Redemptive work of Christ in the temptation experience that we quote him:

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1. Luke 4:14.
2. cf. Hebrews 2:17,18; 4:15,16.
3. Luke 11:20. cf. also, the introductory section to 'finger' in "Cruden's Concordance", p. 201.

> "The devil challenged the first man. The second man challenged the devil. The devil ruined the first Adam. The last Adam spoiled the devil. The first Adam involved the race in his defeat. The last Adam included the race in His victory. The first Adam stood as the head of the race, and, falling, dragged the race down with him. The last Adam stood as the head of the new race, and, being victorious, lifted that race with Him".1

What an insight we obtain into the working of the Holy Spirit when we realize that it was He, working in Jesus, that enabled the Christ to withstand the temptations and make possible Redemption.

We may summarize the work of the Holy Spirit in His relation to the Temptation of Jesus by the following statements: the Holy Spirit led Jesus into the wilderness to prove His fitness for the Divine work. This Temptation was a part of the Divine plan of Redemption, but it was also a real spiritual struggle in the life of Jesus. He won the victory over Satan through the power of the Spirit and emerged to begin His active ministry with the Spirit still powerfully active in His life. The Temptation was a natural occurrence after the experience of the Baptism, but it was a necessary incident in the life of our Lord.

4. The Holy Spirit in the Ministry of Jesus.

After discussing the prominence of the Holy Spirit in the early life of Jesus, and noting the influence which He exerted in the crises of baptism and temptation, we now turn to the recorded manifestations of this same Holy Spirit in the active ministry of our Lord.

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1. Morgan, "The Crises of the Christ", p. 161.

a. The Holy Spirit as the Controlling Factor in the Ministry of Jesus as shown from Lk. 4:14-21.

Immediately after recording the experiences of the Temptation, and as he begins to unfold the ministry of Jesus, Luke, very meaningfully, remarks,

> "And Jesus returned in the power of the Spirit into Galilee: and a fame went out concerning him through all the region round about. And he taught in their synagogues, being glorified of all".1

The author would have us know that it was not in the power of Jesus, as a human being, that He began His ministry; Luke formally declares that it was in 'the power of the Spirit'. In this power, Jesus inaugurated His mission and His ministry. With this introductory remark by the author of the third Gospel, he would intimate that not only did Jesus begin His ministry in the Spirit but that it was continued in the power of the Spirit. It is because of this intimation that the evangelist mentions so few times, by name, the workings of the Spirit in the active life of Jesus. But this very silence has its significance. The meaning is that not even the temptation destroyed this power in Jesus' life. He returned to His work with the Spirit still dominating His whole being, and He began His public ministry with the presence of the Holy Spirit as a permanent possession[2]. Jesus returned to Galilee for the wilderness temptation had no further claim upon Him. The Spirit is with Him, but with a new incentive; as

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1. Luke 4:14,15.
2. Cf. Humphries, "The Holy Spirit in Faith and Experience", p. 114.

longer urging Him to days of solitude, but leading Him into fields of action. The wilderness primarily was a spiritual conflict and the Spirit gave Him strength; His ministry was to be one of strenuous activity and the Spirit now gives Him power, for, as Smith states,

> "Beneath all the impulses and motives that swayed His life was the inspiring and controlling operation of the Spirit of God".1

Jesus, Himself, admits the leading and power of the Spirit in His ministry as He quoted from the Old Testament and applied to Himself the passage,

> "The Spirit of the Lord is upon me, because He anointed me to preach good tidings to the poor: he hath sent me to proclaim release to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to proclaim the acceptable year of the Lord..... And He began to say unto them, Today hath this Scripture been fulfilled in your ears".2

Swete, in commenting upon the preaching at Nazareth in connection with Jesus' return in the power of the Spirit, says,

> "Another prophet of the captivity, another Evangelist of the poor, the crushed, and the prisoner, another Preacher of a year of Grace is here this day; and He also has been anointed by the Spirit for His work..... the consciousness of that great outpouring of the Spirit was the strength of His preaching, of His marvelous works, and of His personal life".3

It is not our purpose at this point to discuss the teachings concerning the Spirit, that are implied in Jesus' use of it in His Synagogue

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1. Smith, "The Holy Spirit in the Gospels, p. 165.
2. Luke 4:18,19,21.
3. Swete, "The Holy Spirit in the New Testament", p. 57.

address.[1] That will be discussed in the second chapter of this thesis. Our intention here is simply to note His power as it showed Himself in Jesus' life. We conclude the discussion of this section of Luke's Gospel with the realization that, above all else, Jesus emerged from the wilderness temptation with the power of the Holy Spirit still indelibly stamped upon His life. His public ministry was endowed from the beginning with great spiritual power bequeathed to Him by the Holy Spirit. Jesus was cognizant of the power in Him, for He publicly announced that the Spirit of the Lord was upon Him and had anointed him to minister to a world that was bruised, blind, and imprisoned; to bring to such a world the glad news that the Lord was come.

b. The Holy Spirit Manifested as an Element of Power, in Miracles of Jesus other than Demon-healing.

Although most of the records of the miracles of Jesus which specifically mention the supernatural power of God are concerned with its conflict with evil spirits, there are two instances in St.Luke in which the Spirit, as power, is not specifically mentioned in conflict with the evil spirit or influence.

The first such influence is given by Luke as he tells of the conversation of Jesus with the Pharisees and lawyers who had come from Galilee and Judea and Jerusalem to see Him, and, then, Luke makes note

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1. Post. p. 103.

that "the power of the Lord was with Him to heal"[1]. Immediately after this statement, Luke gives the story of the "roof paralytic"[2]. While this incident is not related by Luke to the conflict between the Holy Spirit and evil spirits, it shows very clearly the supernatural power present in Christ. God's power was with Jesus to heal, and we see the Spirit, designated as "the power of the Lord", engaged in social and physical recovery, as well as conflict with evil. Great emphasis is placed upon Christ's power to forgive sins also, so, in many ways, we realize that "the power of the Lord was with Him to heal".

The second instance is given by Luke as he tells of Jesus on the way to Jairus' home. The multitudes throng Him and a woman with an issue of blood touched the garment of Jesus and immediately was healed of her malady;

> "But Jesus said, Someone did touch me; for I perceived that power had gone forth from me".3

Here, again, it is a woman who is healed by the "Power of God". Evidently it was some abnormal power that Jesus possessed, for we cannot say this was a natural occurrence. Furthermore, we are told that she had spent her money on doctors and cures that availed her no relief, so we conclude that the power of God in Christ enabled Him to heal the sick and restore normal facilities to broken down bodies.

So much for the actual miracles performed by the Holy Spirit manifesting Himself in the ministry of Jesus. But there is much more

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1. Luke 5:17.
2. Luke 18:26.
3. Luke 8:46, read whole incident; also, Lk. 8:43-48.

to the thought of 'power', or 'virtue', in Christ them has been intimated in the above discussion. The evil spirit recognized in Christ the Holy Power of God[1]; the multitudes confess amazement at the display of this power[2]; Peter, speaking for the disciples, confesses that Jesus is the Christ[3]; Jesus, Himself, declares that He was anointed by the Spirit of God[4], and that He possessed the 'finger', or power, of God[5]. The fact that Jesus and these three distinct groups of those with whom He worked and ministered all testified of Him concerning the presence of power in His ministry lead us to conclude that the ministry of Jesus should not be designated a ministry of healing but, rather, a ministry of power. Because He was the possessor of the power, or Spirit, of God, the wonders and miracles came naturally, but, if we stop at the recognition of these miracles, we shall miss the evident emphasis of the writer, because he constantly refers the source of strength and power in Jesus' miracles to the fact that, in Him, as in Christ, dwelt the power of God[6]. To the disciples, the term 'Christ', or 'Messiah', was a very sacred name. They, as Jews, looked for the Messiah to save them from the power of the oppressor and to establish an earthly kingdom, and, when Jesus asked them as to who they thought He was, it is significant that they confess to believe in Him as the Messiah; and, immediately upon hearing this confession, Jesus begins

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1. Luke 4:34.
2. Luke 4:36.
3. Luke 9:20.
4. Luke 4:18.
5. Luke 11:20.
6. Cf. Luke 4:14; 5:17; 6:19; 8:46; 9:1; 9:43; 10:17, 18; 11:20.

to teach them that, though He is the Messiah, He cannot establish an earthly kingdom[1].

But it is the power of God that attracts the people to Him and brings from them testimonies such as we have noted, and we conclude that the Spirit is with Jesus, as power.

c. The Holy Spirit, in Jesus' Ministry, in Conflict with the Evil Spirit.

Here, it is our problem to discuss the Holy Spirit, proclaimed through the life of Jesus as He performed miraculous deeds of healing. We shall see, as we progress in this discussion, that the power of the Spirit is related by Luke, especially to Jesus' effect upon evil spirits. Our Lord believed in evil spirits and in the reality of demoniac possession simply because it was a fact[2]. We have seen, in our discussion of the temptation, that Jesus met the chief of evil influences in the person of the Devil himself; and we noted that such a meeting was not only inevitable but that it was necessary[3]. In the ministry of Jesus, we see the result of that first victory of Christ over evil; it is made known to us through the very words of Jesus, Himself, when, after casting out a demon, He refutes the calumny of the Jews who accuse Him of being the Prince of Evil by saying,

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1. Luke 9:21,22.
2. Cf. Smith, "The Holy Spirit in the Gospels", p. 168.
3. Ante. p. 24.

> "But if I, by the finger of God, cast out demons, then is the kingdom of God come upon you".1

Here, again, we meet with a passage, the teaching value of which must be relegated to the discussion of the teachings of our Lord concerning the Holy Spirit found in the following chapter of this thesis.[2] But not only does this passage refer to the relation of the Holy Spirit to the coming of the Kingdom but it gives us an insight into the workings of the Holy Spirit in Jesus, for, as Swete so appropriately remarks, in commenting upon this passage,

> "The miracles were the signs of the Presence of God with Jesus, of the Spirit that dwelt in Him, which was stronger than the power of evil and could set its victims free".3

Moffatt directly associates the Spirit in Jesus in conflict with the evil spirits when he says.

> "According to the naive cosmogony which is presupposed in the theology of the gospels, Jesus, in or by the Spirit of God, confronts the authority of Satan as represented by the evil spirits of disease. The sufferers whom he cures are ἐν πνεύματι ἀκαθάρτῳ, possessed by unclean spirits, as opposed to the pure spirit of their deliverer, and it is the sense of His irresistible approach, heralding the reign of God, which excites the anger and dismay of the unclean spirits".4

There is a minor problem concerning what Luke meant by the expression, 'finger of God', but this will be left to the continued discussion of this passage under the teachings concerning the Holy Spirit.[5]

Luke would say that it is by the Spirit that God's presence

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1. Luke 11:20.
2. Post. p. 105,106.
3. Cf. Swete, "The Holy Spirit in the New Testament", p. 59.
4. Moffatt, "The Theology of the Gospels", p. 179.
5. Post. p. 106.

is manifest in humanity. The miracles of Christ are congruous with His mission in that they reveal to us the nature of God. There was nothing in God's nature that would permit God Incarnate to submit to the reign of evil in human life. Hence the view is thrust upon us that, in the cure of the demon-possessed individuals, Christ felt himself especially concerned to enforce this rule of God as opposed to the reign of Satan[1].

Peter makes special mention of the Holy Spirit as a thing of power in dealing with the demon-possessed when he says, in speaking of Jesus,

> "How God anointed him with the Holy Spirit and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him".[2]

John emphasizes this when he states that God became manifest for the purpose of destroying the works of the evil one[3]. Working through Jesus, the Holy Spirit cast out demons and made God's reign among individuals more complete.

With this background in mind, let us briefly comment upon the instances given by Luke in which the Holy Spirit seems to be present in the miracles of Jesus. First, there is the instance of the Synagogue demoniac who seemed to see, in Jesus, the power to destroy evil; "Art thou come to destroy us?", is his question. "Thou art the Holy One of God", is his observation[4]. The evil Spirit recognizes

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1. Cf. Humphries, "The Holy Spirit in Faith and Experience", p. 118-f.
2. Acts 10:38.
3. I John 3:8. Similar teaching is found in I Cor. 15:24f., Heb. 2:14.
4. Luke 4:34.

the holiness of God and instinctively connects that with His power to destroy evil. All who saw the deed were amazed, and they observed that, "with authority and power He commanded the unclean spirits, and they come out"[1]. The people were amazed; the spirit, himself, knew that such holiness dwelling in Christ was the very antithesis of evil and could not tolerate it. Evidently the spiritual perception of the evil spirit had a much keener edge than that of the people. And, again, we are reminded of the words of Christ as He applied to Himself the prophetic utterance in the neighboring synagogue of Nazareth when commenting upon the Spirit-directed mission He was embarking upon, which were: "He (the Spirit) hath anointed me.... to proclaim.... recovering of sight to the blind"[2]. The evil spirit did not fail to recognize the Holy Spirit working in Jesus to destroy evil. The people hit upon the cause unknowingly; for, indeed, the evil one was overcome by "authority and power".

Luke gives us a very graphic description in the next instance in which he mentions the power of Jesus in connection with unclean spirits. It is just after Jesus had chosen the twelve disciples. He comes down from the mountain and is immediately surrounded by a great multitude of people from Judea, Jerusalem, Tyre and Sidon who had come to hear and to be cured of diseases. At this point, Luke makes special mention of the fact that those vexed with unclean spirits were

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1. Luke 4:36.
2. Luke 4:18.

present, and that Jesus healed them; and then the whole multitude sought to touch Him, for Power came forth of Him and healed them all[1]. Godet rightly observes that the main idea is that of the multitude gathering together, and that the incidents of healing are only secondary in emphasis[2]. But, granted that this is true, it is interesting to note that one idea had fixed itself upon the chronicler's mind, and that was the healing of the unclean spirits by the virtue or power that came forth out of Jesus. The first miracle that Luke records after Jesus had chosen the twelve, and thus had formed the nucleus for what was to become the Church of Christ, was the driving out of the evil one from the persons of those whom He sought to gather into the Kingdom. What impressed the multitude, as they observed, was His power. The Holy Spirit was working in Him with power to drive out the evil influences as Jesus began to train His disciples in the ideals of the Kingdom of God. Immediately following this incident, according to Luke, Jesus gives the beatitudes of the Kingdom[3]. The disciples must have realized, as they listened, that the Kingdom was in direct opposition to the reign of the demon. First, we have the casting out of the demon and, then, the emphasis on the Kingdom.

As the disciples of John were awaiting the reply of Jesus to the question of their master as to whether He were the Christ,

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1. Lk. 6:19.
2. Godet, "Commentary on Luke", p. 167 (one volume edition)
3. Luke 6:20-26.

Jesus did many miracles of healing, and, among them, was the casting out of demons and evil spirits[1]. While the idea of power or the influence of the Holy Spirit is not specifically mentioned, it is to be noted that, when the disciples of John enquired concerning the Messiahship of Jesus and, by that inquiry, meaning the presence of God in His life, He replied to their question by casting out evil from lives of those around Him. Then He dismissed His questioners with the charge that they should report to John what they had seen and heard. It was enough, for was He not advancing the Kingdom of God by casting out evil influences, healing the blind, the crippled, the lepers, and by preaching to the poor?[2]

Luke mentions, by name, Mary Magdalene as having been cured of seven devils by Jesus[3]. The women were to be added to the Kingdom of God and Mary, too, was to share in the Spirit-filled life of Jesus by being rid of her evil possession. Luke makes mention of another woman as being freed from the bond of Satan by Jesus; the woman with the spirit of infirmity had been bound by Satan for eighteen years. She was now freed by the power of Christ[4]. Luke makes special mention of the women all through his gospel, and it is fitting that this particular emphasis of Christ's work, the rule of God in opposition to the rule of Satan, should be applied to them in all of its power to drive out the evil one[5].

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1. Luke 7:19-23.
2. Luke 7:22.
3. Luke 8:2.
4. Luke 13:11-17.
5. See Holmforth, "St.Luke" in "The Clarendon Bible", p. 19 for a brief discussion of "women in Luke" as a characteristic of the Gospel of St.Luke.

In the Lucan incident of the 'Gerasene demoniac' we have a very vivid picture of the power of God in conflict with the power of evil. When Jesus and His disciples came into the country of the Gerasenes, a man possessed with a demon met them, crying out,

> "What have I to do with thee, Jesus, thou Son of the Most High God? I beseech thee, torment me not. For he was commanding the unclean spirit to come out from the man".[1]

How striking it is that, immediately, the unclean and evil spirits recognize their very antithesis in the person of Jesus! How determined is Jesus to rid men of their influence, for we note that He 'tormented' the evil spirits until they departed! The man that was cleansed of the demon recognized the power of the deed, for we read, of him, that, "he went his way, publishing throughout the whole city how great things Jesus had done for him"[2]. It is beside the point of our discussion to deal with the entrance of the devil into the swine and the subsequent drowning of them, but does it not show clearly the value that Jesus put upon human life? Swine were not to be considered when there was the question of another conquest over the power of evil in a human life, a life which Jesus must have longed to fill with His own influence.

The next instance of an evil spirit being driven out of a human being by the power of God through Jesus is given by Luke immediately after the Transfiguration scene. Jesus and His three disciples descend from the mountain and find the remaining disciples trying, in

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1. Luke 8:28b-29a. Cf. Luke 8:26-39 for whole context of incident.
2. Luke 8:39b.

vain, to cure a demon-possessed boy. Jesus immediately performs the cure[1]. How appropriate that, after His communion with God and having talked to, and received encouragement from, those now living with God, Jesus should descend to the human plane once more and, being renewed in Spirit, immediately show His pre-eminence over the power of evil! Luke tells us that "they (the multitude) were all amazed at the mighty power of God"[2]. The Power of God manifested itself by dethroning evil from a human life; the multitude was amazed.

According to Luke, it was Satan who finally made possible the death of Christ, for Luke asserts that the Devil in Judas worked to betray Christ,

> "And Satan entered into Judas who was called Iscariot, being of the number of the twelve. And he went away, and communed with the chief priests and captains, how he might deliver him unto them".3

Here, again, the conflict rages between Satan and God. Evil, in the presence of Satan, entered into Judas Iscariot, and the result was Judas immediately attempted to destroy the Power of God; just as Jesus had so often destroyed the power of Satan in human life. The One, who, through power and virtue, had taken many strongholds of evil and made them fit subjects for the Kingdom, was now betrayed by that evil one who, seemingly, never ceased his opposition to the Power of God in Christ.

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1. Lk. 9:28-42.
2. Lk. 9:43 (authorized version).
3. Lk. 22:3,4.

Satan also attempted to work himself in Simon Peter, but Jesus, through prayer and spiritual attainment, drove the evil presence from that disciple and left him hope that he might "strengthen", not betray, his brethren[1]. Jesus, betrayed by the devil, ceased not to continue the conflict with evil, for He saved Simon from its treacherous power.

The closest approach to the Holy Spirit manifested in the disciples and followers of Jesus is given by Luke when he describes the scene in which Jesus,

> ".....called the twelve together, and gave them power and authority over all demons, and to cure diseases".[2]

And, also, when He sent forth the seventy and they returned with joy saying, "Lord, even the demons are subject unto us in thy name"[3]. Jesus seems to have given His disciples and followers unusual power in these instances, but that it was the Holy Spirit which they possessed is doubtful. Through the Holy Spirit, Jesus was able to give them power. It does not seem to have been the fullness of the Spirit, as the works wrought were more directly in regard to miracles of healing, and, especially, that work of casting out demons. Luke, however, does mention, in regard to the sending forth of the twelve, that they were to "preach the kingdom of God", as well as to heal[4]. The second reason for believing that this was not the direct power of the Holy Spirit in the lives of the followers of Jesus is the Pentecostal

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1. Lk. 22:31,32.
2. Lk. 9:1.
3. Lk. 10:17.
4. Lk. 9:2.

experience which was to come later, and which we shall discuss in this chapter[1]. We shall see, there, that one of the major results of the Spirit is complete transformation of the inner and spiritual life. If this had been the case in Luke, the author could scarcely have refrained from mentioning such.

But there is a very definite connection with the power in the followers of Christ, and the work of the Spirit in conquering evil. In the case of both the 'twelve' and the 'seventy', as we have seen, it is specifically mentioned that they were to cast out demons, and, as the seventy returned,

> "He said unto them, I beheld Satan fallen as lightning from heaven..... In that hour He rejoiced in the Holy Spirit"....[2]

The seventy had returned with joy and the Lord rejoices with them. He had seen Satan fall from heaven; the kingdom of Satan was submitting to the Power of God. This was cause for rejoicing. The joy that filled His life is given a definite place in the record. This is the only occasion in any of the gospels in which Jesus is said to have rejoiced[3]. He sees the work of Satan destroyed and the structure of the Kingdom of God raised on earth, and His prayer, immediately following the expression of His joy, indicates that He is joyful because the meanest instruments, these humble followers of His, had been the soldiers in the conflict with Satan. Because He had given them His power,

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1. Post, p. 45.
2. Luke 10:18,21.
3. Smith, "The Holy Spirit in the Gospels", p. 168.

they were the victors. The Holy Spirit takes the most unlikely prospects and makes them conquerors of evil[1]. After having noted, in the foregoing discussion, the prominence of the references to the Holy Spirit in conflict with evil, the statement of Denny becomes very appropriate when he says,

> "The expulsion of evil spirits from the possessed is regarded in the gospels as a chief manifestation of the possession by Jesus of the Holy Spirit.------- It is the Spirit in which the power is given for all His mighty works".2

Conclusion of Section.

In conclusion, we have noted how the Holy Spirit worked before the birth of Jesus, in those with whom His life was connected, to show the naturalness of the supernatural. The Holy Spirit of God seems to be the means whereby God's presence was to be felt and realised. Also, we have seen God, designated as the Holy Spirit, bringing about the conception of Jesus, thus beginning the Divine plan of Redemption. We have recognised the influence of the Holy Spirit in the early life of Jesus, how He guided and developed Him as a boy. At the baptism, we determined that the fullness of the Spirit descended upon Jesus, and He awoke to His Messianic Calling, and realised His equipment for His ministry. In the temptation experience, we see the conquest of God over Satan as they meet face to face in the wilderness

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1. Luke 10:21. Also cf. Smith, op.cit. p.168-173, and Godet, "St.Luke", p. 299.
2. Denny, Article, 'Holy Spirit', in Hasting's "Dictionary of Christ and the Gospels", p. 758.

where Jesus had gone for solitude and communion and to determine His plan of action. We realise that Jesus began His public ministry in the power of the Spirit, and that this power was primarily shown in the conflict with evil spirits. Luke tells us of evil in personalities being ejected by the power of God. Even the disciples of Jesus were not immune from the attack of the evil one, for we can trace the death of Christ to the presence of Satan in Judas. But the Kingdom of God was advanced as Jesus, through the power or finger of God, cast out evil. Human diseases were cured by the virtue or power of God emanating from Christ, who, because of His power, was recognised by the multitudes and His disciples, as well as the demons. The disciples and followers of Christ shared this power in that they, too, assisted in the war upon evil, but the spiritualising of their inner life was yet to come in the power of the Spirit at Pentecost. Such were the manifestations of the Holy Spirit in the Christ of God as He lived and ministered among men.

B. Manifestations of the Holy Spirit According to The Acts of the Apostles.

We come now to a study of the references to the Holy Spirit found in the second Lucan writing of the New Testament, The Acts of the Apostles. This book is one that is peculiarly given to the work of the Holy Spirit, and, in this section of our discussion, we shall limit ourselves to the actual manifested evidence of the presence of of the Holy Spirit as it is recorded in the Acts. White strikes the

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keynote to the book of Acts when he remarks that,

> "If the book of Acts teaches anything, it teaches that the Holy Spirit is sovereign in His time and work".[1]

At this point in our discussion, we shall limit our field to the manifestations of the Holy Spirit, relegating the teaching value to the second chapter of this thesis, but, as we note the ways and means in which the Spirit showed Himself, and the effects of these manifestations, we shall progress in our understanding not only of these early Christians but in the nature of God Himself.

By way of clearer understanding, let us note the process through which we shall proceed in this section of our discussion. Let it be mentioned that we do not claim to discuss fully every possible reference to the Holy Spirit. There is much room for argument in many instances as to whether a particular reference relates to the Holy Spirit or not. White puts the number of references at 71[2]. Cumming mentions 57[3]. In this discussion and in the following chapter of this thesis in which the Teachings about the Holy Spirit are discussed we have chosen fifty-nine references[4]. Let it be understood that all of these references will not be quoted in full, but, in some cases, merely noted in the discussion, with the reference being given. We have chosen those references which deal directly with the Holy Spirit. We will attempt to keep from wandering off into critical analysis of passages, but will confine ourselves to the abundance of material that leads

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1. White, W. W. leaflet, 'The Holy Spirit'.
2. Ibid.
3. Cumming, "Through the Eternal Spirit", p. 27.
4. The reader is again advised to cf. the chart in the appendix of this thesis to get a clearer idea of the references in question.

directly into our field.

In this section of the discussion, the Pentecostal experience will be treated only from the outward evidences of the Spirit; the Inner meaning of Pentecost will be discussed at a later point[1]. The references dealing with the manifestations of the Holy Spirit have been divided into two groups: those groups which show, (1), the manifestations of the Holy Spirit in the Church, or a group of people as a whole; (2) the evident working of the Holy Spirit in the life of individuals. This division has its advantage because the characters of Acts are constantly mentioned as a unified group and also as individuals, and any influence which bears upon them to the extent that the Holy Spirit does must be followed out upon the same lines. In other words, the structure of the book has determined the method of procedure. It must be admitted that, in some instances, some might question the division of the references; but, here again, let it be noted that, in such a wide and varied field, there is much room for variety in opinion. The references have been carefully studied; we believe they are as nearly correct in their separate divisions as is possible to catalogue them. In order to save much repetition of ideas we shall not discuss each reference as a unit, but those instances in which the same thought is found, or the same result of the action of the Holy Spirit is noted, will be treated under a common heading.

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1. Post, p.128.

1. The Manifestation of the Holy Spirit in the Church.

a. The Outward Signs and Manifested Evidence of the Holy Spirit at Pentecost.

(1) The Day of Pentecost in Jewish History.

The Feast of Pentecost was one of the three great Jewish festivals appointed as the feast of the grain harvest[1]. Also tradition connects this feast with the celebration of the giving of the law from Sinai[2], though, as Meyer points out, no such mention is found in the writings of Philo or Josephus[3]. It was to be observed 50 days after the celebration of the Passover, and the feast was to be limited to one day[4]. It was on this day of Pentecost, Luke is careful to note, that the Holy Spirit came. Certainly, the disciples and those gathered with them must have been thinking of the meaning of the day in their own national and religious history. It was a day to remember the blessings of God — those outward evidences of His mercy, when the crops were gathered and plenteous signs of God's care and presence were realized. On such a day it was only fitting that they should receive new and powerful tokens of His presence and indwelling. If the tradition be true that Pentecost was also a remembrance of the giving

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1. Deut. 16:9, 10; Exodus 23:16; Numbers 28:26.
2. Exodus 19:20.
3. Cf. Meyer, "Acts", p. 42, also, Cumming, "Through the Eternal Spirit", chp. 7.
4. Lev. 23:15,16.

of the law, they must, too, have connected this event with the giving of the Spiritual Presence. Such was the meaning of The Feast of Pentecost, and the evident connection of that Feast with the gift of the Holy Spirit.

(2) The Signs of the Spirit's Coming at Pentecost.

For the sake of having the details of the coming of the Spirit at Pentecost before us, we shall quote the happenings as Luke records them,

> "And when the day of Pentecost was now come, they were all together in one place. And suddenly there came from Heaven the sound as of a rushing, mighty wind, and it filled all the house where they were sitting. And there appeared unto them tongues parting asunder, like as of fire; and it sat upon each one of them. And they were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance".1

Such is the language in which Luke describes this stirring event. We have already noted the significance of the 'Day of Pentecost', and the coming of the Spirit was to impress these gathered together, who were prepared and waiting for His coming, it is only natural that He should come in some visible form, or, at least, that His presence should be symbolized by some feature that would appeal to the physical senses of those present. That is exactly what happened, for the sound from heaven was of a rushing, mighty wind that was felt throughout the whole house where the company was meeting; such a feature would, most certainly, appeal to the ear. The Spirit was not neces-

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1. Acts 2:1-4.

sarily in the wind, just as we noted that the dove only symbolized the presence of the Spirit at the baptism of Jesus, but the wind represented the strength of the Divine Breath at this new outpouring of His Spirit, just as, at creation, the Spirit of God gave life to a world that was 'waste and void'[1]. In this instance of Pentecost, it is not the wind but the sound of the wind that is indicative of the persuasive, life-giving power of the Spirit.

The 'fiery tongues' made an appeal to the eye. As Swete states, in describing this phenomenon,

> "The idea presented is that of great jets of flame breaking up into smaller scintillations, one of which rested upon the head of each of the assembled brethren".[2]

This baptism of fire would certainly call to the mind of those gathered together the thought of John the Baptizer as he prophesied that Jesus would baptize his followers with 'fire'[3]. While they must have been familiar with the idea of fire[4], such individual distribution of tongues of flame was something new in their conception, or better, perhaps, in the experience of their race. It signified that the Presence had come to dwell upon not only people as a group, but upon each individual member of the fellowship of believers.

One eminent New Testament authority states that,

> "There is no historical statement in the New Testament which is more difficult to interpret than St.Luke's account of the Pentecostal gift of tongues".[5]

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1. Genesis 1:2.
2. Swete, "The Holy Spirit in the New Testament", p. 71.
3. Luke 3:16.
4. Cf. Exodus 3:2; I Kings 18:38, 19:12; Ezekiel 1:4.
5. Swete, "The Holy Spirit in the New Testament", p. 72.

Regardless of what may be the true interpretation of what is meant by the 'gift of tongues'[1], it is one of the clearest signs of the Divine presence working in and through the new-born men. Luke seems to partially explain the phenomenon when he introduces the 'gift of tongues' by saying, "and they were all filled with the Holy Spirit"[2]. While this does not tell us what was the nature of the miracle, it does account for it; it is because the followers of Christ were filled with the Spirit that they were able to speak, and to make themselves understood, to all the gathering. It was an outward sign of an inward experience. Glossolaly continued in the Church and Paul mentions it as a Spiritual gift, and, at the same time, does not attach much value or spiritual help to it[3]. Here at Pentecost, the message to the various nationalities present in Jerusalem at this time, but the emphasis lies in the power through which the miracle was wrought: it was through the Holy Spirit.

The discussion, at this point, would not be complete did we not mention, briefly, the real significance of these symbols; it lies in the fact that these people had realised a great experience, and Luke is trying to write it down. They were fired with a message and a passion, and the torch was lit by the Holy Spirit of God. Because Luke uses such language in describing the event, we are assured that it was some extraordinary happening. Certainly no common event it is which is described in symbols of rushing wind, tongues of fire, and

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1. Cf. Meyer, "Acts", p. 45-52; and Rackham, "Acts", p. 19-21.
2. Acts 2:4.
3. I Cor. 13-14.

ecstatic utterances. The people realize something out of the ordinary has happened; their testimony is recorded. Why need we seek to explain away an event that has so much direct proof? The New Testament characters speak continually of a Holy Spirit. Can we believe they were delving into theology for a pastime? No idea ever set a world on fire unless, first, it was transplanted into the soil of actual experience. As we proceed in the discussion, we shall realize more fully that this Pentecostal outpouring was a real experience; the sign and symbols may be meaningless to those who seek to explain them in themselves, but, when the cause of the experience is located, we can easily understand it was something deep and meaningful that Luke was trying to record. The symbols were the manifested evidence of an inward power.

The Inner Meaning of Pentecost will be discussed at a later point in this thesis, as will Peter's sermon, preached just after the Pentecostal experience was realized.

b. How the Holy Spirit came upon Believers in the Church.

After having noted the presence of the Spirit in the believers at Pentecost, it is now our purpose to discuss by what means or instrument He came into the lives of others who believed.

After Philip had preached and wrought wonders so successfully in Samaria[1], Peter and John were sent to that country by the Church at

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1. Acts 8:5-8.

Jerusalem,

> "Who when they were come down, prayed for them, that they might receive the Holy Spirit: for as yet it was fallen upon none of them: only they had been baptized into the name of the Lord Jesus. Then laid they their hands on them, and they received the Holy Spirit".1

The Apostles are the agency through which the Holy Spirit was granted to the Samaritan converts. We notice, however, that, before the advent of the Spirit, in the instance, the Apostles prayed for the Samaritans, and, evidently, it was a prayer for the Spirit to be bestowed upon them. We note that the converts had already been baptized in the name of Jesus, so, evidently, the Apostles recognized them as Christians. The 'laying on of hands', according to Lange, was a subsequent act, τότε , to the momentary and all-inclusive prayer, designated by the use of the aorist tense, προσηύξαντο Therefore, the imposition of hands required some time, and the converts did not receive the Spirit simultaneously but one after the other, such action being designated by the use of the imperfect tense, ἐπετίθουν ἐλάμβανον[2] Although, in this instance, the converts had already been baptized, we cannot hold that baptism is a necessary requirement for the reception of the Holy Spirit, as, in the case of Cornelius and his household, the descent of the Spirit preceded the baptism with water[3]. However, at Ephesus Paul baptized the disciples of John into the name of Jesus before the Spirit came upon them[4]. Again, in this instance, the lay-

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1. Acts 8:15;17.
2. Lange, "Acts", one volume edition, p. 147. Also cf. Dana and Manto, "A Manual Grammar of the Greek New Testament", p. 107, 193f, for use of the Greek tenses in question.
3. Acts 10:44-48.
4. Acts 19:5,6.

ing on of hands is mentioned in connection with the reception of the Holy Spirit. Rackham, in commenting upon this passage, says,

> "This descent of the Holy Spirit, proved by external evidence which could not be gainsaid, is S. Luke's final proof of the necessity of the baptism of the Spirit for all Christians of whatever religious status. The disciples of Jesus (whose experience had been the same as that of these twelve), the Samaritans who had been baptised into the name of Jesus, the unbaptised Gentiles, and the disciples of John the Baptist, all alike needed and received this completion of Christian life. This completion is here given at a definite moment, viz. of baptism accompanied with laying on of hands."[1]

We conclude, therefore, that, according to Luke, the Holy Spirit was received by believers when the Apostles laid their hands upon them. However, we cannot say this is the only way in which the Holy Spirit was received[2]. Also, we cannot say that water baptism was a necessary requirement to the coming of the Spirit; we can say that belief in Jesus was essential.

c. Speaking with Tongues and Prophesying.

The first Lucan reference to 'speaking with tongues' has been discussed in consideration of Pentecost[3], but, because the same phenomenon is recorded two other times in the book of Acts, we shall briefly discuss them. Both references concern not one individual but groups of believers as recipients of this gift of tongues.

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1. Rackham, "Acts", p. 346.
2. Of the four outpourings of the Spirit, as Luke gives them two, were extraordinary in that, at Pentecost, and upon Cornelius and his household, the Spirit descended as if out of heaven. In the other two instances, as we have noted, at Samaria and Ephesus, the Spirit came in the normal way and was conveyed by prayer and the laying on of hands.
3. Ante. p. 47.

The first of these references has already been partially dealt with in this discussion; we refer to the admission of Cornelius and his household into the Church[1]. As Peter was preaching, the Holy Spirit descended, and the disciples "heard them (Cornelius and his house) speak with tongues and magnify God"[2]. This happened before the baptism of the new converts, which proves that God is free and that His grace is not confined to any channels. Erdman, in referring to this passage, remarks,

> "The lesson is obvious: the work of the Holy Spirit is independent of confession or baptism or the imposition of Apostolic hands; nor need there be an interval of time between the acceptance of Christ and the reception of His Spirit in all the fullness of His power".[3]

It is interesting to note that Luke lays stress upon the praising of God in connection with the gift of tongues. From this, we would gather that the purpose of the gift was to better express the emotional feeling. In other words, their praises were inspired. Heretofore, Cornelius and his family were pagans, now they were extolling God; in the interim they had accepted and believed in His name, now the Spirit gave them liberty. There is no mention of the miraculous gift used to convert others, as was the case in the first outpouring of the Spirit at Pentecost, but, as has been stated, here the evident purpose of the gift is praise to God. It is important to notice that there is no

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1. Acts 10.
2. Acts 10:46.
3. Erdman, "The Acts", p. 91.

doubt in the mind of Peter that the Gentiles had received the Holy Spirit. He is sure of it because the gift of tongues was manifest. Peter was not present in the capacity of a theologian, or he might have doubted his own senses, since these people had not been baptized. Probably no one of the original followers of Christ present at Pentecost used the new powers of speech more effectively than Peter[1], and it is a tribute, both to the reality of the miracle in Cornelius and to the sincerity and insight of the Apostle, that he recognized the presence of the Holy Spirit.

The final Lucan reference to the 'gift of the tongues' is found in Luke's description of the events that transpired in Ephesus as a result of the preaching of Paul[2]. We have already noted this reference in another connection; here we shall discuss Luke's meaning when he says,

> "And when Paul had laid his hands upon them, the Holy Spirit came on them, and they spake with tongues and prophesied. And there were in all about twelve men."[3]

In this connection, we note that 'prophecy' is related to the speaking with tongues, but, again, the miracle is firmly tied up to the presence of the Holy Spirit. Swete claims that prophecy is the noblest of all spiritual gifts, as well as the most enduring[4], and, while, in this case, it seems to be directly made possible by the gift of tongues, we

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1. Acts 2:14-41.
2. Acts 19.
3. Acts 19:6,7.
4. Swete, "The Holy Spirit in the New Testament", p. 99.

are not to imply that those prophesying were unable to interpret their prophecy. Indeed, Meyer suggests that the two ideas are not to be connected[1].

In briefly summarizing the results of our study of the references to the 'gift of tongues', we note that it is not a normal habit of speech. The power, or the gift, is always connected with the presence of the Holy Spirit and is dependent upon Him. We suggest that it is not a necessary result of the Spirit's presence, nor a permanent one, but, rather, a charismatic gift given to believers to convince those present of the Spirit's indwelling. It is not a constant but an intermittent phenomenon. We are inclined to agree with Arthur when he states that the miracle of the gift of tongues 'stands alone' and that the outstanding impression is power[2].

d. The Manifestation of the Holy Spirit in the Jerusalem Church[3].

In this section of our discussion, we will dwell upon the references to the manifestations of the Holy Spirit in the original group of followers who were probably present at Pentecost. We shall limit our discussion to the manifestation within the group, not to the effect of the group on any other assembly.

(1) The Holy Spirit Bequeathing Courage and Boldness.

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1. Meyer, "Acts", one volume edition, p. 367,368.
2. Arthur, "The Tongue of Fire", p. 81.
3. The term, 'Jerusalem Church', is used to identify, as one group, those believers who were in contact with the organized Church in that city.

This thought cannot be fully realized unless we realize something of the background out of which comes our reference under discussion: Peter and John had been cast into the prison ward and, later, called before the Sanhedrin for having preached to the people who had gathered together as a result of the healing of the lame man at the door of the Temple[1]. The Sanhedrin noted the boldness of Peter and John, acknowledged that they had been with Jesus, admitted that a notable miracle had been wrought, threatened them and let them go[2]. Peter and John returned to the company of believers and, immediately, the whole group engage in prayer, a prayer of adoration, a request for strength. Then follows Luke's astounding testimony,

> "And when they had prayed the place was shaken wherein they were gathered together; and they were all filled with the Holy Spirit, and they spake the word of God with boldness".[3]

Let us note that, here, we find the four requirements for all effective Christian ministry; The Spirit as the power, the Word of God as the message, Prayer as a means of spiritual strength, and man as the divine instrument. The Spirit is the center of the relationship; without Him to interpret, the Word would be misconstrued; without Him to inspire, man would become impotent; without Him to assist, availing prayer would be impossible. In the face of the opposition from the religious leaders of their day, the Church at Jerusalem needed boldness. Peter and

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1. cf. Acts 3:1-4:12.
2. cf. Acts 4:13-30.
3. Acts 4:31.

John had impressed the ruling council with their ability and courage; now the believers prayed that they might have boldness. Here, we see the Holy Spirit as the direct instrument used to answer the prayer of these sincere followers of Christ. Their prayer was so powerful that the building was shaken, which reminds us of the vision of Isaiah when "the posts of the door moved at the voice of Him that cried"[1], and when the Priests in Solomon's time were unable to remain in the Temple, "for the Glory of Jehovah filled the house of Jehovah"[2]. We are simply informed that God had manifested Himself in a remarkable way. The Holy Spirit had come in answer to prayer and brought with Him the answer,

> "And now Lord, look upon their threatenings; and grant unto thy servants to speak thy word with boldness,---------- and they were all filled with the Holy Spirit and they spake the word of God with boldness."[3]

We are not to infer that the Spirit had not come upon them previous to this appearance, for we have record of His presence in previous references, as brought out in our discussion, but, in this instance, the followers seem to be renewed and refilled with the Spirit, and such is only natural in view of the persecution that is about to confront them. The Holy Spirit gives no power to speak with tongues in this instance; no miraculous effects are present, except the greatest of all miracles — the lives that are transformed, renovated, strengthened, inspired.

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1. Isaiah 6:4.
2. I Kings 8:11.
3. Acts 4: 29, 31b.

It is possible that no longer did the group of believers need the unnatural utterance of strange tongues made possible by the first realization of Divine power. They had learned to live in the stark realities of life threatened with danger. They did not need ecstatic utterances, but they did need the courage to speak surely, soundly, and boldly.

(2) The Holy Spirit as the Comforter.

The passage from which this thought is gathered is given by Luke immediately after recording the threat to kill Paul, and just before he mentions the journey of Peter, in which journey the door of the Church was opened to admit the Gentile Christians. The reference is, as follows,

> "So the Church throughout all Judea and Galilee and Samaria had peace, being edified; and, walking in the fear of the Lord and in the comfort of the Holy Spirit, was multiplied".1

Let it be kept in mind that the Church is tasting its first real persecution; and, then, the idea expressed in the above passage will have added significance, for, in spite of the persecution, the Church was 'edified', built up, strengthened. The second section of the verse seems to indicate the real reason for the growth and expansion; 'they walked in the fear of the Lord and the comfort of the Holy Spirit'. The fear of God inspires them to keep his commandments, and the comfort

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1. Acts 9:31.

of the Holy Spirit gives them the power whereby their ideal might be accomplished. It is the fear of the Old Testament tempered by the comfort of the new power of the Holy Spirit. The commandments of God were not one whit less impressive, but the balm upon the troubled waters of legalism was the comforting power of the Spirit of their Master living anew in them. Now, persecution was only a means to an end — it gave the opportunity for the Spirit to abound in them; that being true, the Church grew, was builded up in spite of, even because of, persecution. The idea of the Church 'walking in the fear of the Lord' reminds us of that seemingly dull and uninteresting chapter in Genesis which suddenly becomes shot through with meaning, when, in the midst of the roll-call of the dead, we find that Enoch is not there, for, "Enoch walked with God: and He was not; for God took him"[1]. Amid the apparent killing influence exerted against this small group of people, the Church was saved because she 'walked with God', even as Enoch had done centuries before. The Church was laying claim to the promise of Jesus recorded by John that He would send them a comforter.[2] The sense of awe or fear finds its counterpart in the quieting presence of the Holy Spirit.[3]

(3) The Holy Spirit as the Guide to the Church.

After having noticed the work of the Holy Spirit as a source

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1. Genesis 5:24.
2. John 16:7.
3. The term ' fear', is used in the sense of 'reverence'. It was the reverence for God and the corresponding influence of the Spirit that the Church felt.

of boldness and comfort in the Church, it is only natural that we should find this element of guidance. Certainly He Who gave boldness, where the natural instinct would cry of fear, and He who gave comfort where, seemingly, there was room for only cringing fright, might be trusted to lead and guide as well. We find just such a situation when, as Luke describes the Church at Antioch, he says,

> "And as they ministered to the Lord, and fasted, the Holy Spirit said, Separate me Barnabas and Saul for the work whereunto I have called them".1

Surely we would not be wrong in concluding that, in this passage, at least, the author considers the Holy Spirit as a personality, for it was not merely a subtle influence that made the Church at Antioch select Paul and Barnabas to be sent out as missionaries. Only a personality has the power of speech, and, while the command may not have been heard by the physical ear, the spiritual sense did detect the leading of the Holy Spirit, and Luke, in this instance, certainly seems to imply a leader that is very personal and real. We note that the command was realized as the group was 'ministering to the Lord'. The connection cannot be mistaken, for the nearness of God created by their act of worship made it possible for them to respond to the leading of the Spirit. Whatever difficulty might be encountered in explaining the mode or method of communication between the Divine Spirit and man is not our problem. What we must recognise, and what is important in our discussion, is the fact that the Holy Spirit, in a very definite and

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1. Acts 13:2.

distinct way is directing the advance of the Church. The response of the Church to the Holy Spirit's leading is not our immediate concern, but we cannot refrain from noting the fact that Barnabas and Paul, properly dedicated, are recorded as sent forth, not by the Church, but by the Holy Spirit[1]. What might seem to be the meticulous and detailed guidance of the Spirit, proved to be the turning point upon which the whole history of Christianity developed, for, to the Spirit working in Paul, we owe so much of our experience in the Church of God.

In the internal affairs of the Church, also, the Holy Spirit acted as a guide, and, indeed, the attitude recorded by Luke seems to imply the idea of partnership with the Holy Spirit, for his record states,

> "For it seemed good to the Holy Spirit, and to us, to lay upon you no greater burden than these necessary things: that ye abstain from things sacrificed to idols, and from blood, and from things strangled, and from fornication;...."[2]

The passage quoted is from the letter sent by the Jerusalem council, headed by James, to the Antiochian brethren in response to the situation created by the admission of Gentiles to the Church and fellowship. In this instance, the Holy Spirit is guiding the affairs of the Church in its many inter-relations. Also, there is the possibility that James, here, uses the Holy Spirit in order to impress upon those at Antioch the necessity for obedience to the requirements that immed-

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1. Acts 13:4.
2. Acts 15:28,29a.

lately follow his reference to the Holy Spirit as guide. We believe both facts are true, that the Holy Spirit very directly guided the internal affairs of the Church and that James realized the necessity for certain rules to be observed even by Gentiles, for God was not to be mocked. To impress necessity for obedience, he mentions the leading of the Spirit, but that leading was actually present.

We shall, presently, see how the Holy Spirit acts as a guide to the individual, but, at present, we must discuss the final characteristic of the Holy Spirit in the Church.

(4) The Joy of the Church in the Holy Spirit.

It seems almost a paradox that, immediately after describing the scene in which Paul and Barnabas were 'cast out' from Antioch by the Jews who were persecuting them, Luke should mention the fact that, now "the disciples were filled with joy and with the Holy Spirit".1 Did one not know the nature of the Christian experience, he would be tempted to ask, 'What kind of men were these that, even being driven out of cities, they could still rejoice?' The reply would be that it is not the 'kind of men' but the kind of God that dwelt in them that enabled them to rejoice. The special work of the Holy Spirit, in this instance, seems to be to make plain the nature of true Christian joy; it does not consist in favor of the world or compromise with those who, otherwise, will persecute; it is obtained only in the measure of the

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1. Acts 13:52.

indwelling of the Spirit. He makes all things take on a brighter and a happier color. The author seems to associate the element of joy with the possession of the Spirit, naturally. The two seem to be complementary. We gather that the Church was a joyous Church because it was a Spiritual Church. The Holy Spirit manifests Himself in one of the most practical of all characteristics; He brings the proper perspective to human cares and trials. The physical pain of being cast out of the city was not able to erase the true joy evidently created by the fact that,

> "the word of the Lord was spread about throughout all the region".[1]

The cause of their joy reminds us how Jesus 'rejoiced in the Holy Spirit' because His followers had cast out evil[2].

e. Manifestations of the Holy Spirit Among Gentiles.

The work of the Holy Spirit in bringing about the admission of the Gentiles into the fellowship of the Church is closely connected with the idea of guidance, recently discussed in this thesis, but it forms a complete thought in itself; therefore the separate discussion.

There are two principal events recorded in the Acts which plainly show the acceptance by the Holy Spirit of the Gentiles; the first of these is when Philip had evangelized a portion of Samaria and Peter and John had been sent from Jerusalem to investigate[3]. The sec-

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1. Acts 13:49.
2. Luke 10:21.
3. Acts 8:4-24.

ond instance is when Peter realized the Holy Spirit had come upon Cornelius and his house[1]. Both of these events are partially discussed in another connection[2]. At present, the emphasis is upon the enlarging scope of the Church's work. At another point in our discussion, we shall observe the Holy Spirit at work in individuals leading them to preach and work among the Gentiles[3], but, here, we must limit ourselves to the actually recorded demonstration of the Spirit on groups of Gentiles.

The Samaritans form a very convenient half-way mark between the Jew and the Gentile, for they were neither Jew nor Gentile[4]. But they do form a meeting point whereby the Jew might be led to believe that the Redemption of Christ was for all the world. The gulf separating the Jew from the Gentile was too great, perhaps, to be bridged at once; the Jew, hampered by tradition and scruples, would not condescend to come down to the level of the uncircumcised Gentile. It would not be quite as difficult to admit Samaritans into the fellowship, since they were connected by ties of blood and history as well as religion. But the door begins to open with the admission of the Samaritans, and it is not long before the Church realizes the universality of the Gospel. Let us keep in mind that it was the Holy Spirit that signified complete union of the Samaritans with the Church. In this instance, we

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1. Acts 10.
2. The first reference is discussed on pp. 85 f. The second on pp. 86 f. The truth emphasized there is, Guidance.
3. Post, 84 ff.
4. Cf. article, "Samaritans" in "Jewish Encyclopedia", vol. 10, p. 669.

have some of the Pentecostal features repeated, baptism is mentioned and believers come in great numbers. But our main interest is to recognize that it was the guidance and sealing by the Spirit that united the Samaritans with the Church of Christ; to Him we must credit the expansion of the fellowship of believers. The Holy Spirit also signifies the unity of the Church, which now includes the Samaritan element, and we gather that the requisite for Christian unity is the presence of the Spirit. The time will come when this presence is no longer manifested in unusual signs or symbols, but always where the Spirit of the Lord dwells there is unity and joy[1]. Following this incident, we find the record of how one, Simon, offered money that he might have the power to give the Holy Spirit[2]. The story interests us at this point only to show that, even though the Spirit did broaden the scope of the Church's field of labor by admitting those who were not strict Jews, He was not to be bought nor His power to be used in any selfish enterprise. We recognize that the Holy Spirit is a means of spiritual life, not of material aggrandizement.

After the narrow prejudices of the early Church had been somewhat broken by the leading and power of the Spirit, we find the complete breakdown of all religious racial barriers when the Roman Centurion, Cornelius, was admitted to the Church by receiving the fullness of the Holy Spirit[3]. But, even with the Samaritan incident in mind, the Church experienced some difficulty, as we shall see, in becoming recon-

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1. Cf. Erdman, "Acts", p. 72.
2. Acts 8:18f.
3. Acts 10:44-48.

oiled to religious unity with the Gentile.

To interpret correctly the conversion of Cornelius, we must realize that the way was prepared before the actual event took place. Peter's vision convinced him that nothing was unclean in the sight of God because the color of skin or outward appearance seemed different and contrary to the accepted requirement[1]; Cornelius, likewise, was prepared for the coming of Peter by a true longing for God expressed through prayer and almsgiving, and, indeed, in his vision, he had been commanded by God to send for Peter, which command he hastily proceeded to obey[2]. We are given a possible explanation of the coming of the Spirit before the message of Peter was concluded and the ceremonial rite of baptism performed when we realize the spiritual affinity which Cornelius already possessed with God; he was certain his prayer was answered. Is any further proof of his spiritual nature desired? The details of the descent of the Spirit, in this instance, already have been discussed. Here, it is our advantage only to realize that the Holy Spirit, through the visions and leading and His actual presence in the Gentiles, was further opening the door to universal brotherhood in Christ. Peter convinces the Church at Jerusalem of this fact when, after relating the events as they occurred, he says,

> "If then God gave unto them the like gift as he did also unto us, when we believed on the Lord Jesus Christ, who was I, that I could withstand God?"[3]

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1. Acts 10:34,35.
2. Acts 10:1-7.
3. Acts 11:17.

The Church admitted the leading of God through the Spirit, for, as Luke records,

> "And when they heard these things, they held their peace, and glorified God, saying, then to the Gentiles also hath God granted repentance unto life".1

Peter refused to disobey the leading of the Spirit; in His presence he was humbled. God was leading. Who would dare to withstand? The attitude of the Church, as recorded by Luke, seems to fix the fundamental reason for Christianity as 'repentance unto life'. When the Holy Spirit, as the direct instrument of God, dwelt in the Gentiles, they accepted them; they 'held their peace' — they ceased to argue. It is a tribute to the Spirit in their own heart that, on such an occasion, when they realised all the barriers that held them together as a race were broken, they responded by 'glorifying God'. We get an idea of the early Christian conception of the Holy Spirit when we are told that, because the Gentiles had received the 'Gift', they had been granted 'repentance unto life'. The matter was not finally settled as yet, for, in the Jerusalem council, as recorded in Acts, the wound is reopened when 'certain of the sect of the Pharisees' demanded that the Gentiles be circumcised[2]. And, again, it is Peter who speaks,

> "Brethren, ye know that a good while ago God made choice among you, that by my mouth the Gentiles should hear the word of the Gospel and believe. And God, who knoweth the heart, bare them witness, giving them the Holy Spirit, even as He did unto us; and he made no distinction between us and them, cleansing

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1. Acts 11:18.
2. Acts 15:5. Cf. Acts 15:1-35 for whole context.

> their hearts by faith. Now therefore why make ye trial of God,....".[1]

Here, again, the main idea in connection with the reference to the Holy Spirit is that the Spirit is the direct representative of God, He is God leading the Church. The Holy Spirit sought to bring unity among all believers, for there was no distinction between the gift as given to the Jew and the Gentile; the one requirement was an of faith that produces a clean heart.

Summary of Section.

We may summarize the foregoing discussion by stating three principal observations.

First, the Day of Pentecost was an especially fitting day for the coming of the Spirit. We noted the signs which accompanied His descent upon the Church to be the mode of expressing a great experience; but we are to realize that some extraordinary event did occur and was accompanied by outward manifestations of power. Several features of the Spirit's coming at Pentecost are repeated in the following events, but, again, these symbols are to be understood, not as the primary results of the Spirit's presence, but, rather, as designating an inward experience. We cannot infer, from Luke's account, that there is any particular Apostolic authority designated by the expression, "laying on of hands". Others may assert this authority

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1. Acts 15:8-10A.

is implied in the Lucan references, but, certainly, the laying on of hands was not the necessary method of communicating the Spirit, as we have noted instances where this was plainly not the case.

Our second principal deduction is that the Holy Spirit seems to manifest Himself in the Jerusalem Church in a rather unusual and charismatic manner. Certain instances are recorded in which we can not mistake the Holy Spirit as the giver of unusual boldness of speech and action, and of abounding joy in times of persecution; as being the Comforter in times of stress; as becoming the Guide to the Church on certain specific occasions when only God could know the future results of the Church's life.

Our third, and final, observation is that, in a very special manner, the Holy Spirit seems to manifest Himself upon the Gentiles. We realise the special reason for this manifestation is, to show, very conclusively, that the Gentiles were to be admitted into the fellowship of the Church, and that no distinction was to be recognised as existing between them and their Jewish brethren. One of the most conclusive evidences of the Spirit's power is made manifest as He breaks down racial barriers, and, what is even more noteworthy, removes religious prejudices. The Holy Spirit becomes a bond of unity as well as a source of power. Indeed, unity is part of His power.

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2. Manifestations of the Holy Spirit in Individuals.

When we come to the problem of the evident presence of the Holy Spirit among individuals, as recorded in the book of The Acts of the Apostles, we are in a field that, necessarily, must be limited in our present discussion, for, if we dealt at length with each instance of the Holy Spirit's activity as manifested in the lives of the characters in Acts, we should go beyond the purpose of this discussion. Our purpose is to gather some basic principle from which we may draw definite conclusions concerning THE DOCTRINE OF THE HOLY SPIRIT IN THE LUCAN WRITINGS. Of course, we shall find it necessary to consider individuals in their relation to the Holy Spirit, but our discussion, at this point, centers around (1) the charismatic gifts bestowed by the Spirit upon individuals, and (2) the more permanent and continuous control of the individuals by the Holy Spirit.

a. The Charismatic Gifts Bestowed by the Holy Spirit upon Individuals

(1) Testimony.

One of the most evident instances of testimony inspired by the Holy Spirit is found in the record of Peter's sermon at Pentecost[1]. When we remember that, only a short time before this incident, Peter

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1. Acts 2:14-42.

had denied his Lord, we wonder not so much at the change in Peter as what brought the change about. Of course Peter had seen his Lord risen, had been forgiven for his weakness[1], and had been instructed along with the other disciples to become a witness for Jesus. Just how this witnessing was to be accomplished, we are not long left in doubt, for this incident, like others recorded in Acts, carries the evidence of the Divine Power in itself, and shows that what was done was not the work of man but the power of the ascended Lord. Peter had become a witness, and his first public address was not the crude, rough speech of a fisherman, but the work of a literary artist[2]. We have no grounds for supposing that Peter's sermon was other than extemporary, but, when we return to the account to find the cause of the whole scene of unusual power and expression, we read that "they were all filled with the Holy Spirit"[3]. We are left no other alternative, if we accept the truth of the record, than to believe that, in the power of the Spirit, Peter was able to give his powerful testimony. At a later section of our discussion, we shall seek to gather from Peter's sermon what he teaches concerning the Holy Spirit[4], but, at present, that is beside the point of this immediate thought.

We find Peter again testifying and proving himself a witness

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1. John 21:15-17.
2. Cf. Stifler, "Acts of the Apostles", pp. 18-22 for an excellent analysis and discussion of Peter's Sermon at Pentecost.
3. Acts 2:4.
4. Post, p. 133.

when Luke records the trial of Peter and John before the Sanhedrin because of the healing of the lame man and the resulting sermon of Peter, and, again, the power of testimony can be placed nowhere else than in the presence of the Spirit in Peter, for, as Luke records,

> "Then Peter, filled with the Holy Spirit, said unto them Ye rulers of the people, and elders, if we this day are examined concerning a good deed done to an impotent man, by what means this man is made whole; be it known unto you all, and to all the people of Israel, that in the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even in him doth this man stand here before you whole".1

Peter and John were before the Sanhedrin, and Jesus, Himself, admitted the authority of such a body and counselled His disciples to obey it even though its works were evil[2]. How can we account for the fact that Peter and John practically deny the authority of this body even after the teaching of Jesus concerning it? Stifler digs beneath the surface of the story and finds the following thought, which we quote because it is so appropriate to our discussion,

> "The boldness, the interpretative insight, the courage, the resolution of this hour, were the product of the Holy Spirit".3

A few weeks before, the event in which Peter and John now find themselves would have filled them with alarm; now they speak fearless, direct, pointedly, 'filled with the Holy Spirit'. It was the Spirit of God in them and Peter does not defer from point out that, now, they should obey God and not man[4]. The fires of Pentecost were still lit,

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1. Acts 4:8-10.
2. Matthew 23:2,3.
3. Stifler, "Acts of the Apostles", p. 39.
4. Acts 5:19,20.

for Pentecost, indeed, was the equipment of the primitive Church for its testimony. Only a little while before this incident, Peter had refused to witness for Jesus before a maidservant[1]; he now accuses the Priests and rulers of having crucified their Messiah. He tells them that He whom they slew God raised from the dead. It would not be amiss to say, of Peter, that once he, too, was dead to the power of Christ, but, now, God, indeed, had raised him from that death to a new and powerful life, for it was God, dwelling in Peter, that enabled him to witness in such a stirring manner. Before Luke mentions the courageous testimony of the Apostle, he introduces, seemingly as an explanatory remark, "then Peter, filled with the Holy Spirit".... In that statement, we find the secret of the power of testimony. Did not Jesus promise His followers that they would be brought before rulers and authorities, but that, in just such a situation, the Holy Spirit would teach them what they should say?[2] This incident in Acts is a commentary on the reference in Luke; we see Jesus' teachings about the Holy Spirit being fulfilled, for the disciples are filled with words and wisdom that is from above, and it seems that it is, indeed, the Holy Spirit that speaks. Is it any wonder that the Sanhedrin "took knowledge of them that they had been with Jesus"? Indeed, it is our conclusion that they were with Jesus, that they were 'filled' with Him.

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1. Luke 22:56,57.
2. Luke 12:11,12.

There is one other thought that we would mention in connection with the idea of testimony, and it is, that the Holy Spirit always seems to incite the believer to action. In other words, because the disciples were filled with the Spirit, they did something. Because He was dwelling in them, filling them, they were on fire, so to speak, for the cause of Christ. Witnessing was not an avocation, now it had become their vocation, their very life. We are reminded of the testimony of Nehemiah; "So I prayed unto the God of heaven and I said unto the King---"[1]. Peter was 'filled with the Holy Spirit' and he spoke to the Sanhedrin. Can we imagine a believer cognizant of the presence of the Holy Spirit in him and, yet, doing nothing about it? Certainly, if we are to judge from the record of Acts, such is impossible. At times, perhaps, the Holy Spirit may call upon one to wait; there are times when we cannot determine just what our action should be, but, where the Holy Spirit dwells, there is never complete Spiritual inactivity; we believe we do no injustice to either this context or any other in the Lucan material when we make such a statement.

(2) Wisdom.

The idea of the Holy Spirit giving words of wisdom to followers of Jesus, in times of trial and persecution, is closely connected

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1. Luke 12:11,12.

with the preceding discussion dealing with the Spirit's power of testimony; also it is linked with the promise of Jesus to His disciples that was referred to in the immediately preceding discussion[1]. There is, however, one Lucan reference which deals directly with the wisdom of Stephen. It is given by Luke as he describes the scene in which Stephen is disputing with those who later were responsible for his death,

> "And they were not able to withstand the wisdom and the Spirit by which he spake".[2]

Concerning Stephen, we have record of his being filled with the Holy Spirit[3], and, also, that he wrought great miracles through grace and power[4]. So the present statement under discussion does not come as a surprise. We must realize that, to have the wisdom of the Spirit, we must, first, have His presence. But that which we are interested in at this point is to recognize that it was the Spirit that gave to Stephen words and argument that defeated those who withstood him. Luke recognizes this fact, it is the 'wisdom and Spirit' which the men were not able to withstand. Certainly we can imply that the chronicler seeks to explain Stephen's wisdom by his inclusion of the idea of the Spirit. Indeed, no implication is necessary; it is the Spirit that gave the deacon the wisdom which he possessed. Baffled in argument, the opponents of Stephen had recourse to that device of defeated disputants, viz. an

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1. Luke 12:11,12. also Cf. Luke 21:15.
2. Acts 6:10.
3. Acts 6:5.
4. Acts 6:8.

appeal to popular prejudice. It was through this appeal that they finally accomplished the death of Stephen[1]. We have testimony that they were not able to defeat his reasoning, or, rather, the reasoning of the Spirit as He manifested Himself in this individual follower of Jesus.

(3) Vision.

Again in the life of Stephen there is testimony to the presence of the Spirit in him. In the incident now under consideration, the Holy Spirit manifests Himself to encourage this first Christian martyr by giving him a vision of God and Jesus, in the time of his great trial. The angered people had become so enraged at Stephen that, we are told, they,

> "..... gnashed on him with their teeth. But he, being full of the Holy Spirit, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God,...".[2]

We marvel at the manner in which the Holy Spirit meets the immediate needs of those in whom He dwells; no longer will words of wisdom avail Stephen. Men sometimes reach a condition when the clearest reasoning will only anger them the more. Now, when words have no power to help Stephen, we find recorded that he was the recipient of the only thing that would give strength and courage, a vision of the glory of his God

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1. Acts 6:11-15; 7:54-60.
2. Acts 7:54, 55.

and the exalted condition of his Savior. Such a vision could not fail to inspire Stephen and give him the necessary strength of purpose. It was not, necessarily, an objective appearance; probably it was rather an internal illumination, made possible by the presence of the Holy Spirit in him. This thought is certainly in accord with the statement of Lenge as he discusses this passage,

> "For it was solely by virtue of the fullness of the Holy Spirit imparted to him, that he was enabled to glance into heaven. The operations of the Holy Spirit, proceeding forth from the soul, not only furnish him with internal views, but also embodied, as it were, the objects seen, and presented them to the external eye, so that he saw with his eyes what his heart had previously believed."[1]

Stephen had told his listeners they had always resisted the Holy Spirit[2], and we infer, when Luke mentions the fact that Stephen was full of the Holy Spirit, that his persecutors were still resisting. When they cast stones at Stephen, they were hurling insults against the Holy Spirit. But let us not wander afield from our center of interest at this point; the Holy Spirit was with Stephen and gave to him insight into the glories of heaven, insight which we might call a vision, but, to him, must have been the deepest spiritual reality.

(4) Miracles.

There is only one specific miracle recorded in the book of Acts in which Luke definitely seems to connect the presence of the

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1. Lenge, "Acts", one volume edition, p. 136.
2. Acts 7:51.

Spirit in the one performing the deed. By this, we do not mean that other works of power are wrought independent of the Spirit, for we cannot divorce any act of the followers of Jesus from the general Spiritual atmosphere in which they live, and, too, we have noted how Stephen performed acts of grace and power, evidently through the Holy Spirit[1]. The one specific miraculous work mentioned in connection with the Holy Spirit in an individual is when Paul and Barnabas are in Paphos, a city of Cyprus. There, they proclaim the word of God to Sergius Paulus, the proconsul; but Elymas, a sorcerer, sought to prevent the proconsul from accepting the faith. At this point in the story, Luke tells us that,

> "But Saul, who is also called Paul, filled with the Holy Spirit, fastened his eyes on him, (Elymas), and said, O full of all guile and all villany, thou son of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord? And now, behold, the hand of the Lord is upon thee, and thou shalt be blind, not seeing the sun for a season. And immediately there fell on him a mist and a darkness; and he went about seeking some to lead him by the hand. Then the proconsul, when he saw what was done, believed, being astonished at the teaching of the Lord".[2]

It is very interesting to note that the conflict between the Holy Spirit and the evil spirit still is in progress. We have noted, in detail, in a previous section of our discussion[3], how this conflict was waged during the life of our Lord, and we shall note, in a future part of this thesis, the teaching of Jesus concerning the struggle be-

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1. Acts 6:8.
2. Acts 13:9-12.
3. Ante. p. 31ff.

tween good and evil, epitomized in the work of the Holy Spirit and the devil[1]; but, now, we see the Spirit continuing the war upon evil by bringing blindness upon Elymas, whom Paul described as the 'son of the devil' and 'enemy of all righteousness'. It is plain that the sorcerer approaches the state of blasphemy, as Paul accuses him of 'perverting the right ways of the Lord', or using the evident presence of God to further the work of the devil. The Holy Spirit cannot tolerate such distortion of truth and, through Paul, causes the sorcerer to become blind for a season. The climax of the story, however, is not in the fact that the sorcerer was punished, but that the proconsul believed. Not the least interesting feature of his conversion is that he was astonished at 'the teaching of the Lord'; while Luke has given us no detail of Paul's teaching, we are impressed by the fact that it was the teaching rather than the miracle that finally convinced Sergius Paulus of the truth of the Gospel. Rackham holds that the proconsul was not really converted and that Paul and Barnabas make a serious mistake when they leave this field before being sure of the true belief and faith of this important personage, Paulus[2]. This point would provide some interesting speculation, but we do not need to speculate concerning the work of the Spirit, and that, let us remember, is our major emphasis. He acts as the power through which the blaspheming Elymas is blinded. Lange holds that the mention of

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1. Post. p. 105 f.
2. Rackham, "Acts", p. 202.

the Holy Spirit, in this instance, is made because of the change in the name of Saul to Paul which occurs here, and that Luke would have us know that the new Paul began his work in the power of the Holy Spirit[1]. While this may be true, we believe Luke's purpose was, primarily, to show that it was because Paul was 'filled with the Holy Spirit' that he was able to perform the miracle.

(5) Prophetic Revelation.

In considering the idea of God through His Spirit revealing Himself to men and enabling them to forecast certain events, it is well that we should determine the exact nature of revelation, and, especially, prophetic revelation. Marcus Dods, in discussing the idea of biblical revelation, points out that God's object has not been to make theological experts, but, rather, to assure men of His presence and love. He continues:

> "And what we have in the Bible, therefore, is not an inspired catechism nor a revealed creed, but a record of the great moments of God's revelation of Himself. And Jesus Christ being that consummate revelation of God which absorbs and eclipses all others, the Bible may be best considered as either a preparation for or an exhibition and explanation of Jesus Christ.
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> "Revelation, then, is not exactly equivalent to the Bible; and although it might mean the communication of truth, and does involve the communication of truth, yet primarily, and properly, it means God's making Himself known to man".[2]

The main thought we evolve from these summarizing statements concerning the nature of revelation is that it is God who is seeking

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1. Lange, "The Acts", p. 244.
2. Dods, "The Bible, Its Origin and Nature", p. 67.

to reveal Himself to the mind of man. When we add to that the idea of prophecy, we can determine that prophetic revelation is God revealing Himself to man in such a way as to enable the individual to foresee general conditions to be existent at some future time, or, in some instances, some particular occurrence which will take place in the future.

With this background in mind, let us note several instances recorded in the Acts of the Apostles in which prophetic revelation is apparent. The first such instance concerns the prophet Agabus, who came down to Antioch from Jerusalem and, "signified by the Spirit that there should be a great famine all over the world"[1]. What we would stress in this instance is that the prophecy of Agabus was made possible by the Spirit. Let us remember the thought expressed in the citation from the work of Dods, that the Bible is revelation in that it is preparation for, or an explanation and exhibition of, Jesus Christ. In this instance, Luke would say that the prophecy of Agabus is both an explanation and an exhibition of Jesus, for it is the Spirit dwelling in Agabus that reveals to his mind the thoughts of God. It is enough to recognize the belief of the Church in the Spirit-prophecy of Agabus by responding to his prophecy of the famine by sending relief to their brothren who were affected by it[2]. Is not this the idea of

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1. Acts 11:28.
2. Acts 11:29,30.

revelation; God revealing Himself to the mind of Agabus in order that believers in the famine stricken district might not unduly suffer? Has not God a purpose in each revelation of Himself?

The remaining instances of prophetic revelation, as recorded in the Acts of the Apostles, concern the leading and guiding of the Spirit in the life of Paul. The one incident in the life of the Apostle around which these references center is when Paul is on his way from the mission fields to the Church at Jerusalem. At Miletus he is bidding farewell to the Ephesian Elders, and, to them, he says,

> "And now, behold, I go bound in the Spirit unto Jerusalem, not knowing the things that shall befall me there; save that the Holy Spirit testifieth unto me in every city, saying that bonds and afflictions abide me".1

Let us note that the element of guidance and leading of the Holy Spirit is very prominent in this reference, but that Paul, very clearly, has an insight into what lies in store for him in Jerusalem. Luke has already told us that Paul had determined to go to Jerusalem with a hope of getting to Rome[2]. He reaffirms this purpose to the elders of Ephesus and intensifies the seriousness of his determination by stating that the Holy Spirit had already testified that he would be ill-treated in Jerusalem. We get some idea of what the nature of this testimony may have been when we follow the account of Paul's journey to Jerusalem, and, at Tyre, find him tarrying with the disciples there, "and these

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1. Acts 20:22,23.
2. Acts 19:21.

said to Paul, through the Spirit, that he should not set foot in Jerusalem"[1]. Upon leaving Tyre, the company with Paul sail to Caesarea, and, there, again, this time from Agabus, is warning given through the Holy Spirit to Paul,

> "And coming to us, and taking Paul's girdle, he, (Agabus), bound his own feet and hands, and said, Thus saith the Holy Spirit, So shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver him into the hands of the Gentiles".[2]

While Luke does not, specifically, mention such testimony of the Spirit before the company reach Tyre, nevertheless it is probable that the same type of information is referred to when the Apostles allude to the revelation of the Spirit, to the Ephesian elders. At any rate, Paul is determined to carry out his purpose of the visit to Jerusalem. It is plain that he does not consider such action as opposed by the Spirit, but, rather, we are led to believe that the Spirit is the One guiding him in his choice, for, certainly, we now see the results of that visit as it is because of it that he finally reaches Rome. In the advice of the disciples at Tyre, and Paul's own conviction that he should go to Jerusalem, which purpose was bound and sealed in the Spirit, we find what looks like a contradiction: the Spirit telling Paul to go, and telling the disciples that he should not go. We are very much inclined to agree with Cumming when he explains this apparent contradiction by saying that the disciples, while correct in interpret-

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1. Acts 21:4.
2. Acts 21:11.

ing the Spirit's revelation, in holding out to Paul bonds and imprisonment should he go to Jerusalem, yet were 'acting on their own judgment' when they told Paul it was the Spirit's leading for him to drop his purpose of visiting that city[1]. The same explanation is applicable to the situation at Caesarea, only, in this instance, it is supported by the actual testimony of Luke, who included himself in those who seek to defer Paul from the journey:

> "Then Paul answered, Why do ye weeping and breaking my heart? For I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus. And when he would not be persuaded we ceased, saying, The will of the Lord be done".[2]

They recognized that it was the 'will of the Lord' that Paul should go to Jerusalem. They had failed in their interpretation of prophetic revelation, but we realise it is because of their own personal love for him. "Love never faileth; but, whether there be prophecies, they shall be done away....."[3]. We are able to get some idea of the depth of what Cumming calls, "the spiritual story of the great Apostle"[4], and of the Spirit, Himself, as revealing the will of God to Paul. His friends and disciples might 'break his heart', they could never quench a purpose lit by the Spirit; they might be overcome with grief during prayer just before their teacher departed[5], but even that could not divert Paul from the goal to which he was bound to strive for, by his own

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1. Cumming, "Through the Eternal Spirit", p. 193.
2. Acts 21:13,14.
3. I Cor., 13:8.
4. Cumming, op. cit.
5. Acts 20:36-38.

Spirit, which was directed and controlled by God's Spirit. We believe the Spirit was not forbidding Paul, but merely testing him. It would be both prudent and likely that Paul would have some idea of what awaited him. Perhaps Luke is emphasizing the fact that the revelation of God might be easily misapplied if the recipients of that revelation are dominated by any other interest than that of God's will for all concerned, even if that other desire might be a burning love and admiration for an Apostle of God.

Thus, we conclude the discussion of the Spirit prophetic revelation with the conviction that revelation is God's means of exerting Himself upon the minds and hearts of men, and that the Holy Spirit is the special means of this revelation. We have noted the purpose of God's revelation in the instance of Agabus' prophecy of the famine, and we have discussed how Paul persistently refused to resist the revelation given to him by the Spirit, even though it cost his freedom.

(6) The Spirit Directing Individuals.

The first observation we would make as we begin the discussion of the references in the Acts to the Holy Spirit as a Leader and Guide to the individual is that each reference under consideration has to do with the Spirit leading the individual witness into work among the non-Jewish element. This is undoubtedly emphasized because of the accepted belief among the Jews that they were God's chosen people, and, when the time had come for other races and nations to be included in the Church of God, there was, necessarily, some definite and unmistakable leading neces-

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sary. With the prominence of the Holy Spirit in the life of the Church realized, He becomes, to us, the most natural means whereby the leaders of the Church were to be led to preach to the Gentiles. We shall observe how the Holy Spirit proved to be that Leader to the first missionaries[1].

The first reference under discussion is taken from the story of Philip and the Ethiopian eunuch[2]. As Luke describes the Ethiopian riding in his chariot, reading the Word of God, he interrupts the account with this statement,

> "And the Spirit said unto Philip, Go near and join thyself to this chariot".[3]

Here, very plainly, is the Spirit leading the evangelist to instruct this Gentile, but the main emphasis, in this particular story, is that the Spirit not only directed Philip but He had first prepared the way, so that, when the Word was preached by Philip, it should not fall upon 'stony ground'. This is made plain by the fact that Philip was directed to leave his field of activity in Samaria and go to the south, toward Gaza[4], and it was while on the way that he met the Ethiopian. Undoubtedly, also, it was the working of the Spirit that the eunuch was prepared for Philip's preaching, by the reading of the Scripture, a portion of it that made it a very effective instrument in the hand of the deacon. The fact that the whole event is controlled, even planned,

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1. The Holy Spirit, as a Guide to the Church as a group of believers, in accepting the Gentiles, or as coming upon a group of Gentiles, has already been discussed in this thesis. Cf. ante, p. 62 ff.
2. Acts 8:26-40.
3. Acts 8:29.
4. Acts 8:26.

by the Spirit, is strengthened by Luke's recording the fact that, after the eunuch had been baptised, "the Spirit of the Lord caught away Philip"[1]. There are few instances in the whole of the Bible in which more direct leading is recorded in connection with such evident preparation by the Spirit them in this passage. Philip becomes an evidence of humility and susceptibility, characteristics which the Holy Spirit gives to those who would accept His leading.

The next instance of the Holy Spirit as an individual Guide, recorded in the Acts, is similar in nature to the leading of Philip. Peter, in the vision which he saw as he lay in a trance on the roof of the house of Simon, the Tanner, in Joppa, was informed by the Spirit that Cornelius' servants were seeking him[2]. If we think of this information imparted by the Spirit apart from the vision of Peter's, we miss the true meaning of the content, for, in the vision, Peter was made aware of the fact that an animal which he might think unclean was not, necessarily, so if it had been cleansed by God[3]. The meaning of the vision is obvious: Peter was being prepared for his mission to the Roman Centurion, Cornelius, and he was to realise that, because Gentiles had been called clean by God, they were not to be termed common by any man. It is the leading of and preparation by the Holy Spirit which this passage seeks to impress upon us. Peter acknowledges just such an emphasis, when, in recounting the whole incident to the Church at Jerusalem, he remarks,

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1. Acts 8:39.
2. Acts 10:19,20.
3. Acts 10:14,15.

> "And the Spirit bade me go with them, making no distinction. And these six brethren also accompanied me; and we entered into the man's house".1

Because He was sure of the leading of the Spirit, Peter is able to call gentile servants, 'brethren', and to 'enter into the house' of their gentile master.

The Apostle Paul, with his companion, Barnabas, is not so much led as he is impelled by the Spirit into the Gentile fields of his labors; they were 'sent forth' by the Spirit[2]. In a previous section of our discussion, we noted the Holy Spirit's action upon the Church, instructing them to separate the two missionaries[3], but, in this reference, it is the Spirit as a Guide to the two individual Apostles that becomes our center of attention. Luke, in recording the sending forth of the two missionaries, seems to feel that they received their calling not from the Church but, rather, from that Divine Guide, the Holy Spirit.

The Holy Spirit, by whom Paul was sent forth in the beginning of his missionary activities, is seen, afterwards, controlling and directing his way. Probably the most outstanding incident of such a nature is recorded by Luke in the course of events by which Paul is led to pass from Asia Minor to Europe. Luke records it, as follows,

> "And they went through the region of Phrygia and Galatia, having been forbidden of the Holy Spirit to speak the word in Asia; and when they were come over against Mysia, they assayed to go into Bithynia; and the Spirit of Jesus suffered them not".4

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1. Acts 11:12.
2. Acts 13:4.
3. Ante, p. 59.
4. Acts 16:7,8.

The natural desire of Paul and Silas would be to carry their work to the western sea-coasts. Such a center of life as Ephesus offered an excellent field for the preaching of the Gospel, and, certainly, there was an abundance of work to be done in that whole region. But neither Asia nor Bithynia welcomed Paul and Silas, for they were detained from such a course by a Divine Voice within them. It is well to notice, in the reference under discussion, that the guidance of the Spirit is negative only; the Spirit detained them from a false move but did not point out where they should confine their activities. So note that the Spirit does not attempt to supersede reason or judgment, but, rather, leaves the Apostle and his companion free to deal with situations as they present themselves. The obedience of Paul to the command of the Spirit seems to indicate that, after all, it was not Paul's purpose for which the missionaries were zealous; it was God's purpose. Because it is God's purpose, they were confident God would direct the method of carrying it out. Because they were possessors of His Spirit, they were able to respond to the leading of God through His Holy Spirit. When, through a vision, probably caused by some event, or by some influence that exerted itself upon the mind of Paul, the Apostle heard the call from Macedonia and hastened there with his message, concluding, and, again, note the pre-eminently spiritual mind of Paul, "that God had called us to preach the gospel unto them"[1]. It was no haphazard guesswork on the part of the missionaries; the cause was too important;

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1. Acts 16:10.

they felt themselves to be called to preach there by God.

It is expedient that we briefly summarize the ideas perceived to be present in the references to the Holy Spirit, according to Acts, as He manifested Himself in the lives of individuals, bestowing charismatic gifts upon them.

We have discussed these references as they were related to the ideas involved in testimony, wisdom, vision, miracles, prophetic revelation, and direction. Because of the prominence given to charismatic gifts by the Holy Spirit, we can determine that the early Church gave much prominence to the Holy Spirit, not as the power to believe, hope, and love, but as the power to testify boldly, speak wisely, be informed of the ways of God in bright visions, heal miraculously, prophecy enthusiastically, be recipients of Divine revelation, and be led directly by the Spirit on special occasions. We do not mean to insinuate that the spiritual gifts of the Spirit were lacking; merely, that the charismatic ones appear to receive the greater prominence. The language of the book of Acts is a language which describes an original and distinct Christian way of life. A Christian, according to Acts, is entirely different from any other man. Not only are the followers of Jesus 'filled with the Spirit', but the whole background of the Christian Church recorded in Acts is tirelessly insistent upon the unresting and complete power of the Holy Spirit. The experience of these Christians is so unique and outstanding that it must not be confused with anything else. The characteristics that are attributed to the Spirit are so unusual, and there was such a prominence of manifestations in the

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early Church that Luke lays great stress upon charismatic gifts of the Spirit. The happenings described in Acts had to be accounted for, and they could not be diagnosed apart from the unusual powers bequeathed to them by the Spirit of their risen Lord and King. Any new power to be used must be experimental and practical; the initial coming of the Spirit upon them at Pentecost was certainly accompanied by unusual 'signs and wonders' and, hence, their thought of the Spirit's presence was irrevocably bound up with unusual manifestations of His presence in unnatural characteristics bestowed upon them. Back of such a conception, there must have been a very real and deep spiritual experience, and it is upon this spiritual foundation that the charismatic gifts are held firm and not allowed to carry the individuals off in some tangent and extreme position. The Holy Spirit, as this spiritual foundation, will be our next topic for discussion.

b. The Holy Spirit as a Continuous and Permanent Element of Control in Individuals.

There is one phrase which, seemingly, designates the individual to whom it refers as being the possessor of the Holy Spirit in a more complete sense than merely receiving it for charismatic purposes. This phrase is, 'full of the Holy Spirit', and it seems to imply that the Holy Spirit fills completely the life of the individual in every respect, and not merely endows him with strange powers for a limited season[1]. There

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1. Cf. Cumming, "Through the Eternal Spirit", p. 230 for distinction between 'full of the Holy Spirit' and 'being filled with the Holy Spirit'. Lucan passages containing 'being filled with the Holy Spirit' are Luke 1:15;1:41;1:67; Acts 2:4; 4:8; 4:31;9:17; 13:9; and 13:52.

are two passages in Acts which cite individuals as the possessor of this permanent and filling influence[1]. The first such reference is recorded when the disciples appeal to the multitude of believers that they select seven men to fill the office of deacons and minister to the material welfare of the poor and needy of their group. The disciples specify that the men must be 'full of the Spirit'[2],

> "And the saying pleased the whole multitude: and they chose Stephen, a man full of faith and of the Holy Spirit, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolaus, a proselyte of Antioch".[3]

Our special interest centers upon Stephen, as he is the only one in whom the Holy Spirit is specifically mentioned as dwelling in His fullness, though we are not to imply His presence was lacking in the others chosen. Stephen was not chosen to speak with miraculous tongues; He was not selected that he might prophesy, or speak words of unusual wisdom. He was chosen to fulfill the humble office of taking care of the needy through funds provided by the Church. With this in mind, how meaningful becomes the instruction that he was to be full of the Spirit! From this, we gather that the humble tasks that we are called upon to perform are too difficult to be accomplished in God's way unless God is in us, and we are completely filled with His presence and power. We notice that 'faith', in this instance, is connected with the 'fullness of the Spirit'. We concluded, in the preceding section of our discussion, that the charismatic gifts of the Spirit

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1. Acts 6:5; 11:24.
2. Acts 6:3.
3. Acts 6:5.

were based upon a deep spiritual experience. It is the fact of faith that is most prominent as a spiritual characteristic of one filled with the Holy Spirit of God. Others might prove their possession of the Spirit by some weird utterance, but Stephen is recognized not as a man of 'tongues' but as a man of faith. The Holy Spirit is the habit of his soul.

The only other instance in Acts in which this fullness of the Spirit is mentioned as a characteristic of an individual is given in connection with the sending of Barnabas to the Church at Antioch to investigate the preaching of the word to the Greeks.

> "Who when he was come, and had seen the grace of God, was glad; and he exorted them all, that with purpose of heart they should cleave unto the Lord: for he was a good man and full of the Holy Spirit and of faith".1

Again, it is 'faith' that Luke suggests as a natural commentary on the expression, 'full of the Holy Spirit'.

The emphasis in these two passages is not upon the Holy Spirit as an instrument of conversion, but, rather, as an immediate and complete recognition of the spiritual nature of the individuals. It does not lay stress upon some miracle performed or some prophecy spoken, but, rather, upon the simple, yet necessary and vital, faith, and the spiritual affinity of the believer with God. It is difficult to understand why so little emphasis is placed upon this work of the Spirit as it is recorded in Acts, but, perhaps, it is enough to recognize the fact that

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1. Acts 11:23,24.

the author was cognizant of the deeper meaning of the Spirit's power. When Barnabas came to Antioch, we are not told that he concerned himself about miraculous gifts of the Spirit, but what he rejoiced in was the abounding Grace of God. He did not counsel the Greek or the Jewish Christians to seek the charismatic gifts of the Spirit; what he did advise them was to 'cleave unto the Lord with all purpose of heart'. The spiritual life of the Holy Spirit seems to impart a true perspective to the one to whom he comes; Barnabas was concerned about the heart condition of the new converts, not about their ability to speak with tongues.

As Stephen was being stoned, it is recorded of him that he was 'full of the Holy Spirit'[1], and, because of his spiritual fullness, he saw the vision of God. While it is true that, in this instance, the Spirit is mentioned with his vision, yet we have seen that the Spirit, also, was in him as a stimulus to a great faith.

Summary of Chapter I.

In summarising the references to the manifestations of the Holy Spirit, as found in the Lucan writings, we offer two primary observations.

First, in regard to the life and ministry of Jesus, the Holy Spirit is presented by Luke in his Gospel as the one controlling element in Jesus' life; other forces were present, but the Holy Spirit

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1. Acts 7:55.

controlled. Even before the conception of Jesus, His way was being prepared by the ministry of the Spirit in John the Baptizer and his parents; the one outstanding impression being the naturalness of the way in which the supernatural is manifested. The Holy Spirit brought about the conception of Jesus, thus making possible the divine plan of redemption. The Holy Spirit did not assure the success of the plan, but it did make success possible. In the Baptism of Jesus, He realized that He was the Messiah, and that the Holy Spirit was the power wherein His messianic mission might be successfully completed. The temptation of Jesus in the wilderness was a great spiritual struggle to determine what sort of a Messiah He would be, and the Spirit, as the actual instigator of the conflict with Satan, began a struggle that was to last throughout the ministry of Christ. The temptation was also a part of the redemptive work of Christ, and, in conquering evil, he made it possible for those who believe on him to follow Him, as a victor over the devil. Concerning the Holy Spirit in the active ministry of Jesus, we determined that Luke presents the activities of the Messiah as accomplished in the power of the Spirit. This fact is attested by Jesus, Himself, as well as His disciples, the multitudes, and the demons. We noted that the special work of the Spirit manifesting Himself as power in the ministry of Jesus was directed against the evil influences in the world which God could not tolerate, and never ceased to war against. Certainly, we do no injustice to the result of our discussion when we refer to the first statement made in this concluding paragraph, that Luke presents the activities of the Holy Spirit as the

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final element of control in the life of Jesus.

Our second principal observation concerns the activities of the Holy Spirit as recorded in the Acts of the Apostles, and, here, we find the evidences of the Spirit's presence altogether centered in the lives of the followers of Jesus. Pentecost, with its symbolical meaning and history, was realized to be the naive expression of a great experience, the meaning of which will be designated at a later point in our discussion[1]. In discussing the references to the Holy Spirit in relation both to the Church as a group and among individual believers, we observe the main idea of the Spirit's activity expressed by the early Christians in the Acts is, the Spirit as the giver of charismatic gifts. In connection with this thought, we noted the Church emboldened, comforted, made joyous, and guided by the Spirit, and the instances which call forth the record of these characteristics are always some special occasion when an unusual trial is pressing the Church or an important decision is to be made. Especially, concerning the Gentiles is the Jerusalem Church led directly, and the Gentiles, themselves, seem to receive the certificate of Church membership when they are able to 'speak with tongues', or show some unusual evidence that the Spirit is with them. The possession of the Holy Spirit seems to be the criterion by which all are judged before they are received. In individuals, the same is true; charismatic gifts seem to be the order of the day, and individuals are cited who, through some unusual testimony, wisdom, vision, miracle, prophecy, or direction, attest to the presence of the Spirit within them.

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1. Post, p. 128 ff.

In two instances, only, does the work of the Spirit seem to be conducive to a firmer faith in God, rather than some miraculous bestowal of charismatic power upon them.

A few statements are necessary regarding the comparative value of the Gospel by Luke and the Acts of the Apostles in their presentation of the manifested presence of the Spirit. The one main distinction seems to be that, in the Gospel, Luke has presented the Holy Spirit as not only an instrument of power in the life of Jesus but, also, as a means of attaining to holiness of life. Certainly, Jesus recognized this work of the Spirit as He manifested Himself in the Baptism and Temptation experience and at other stages of His ministry. It is no degrading comparison to say that the editor of the Acts of the Apostles seem to stress the power rather than the holiness of the Spirit in the recorded manifestations of that One. Probably, this is the most natural conception, for, certainly, the full and complete doctrine of the Spirit which Paul taught is not present, as Acts merely furnishes us with raw material, accounts of the Holy Spirit's indwelling which can only be realized in terms of power and expressed in incidents so miraculous that only the Holy Spirit could have wrought them. We cannot say it is natural that these Galilean fishermen should suddenly become irresistible. Certainly, one of the most amazing discoveries that awaits every student of human history is that so-called settlements have an uncanny way of not settling things at all. Christ was supposed to be settled for once and for all time on Calvary, but Acts is the story of His living anew, filling his followers with power. Is it any wonder that there are such a variety of gifts and

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characteristics which, seemingly, have their origin in the Holy Spirit? These men were seeking to utter the unutterable! It is no theology which they are forming; it is an experience they were living.

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CHAPTER II

THE TEACHINGS CONCERNING THE HOLY SPIRIT AS RECORDED IN LUKE-ACTS

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THE TEACHINGS CONCERNING THE HOLY SPIRIT AS RECORDED IN LUKE—ACTS

We have discussed the references in which the Holy Spirit seems to be actually manifested in the characters of Luke—Acts. Now, it is our purpose to view this same Spirit in the light of what the characters of Luke—Acts have to say of Him. In several instances, it is difficult to separate the teaching of a particular passage from the actual presence and working of the Holy Spirit recorded there, and, in some cases, a passage is treated in both connections; from the standpoint of the teachings contained and the evidences of the Spirit's presence recorded there. The expressions of the Holy Spirit on individuals and the resulting impression of that contact, in words and thoughts, by the individual are different aspects of the same problem, viz., the Holy Spirit, but it has been necessary to make some sort of division, and we believe the one referred to and followed out is the most logical one.

A. The Teaching of John the Baptizer Concerning the Holy Spirit.

There is one passage in Luke's Gospel which gives us our conception of what John conceived to be the ministry and mission of the Holy Spirit. We shall see, as we progress, just why John connected the Holy Spirit with Jesus. As John's popularity grew, the people began to wonder if he were the Messiah,

"And John answered, saying unto them all, I indeed baptize you

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> with water; but there cometh He that is mightier than I, the latchet of whose shoes I am not worthy to unloose: He shall baptize you in the Holy Spirit and in fire".1

In order to understand the meaning of this passage, it is necessary that we, very briefly, summarize the Old Testament conception of the Spirit of God. According to Denny, the Spirit of the Old Testament carried with it the idea of "power as opposed to impotence"[2],

> "The Egyptians are men and not God; and their horses are flesh and not Spirit".3

Humphries, after a careful investigation, concludes his discussion of the Old Testament conception of the Holy Spirit with this thought:

> "It is as a power, and not also as a person, that the Holy Spirit was recognised by man in pre-Christian thought and life".4

Space forbids a more detailed discussion of the Old Testament conception of the Holy Spirit; and we gather from the authorities quoted, and from others[5], that, in Old Testament times, the Spirit of God was not personalized to any great extent in the lives of men. In a few instances[6], we find unnatural power resting upon men, but, in no case, does the whole life seem to be pervaded by the Spirit of God, acting in the capacity of a personality. In one sense, John was linked with the former conception of the Spirit, for, evidently, the Holy Spirit

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1. Luke 3:16.
2. Denny, Article, 'The Holy Spirit' in "Dictionary of Christ and the Gospels", p. 736.
3. Isaiah 31:3.
4. Humphries, Op. Cit. p. 17.
5. Cf. Thomas, chp. II.; Wood, "Spirit of God in Bib. Lit.", p. 336.
6. Jd. 13:25, I Sam. 16:13, etc.

with which He was imbued from his Mother's womb was not the new Spirit of Christ, but the Spirit which gave to the Old Testament saints strength and wisdom[1]; the Spirit and power of Elijah[2]; the Spirit of the Psalmists, not of the apostles of the New Testament.

But there is a very definite connection that John bore to the new dispensation, inaugurated by the Incarnation, and his insight into that movement bears comment upon. In order to understand John's preaching and ministry, we must realize that he is one of the great prophets. In Old Testament times, a prophet was recognized to be "a seer"[3], one who sees, also he was called "a man of God"[4], or one wholly devoted to God and, consequently, speaking with authority the message of God. John's prophetic ability is greatly increased, undoubtedly, by the presence of the Holy Spirit in him, and this, to a great extent, accounts for his deep Spiritual insight. That which awakened in John, under the influence of the Holy Spirit within him, was the desperate need of his people for one who could save them from their sins, and, also, the realization that such a one was close at hand. J. A. Robertson very forcibly describes it thus,

> "In this new prophet John the slumbering conscience of Israel had awakened — become incarnate. He was the hand of God knocking at the door of the nation's heart, terrifying self-complacency into flight, laying the national soul naked and quivering, face to face with its moral failure to be the trustee of the blessing that was to be for all the nations of the world".5

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1. Nehemiah 9:20; Judges 3:10.
2. I Kings 18:12; II Kings 2:16.
3. I Sam. 9:9.
4. I Sam. 9:6.
5. Robertson, "The Spiritual Pilgrimage of Jesus", p. 150.

What John taught was a sense of sin, and this, necessarily, had to have its counterpart in the baptism of one who would fill with a deep Spirituality and not mere outward signs of cleansing, such as he was able to provide in water-baptism. The message of John concerning the baptism with which Jesus was to baptize with cannot be understood apart from the great prophet's insight into the mind and heart of God, where repentance was necessary before sin could be put from Him. Because of the heinousness of sin in God's sight, John saw the necessity of a redeemer, "a lamb of God that taketh away the sins of the world"[1]. He pointed his preaching to that coming redeemer; he realized that, when he came, he would provide men with a way of salvation and that it would be in the baptizing of them with his own spiritual power.

There were two other elements, at least, which entered into John's vision of the new Kingdom of God. First, there must have been the realization of the failure of his own people to become just in God's sight by the keeping of their law. During the years John spent in the wilderness, he must have though much of the wickedness of his own people and their terrifying need of one who would save them from the pitfalls of the law. The second element that must have affected John was a sense of sin and unworthiness in his own life. In other words, not only the national experience but, also, his own personal condition and the experiences he, himself, had gone through with had convinced him of the necessity of a new Kingdom based not upon water-cleansing but,

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1. John 1:29.

rather, upon heart-healing. We may compare John's insight with that of Jeremiah's insight into the New Covenant[1]. Jeremiah, undoubtedly, reached his conception of that covenant by somewhat the same process as John did after him: by the failure of the Deuteronomic reforms, or the law, and the trying and suffering that he was called upon to endure. Out of these, he saw a New Covenant that would supplant the old and establish the reign of God forever in the hearts of his people. These two elements, entering into the life and preaching of John along with the strong and constant influence of the Holy Spirit, made him especially worthy to judge what his people needed, and, in the light of what he knew of God's character, to see into the future and recognize, there, the coming of one

> "Whose fan is in his hand, thoroughly to cleanse his threshing-floor, and to gather the wheat into his garner; but the chaff he will burn up with unquenchable fire".2

Cumming has an excellent summary of John's preaching, especially in the connection with the work of the Holy Spirit in Jesus, which we give at this point,

> "He (John) set forth in type the need of purification, and how it was to be done. But the power to do for the soul of man what water does for the body lay with the Holy Ghost. And the gift of Him who possessed that power lay with Jesus Christ".3

Because of this relation of John to both the old and the new order, he realized that the power of God was to be personified in the

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1. Jeremiah 31:31-40.
2. Luke 3:17.
3. Cumming, "John the Baptist", p. 68,69.

presence of the coming Messiah. He realized that water was impotent for heart-cleansing without the redemptive work of the coming Redeemer. Jesus would baptize them in the Holy Spirit, in the power of God that would consecrate all good, and make those receiving the baptism fit subjects for the Kingdom of God; He would baptize them in fire that would burn out all impurities and purge all evils.

B. Jesus' Teachings Concerning the Holy Spirit.

1. Concerning Himself and His Ministry.

The first teaching of Jesus about the Holy Spirit is derived from His preaching in the Synagogue at Nazareth, and, as He applied to Himself the quotation from Isaiah,

> "The Spirit of the Lord is upon me, because he anointed me to preach good tidings to the poor: He hath sent me to proclaim release to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to proclaim the acceptable year of the Lord".[1]

This passage was quoted in the first chapter of this thesis, and, there, it was considered in the light of the Holy Spirit as He manifested Himself in the life of Jesus[2]. Our purpose in quoting the passage a second time is to orientate ourselves to the thought expressed and determine what Jesus meant by using this reference to the Spirit and applying it to His own person and work. Let us remember that, at this point

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1. Luke 4:18,19. The quotation is from Isaiah 61:1-3, with variations.
2. Ante, p. 28.

in Luke's Narrative, Jesus is beginning His active ministry. He begins it by reference to the Old Testament. According to Wood, "He (Jesus) uses it as a Messianic passage, in which the entire Messianic mission is ascribed to the Spirit"[1]. This is beyond doubt, but the meaning goes deeper than that. When Jesus concluded the reading of the prophecy by saying, "this day hath this scripture been fulfilled in your ears"[2], He meant that He took His stand upon the words of the Old Testament. The Spirit resting upon Him was the Spirit of the God of Israel. Not only does He accept, for Himself, the character of the Lord's Anointed, not only does He apply to Himself the description of the Servant, but His whole description of His Messianic work is drawn upon old lines. We see that Jesus does not separate Himself from the Old Testament Religion. He adds to it; He links together the new and the old, and the joining is done by the Spirit of the Lord as He anointed Him. Thus, He teaches us that the Spirit abiding in Him was His link with the prophets, priests, and kings of Israel. But the teaching does not stop with its link to the old; there is a progression in the anointing of this Suffering Servant. Swete so meaningfully expresses this spiritual anointing of Jesus, that we quote him at length,

> "But as the mission on which He is sent goes deeper into the heart of things than that of the Old Testament priest or prophet, so the anointing He has received is no more formal appointment to an office, or even a special gift of prophetic

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1. Wood, "Spirit of God in Biblical Literature", p. 132.
2. Luke 4:21.

> power, but the flooding of his whole humanity with the light and power of the Divine Spirit.... The Messianic outpouring of the Spirit has begun in His person; He has received from the Father the unction which He will hereafter give to the Church. But for the present He does not actually call Himself the Christ; He claims only to have fulfilled the role of the servant of the Lord".1

Jesus linked His mission with that of John the Baptizer whom we have seen provided another common meeting point for the old and new order of God's Kingdom. He takes up the message of His Forerunner and adds to it by not only proclaiming the coming of the Kingdom of Heaven and sending out a clarion call to repentance, but He, now, calls those who heard Him to believe the Gospel which He brings because the Spirit of the Lord is upon Him, consummating the old dispensation, and introducing the new[2].

The one remaining passage which concerns the teachings of Jesus about the Holy Spirit, as He was connected with His actual life and ministry, is given by Luke, as Jesus answers the charge levied against Him by the people that He was able to cast out demons because He was Beelzebub. This passage has been partially dealt with in the former chapter of this work, but its teaching value has been relegated to this point of the discussion[3]. The passage is, as follows,

> "But if I by the finger of God cast out demons, then is the Kingdom of God come upon you".4.

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1. Swete, Op. Cit. p. 116.
2. Cf. Edersheim, "The Life and Times of Jesus the Messiah", one volume edition, unabridged, p.i. 422.
3. Ante, p. 32.
4. Luke 11:20.

The question, at this point, is, What did Jesus mean by the 'finger of God' and what was Its relation to the coming of the Kingdom? In the parallel passage, Matthew substitutes 'Spirit of God'[1]. Whatever might be the correct rendering of the actual words of Jesus, it is evident that, what Jesus meant was, God was present in Him and was working, through Him, to evict the evil one from human life. To Jesus, it was unthinkable that it was the Devil, working in Him, that commanded the obedience of the evil one. Luke, true to his idea of ever showing the old and new order as a thing of progression, and not as two different religions, clothes the words of Jesus in Old Testament terminology. Indeed, this might very well have been the original expression of Jesus, for He, too, in reference to the two dispensations, was not a cleavage but a common point of unity. In the Pentateuch, we find a similar expression when,

"....the magicians said unto Pharoah, this is the <u>finger of God</u>".[2]

Smith takes the position that this expression, 'finger of God', is used to show the impersonal way in which the disciples looked upon the activities of the Holy Spirit[3]. Godet asserts that the term is "admirably in keeping with the content", as the finger denotes the ease with which this power of God acts[4]. Perhaps, we find the solution of this term when we realize that the only idea the people, to whom Jesus talked, had of the power of God was expressed in such terms and ideas that were prev-

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1. Matthew 12:28.
2. Exodus 8:19.
3. Smith, "The Holy Spirit in the Gospels", p. 166.
4. Godet, "Commentary on Luke", p. 323.

alent in their conception as a result of familiarity with their scriptures. Thus, Jesus, using the most expressive means at His disposal, ensured Himself that the people would not miss His meaning, as they might have done had He used some vague or exceptional means of expressing the power of God in His own life. Jesus used Old Testament phraseology for the expression of the Spirit in Him, but He bridged the chasm between that dispensation and the one He, as the Messiah, was founding by applying this same idea of the Spirit to the new idea of the Kingdom. He couched their idea of God in conjunction with the true idea of the Kingdom. Thus, He teaches that the Kingdom of God is only come when God enters personalities. Because He possessed the 'finger' of God, He was able to eject demons; because He was able to cast out demons, He was able to bring the reign and rule of God. The cycle is complete; it begins with God; it ends with God; God is its center.

As we conclude this section, the most outstanding impression is that Jesus did not profess to reveal a new God, but, rather, to make known God in a new way. He teaches us that we are to find the clue to what He did through what He was. He takes His stand with the God of the Hebrew prophets, and, along with them, He would build the Kingdom upon the power of God.

2. The Teachings of Jesus Concerning the Holy Spirit as Applicable to His Followers.

We conclude the study of the Holy Spirit in the Gospel by Luke with the discussion of those passages which plainly show the teachings

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of Jesus about the Holy Spirit in His relation to the lives of His followers. We have seen how He worked in the Life of Jesus. We have noted His teachings about the Holy Spirit, as He applied them to his own life and ministry. It now remains for us to determine in what capacity the Holy Spirit was to be present in His followers, or what their relationship to Him would be.

Let it be mentioned, at this point, that the teachings about the Holy Spirit, as Christ applied them to His disciples, always concern the lives of His followers after He, Himself, has left them. This will be noted in more detail as we progress in this section, but it will add to the understanding of the passages if we realize that, in no case, does Christ speak of the Spirit acting upon His followers while He is present with them.

When the disciples asked Jesus to teach them to pray, the Master responds with the form of prayer which we call the Lord's Prayer. He continues His discourse by showing His disciples the rationality of prayer. How do men deal with their children? Certainly, they attempt to satisfy all reasonable requests.

> "if ye then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him".1

In commeting upon this passage, Ryle remarks,

> "There are few passages in the Bible so broad and unqualified as these contained in this wonderful passage..... The Holy Spirit is beyond doubt the greatest gift which God can bestow

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1. Luke 11:13. The whole passage is Luke 11:1-13.

upon man".[1]

The same author continues by remarking that few passages so completely strip the unconverted man of all the common arguments and excuses as does this passage[2]. If we are weak and helpless, we should seek to determine if we really ask for the Holy Spirit.

Matthew, in reporting this saying, as quoted above, gives the term 'good things' instead of 'Holy Spirit'[3]. The use in Matthew is a general use, while Luke's is specific. The Holy Spirit seems to be all-inclusive. He is the richest gift that can be bestowed the promise of the Spirit must include the promise of all 'good things'.

Jesus teaches us, very definitely, that we must ask for the Holy Spirit. The asking must be preceded by a desire for Spiritual communion; in this case, it is expressed in the desire of the disciples to pray, and let us remember that this promise of the Holy Spirit, for, indeed, it is a promise, grows out of this expressed wish of the disciples to learn of Spiritual things in the school of prayer. Prayer is communion with God and, in such communion, the Holy Spirit is to be asked for. The result is assured, there is no alternative, for, according to the promise of Jesus, the Holy Spirit is given. The crux of the relationship is very plain, for God is willing and anxious to bestow this Blessing. It is left to his followers to express the desire for His Presence. Jesus teaches, here, that the Holy Spirit is

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1. Ryle, "Expository Thoughts on the Gospels", St.Luke, Vol. II., p. 12.
2. Ibid, p. p, 13.
3. Matthew 7:11.

given in the fullness of His power that He may minister to every want of the seeking Soul.

Material blessings are bestowed upon men without discrimination:

> "He maketh His sun to rise on the evil and on the good, and sendeth rain on the just and the unjust".1

And, again,

> "He is kind toward the unthankful and the evil".2

But for the reception of spiritual gifts, the gift of the Spirit, there must be the preparation of mind and heart. There are many things in life that we receive without asking, find without seeking. Not so with spiritual gifts; for the crowning gifts of God are reserved for the earnest seeker after Himself. He only receives who desires. When we seek after the things of the Spirit, we shall experience the "how much more" of God, for He has promised. Thus taught Jesus concerning the gift and promise of the Holy Spirit.

With this emphasis upon the preparation needed for the possession of the Holy Spirit, we are better able to understand the next teaching of Jesus about the Holy Spirit, as Luke records it, it concerns the blasphemy of That One. The actual words, as Luke records them, are

> "And whosoever shall speak a word against the Son of man it shall be forgiven him: but unto him that blasphemeth against the Holy Spirit it shall not be forgiven".3

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1. Matthew 5:45.
2. Luke 6:35.
3. Luke 12:10.

As for the background of this passage, it is connected with the charge of some of the people that He cast out demons through the power of Beelzebub.[1] While it is true that both Matthew[2] and Mark connect this saying more closely to the charge of the enemies of Jesus, if we follow the thought of the story as Luke has presented it, we can not fail to note the connection. Jesus had just been accused of advancing the Kingdom of God through the power of the Devil. The people had further showed their lack of spiritual perception by demanding signs as further proof of His relation to God. Jesus denounces the pharisees and lawyers because they had no regard for true spiritual practices but, rather, advanced their own selfish interests, and, thus, used God as a cloak to hide the spirit of evil. After telling them the true power of God, He climaxes the whole series of events by denouncing such infamy as unforgivable because they were so corrupt in heart as not merely to denounce God or His Son but to connect the very Spirit of God, the way in which He was manifesting Himself in tangible, visible, human relationships, — connecting that Spirit to Satan[3]. Thus we see that, in the background of the whole story, must have been the original charge of attributing the power of God to the work of the Devil, as the whole tone of Luke's record is kept upon this theme.

Here, also, Jesus seems to give some basis for the Trinity, as He concluded the teachings about God as Father, and God as Son, with

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1. Matthew 12:31,32.
2. Mark 3:28-30.
3. Cf. Luke 11:14-12:12 for complete context.

this distinct reference to the working of God as the Holy Spirit.

According to Farrar,

> "on the exact nature of the unpardonable sin theologians have speculated in vain, and all that we can see is that it must be the most flagrant degree of sin against the fullest light and knowledge".1

While not denying the presence of 'speculating theologians', it is difficult to see where such perplexity would be the primary result of a study concerning the unpardonable sin of blasphemy against the Holy Spirit. Jesus is very plainly teaching that the man who is capable of calling Good evil, of moulding the Fountain of Holiness in the clay of Hell, is beyond repentance and, therefore, beyond forgiveness. Jesus teaches that attributing to some malign power acts of mercy which clearly had their source in God was indicative of a soul which had made a full and personal rejection of all Godliness in moral character and mental attitude; it was indicative of a state from which all capacity to appreciate and discern good had fully disappeared. In the contrast which Jesus makes between the denial of Himself and the renunciation of the Holy Spirit, Christ admits that the former might have been the sincere opinion of a pious Jew trained in pharisical tradition who regarded Him as simply as an enthusiast or an imposter. The same might be applied to one today who honestly doubts the Divinity of Christ, and who, in consequence of a misunderstanding, confounds the true gospel with this or that false form according to this teaching. The ultimate sin of the Jew was not nailing Christ to the cross, it was,

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1. Farrar, "St.Luke, Cambridge Bible Series", p. 224.

rather, the persistent and obstinate rejection of the Spirit of Pentecost[1]. Jesus teaches us that the unpardonable sin is not the rejection of an implied truth, but, rather, the hatred of manifested holiness as such. In describing this hatred of holiness, Godet sums up the teaching of Jesus concerning blasphemy of the Holy Spirit by saying it is

> "A hatred which leads men to make the gospel a work of pride or fraud, and to ascribe it to the spirit of evil. This is not a sin against Jesus personally; it is to insult the divine principle which actuated Him. It is hatred of goodness itself in its supreme manifestation".2

Wood remarks that this teaching of Jesus involves the conception of Jesus as to the transcendent importance of the Spirit. He continues by recalling the fact that the Spirit had, for generations, been withdrawn from the world, and that, from prophetic times, it had been reserved for this Messianic period. Now, the Jews were denying the work of the long-looked-for Messiah,

> "The saying gets its sting not from its comparison of blasphemy against the Spirit and against Jesus, but from the Judaistic background of the connection of the Spirit with the national Messianic hope".3

Here, Wood is evidently looking upon the passage from a strictly Jewish background; the emphasis, as we have seen, is not upon the coming of the Kingdom itself, but upon attributing the power of the Kingdom of God to the evil one. We are interested in the teachings of Jesus not only as they are concerned with men of His race and time, but as they

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1. Acts 2:32,33.
2. Godet, "St.Luke", p. 341.
3. Wood, "The Spirit of God in Biblical Literature", p. 130.

are applicable to His disciples of all generations. Certainly, the interpretation we have given in no way perverts the context in which Luke gives it. We conclude the discussion of this passage of His Gospel with the conviction that, when men, whether they be Jew or Gentile, reach the condition in which they are willing to subscribe to the devil the manifest excellence of God working through His Holy Spirit, such men have crossed the line that marks the limit of forgiveness. "Ephraim is joined to idols; let him alone"[1].

The next teaching of Jesus about the Holy Spirit is separated from the section just discussed by only one verse, and the same context, therefore, is applicable. Immediately following His saying concerning blasphemy against the Holy Spirit, Jesus continues,

> "And when they bring you before the synagogues, and the rulers and the authorities, be not anxious how or what ye shall answer or what ye shall say: for the Holy Spirit shall teach you in that very hour what ye ought to say".[2]

Let us, first, connect this saying of Jesus with the one concerning the blasphemy of the Holy Spirit; here Christ presents the Holy Spirit as a Teacher, and, consequently, one who has denied the influence of this Teacher was incapable of judging aright. Here, Jesus is, evidently, speaking of wisdom that the Spirit gives in times of trial and persecution, but we have noted that this saying is linked with the reference to blasphemy of the Holy Spirit, which, certainly, contains the Holy Spirit in His relation to the spiritual life of man; and, also, we have

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1. Hosea 4:17.
2. Luke 12:11,12.

discovered previously in this work how the Holy Spirit must, first, be desired and that such a desire can only be expressed through some spiritual exercise[1]. Accordingly, we do no injustice to this passage or context when we assume that the Holy Spirit is the Teacher whereby we grow in our perception of God, of His ethical and moral qualities. Consequently, when one blasphemes the Holy Spirit, he not only ascribes to Satan the works of God, but he gives evidence of the spiritual poverty of his own being in that all spiritual leadership and influence is absent from him. Curtis states that the "dispensation of the Holy Spirit exhausts all moral procedure"[2], and, when the dispensation of this Holy One is denied, blasphemed, then all moral progress is destroyed, and

> "There is nothing more which can be done. Of course, if sainthood were automatic, much more could be done; but inasmuch as sainthood is and must be moral (to be sainthood at all), the notion of a second probation is inconceivable".3

In the context of the reference, we see other very definite connections with this particular teaching. The universal note is certainly prominent, as Christ admits that all who confess Him shall be remembered by Him[4]; while, in the individual passage, surely we are not in error in saying that Christ foresees his followers carrying the message to all the universe and being persecuted before the courts of the world, as well as before their own Sanhedrin. Jesus has just been informing his listeners of the universal scope of God's care and that

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1. Ante, p. 109 — Discussion of Luke 11:13.
2. Curtis, "The Christian Faith", p. 343.
3. Ibid.
4. Luke 12:8.

anxiety should not be present in a follower of His, for even the sparrows are cared for by God[1]; this thought is particularised in our present passage when He tells them not to be anxious before their persecutors as the Holy Spirit will be with them to relieve all fears and enable them to speak wisely. Too, there is the element of fear, which is closely connected with anxiety, as Jesus informs his disciples that they should not fear because they were of more value than sparrows[2]; the application is foreseen when the Holy Spirit will banish fear when they are on trial for their life. There is a general teaching on confession when Jesus tells his followers to confess him and they shall be confessed before angels[3], now Jesus emphasizes this when he tells them the Holy Spirit will confess them, and be with them as words of wisdom, if they remain true to their confession of Christ.

We mention, in passing, though we shall not dwell upon it, that the same thought of this passage is expressed again by Luke, and in a context which, even more forcibly, emphasizes the persecution of the followers of Jesus will have to endure. But, again, the presence of the Holy Spirit is to guide and give them words of strength and wisdom.

When we come to the evident teaching of this passage concerning the Holy Spirit, we find the emphasis is upon the promise of the Spirit as a divine help when human wisdom and eloquence were too feeble

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1. Luke 12:6.
2. Luke 12:4-7.
3. Luke 12:8,9.
4. Luke 21:15.

to avail; and well it might be, for the simple disciples, who had, yet, so much to learn, might well have been alarmed at the prospect of facing the religious and political power of their own nation and the Roman Empire with the ideal of life their Master had given. Jesus teaches them that, in times of trial and persecution, the Holy Spirit will act in a charismatic manner and give them wisdom which could only come from God. The words of wisdom which He shall give are the very words that ought to be said. Thus, Jesus does not assure His followers of peace from worldly strife and persecution, He does promise them peace in just such a world. At the center of the Gospel of Christ is a Person; at its crown is a cross; at its grave is an empty tomb; in its disciple's heart there is peace, and this peace is the gift of the Holy Spirit at an hour when the soul must realize its own impotence in the conflict with forces seeking to destroy life.

According to Wood, this reference to the Holy Spirit as the Spirit of Inspiration is the most central point of the Synoptic teachings of Christ with regard to the work of the Spirit. He then enlarges upon this promise by comparing the testimony of the Christian made possible by this Spirit of Inspiration to that of the Spirit of Prophecy in the Old Testament dispensation. He denies the application of this teaching of Jesus to the safety of the individual disciples but, rather, views the work of the Spirit from the broader idea of the development of the Messianic Kingdom[1]. While this viewpoint is, undoubtedly,

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1. Wood, "Spirit of God in Biblical Literature", p. 130,131.

true to a certain extent, the emphasis in the whole Lucan passage seems to be upon the relation of the individual to the Holy Spirit. It is the individual that blasphemes the Holy Spirit[1]; it is the individual that must ask for His coming through Prayer[2]; it is the individual that will be instructed with wisdom and guidance from above in the hour of persecution. Wood, in the same discussion as noted above, admits the possibility of this, but places the greater emphasis upon the Kingdom idea, especially in its relation to the Old Testament expression through Prophets; and, indeed, we have seen, in this thesis, how Jesus expressed the new work of the Holy Spirit, as far as possible, in the Old Testament ideas so that those to whom he spoke would not be led astray by the introduction of ideas that were entirely foreign to their religious consciousness[3]. And, thus, we can truly say the present reference under discussion has a very definite teaching upon both the Kingdom of God idea and upon assurance to the individual of wisdom.

The final teaching of Jesus about the Holy Spirit, as He was related to the lives of the disciples, is given by Luke in the last recorded words of Jesus in His Gospel. After Jesus had convinced His followers who had gathered in the room after the Resurrection that He, indeed, was no spirit but had actually risen from the dead, He began to teach them. He expounded to them the scripture and the necessity of a Suffering Savior and a Risen Redeemer. He concluded His earthly mission with these words, just before He ascended,

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1. Luke 12:10.
2. Luke 11:13.
3. Ante, p. 104.

> "And behold I send forth the promise of my Father upon you: but tarry ye in the city, until ye be clothed with power from on high".[1]

Here, it is no longer necessary for Jesus to speak of the Holy Spirit in Old Testament phraseology. First, however, it was necessary for the disciples to understand the real mission of Christ. He expounded unto them this mission, and the intimation is that they understood at last; and, then, they were able to be told, in plain words, of the great promise of the Spirit. However much the former teachings might have been clothed in Old Testament expressions, here is a distinct departure from any such conception. This promise was, indeed, prophesied in the Old Testament times, but no reference is made to its fulfillment before this period of our Lord's ministry[2].

It has been intimated to what extent this teaching of Jesus depends upon the content in which it is found, but the connection needs to be made clearer. In the immediate content, Luke gives a very adequate summary of his whole Gospel: Christ demonstrates the reality of His presence[3]; He sets the seal of Divine authority upon the Old Testament Scriptures[4], and showed that they pointed to Christ and were fulfilled only to Himself[5]; He opened their minds to God's plan of redemption[6]; He emphasized their part in the program; He stressed their witness of His own life and works, and charged them to bear testimony to that[7]. It is, then, that Christ gives the promise of the

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1. Luke 24:49.
2. Isaiah 44:3; Ezek. 36:26; Joel 2:28. — Cf. John 14:16,26.
3. Luke 24:36-43.
4. Luke 24:44.
5. Luke 24:44,45.
6. Luke 24:45-47.
7. Luke 24:48.

Holy Spirit. We realise that it was all leading up to something, and we see, in the promise, the completion of Christ's work. All of God's Redemptive plan depended upon the presence of the Holy Spirit in these disciples, not principally as an element of power, but, rather, as the means whereby they might interpret the life of Christ — that which they had witnessed — aright to the world. The Holy Spirit was to enable them to preach repentance and remission of sins in Christ's name; He was to be, in them, the reality of the living and unseen presence of the risen Lord; He was to open their mind that they might preach the true God to Jew and Gentile alike; He was to enable them to stress the important elements in the plan of Redemption, i.e., repentance, remission of sins, and to let the minor details adjust themselves; He was to enable them to witness to that which they knew to be true. Here, we are taught the true work of the Spirit; He is not Resignation; He is not Passivity; He is not Superficial Optimism; He is that One who comes, that those who receive Him might have power to interpret God in Christ to others. Just as Christ went forth into Galilee 'in the power of the Spirit' and, in that power, brought Heaven to earth and made real to men the glory of the Unseen and the Eternal, just so the promise of the Father, realized in these disciples, was to send them forth 'in the power of the Spirit' into a world that needed a Savior, and to proclaim, to such a world, the glad news that "the Son of Man came to seek and to save that which was lost"[1]. It was to en-

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1. Luke 19:10.

able them to interpret, in all its meaning, what John meant when he relates how Martha came to Mary when Jesus had arrived, and brought the message that, "The Master is come, and calleth for thee"[1]. The Spirit was to tell the world that, indeed, their Master had come and was calling for His own. All of this is what Luke means when he recounts the Lord's command for the disciples to wait in Jerusalem for the promise of God.

Summary.

Although there are comparatively few references which deal directly with the teachings concerning the Holy Spirit in the Gospel by Luke, and, indeed, in the Synoptic Gospels as a whole, it cannot be taken that Christ placed little emphasis upon the idea which this term represents[2]. The Hebrew expression of the intimate relationship between God and man was already very real. Christ, Himself, stood in perfect harmony with God and He taught such a relationship, and, what is even more important, He lived it[3].

But there are very definite teachings about the Holy Spirit in Luke, as we have discovered. John the Baptizer was cognizant of the fact that the Messiah would baptize believers with a Spiritual Power in a sense that he was unable to do. He, as the forerunner of

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1. John 11:28.
2. Cf. Wood, "The Spirit of God in Biblical Literature", p. 136,137.
3. Cf. John 5:17; 6:44,45.

the Messiah, was able to unite in perfect harmony the old and the new orders, but it was left to The One that cometh to actively initiate the Spirit into the world of reality. Jesus taught that His ministry was actively directed by the Spirit of God and that, through this Power, He was enabled to cast out evil from human beings. Concerning the Holy Spirit as He was to work in the disciples and followers of Jesus, the most prominent result of our study is that the way for His coming must be prepared by an expressed desire for His Presence; the ground must be ready to bear fruit. Thus, the disciples were told to pray for the Holy Spirit; no one who is so spiritually bankrupt as to attribute to Satan the manifested evidence of God in the world is capable of possessing the Holy Spirit; when a follower believes to such an extent that he is willing to suffer persecution and trial, the Holy Spirit will be with that one to utter words of wisdom and comfort; the disciples were instructed to wait in Jerusalem for the coming of the Spirit, but the instruction was given after their spiritual perception had been widened to such an extent by Christ that they understood the plan of God's Redemption.

The second and final observation is that, when the way is prepared for His coming, the Holy Spirit will come. He is promised; the promise will be fulfilled. Pray for His Presence — Receive Him; be persecuted for Christ's namesake — be filled with words of wisdom; wait in Jerusalem — ye shall have power from on high.

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C. The Teachings Concerning the Holy Spirit as Recorded in the Acts of the Apostles.

1. The Teachings of Jesus Concerning the Holy Spirit.

How appropriate it is that Luke's second writing should begin with his emphasis still upon Jesus! It is called 'The Acts of the Apostles', but the title was not written thus by Luke himself. In the story recorded there, Stephen suffers, Paul preaches, Peter toils, the Church is founded and organised, but Luke indicates that it was Jesus who worked and lived through His followers: "The former treatise I made, O Theophilus, concerning all that Jesus began both to do and to teach"[1]. The intimation is clear: Luke intends his reader to realise that Jesus is still both teaching and working through those characters whom he is about to portray on the pages of his second 'treatise'. Certainly, it is no accident that Luke repeats the ascension scene which he had already recorded in his former writing[2]; he wants his reader to become aware of the spiritual dynamic back of all the strange events that he is to relate, so he goes back to Jesus. It is very significant, in our discussion, to note that, in the short space of nine verses in which Luke deals with the final earthly scene of our Lord's life, the Holy Spirit is referred to no less than four times[3].

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1. Acts 1:1.
2. Luke 24:50,51.
3. Acts 1:2,4,5,8.

Three of these references are recorded as coming directly from the lips of Jesus, but it is the remaining allusion to the Spirit that we discuss first.

Luke states that Jesus ascended, "after that he had given commandment through the Holy Spirit unto the apostles whom he had chosen"[1]. We conclude, with Meyer, that this does not refer, specifically, to the baptismal command[2], or to the injunction which follows this statement[3], but to the general mode of Jesus' teaching; it is to be left in general[4]. We have noted, in a previous section of our discussion, that Jesus was enabled to perform miracles by the presence of the Spirit within him[5], and the passage under discussion at present leads us to the discovery that the teachings of Christ are not attributed to His human or Divine nature but to the Holy Spirit. Jesus, Himself, said, "The Spirit of the Lord is upon me, because he anointed me to preach..."[6] In discourses recorded in the fourth Gospel, we find more emphasis upon this thought when Jesus says, "The words that I say unto you I speak not from myself"[7], and, again, "The word ye hear is not mine"[8]. The earthly ministry of Jesus had been, from the first, 'in the power of the Spirit'[9], and Acts opens with the expressed idea that this power continued to the end, in His teaching as well as His ministry.

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1. Acts 1:2.
2. Matthew 28:19,20.
3. Acts 1:4.
4. Meyer, "Acts", p. 25.
5. Ante, p. 28 ff.
6. Luke, 4:18.
7. John 14:10.
8. John 14:24.
9. Luke 4:14.

The question now arises, 'why were the disciples able at this point (after the resurrection) to recognize the spiritual power in the teaching of Jesus'? Denny's remarks, upon this subject, are most appropriate when he says that the reference in question,

> "seems to suggest that with the Resurrection the dispensation of the Holy Spirit began, and that the disciples were conscious, as they listened to the new and final charge of the Lord, that they were in contact, as they never had been before, with the powers of the world to come".1

It is especially important that the teachings and commandments of Jesus, given after His resurrection, be given by the Spirit, and that the disciples should recognize something of His power and authority, for the resurrection is the supreme message of the Christian Faith, and, for forty days, Jesus was among them proving His physical resurrection and testifying concerning the Kingdom of God[2]. The resurrection was to become the cornerstone of the Apostles' message in the scenes which are to follow, and it is well that Jesus show Himself and the power of that resurrection by 'many proofs', and that His message and teaching in these days should be given through the Holy Spirit. If the disciples recognized the Spirit's presence in Him, which evidently they did, the meaning of His teaching would be clearer and their power to witness strengthened.

Concerning the teaching about the Holy Spirit coming from Jesus, Himself, as recorded in the Acts of the Apostles, Luke tells us that,

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1. Denny, Article, 'Holy Spirit' in Hasting's "Dictionary of Christ and the Gospels", p. 736.
2. Acts 1:3.

> "Being assembled together with them, (the disciples), he charged them not to depart from Jerusalem, but to wait for the promise of the Father, which, said he, ye heard from me: for John indeed baptised with water; but ye shall be baptised in the Holy Spirit not many days hence".1

Before the coming of the Kingdom of God, there must be a universal proclamation of the Gospel, and, so, Luke gives the power in which the preaching is to be done. Jesus does not teach His disciples through the Holy Spirit and allow them an insight into the possibilities of things 'concerning the Kingdom of God', and then leave them without a hope of attaining unto that exalted state. He tells them to wait and they shall receive the power that is needed to preach and to become witnesses for Him. It is the 'promise of the Father' but it has also been promised by Christ Himself[2]. The baptism of the Spirit seems to be in striking contrast with the baptism of John; the latter implied a cleansing from sin, but the Spirit's baptism implied a continued relationship with a Person who transforms character. The latter implied the end of the old dispensation; the former, the beginning of the new.

But the crowning teaching, coming from Jesus, concerning the Holy Spirit, in this 'preface' to Acts, is recorded by Luke as the last words of Jesus before the ascension.

> "But ye shall receive power, when the Holy Spirit is come upon you: and ye shall be my witnesses both in Jerusalem, and in all Judea and Samaria, and unto the uttermost part of the earth".3

We cannot realise the force of this statement until we recall that Jesus is departing from His disciples. His last words were a promise of

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1. Acts 1:4,5.
2. Luke 24:49.
3. Acts 1:8.

power that would enable them to become witnesses. The Holy Spirit designates the power; they were not to search elsewhere for courage and ability; they were not to go off and seek other masters who might still be living in flesh. They were to wait for the coming of the Holy Spirit and, in Him, they would find all the power that was necessary. Certainly, it is not presuming to conclude that the Holy Spirit, in this instance, is specifically thought of as the Spirit of Christ. This thought is certainly sustained by the immediate context in which the reference is found: the disciples asked Jesus, "Lord, dost thou at this time restore the Kingdom of Israel?"[1] Jesus does not scold His disciples for this lack of spiritual insight, for the Kingdom of Israel was always connected with their ideal of God; He merely sets the question aside, and promises them, not His help to the restoration of political independence, but, rather, His power to witness for the Kingdom of God. He cannot help them in a political struggle, but He promises spiritual strength in the person of His Holy Spirit. Here, we find the keynote to the Book of Acts: it is the idea of witnessing in Jerusalem, Judea, Samaria, and the uttermost parts of the earth in the power of the Holy Spirit — that is the story of the Acts — it was made possible by the gift of the Spirit.

What a powerful introduction Luke gives as his preface to the story of the Christian Church! He declares that the message of the Church is the risen Lord; that all believers must become witnesses for

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1. Acts 1:6.

Him; that Christ's emphasis is not upon political independence but upon the Kingdom of God; that the power to witness can only be given to those that are baptized in His Holy Spirit, and that, in the union and fellowship with Him, made possible by the coming of His Spirit, is all Christian witness-bearing made powerful. In the light of such an introduction, the book of Acts takes a new meaning; it is not a concocted tale of miraculous events, disconnected, with no connection with anything that has gone before; it is, rather, the story of witness-bearing and cross-bearing, and, in all its story, whether relating miracles or sermons, or journeys, or heroic suffering of equally heroic personages, Acts constantly digs beneath the surface of happenings and finds, there, the living presence of One who, through the baptism in His Holy Spirit, has returned to men with ever-increasing fullness of power.

2. The Inner Meaning of Pentecost.

The symbolic language and its intended message of this great outpouring of the Holy Spirit has already been discussed in the first chapter of this thesis. It is, now, our intention to realise the inner meaning of the Pentecostal experience. We noted, previously, that back of the symbolic language with which Luke described the event must have been a very deep experience. The question we shall seek to answer at this time is, what really happened at Pentecost and why did it happen?

To understand why 'Pentecost' had to occur, we must recall the instruction given by Jesus to His disciples while He was yet alive,

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to go back to Jerusalem and await the promise from God[1]. In the first place, it must have been hard for the disciples to go back and wait at the scene of their failures — to go back to where Peter had thrice denied[2], and where Thomas had doubted[3], and where all must have remembered their hardness of heart and inability to understand. They had to go back where they had failed, and wait. But it was there, too, that Jesus had arisen and given them a new hope and joy, and it was there that He had spoken the promise of the Father. They were to wait in Jerusalem. During His earthly ministry, Jesus had explained to His disciples that He must go away for His Spirit to come to them. As John phrases it,

> "Nevertheless I tell you the truth: It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I go I will send him unto you. And he, when he is come, will convict the world in respect of sin, and of righteousness, and of judgment".4

Pentecost was the fulfillment of that promise of Jesus. It came because He was absent from them in person; He came to dwell with them in spirit. Pentecost signifies the presence of the Holy Spirit in a new way, just as the Incarnation manifested the presence of God in a new mode of expression. Because of the Incarnation — God dwelling in man and among men, Pentecost is made possible; for, without the life of Christ, His work, His training of the twelve, His teaching, His

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1. Luke 24:49.
2. Luke 22:54-62.
3. John 20:24-29.
4. John 16:7,8.

death, His resurrection, such an outpouring His Spirit could not have been. It was necessary for Christ to live as a man in order that He might live anew in the hearts of his followers. Jesus does not live in tradition; He lives in experience. He communicates a Spirit, and the measure in which He was received at Pentecost determined the reality of the spiritual life. This leads us to the thought that Pentecost does not express the giving of something that had, previously, been withheld from individuals, for we have noted His presence in the Old Testament and in the ministry of Jesus. What it does mean is that there is a sudden intensity of religious feeling generated by the Holy Spirit because He was present in a new way. The new way was opened up, not by the difference in the Spirit, but in the more advanced stage of development to which the disciples had attained. As Humphries so well expresses it,

> "What Pentecost witnessed was a marvelous change in the window; not more light given, but more light let in. The experience of that day was constituted not so much by a Divine down-sending as by a human in-letting. Man opened more fully the gateway of his being, and through that wider entrance the air of that spiritual world which is only just without us, rushed in and filled the soul of man as it never had or could before".1

Pentecost, also, means the climax of the spiritual growth of the disciples and followers of Jesus. They had been with Jesus, had been taught by Him, had been aroused to note the possibility of His renewed presence, had been instructed to wait for the 'power from on High'.

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1. Humphries, "The Holy Spirit in Faith and Experience", p. 144.

During their association with Jesus, they had been patiently amassing a host of facts, but they were probably disconnected, and without related meaning. But, suddenly, by some miracle, the miracle of His presence, they were able to unite their spiritual beings into one harmonious whole. Pentecost was, thus, the climax of the spiritual growth of the followers of Christ.

Pentecost, also, signified God's power in direct contact with life. Those gathered together realised that God was in contact with them, with their very souls. They had been told, as noted, that the power they should receive would be from God, and, now, they felt themselves 'filled with the Holy Spirit'. The natural connection between the two is evident; words are not able to express the relationship more fully, for it was the deepest of experiences — they were filled with God's power.

The Spirit's descent at Pentecost, also, meant, to the disciples, that the Jesus whom they had known was with them in a new and more complete way. He had promised His presence; they realised this promise at Pentecost. Now, they felt that He, who had lived among them, was implanted in their hearts; and the first fruits of their life was power. "The name of Jesus", says Emerson, "is not so much written as ploughed into the history of the world". It is the Spirit of the risen Lord that became manifest at Pentecost to implant the truth of His Redemption deeply into the heart of humanity.

Lastly, Pentecost is the one event on which the whole recorded history in Acts is based. Södergren calls to our attention the fact

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that, in the picturesque language of Africa, the title for the Acts of the Apostles is 'Words about deeds'[1]. The 'deeds' recorded are made possible by the Spirit's coming at Pentecost. As the same author remarks,

> "All the events so far lead up to the descent of the Holy Spirit. Acts takes its rise from this great central event. This is the fountain head of the book. This is the source, the life, the light, the power of all that follows. Pentecost is the sunrise that ushers in a new day".2

Let us remember, at all times, that the language of Luke does not attempt to present, first and foremost, a theology; it is but the language of a man whose depth of religious experience was too much for his powers of expression. In commenting upon the 'gift of the Holy Spirit', Jackson and Lake remark that it is "the most important constant factor throughout the first Christian generation"[3]. Concerning Pentecost, the same authors remark,

> "Something changed the disciples and they believed that this something was the Spirit of God. It is not necessary to accept the belief but it is impossible to deny the change".4

So we see that Pentecost is not only an opinion, it is a genuine experience. It becomes a commentary on Luke's introductory words to 'Acts',

> "The former treatise I made, O Theophilus, concerning all that Jesus began both to do and to teach".5

Jesus continues his teachings and actions after His Resurrection, and the Spirit is the medium of expression. In one sense, Pentecost can

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1. Södergren, "The Acts of the Apostles".
2. Ibid.
3. Jackson and Lake, "The Beginnings of Christianity", p. 322.
4. Ibid.
5. Acts, 1:1.

never be repeated, any more than Calvary may know another cross, or there be preached to the Galatians 'another Gospel'[1], because the Spirit of Jesus has made His appearance. He came at Pentecost. His coming is recorded in 'signs and wonders', but the credentials of His divinity are carried in Himself, as the experience He works in man is realized to be the gracious and miraculous deed of the risen Lord. Pentecost is, first and last, an experience. One may twist the language describing it, but he cannot distort or deny the experience creating it, for they were 'filled with the Holy Spirit'.

3. Peter's Teaching Concerning the Holy Spirit in His Pentecostal Sermon[2].

Just as at the Baptism Jesus realized the equipment for His ministry, so the Christian Church at Pentecost realized the equipment for its testimony. Humphries, quite appropriately, remarks,

> "The motive controlling Luke's selection and arrangement of his material is that he may exhibit the growth of the Christian organism through the activity of the indwelling Spirit".3

The first event that the historian records, after his account of the Pentecostal effusion of the Spirit and the consequent 'speaking with tongues', is the charge levied against the disciples that they were drunk[4]; and, then, Luke records Peter's reply to the charge and his

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1. Galatians 1:7.
2. Acts 2:14-47.
3. Humphries, "The Holy Spirit in Faith and Experience", p. 150.
4. Acts 2:13.

first sermon which shows so clearly that the Church's activity was, indeed, controlled by the indwelling Spirit of Christ.

In the discussion of Peter's sermon, let us note, first of all, that it was directed to Israel. We cannot imagine that, from the very beginning, Peter, and the followers of Christ, conceived of the Christian Church as we do today. The story of the difficulties encountered in the final acceptance of the Gentile world into the Christian Church show us that, at first, the Church still was conceived to be a Jewish Church. To the first Christians, the central significance of Jesus was His Messiahship,

> "Let all the house of Israel therefore know assuredly, that God hath made him both Lord and Christ, this Jesus whom ye crucified".1

It is, thus, that Peter concludes his first sermon. He points the conclusion to the same group to whom he had directed it in the beginning[2].

Peter's sermon was not only addressed to a Jewish people, and evidently intended for them only, but the speech, itself, was typically Jewish in that one, unfamiliar with the Religion and history of Israel, would have found it difficult to interpret Peter's address, for he had scarcely begun to speak when he introduced the Old Testament prophecy and began to expound it. The scripture he quotes is from the prophet, Joel, and is used by Peter as a direct illustration and proof of what has happened at Pentecost to be a part of God's Divine plan.

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1. Acts 2:36.
2. Acts 2:22.

> "It shall be in the last days, saith God, I will pour forth of my spirit upon all flesh: ..... Yea and on my servants and on my handmaidens in those days will I pour forth of my Spirit; and they shall prophesy".[1]

The emphasis is upon the abundance of the Spirit's presence. The idea of 'pouring forth' is twice repeated; 'All flesh' shall be the recipients of this outpouring. In the original context of Joel, the prophet had just concluded cheering his people with the prophecy that their material goods would be increased and their food and happiness abounding, and that they shall praise the name of Jehovah their God who hath dealt so bountifully with them[2]. Then the prophet prophesies of the Spiritual abundance in that day; not only shall material wants be satisfied in full but man's spirit shall receive the great outpouring of God's Spirit, and Jehovah shall show Himself to be a powerful God. Concerning Pentecost as a fulfillment of this prophecy, White remarks,

> "Pentecost had been anticipated. It was in the plan. The promise had been given, that a time would come when God would pour out His Spirit. Abundance is suggested. A general downpour is clearly indicated".[3]

Peter, himself, claimed the Pentecostal experience to be that of which Joel had prophesied[4]. As to whether Peter applied the term 'all flesh' in a strictly Jewish sense, is a matter of question. Humphries holds that the term used by Peter was only the "universal diffusion of the Spirit within the limits of Israel"[5]. Ramsay likens the insight

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1. Acts 2:17a, 18. Cf. Joel 2:28f.
2. Joel 2:25-27.
3. White, W. tract, "Pentecost —— The Real Presence", p. 2.
4. Acts 2:16.
5. Humphries, "The Holy Spirit in Faith and Experience", p. 151.

of Peter to Paul's view of the universality of the Gospel expressed in Galatians[1]. Lange contends that,

> "the phrase in question is very probably intended to distinguish the whole fulness of the Spirit of God in itself, or as a whole, from the outpouring of the Spirit on individuals".[2]

Meyer admits the probability of Joel, himself, applying the prophecy in a strictly Messianic and Jewish sense, but contends that Peter meant it to be understood, not of the Jewish people as such, "but of all true people of God, so far as they believe on Christ"[3]. It must be admitted that Joel thought of the outpouring of the Spirit upon the Jews, as he specifically mentions, in this connection, the 'remnant' of Israel[4]. Without pressing the conclusion, we believe there is much room for doubt that Peter used this term, "all flesh", in its fullest sense — that conception that Paul had as to the universality of the Spirit[5]; certainly the tone of his sermon intimates that he is applying it to his own people, for he addresses his message to Israel and he concludes with proclaiming Jesus as the Messiah of Israel. It is Israel that he accuses of crucifying the Christ. It is for the benefit of those steeped in the religion and history of his own race that he mentions the grave of David, their great king, and forcibly stresses the resurrection of Christ by drawing attention to the fact that, though they revered the tomb of David, God had raised the greatest

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1. Ramsay, "Pictures of the Apostolic Church", p. 13. Cf. Galations 3:28.
2. Lange, "Acts", One volume edition, p. 41.
3. Meyer, "Acts", p. 57.
4. Joel 2:32.
5. I Corinthians 12:13.

prophet, Jesus, from the dead[1]. Certainly, the whole import of Peter's message does stress the fact that the Spirit is made peculiarly available for the Jewish people. It is the Spirit of Jesus, as Messiah, that has been poured out, and it is upon the people of the Messiah that it descends. We do not believe that, at this point in his spiritual development, Peter foresaw the great and universal application of the Jewish Messiah as the Savior of the whole world.

Not only did Peter make excellent use of the Old Testament Scriptures but the whole plan and outline of the address shows unmistakable signs of the presence of the Spirit directing and guiding his thought and speech[2]. His subject is Jesus; his method of development is the use of the Scripture. What a practical demonstration of homiletical method and true Christian preaching is this sermon of Peter's! It reaches the very foundation of all that is included in Christian ministry — a passion for Christ, and a deep insight into the Word of God. Can we attribute the power of speech and rhetoric as manifested in this unschooled fisherman to any other power than that which he, himself, claimed to possess?

> "This Jesus did God raise up, whereof we all are witnesses. Being therefore by the right hand of God exalted, and having received of the Father the promise of the Holy Spirit, he hath poured forth this which ye see and hear".3

Peter claims that it is the Father that hath poured forth Pentecost; the signs of His coming, the gift of tongues, his own power to inter-

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1. Acts 2:29-32.
2. Cf. Stifler, "The Acts of the Apostles", p. 19-22, for an excellent discussion and analysis of Peter's sermon.
3. Acts 2:32,33.

pret prophecy, his fluency of speech, his uncanny arrangement of material, his grasp of the essential things of the Gospel, all of these Peter attributes to the promise of the Father to send the Holy Spirit. That promise was realized as God seemed to open the storehouse of His spiritual blessings and pour out His Spirit.

In mentioning the results of Peter's sermon and the manifestation of the Spirit in those results, it is enough to recall that three thousand souls were added to the Church as a result of the Spirit's directing and inspiring Peter in his address. In the Gospel of John, we find that one function of the Spirit is to convict the world of sin[1], and, because of the Spirit's presence in Peter, Luke testifies of the multitude who listened,

> "Now when they heard this they were pricked in their heart, and said unto Peter and the rest of the apostles, Brethren, what shall we do?"[2]

They were convicted of their sin — that is, the work of the Spirit, but it is one of the wonders of God that not only does He convict of sin but He also supplies the way of Grace. Peter's reply to the sin-convicted people is discussed in a later section of this thesis, when we consider the necessary pre-requisites to the coming of the Spirit[3], but it is enough, at this point, to realize that the Holy Spirit is obtainable for sinners if they meet certain requirements.

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1. John 16:8.
2. Acts 2:37.
3. Post, p. 144 f.

4. The Holy Spirit as the Source of Authority in the Old Testament Scriptures, and Prophets.

Having noted the deep insight with which Peter applied Old Testament prophecy to the coming of the Spirit at Pentecost, let us, now, consider in what light these leaders of the early Church viewed the Old Testament Scriptures.

The first intimation, according to Acts, that the early followers of Jesus considered portions of their sacred literature authorized by the Holy Spirit comes in the first chapter of Acts, when the question arises as to whom will be numbered with the eleven disciples to take the place of Judas who had hanged himself after he had betrayed Christ. Peter, again the spokesman for the group, says,

> "Brethren, it was needful that the scripture should be fulfilled, which the Holy Spirit spake before by the mouth of David concerning Judas, who was guide to them that took Jesus".1

Peter continues his discourse by quoting from the Psalms to show that Judas' act had been foretold and that another must be given his place[2]. Without going into a detailed discussion as to the nature and extent of authority in regard to the sacred writings of the Jews, let us note, in this instance, that Peter directly affirms the belief that it was through the Holy Spirit that David wrote and prophesied concerning Judas. The fact that Peter attributes the writing of David to the influence of the Holy Spirit is the more remarkable when we consider that the Ponte-

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1. Acts 1:16.
2. Acts 2:20. Cf. Psalms 69: 25; Psalms 109:8.

costal experience was yet to come upon Peter and the rest of the group. But Peter realized the incident of Judas must be placed in the proper light; so grave a thing as a disciple of Jesus betraying the Master might awaken doubts in others, so Peter begins with the declaration that such must needs occur. David had spoken, through the inspiration of the Holy Spirit; indeed, it was not David that spoke, but the Holy Spirit through David. Concerning the Psalms which Peter uses in this instance, David is expressing, undoubtedly, his own grief and referring to enemies whom he knew, but, because he was animated by the Holy Spirit, he had uttered thoughts which were applicable to the present situation.

Another reference is made to the fact that David, in some of his writings, seems to possess the authority of God. It is recorded by Luke when Peter and John had returned from the trial before the Sanhedrin, where they had been threatened because of their deeds and preaching. The disciples had returned to their own company and all immediately join in prayer to God, a prayer that begins with ascribing worth and power to God[1]. Because of the wisdom of God, they were afflicted with persecution, and they even admit that God had foreseen trials and threatenings for those who believed in Him, for it was the Holy Spirit, speaking through David, who had prophesied of the vanity of the nations and their rage against the Anointed of God[2]. In this

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1. Acts 4:24.
2. Acts 4:25,26. Cf. Psalm 2:1,2.

instance, it seems that the disciples were in a similar condition in which David must have been as he wrote, and they connected the two persecutions as coming from the hand of God: David had borne trial by the help and Spirit of God and uttered the great spiritual thought that could only be expressed by one in whom the Spirit dwelt, so it is to the Spirit, Himself, that they attribute the Psalm of David.

The martyr, Stephen, seems to recognize in the prophets themselves the activity of the Holy Spirit, for, as he preaches to those who, later, were to become his murderers, he denounces them in no uncertain terms,

> "Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Spirit: as your fathers did, so do ye. Which of the prophets did not your fathers persecute? and they killed them that showed before of the coming of the Righteous One; of whom ye have now become betrayers and murderers".1

Stephen charges his hearers with resisting the Holy Spirit, and immediately adds that their fathers had done likewise in resisting the prophets. Not only was the Holy Spirit in Jesus denied by the men of his own generation, but, always, those who had resisted men of God were, in reality, turning away from the leading of the Spirit. Does not this statement make plain the attitude of these followers of Christ toward their sacred writings? They did not consider Jesus apart from the God of Israel; the same Spirit which led Him to the cross led many of the prophets to suffering and rejection by their own people. The

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1. Acts 7:51,52.

authority of the prophet was found in the Holy Spirit. Stephen teaches that God has manifested Himself in various personages, through the Holy Spirit. The crowning evidence of God was in Christ, and they crucified Him, but that was to be expected for had they not always resisted the Holy Spirit? Which of the prophets had they not persecuted? Again, it is the stress upon the Jewish concept; Stephen, naturally, associates Christ, as the Messiah, with the prophets of old. The crux of the teaching here is that, the Holy Spirit abode in the prophets and, when they were resisted, God, Himself, was refused.

It has often been true, in our discussions, that the context in which the particular passage is located has the utmost importance upon the meaning and teaching of that individual reference. In our final reference concerning the Holy Spirit as the source of authority in the Old Testament writings, such is certainly the case. As the record in the book of Acts draws to a close, Luke tells of Paul in the Roman prison preaching to the leaders of the Jews whom he had gathered together to hear of the Kingdom of God. The Jews listen, and some of them believe, as Paul preached Jesus, persuading them from both the law and the prophets, but the intimation is that little was accomplished, as we have record of them departing after much disputing. But, before they leave, Paul says to them,

> "Well spake the Holy Spirit through Isaiah the prophet unto your fathers, saying, Go thou unto this people, and say, By hearing ye shall hear and in no wise understand; and seeing ye shall see and shall in no wise perceive: for this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed: lest haply they should perceive with their

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> eyes, and hear with their ears, and understand with their heart, and should turn again, and I should heal them".1

We have quoted the whole passage in order that we might have before us something of the Apostle's own feelings at this time. Isaiah had been warned that the people to whom he was to preach would not accept his message of salvation. Now, Paul, after having the bitter disappointment of his own people finally rejecting the message as he brought it, feels so akin to Isaiah in his suffering that, quite naturally, his mind would turn to that passage. Paul realizes that the great prophet had such a deep insight into the heart of this people that none other, save the Holy Spirit, could have given it to him. It was the judgment of God that Isaiah had pronounced, and such a judgment must, necessarily, proceed from the Spirit. It was no light thing to judge, thus, the people of God. Only God can judge aright, according to the heart, and Paul felt that the prophecy of Isaiah had so keenly judged these people that it, necessarily, must have been the Spirit of God that gave authority to such writing. Is not this the noblest view of prophecy?

We cannot fail to recognize the fact that, in each of the instances above, the thought of the Holy Spirit giving authority and power to the Old Testament writers and prophets has been coupled by Luke with the actual experiences which the Church or individuals are undergoing. In other words, they feel their sacred writings to have authority

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1. Acts 28:25b-27. Cf. Acts 28:17-29 for context of whole incident. Also cf. Isaiah 6:9,10.

because they find themselves in just such situations as the above incidents imply, and realize that it is only the Spirit of God which can enable them to interpret, correctly, these situations in the light of God's presence in the world.

5. Pre-requisites for the Coming of the Holy Spirit.

There is very definite teaching in the Acts concerning the nature of the person to whom the Holy Spirit comes. Such might be expected, as the early Christians, whatever their conception of the Spirit might have been, certainly did not look upon His presence in a light manner. They knew that, in order to be the recipient of His power, there must be certain requirement that they must meet. In realising this, in connection with their own spiritual life, it is quite natural that they should transfer their own experience into their teachings about the Spirit in His relation to others who would receive His power.

a. Repentance.

After Peter's Pentecostal sermon, in which we noted the influence of the Spirit, both in the address itself and the effect upon the hearers[1], Peter gives some very definite instruction to those convicted of their sin when he says,

> "Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the

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1. Acts 2:38,39.

> gift of the Holy Spirit. For to you is the promise, and to your children, and to all that are afar off, even as many as the Lord our God shall call unto him".1

Let it be noted, here, that Peter promises the gift of the Holy Spirit even though the Spirit had, first, come at Pentecost; so we conclude that there are other outpourings of God's Spirit possible if the applicants meet the requirements. We know, from the record of Acts, that it is said of many people, who could not have been present at Pentecost, that they were recipients of the Holy Spirit. The key word in Peter's reply is 'repentance'. All the blessings which God is able to give, Peter assures those who will sincerely turn from the error of their ways and confess their faith in Him. The essential nature of the Spirit, Himself, may seem to be somewhat of a mystery, but there is no mystery as to what is necessary in order to receive Him. If the Holy Spirit is of God, and, assuredly, He is, it is plainly evident that God cannot dwell in hearts that are, openly, hostile to Him. Certainly, such a condition exists in those hearts who have clearly heard His word and stubbornly refused to repent. Joel lays emphasis upon repentance[2], and we recall the message of John the Baptizer who called the people to repentance[3]. Peter teaches that, unless the soul truly repents, and there is much more involved in repentance than a mere formal act, that it is impossible for God to visit the soul with the greatest of all blessings, the gift of His Holy Spirit. At the same time, Peter makes emphatic the wonderful news that

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1. Acts 2:38,39.
2. Joel 2:12-14 and other passages.
3. Luke 3:3.

the Spirit is promised to all who, thus, show their spiritual nature and action to be sincere. Baptism is mentioned by Peter as an outward symbol of repentance, but the real act is an inward belief in God's righteousness and man's own sinfulness. There are three definite steps mentioned by Peter that the Christian must undergo: first, repent; then, believe in the redemption of Christ and His ability to remit sins, and, as an outward sign of belief, be baptized in His name; finally, repentance hath her reward when God sends the gift of the Holy Spirit. He is the crowning gift; He comes as the result of repentance. He is God's answer to the sincere prayer of a man who wants to be cleansed from his guilt.

Another instance of evident repentance resulting in the gift of the Holy Spirit is intimated as Luke tells of Ananias visiting Paul when he was blind. Ananias came with the instruction from God to restore Paul's sight, and it is added that he was to be filled with the Holy Spirit[1]. While it is not specifically stated that Paul repented the error of his former ways, it would be superfluous to do so, in the light of the events to follow. But, in the three days in which Paul was blind, neither eating or drinking, certainly he had ample time to think of any wrong he had shown against the Christians. Also, the vision in which he had seen Christ scarcely would have allowed any other thoughts. So, we believe there is no doubt that Paul had sincerely repented of his sins. As a result of that repentance, Ananias was sent

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1. Acts 9:17,18.

to him and he received the Holy Spirit, although no mention of the coming of the Spirit upon him is mentioned.

b. Obedience.

In Peter's second speech before the Sanhedrin, the Apostle, very boldly and defiantly, asserts that they must obey God rather than man, and, then, he immediately seizes the opportunity to witness for Christ, concluding his testimony by saying,

> "And we are witnesses of these things; and so is the Holy Spirit, whom God hath given to them that obey him".1

Here, again, the context is essentially important. When the council demanded that Peter and John cease preaching Jesus, Peter refuses to comply with the demand, because they must obey God, and, then, he adds the statement concerning obedience as a requisite for the Spirit's indwelling. The one requirement for obedience is complete surrender. Because Peter had witnessed Jesus' life and ministry; because he knew the Holy Spirit living in Him also to be a witness; because he had dedicated his life to witnessing of those things which he knew to be true he must, necessarily, obey. Here, the apostle teaches that obedient followers of Christ are one with the Spirit; he teaches that the Holy Spirit is in the Church and bears witness, a witness which is in harmony with the witness of the apostles, in whom He, also, dwells. It

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1. Acts 5:32.

is the fulfillment of the words of Jesus recorded by John,

> "But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall bear witness of me: and ye also bear witness, because ye have been with me from the beginning".1

In this Johannine passage, the Spirit is a witness, because He is the very Spirit of Truth, and that which He witnessed is true. Jesus, also, foretells that His disciples shall become witness even as the Spirit. In the light of this, the Lucan passage under discussion assumes added significance. We realize that it was the very nature of the Spirit that commanded His witnessing, and the Spirit dwelling in the disciples worked to the same effect. But, as Luke points out, the Holy Spirit is given only to those who obey Him, for the Spirit of true witnessing is not to be handled by those who would make of Him a lie and a stumbling block.

c. Prayer.

There is one passage in the Acts of the Apostles which connects the coming of the Holy Spirit with prayer. Luke records it in connection with Peter and John as they came from Jerusalem to inspect the work among the Samaritans, "Who, when they were come down, prayed for them, that they might receive the Holy Spirit"[2]. This recalls the promise of Jesus, recorded in the Gospel of Luke, that, when the

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1. John 15:26.
2. Acts 8:15.

disciples asked of God, He would give them the 'summum bonum' of all good things in the presence of the Holy Spirit[1]. Peter and John gave their sanction to the work in Samaria and desired the Holy Spirit to complete it. Desiring to realize upon the promise of Jesus, they sought it through the means He had appointed — they asked for it in prayer. Let us emphasize the fact that the teaching of this reference is not the asking for the Spirit in order that the conversion of the Samaritans might be effected; belief in Jesus is the only means of conversion[2]. But what this passage does teach is, that the Holy Spirit is a special fruit of conversion[3]; it is a spiritual gift and must be conceived of as such. The spiritual exercise of prayer is a means of seeking this special gift of God.

d. Belief.

When Paul came to Ephesus, he found certain disciples, and asked them, "Did ye receive the Holy Spirit when ye believed?"[4] It is beyond the scope of our discussion to deal with the distinction between the baptism of John and that of Jesus[5]. What does interest us is that Paul, evidently, conceived it to be possible for these people to believe without receiving the Spirit. Again, the gift of the Spirit seems to be of a completing nature, and a special gift in itself.

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1. Luke 11:13. Cf. Ante, p.108.
2. Acts 16:31.
3. Cf. Cumming, "Through the Eternal Spirit", p. 113 for statement on Luke 11:13, the promise of that reference being fulfilled in Acts 8:15.
4. Acts 19:2.
5. Acts 19:3-5.

But, whatever may be the correct work and use of the Holy Spirit, we notice that Paul could not imagine His presence in an unbelieving heart. It was necessary that they believe before any thought could be given to the coming of the Spirit. Is not this a natural thing? We could hardly expect a heart that had no direct means of approach to God, an approach that can only be attained by belief in Jesus[1], to be filled with the fullness of that God in whom he does not believe. Paul's teaching in this Lucan passage is that, belief is absolutely essential to the receiving of the Holy Spirit.

In all of the conditions which must be met before the Holy Spirit will descend upon the believer, we have noticed that the prominent note is a spiritual requirement. Repentance must call forth a view of God, that, as He shines upon a sinful heart, will make one long for spiritual communion, which he knows is impossible as long as he is unrepentant. Obedience requires complete submergence of the human will into the Divine guidance of God — that, certainly, is a spiritual exercise. Prayer is the communion with the unseen God, and requires the deepest spiritual longing. Belief is, essentially, spiritual as it overleaps the bounds of finitude and reaches out and grasps that which can only be laid hold of through faith. So, we conclude that, as the spiritual soil of a heart is prepared, God is planted there and one of the fruits of His love, as it is nourished and developed in this spiritual soil, is the Holy Spirit of God, Himself.

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1. John 12:44-50.

6. Offenses Against the Holy Spirit.

Having noted the conditions which must exist before the Holy Spirit is able to come to the individual, it is, now, our purpose to determine several deeds or acts which are direct affronts to the presence of the Holy Spirit. Our material is the references in Acts to what we have chosen to call, 'Offenses against the Holy Spirit'.

a. Lying to and Trying the Holy Spirit.

The incident from which this thought is derived is given by Luke after recording that,

> "the multitude of them that believed were of one heart and soul: and not one of them said that ought of the things which he possessed was his own; but they had all things common".1

Soon after recording this 'Christian Communism', Luke gives the incident in which Ananias and Sapphira, along with Peter, are the principal participants. Ananias sold some land and brought only a part of the money to the common cause of the Church,

> "But Peter said, Ananias, why hath Satan filled thy heart to lie to the Holy Spirit, and to keep back part of the price of the land? ----- Thou hast not lied unto men, but unto God".2

Plainly, the offense against the Holy Spirit in this reference is the fact that Ananias was lying to the Holy Spirit, to God. He was not forced to bring all the money, but, because he made believe he had

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1. Acts 4:32.
2. Acts 5:3,4d.

brought the whole price, he was stricken dead[1]. It is interesting to note that, in contrast to the filling of the disciples with the Holy Spirit, Ananias was filled with Satan. We devoted a particular section of this thesis to an examination of the references to the conflict of the Holy Spirit in Jesus with the evil spirits, as related in Luke[2]. Here, the same struggle is in evidence. It is Satan that fills the heart where the Holy Spirit would dwell[3]. It was an attempt on the part of Ananias to deceive God, Himself, and not only that, but to make the Holy Spirit a party in deceiving others. What an insult! For the honor of men, he was willing to lie to God. We learn, from this very definite teaching, that the Church is God's abode; that the Holy Spirit is of God; that the Holy Spirit was enshrined in the Church, and that offense against the Church was, really, directed against God. What Ananias did was to take advantage of a pious custom that was created by God's Spirit and, in becoming untrue to that motive, was false to God and His Spirit.

Three hours after Ananias had died, his wife, Sapphira, appeared, and, when she had confessed to selling the land for the same price as her husband had stated, Peter says,

> "How is it that ye have agreed together to try the Spirit of the Lord? behold, the feet of them that have buried thy husband are at the door, and they shall carry thee out".4

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1. Acts 5:5.
2. Ante, p. 31-41.
3. Cf. Bonar, "Light and Truth", p. 65-69.

Here, Peter accuses Sapphira with trying, or tempting, the 'Spirit of the Lord'. Cumming takes the position that it was a temptation for the Spirit to "desert the Church as His dwelling-place, and resign His task"[1]. But, is this the thought brought out in the context? Is it not, rather, comparable to a child that tries its mother by some undutiful act? Surely, it was no temptation for the Spirit to leave His Church, for He was a jealous custodian of her welfare. But, just as the mother must show her love and maturity to the child, often by punishment, just so, it was a testing of the Holy Spirit to prove His authority and contempt for hypocrisy to the Church. If we look at this incident from the narrow standpoint of the two individuals concerned, we miss the intended teaching. It was for an example to the Church, the dwelling-place of the Spirit, that God must show Himself. Just as Israel was taught sincerity and honesty in her relationship to Jehovah, as she entered into the promised land[2], now the Church was taught to fear pretension while cherishing its opposite; she was taught that she had to give an account to One who knows the secrets of the heart; she was taught that the corruption of the Best yielded the worst; she was taught that a liar in the true Church of God was intolerable, because such a one was an offense to the Holy Spirit. The heart might be false, but one cannot thrust that falsehood upon the very body of the Holy Spirit.

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1. Cumming, "Through the Eternal Spirit", p. 373.
2. Joshua 7:10-26.

b. Resisting the Holy Spirit.

It is noteworthy that Stephen accuses the leaders of Judaism of actually resisting the Holy Spirit[1]. And, therein, he teaches that zeal, unless led and controlled by God, may become actual resistance to the will of God. No one doubts that the men who murdered Stephen thought themselves to be godly in getting rid of such a heretic, but, really, they were resisting the God whom they were, professedly, serving. If we seek the cause of such resistance, we find that it was desire of public honor and fame, rather than the promotion of God's name[2]. Stephen specifically mentions that they resisted the Spirit by persecuting the prophets, and betraying the Righteous One. The sacred historian further intimates their resistance by plainly stating that, as they persecuted Stephen, the martyr was full of the Spirit[3]. Surely, God is not called upon to tolerate such resistance continually; "My Spirit shall not strive with man forever", He said once[4]. But this passage does give us an insight into the heart of God, when we realize that He has sent His Spirit to strive with men, to lift them to Himself. But there is present, here, the solemn fact that man can actually resist God in the form of His Spirit. Stephen had shown his hearers that the whole law led up to and was consummated in Christ[5];

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1. Acts 7:51.
2. Luke 11:42-52.
3. Acts 7:54,55.
4. Genesis 6:3.
5. Acts 7.

now, because they had rejected God's Spirit in Christ, they were opposing God and openly defying Him.

c. Bribery.

When Simon attempted to buy the gift of the Holy Spirit, Peter hastens to denounce such infamy,

> "But Peter said unto him, (Simon), Thy silver perish with thee, because thou hast thought to obtain the gift of God with money. Thou hast neither part nor lot in this matter: for thy heart is not right before God".1

Before proceeding further in the discussion of this passage, let us note the contrast between the method by which Simon hoped to obtain the gift, and the means whereby the disciples sought it for the Samaritans. We noted, in a former section, how the disciples had prayed for the Spirit, and that, evidently, it had come upon the Samaritans in an answer to that prayer[2]; in contrast to the spiritual exercise of prayer, the sorcerer would buy the priceless gift with money. What boldness!

As to the teaching of the passage itself, it raises the Holy Spirit above all material standards. It is unthinkable that He can be purchased with silver and gold, as if His value was on a monetary scale rather than spiritual. To receive Him, Peter says, the heart must be right with God. It is the condition of the heart, not the

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1. Acts 7.
2. Ante, p. 148,149.

pocketbook that assures one of spiritual peace and comfort. Well, might we apply the words of Jesus to this passage,

> "Peace I leave with you; my peace I give unto you: not as the world giveth, give I unto you".1

And, again,

> "These things have I spoken unto you, that in me ye may have peace".2

The Spirit bringeth peace, but it is neither the peace of the world, nor does it come by worldly means, and, when Simon attempted to buy the power of the Spirit to use in a selfish purpose, he offended the Holy Spirit. The Holy Spirit does bring peace and power, but He is not a reward, He is the 'Gift of God'.

d. Blasphemy.

The final offense against the Holy Spirit with which we shall deal is recorded, again, in connection with a sorcerer, Elymas, as he attempted to keep Sergius Paulus from believing on Christ. Paul denounces him in scathing terms,

> "O full of all guile and all villany, thou son of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?"3

As we noted in a previous section of our discussion, the sin of blasphemy is perverting the manifested excellence of God, as shown through the works of His Spirit, into the ways and works of the devil[4]. Paul

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1. John 14:27.
2. John 16:33.
3. Acts 13:10.
4. Ante, p. 112 f.

calls Elymas the "son of the devil", meaning that Satan was manifesting himself in the sorcerer. It is understandable, then, why Elymas was able to attempt to pervert and turn aside the work of the Holy Spirit in Sergius, for he was filled with the devil and, naturally, was carrying on the conflict between the Holy and the evil Spirit. He was perverting, or turning into the exact opposite, the work of the Spirit; he was making what was, really, the work of God to be something entirely different. It is interesting to note that Luke emphasises the fact that Paul was filled with the Spirit, before he recounts the denunciation which Paul uttered; it is the Holy Spirit that judged Elymas, just as it was the "hand of the Lord" that caused him to become blind.[1] The Spirit could not enter him, but He could judge him, and punish him, for the Spirit, constantly, wars upon the presence of Satan in human lives. The teaching, here, is that one cannot seek to attribute to some other power, or brand as a falsehood, the work and teaching of Christ and remain unpunished. The punishment may not come immediately, but, some time, or in some eternity, it will descend upon the blasphemer.

As we gather up the result of our present discussion, we observe that the Holy Spirit can be offended. We observed individuals as they pronounced doom upon themselves by lying to the Spirit, by tempting His power and authority. We know that, even professing relig-

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1. Acts 13:9,11.

ious leaders may become irreligious in their religion and, thus, resist the work and leading of the Spirit. We are impressed with the fact that the gift of the Spirit is a spiritual gift and that it can not be purchased or considered lightly. And, finally, the individual may blaspheme the Holy Spirit by seeking to hinder the conversion of anyone, for conversion is a work of the Spirit and, when we seek to attribute it to any other cause, we become blasphemers.

Summary of Section.

In gathering the whole result of our discussion into a brief summary, we must begin where Luke began, with the teachings of Jesus, Himself, concerning the Spirit. As an explanation of the events that are to be related, Luke begins with the teaching of Christ about the Spirit; undoubtedly Luke does this because the Spirit is the motive power, the instigator, of all that is to follow. Jesus not only charges His followers to become witnesses for Him, but He promises them the Holy Spirit who will become the real witnesses working through them. This Spirit-witness descends upon the followers at Pentecost, an event which carries us into the depth of human hearts, not merely to words which describe certain happenings. We determined that the inner meaning of Pentecost was, first and foremost, an experience which the beneficiaries felt to unite them with the risen Lord. In Peter's sermon at Pentecost, we find the Spirit's presence, for only in the power of the Spirit can we realize the possibility of this speech, as this unschooled disciple combines masterful rhetoric with unexampled preaching.

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preaching which shows a passion for Christ and an interpretation of and stress upon God's Word that can only be understood in the light of the Spirit-filling experience of Pentecost. We notice that Peter still has a Jewish-emphasis in his preaching and that his interpretation of prophecy is still along Jewish and Messianic ideals. But the principal teaching concerning the Holy Spirit found in Peter's sermon is the realization of the completely transforming power of the risen Christ as He is manifested through His Holy Spirit. We continued our study with a recognition of the Lucan stress upon the Holy Spirit as the authority of the Sacred Scriptures of the Old Testament. We noted that, whenever the Spirit is mentioned in connection with sacred writing, those who spoke of Him as the authority did so because they found themselves in a similar situation as the Old Testament prophets and Kings did, and realized that the insight shown by them in such situations could only have been given by the Holy Spirit of God. We are taught that, in order to become possessors of this greatest of God's gifts, His Spirit, we must meet certain requirements all of which designate that one, to receive the Holy Spirit, must be spiritual, or have a sincere longing to become right in God's sight. And, yet, the Holy Spirit is not designated as a necessary result of true conversion; He comes as a special gift of God. We realized, too, that there is very definite teaching about offending the Holy Spirit by falsehood, hypocrisy, actual resisting or indifference, by looking upon His spiritual power and nature as a thing to be purchased with wealth, or by perverting the works of the Spirit and, thus, becoming blasphemers of that Holy One.

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Summary of Chapter II.

Perhaps we can, best, summarize the teachings concerning the Holy Spirit, as found in the Lucan writings, by a brief comparison of the teachings about the Spirit, as found in Luke, with those found in the Acts.

In the Gospel by Luke, we find John the Baptist teaching that there is coming one who will inaugurate a new period in the Kingdom of God, for Jesus is to baptise with the Holy Spirit; in the Acts of the Apostles, we find that Jesus promises the Holy Spirit as the instrument of power for Christian witness-bearing, and we realise the fulfillment of the promise at Pentecost. In Luke, we observed that Jesus considered Himself to be guided and controlled by the Holy Spirit, and a corresponding relation is found in Acts, concerning the followers of Jesus, when they, as a church and as individuals, admit their motive power to be the Spirit of Christ. In Luke, Jesus teaches that blasphemy against the Holy Spirit is the worst of offenses, and, in the Acts, we find illustrative cases, not only of blasphemy but, also, of lying to, attempting to deceive, attempts to buy, and actual resistance of the Holy Spirit. In Luke, Jesus teaches that the Holy Spirit will be given when the proper conditions have been met. In Acts, we note that the teaching of the characters, there, carries out the principle of Jesus in more detail when they mention repentance, obedience, prayer, and belief as pre-requisites to the Spirit's coming. In Luke, Jesus teaches that the Holy Spirit, in Himself, is not different in essence from the God of the Old Testament. On the contrary, He takes His stand

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with the God of Israel, and, in Acts, there is a similar emphasis upon Christ as the Messiah and His advent to His own people. Also, in Acts, we note the characters, there, attributing the Old Testament Scriptures to the authority of the Holy Spirit working through the prophets and kings.

We conclude, therefore, that the record of the book of Acts intensifies, to a much stronger degree, the influence of the Holy Spirit, but that the record, there, does not include any general principle as to the Spirit's work and person that is not intimated in the teachings of Jesus in the Gospel by Luke. It is no exception to this view, when we state that, in the Gospel, the Spirit is thought of as the Spirit of God, while, in the Acts, He is more closely associated with the actual Spirit of Jesus, the risen Lord. For, in the later Lucan writing, there is constant recognition of the fact that it is God who hath sent the Spirit of Jesus.

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CHAPTER III

THE DOCTRINE OF THE HOLY SPIRIT ACCORDING TO THE LUCAN WRITINGS

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While we must insist upon the fact that Luke was not interested, primarily, in theological formulations, there are certain definite views concerning the Holy Spirit that we are able to deduce from his materials.

A. The Personality of the Holy Spirit.

One of the most striking results of our study has been the various ways in which the personality of the Holy Spirit seems to be assured. Cumming says that the personality of the Spirit is so obvious that he cannot take time to argue that it is so[1]. However, since this is one of the principal doctrines of the Spirit, as recorded in the Lucan references, we must consider it further.

By personality, we mean the qualities of intelligence, will, and individual subsistence which distinguish personal from impersonal existence[2]. The personality of the Holy Spirit is the collective attributes that characterize Him as a personal being. Previous to noting the personal characteristics as manifested in the records of Luke-Acts, let us, first, gather, from the way in which Luke writes of the Holy Spirit, what his idea might plausibly be.

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1. Cumming, "Through the Eternal Spirit", p. 50.
2. Hodge, "Systematic Theology", vol. I, p. 523.

1. Gramatical Construction of Luke's Phrases in Reference to the Holy Spirit.

Luke uses three phrases when he wishes to designate some attribute, work, or teaching about the Holy Spirit: πνεῦμα ἅγιον;[1] τὸ ἅγιον πνεῦμα[2]; τὸ πνεῦμα τὸ ἅγιον;[3] Luke, seemingly, uses these constructions interchangeably, that is, there is no set rule which we are sure that he followed, but we shall note what possibly is the case, as we proceed. The main issue is what the use of the article signifies. Does it, in every case, signify the attributing of personal characteristics to the Holy Spirit? Luke also uses πνεῦμα without the adjective, ἅγιος and this use also is recorded with and without the article in both the Gospel and Acts of the Apostles[4]. Winer remarks that,

> "When ὁ, ἡ, τὸ is employed as strictly an Article before a noun, it marks an object conceived as definite, either from its nature, the connection of the discourse, or some understood range of description".5

We see, therefore, that the mere presence of the article does not guarantee the personality of the noun with which it is used. It merely designates[6], particularizes, draws attention to. The article used with πνεῦμα is always neuter as πνεῦμα is neuter itself. Before we discuss the absence of the article, let us recognize that an object or thought may be conceived of from two points of view: identity and qual-

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1. Luke 1:15, 55;3:16; 4:1. Acts 1:2,5; 2:4; 4:8; 6:15,16,17; 9:17, etc.
2. Luke 12:10,12; Acts 1:8; 9:31, etc.
3. Luke 2:26; 3:22; Acts 1:16; 2:33; 11:15; 15:8; 20:23; 28:25, etc.
4. Luke 4:18. Acts 8:3, 21:4.
5. Winer, "A Grammar of the New Testament Diction", p. 110.
6. Dana and Mantey, "A Manual Grammar of the Greek New Testament, p. 141.

ity. The Greek uses the article to convey the first point of view, or that of identity -- designation, but, when the Greek language seeks to emphasize the quality of a thought or idea, it uses the anarthrous construction[1]. Concerning the double use of the article, Dana and Mantey remark,

> "When an article is repeated with an adjective which follows the noun, it distributes the emphasis equally between the adjective and the noun, and causes the adjective to function as an appositive. Here the particularizing force of the article is present".[2]

It does not lessen the personal value of the Holy Spirit because Luke does not use the article when using the phrase πνεύματος ἁγίου πλησθήσεται,[3] for "filled with the Holy Spirit" certainly emphasizes the quality of the thought of the Holy Spirit and does not imply an impersonal object. Neither does it clinch the argument for the personality of the Spirit by the use of the article when Luke refers to the Holy Spirit as speaking[4], or as being lied to[5], for the use of the article merely denotes identity or designates, with emphasis, the fact that it is the Holy Spirit that has spoken, or been spoken against. The double use of the article, as has been intimated, refers to the Holiness of the Spirit, as well as the fact that He is a Spirit.

The only justifiable conclusion concerning the personality

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1. Ibid, p. 149.
2. Ibid, p. 152.
3. A peculiar Lucan phrase, Luke 1:15, 41, 67. Acts 2:4; 4:8, 31; 9:17; 13:9.
4. Acts 13:2.
5. Acts 5:3.

of the Spirit that is possible to draw from the recognition of Luke's use of the article is that it is impossible to, definitely, assert that Luke has proven the personality of the Holy Spirit by his use or omission of the article. Let it be understood that, so far, we have not concerned ourselves with the thought of the passages referred to, but have limited ourselves to the grammatical construction of the phrases, in the light of the accepted Greek usages of the article.

2. The Personal Characteristics of the Holy Spirit.

When we come to the characteristics implied in all personalities, we find, recorded in the Lucan references, numerous instances in which the Spirit is evidently the possessor of intelligence, will, feeling, and individual subsistence. Several of these passages are quoted, that we might have the references before us,

"And Jesus..... was led in the Spirit in the Wilderness".1

"And the Spirit said unto Philip, Go near and join thyself to this chariot".2

"The Spirit said unto him, Behold three men seek thee".3

"And the Spirit bade me go with them".4

"The Holy Spirit said, Separate me Barnabas and Saul for the work whereunto I have called them".5

"So they, being sent forth by the Holy Spirit".6

"For it seemed good to the Holy Spirit and to us".7

"Having been forbidden of the Holy Spirit to speak the word in Asia".8

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1. Luke 4:1.
2. Acts 8:20.
3. Acts 10:19.
4. Acts 11:12.
5. Acts 13:2.
6. Acts 13:4.
7. Acts 15:28.
8. Acts 16:6.

"And the Spirit of Jesus suffered them not".1

"The Holy Spirit testifieth unto me in every city".2

Certainly these references, conclusively, prove that, according to the Lucan writings, the Holy Spirit is, at least part of the time, viewed as a distinctive personality, for human feelings and intellect are ascribed to Him. While we cannot say that, in every case, in the two 'treatises' by Luke, the Holy Spirit is recorded as a distinctive personality, yet we are able to conclude that, because of the prominence given to the idea of the Spirit's personality in the references quoted above, Luke admits the personal element in his record of the activities of the Spirit.

The Holy Spirit is shown, very definitely, to be a creature of feeling, which adds to the thought of his personality:

"Unto him that blasphemeth against the Holy Spirit".3

"Why hath Satan filled thy heart to lie to the Holy Spirit?"4

"Ye do always resist the Holy Spirit".5

If the Holy Spirit were only an impersonal influence, certainly He would not be spoken of as possessing this sensitive characteristic. The very fact that the writer of Luke-Acts thinks of the Holy Spirit as One that can be offended, shows, very clearly, that he considered Him to be a person.

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1. Acts 16:7.
2. Acts 20:23.
3. Luke 12:10.
4. Acts 5:3.
5. Acts 7:51.

The most conclusive evidence of the personality of the Spirit is found in the direct relation He bore to the early Church. No man can have a profound moral life unless there is, beneath all, a profound personal life; the Holy Spirit, assuredly, is moral, both in nature and in His empowering men with supernatural power. This moral nature must, needs be, rooted in a profound personal view of life and society. If the Holy Spirit has not reached the depths of personality, how could we expect those who felt Him to be any stronger? If the Holy Spirit does not possess individual existence how is it that the Church recognises His all-inclusive power and individuality? for such a recognition is plainly seen in the Acts of the Apostles. The picture that is afforded us there is that of a Spirit-filled Church; it is the Spirit who leads, guides, inspires, fills, speaks, directs, descends, and the Church is dependent upon the Spirit for her life. In support of this statement, may we quote from Macdonald, when he writes,

> "Personality does not enter until there exists the capacity self-consciously to direct energy which is centered in itself..... Hence personality is really a definition of self-conscious, self-directed power as it affects us, the power or influence directed upon us by other selves".1

If this definition be true, there is little room for doubt but that Luke, in writing his sacred history, conceived of the Holy Spirit as a very definite person. Our problem is not to determine the correctness of Luke's view, but, merely, to determine what his view is. It is evident that Jesus, in His earthly life, is under the control of some inward power or influence, constantly. It is an influence that

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1. Macdonald, "The Holy Spirit", pp. 2, 3.

is self-conscious, or it could not possibly lead another, and the fact that the early Church constantly responded to the will, intelligence, and feeling of this influence, which is called the Holy Spirit, removes any doubt that might have existed concerning the personal qualifications of the Holy Spirit.

B. The Holy Spirit in His Relation to Jesus.

One of the principal results of our study has been a recognition of the emphasis that Luke places upon the Holy Spirit in Jesus. While he does not formulate a definite doctrine of the Spirit in His relation to Christ, from the material he gives us, we are able to draw certain definite conclusions.

1. The Holy Spirit as the Spirit of God.

In the Lucan account of the life of Jesus, the Holy Spirit is very definitely conceived to be the manifestation of God in Jesus. One of the most remarkable instances of this fact is the way in which Jesus spoke of His power over evil; "If I by the finger of God cast out demons, then is the kingdom of God come upon you"[1]. It is God, dwelling in Him, that enables Jesus to conquer evil. Not only does Jesus ascribe the power of His miracles to God, but Peter credits the the anointing of Jesus with the Holy Spirit and power directly to God[2].

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1. Luke 11:20.
2. Cf. Acts 10:38.

The multitudes also conceive of Jesus' power and majesty as being of God[1]. At the annunciation, the Angel spoke of the Holy Spirit as the "power of the Most High"[2]. Concerning His ministry, Jesus, directly, cites, as His authority, the Spirit of the Lord[3]. He speaks of the coming of the Spirit upon the disciples as coming from the Father[4]. He speaks of the Holy Spirit as the dearest gift of God to them who seek Him[5]. These are only a few of the testimonies available, but they are sufficient, to show that Luke conceived of the power in Jesus to be directly of God and that Jesus, Himself, conceived of God dwelling in Him, affording His power.

But it is not only in testimonies from personalities that we draw our conclusion that the Holy Spirit in the life of Jesus is directly of God. In the very nature of Jesus' work, is evidenced the attributes of God manifested through the Holy Spirit. This is recognized when we see how the eternal conflict between good and evil was personified by the struggle between the Holy Spirit and the evil spirit[6]. Certainly, this is the essential nature of God made manifest: that nature of His made in holiness which rebels from evil and is, constantly, seeking to destroy its power and bring men back to Himself. Wood, in his very able book, constantly refers the whole life of Jesus back to the Messianic conception of God dwelling in the Promised One[7].

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1. Cf. Luke 9:43.
2. Cf. Luke 1:35.
3. Cf. Luke 4:18.
4. Cf. Luke 24:49.
5. Cf. Luke 11:13.
6. Ante, pp. 31-41.
7. Wood, "The Spirit of God in Biblical Literature"

There seems to be some intimation that the Church at Jerusalem recognised the Redemption of the Gentiles because of the gift of the Holy Spirit to them.[1] Surely, Redemption is an act of God, and the Church "glorified God, saying, Then to the Gentiles also hath God granted repentance unto life". This passage is, probably, the nearest approach we can find in the Lucan writings to the fact that the Holy Spirit is actually the evidence of God in regeneration and sanctification. Peter approaches this in his sermon at Pentecost, but, there, it seems the Holy Spirit is a special gift after conversion and regeneration.[2] The relation of both incidents to Jesus, is that Peter does not lose sight of the fact that the Holy Spirit's work is incomplete without belief in Jesus.[3]

2. The Spirit of Jesus.

One of the most prominent features of the Lucan presentation of the Holy Spirit is the close relation the Spirit bears to Jesus, by the Spirit of Jesus we do not mean a Spirit that is, essentially, different from the Spirit of God. But it must be admitted that Luke's emphasis upon the Holy Spirit in the Acts of the Apostles is somewhat different from his emphasis upon the Spirit in his Gospel. The difference may be accounted for as being one of relations. As Clark comments upon this difference, he says,

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1. Acts. 11:18. Also Cf. Post, pp.182.
2. Acts 2:38.
3. Acts 11:17.

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2. Acts 2:38.
3. Acts 11:17.

> "Now the great work of God in Christ had been done; now therefore the way was open for a great advance in God's direct working upon men. The time was ripe for a fresh sending forth of power, and a larger, steadier, application of divine energy to the immediate work of renewal. Now there was a Savior to be presented, a Christ to be glorified, a free salvation to be made actual..... Now therefore the Holy Spirit, God in man, might work as He had never wrought before, for conviction and salvation".1

Because the disciples believed Jesus to be the Son of God[2] and because Jesus had promised them the gift of the Holy Spirit from the Father[3], it is quite natural that they should connect the coming of the Spirit as the very life of their risen Lord. He became the seal of God given to Christ at the ascension[4], and He was poured forth upon them at Pentecost[5]. Denny, very appropriately, describes the relation of God to the Spirit of Jesus when he says,

> "It was the promise of the Father — part of Christ's reward for His obedience unto death, even the death of the Cross. The giving of the Spirit was thus the conclusive sign of God's acceptance of Christ's work, and we should not lose this signification of it. Pentecost was won for us at Calvary".6

There is one instance in Acts where Paul, specifically, speaks of the Holy Spirit as the "Spirit of Jesus"[7]. Evidently, Paul was living so close to the very Spirit of Jesus that it seemed the Spirit of his Master directed him in this instance. Such a guidance requires two things: an objective revelation in Jesus and a spiritual nature in the

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1. Clark, "An Outline of Christian Theology", pp. 375,376.
2. Luke 9:20.
3. Luke 24:49; Acts 1:4.
4. Acts 2:33.
5. Ibid.
6. Denny, "Studies in Theology", p. 157.
7. Acts 16:7.

apostle that would allow the Spirit of Jesus to assimilate that objective revelation and make it a part of his very being. It was the Spirit of the earthly Christ who was living anew and working in Paul because of the appropriation of Jesus by the Apostle. Thus, the Spirit of God becomes, to Paul, the very existence of his Lord in himself.

The very fact that the Holy Spirit was to endow the disciples with the power to witness for Christ[1], and to witness of His life leads us to believe that they thought of that power as the Spirit of Him for whom they were witnessing. They were to witness in the power of Jesus, and, again, we note the necessity of the objective revelation of Jesus as well as the Spirit of Him that would enable these disciples to assimilate and gather together the truth of His life and work. In other words, the Spirit took the place of the earthly presence of the Lord, and, working in His followers, supplied them with His own living presence. As Owen so adequately states the relation:

> "As he represents the person and supplies the room and place of Jesus Christ, so he worketh and effecteth whatever the Lord Christ had taken upon himself to work and effect towards his disciples. Therefore, as the work of the Son was not his own work, but rather the 'work of the Father who sent him', and in whose name he performed it, so the work of the Holy Spirit is not his own work, but rather the work of the Son, by whom he is sent, and in whose name he do accomplish it".2

Our principal result of this discussion is the realization of the fact that the gift of the Holy Spirit, such as came upon the

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1. Acts 1:8.
2. Owen, "The Works of John Owen", edited by W. H. Gould, p. 155.

early Church would have been impossible had it not been for the Incarnation. When Denny states, "Pentecost was won for us at Calvary"[1], he means that, by the redemptive work of the Son of God, the gift of His Spirit was made possible. But, back of Calvary, there is a life, a life lived as the Incarnation of God in human flesh. And, so, the doctrine of the Spirit of Jesus takes us back to the very heart of God; without His Redemption, without His Incarnation, the pouring out of His Spirit would have been impossible. When the early Church discerns the Holy Spirit as the living presence of the Lord, we must realise that the objective revelation of God in Christ had been assimilated by them through belief in Jesus as the Son of God.

3. The Holy Spirit and Jesus.

Our problem, in this section of our investigation, is to note what influence the Holy Spirit had upon the Divinity of Christ, and the corresponding influence exerted by the Holy Spirit in the Christ-ministry.

a. The Spirit in the Person of Christ.

We noted, in the first chapter of this thesis, how the birth of Jesus made possible the Divine plan of Redemption[2]. We determined the cause of this to be the paternity of the Holy Spirit, Mary is told

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1. Denny, op. cit.
2. Ante, p. 11 ff.

after He, in the power of the Spirit, had overcome the prince of evil in the wilderness temptations[1]. He determined to what extent the works of Jesus were accomplished in the power of God in Him[2]. The disciples, later, attribute His power to the anointing of God with His Spirit[3], and they even attribute His teachings to the Holy Spirit[4]. With these Lucan emphases in mind, it is illogical to conclude otherwise than, that Luke stresses the divinity of Jesus, stress it both in the record of the very nature of the Christ, in the work which he performed, and in the character of his ministry. As to the element of Divinity with which Jesus was blessed, there can be little doubt that Luke conceived of it in the terms of the Holy Spirit. It is the Spirit who conceives Him; it is the Spirit who guides His youth; it is the Spirit who anoints Him and empowers Him in His ministry; it is the Spirit who gave Him power to heal and to rid people of demons; it is the Spirit who leads Him to conflict with Satan and brings Him off victor; it is the Spirit who fills Him; it is in the Spirit that He rejoices.

4. The Holy Spirit in the Trinity.

When we come to this great doctrine of the Christian Church, we approach a field in which man is, necessarily, limited in his thinking by the great paradox of one God, full and complete in Himself, be-

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1. Ante, pp. 20 ff.
2. Ante, pp. 28 f.
3. Acts 10:38.
4. Acts 1:2.

ing recognized in three distinct persons. Let us say, at once, that, in the Lucan writings, there is no definite and organized thought of the Trinity. There is an intimation of such in one or two instances; especially, does Jesus seem to imply such a relationship when He promises the gift of the Holy Spirit, as coming from the Father, through Himself, as the Son[1]. Also, in the teaching concerning the blasphemy of the Holy Spirit, Jesus seems to give grounds for a conception of the trinity[2]. It is important to realise that the followers of Jesus, as far as the Acts of the Apostles records their teachings and works, did not think of God as a Trinity, or, at least, no such evidence is recorded by the historian. What, then, are we to believe concerning the Trinity, according to the Lucan writings? Our conclusion is that Luke does not present the Trinity of Christian thought, but, rather, the Trinity of manifestation, or of operation. God, to the early Church, was all-powerful, but He was conceived of in several distinct operations. According to Luke, it was God who dwelt in Jesus. The Son was the supreme manifestation of the father. The Holy Spirit was of God, but He came for the express purpose of glorifying the ascended Lord and to provide power to witness for Him. They connected the Spirit with Jesus, but only in the sense that he was given through Christ because of His, (Christ's), obedience, even to the death on the cross. The Spirit does not seek glory or credit for Himself; He is completely self-effacing[3]. And, so, we conclude that the Holy Spirit

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1. Luke 24:49.
2. Luke 12:4-10, in which there appears definite concepts of God, the Son, and the Spirit.
3. Cf. Curtis, "The Christian Faith", pp. 502,503.

was God in man, and any attempt at an analysed, dogmatic conception of a Trinitarian influence in Luke's writings would be most untrue to the Spirit of his records. Clarke, in commenting upon the doctrine of the Spirit in the whole New Testament thought says,

> "We know the inner relations of the Godhead so imperfectly that we should find it difficult to form a strong and living doctrine of the Holy Spirit, if we were obliged to wait until we could construct it out of clear conceptions of the divine Triunity".1

If this is true in the whole of the New Testament doctrine of the Spirit, how much more is it applicable to the limited portion of that writing which we are discussing. What we must recognise in the Lucan writings is, the divine entrance into human life that came with abiding power upon Jesus and the early Church. They may not have argued concerning the respective work of the different manifestations of the one God, it is enough to see in them, as individuals and as a Church, the presence of the Holy Spirit to establish and confirm them in the faith.

C. The Holy Spirit and the Church.

In considering the work of the Holy Spirit in other fields than in the life and work of Christ, it is best to begin with His work in the Church and proceed from that to the more particular field of individual influence.

When we refer to the Holy Spirit in the Church, we, of neces-

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1. Clarke, "An Outline of Christian Theology", p. 371.

sity, refer to real, and not merely nominal, Christians. In the Lucan writings, as has been brought out in our discussion, various aspects of the Church's life and ministry have been associated, definitely, with the Holy Spirit. In summarizing these discussions and attempting to determine some definite Lucan doctrine, it has been thought best to discuss the work of the Spirit in the Church under three divisions: (1) The Church as the abode of the Spirit; (2) the consequent results of that abiding; (3) the Spirit and Christian ministry and world evangelization.

1. The Church as the Abode of the Holy Spirit.

This thought is, very definitely, brought out in the incident Luke records in which Ananias and Sapphira are struck dead. Peter's conclusion is, "thou hast not lied unto men, but unto God"[1]. And, to Sapphira, he puts the question, "How is it that ye have agreed together to try the Spirit of the Lord?"[2] It is very definite, on the surface of things, that the two had made an attempt to deceive the Church, and, yet, Peter accuses them of lying to God and tempting the Spirit of the Lord. Our only possible conclusion can be that Peter conceived of the Church as the outward abode of the Holy Spirit. The Church, to him, meant what the tabernacle signified to the Israelite in the wilderness — God dwelling among His People.

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1. Acts 5:4.
2. Acts 5:9.

Having determined that the early Church did conceive of God dwelling among them, by means of His Spirit, the natural question would be, 'how and when did He come'? The answer is found in the events of Pentecost, recorded in Acts and discussed at length in this thesis[1]. The Church, or group of true believers, not only felt, inwardly, the Spirit's presence at Pentecost, but His coming was made real to them through signs and outward manifestations of power. But the crux of the Pentecostal experience lay in the fact that the disciples felt a deep religious experience that God had come upon them in a wonderful and unusual manner, sealing them with His presence and power. Pentecost was the Spiritual return of Christ to His people, and it signified His living presence in them as a group, as well as individually. There is marked emphasis upon other descents of the Spirit upon the true body of believers as recorded in the Acts[2], and here, too, there is outward evidence of His presence.

From the evidence of the Church as the abode of the Spirit, and the manner of His coming, the Church can be said to be directly founded by the Holy Spirit. From a group of believers who had joined in prayer to God, but who still lacked incentive and guidance to face the world[3], there came the presence of God, the chief characteristic of which was 'power'. Then, this same group arose and, through witnessing, established the Church of their living Christ. Perhaps it

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1. Ante, pp. 45 ff; 128 ff.
2. Ante, p. 51, footnote 2.
3. Acts 1:14.

would be more appropriate to say that the material of the Church was ready and waiting in prayer to be constructed, but it was only at the Spirit's coming that the construction was made possible, for He supplied power and workmanship that knit them into one spiritual body.

2. The Results of the Spirit's Abiding in the Church.

Certainly, such a powerful influence in the Church as the Holy Spirit would be expected to produce certain marked results, and it is to these fruits of the Spirit in the Church that we now turn.

a. Supplied Church with the Real Presence of Christ.

The work of the Holy Spirit is, certainly, manifested in giving the early Church that sense of the abiding presence of their Lord. Jesus had promised them that they would receive power to witness for Him[1], and they, naturally, interpreted this, and correctly so, as being the power of His own life implanted anew in them[2]. Says Bishop Gore,

> "All that Christ did in the world, He did in and by the Spirit which possessed Him wholly, and when from His throne in heaven He poured out His Spirit, which is also the Spirit of the Father, upon His Church, it was in order that all the rich endowment of humanity which had been found in Him might be transmitted to the Church which is 'His body'. Thus, if in one sense the ascension of Christ represents an end and a climax, as it is the fulfillment of humanity on the throne of God, in another sense it is but the beginning".3

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1. Acts 1:8.
2. Acts 2:33.
3. Gore, "The Holy Spirit and the Church", p. 110.

Before Pentecost, the disciples were familiar with the physical presence of Jesus, and they responded to His voice and leading. After Pentecost, they were enabled, by the Spirit of their Master, to interpret His life, and respond to His Spiritual wisdom and guidance. The Spirit, essentially, gave the Church an insight into the true meaning of Jesus. That was the primary fruit of the Spirit in the Church, without which nothing would have been possible in the way of advancement or power. Clarke, in applying this principle to the Church of all time, says,

> "There is enough in Christ to enrich all ages, if it can but be brought to mind in living forms at the hour when the Church is able to appropriate it; and the Spirit is the unfailing remembrancer, taking the things of Christ and showing them to his people".1

b. Other Fruits of the Spirit.

The Spirit builds up the Church. The fact that believers are added to the Church; that the Church is constantly presented by Luke as an institution that is growing and expanding, is proof enough that the Spirit is the very life of the Church as He adds believers and those that should be saved.

The Spirit guides the Church. Not only concerning the things inside the Church, such as caring for the poor and unfortunate, but He, also, administers the Church, and all that concerns the Church's life and work is directly authorized by Him. Witness, for example, the

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1. Clarke, "An Outline of Christian Theology", pp. 303,304.

instance in which He turned the fear and panic of the Church into courage and boldness in witnessing for Christ. Note how Paul charged the Ephesian elders to take heed unto themselves and their flock as the Holy Spirit had given them their authority. Read of how the great Apostle considered the work of the Church to be guided and directed by the Spirit. Recall how, at critical moments in the Church's life, the Holy Spirit always was the final witness and authority. How true it is that the Holy Spirit is the overseer of the affairs of His Church!

The Spirit, also, unifies the Church. This is no where more evidenced than in the great controversy within the Church as to whether the Gentile believers should be accepted within the fellowship. On numerous occasions, such as evangelistic tours, and Church councils, this great question was decided by the leading of the Holy Spirit. It is a tribute to the early Church that they responded to the leading of the Spirit and accepted their Gentile brethren on equal basis as their own people, thus keeping the unity of the Church and providing for possible evangelization on an extended scale. It is to this influence of the Spirit upon Christian ministry and world evangelization, as recorded in the Lucan writings, that we now turn our attention.

3. The Holy Spirit in Christian Ministry and World Evangelization.

One of the greatest movements recorded in the Acts of the Apostles is the missionary enterprise that was instigated by the early Church and carried out by such intrepid missionaries as Peter, Philip,

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Silas, Barnabas, and, greatest of all, the Apostle Paul. The particular emphasis of this endeavor that engages our interest is, the activity of the Holy Spirit in this great monument of Christian ministry and world evangelization. As Calkins, so fittingly, remarks of the early Church,

> "Its look is forward, onward, outward. Its activities are not self-centered, but world-centered. Its interests are not local, they are universal. Its ambitions are not parochial, they are imperial. Its purpose is not to see what it may become, but what it may accomplish. Its whole life is wrapped up and permeated with the sacrificial Spirit, giving, bearing, sharing, carrying its faith to all the world".1

The early Church did not take the calling of her ministers and leaders lightly. Peter's supremacy is more than once designated and accounted for by the emphasis upon his great spiritual powers. Philip is, constantly, presented as being under the shadow of the Almighty's wing, so to speak, as He responds to direct and effective leading of the Spirit. Stephen's death is caused by the seriousness with which he took his witnessing for Christ. The deacons, who were to minister to the Church, had to be 'filled with the Spirit'. Paul and his missionary companions were always very sensitive to the Spirit's guiding and influence. All through the record of Acts, is witnessed the great emphasis the Church put upon the spiritual possibilities of her ministers. No one attains leadership in the affairs of the Church of whom there is no witness as to the presence of the Spirit in him. That, itself, is a wonderful testimony to the character of the early

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1. Calkins, "The Holy Spirit", p. 90.

Christian ministers and the Church whom they served.

We can, somewhat, understand the necessary spirituality of the ministers of the Church when we realize the tremendous task which they performed, especially in the way of missionary efforts. Again, it is the Spirit working in and through individual Church ministers that made such a notable success of the undertaking. We must recognize that the early Church had to learn, sometimes by means of extraordinary leading and bitter experiences, that the world outside of their narrow Jewish concept was acceptable in the sight of God. However, it is noteworthy that, when they realized the presence of the Spirit among the Gentiles, no further questioning was raised as to the inclusion of these people in their own religious fellowship. Thus, we see the emphasis the Church, itself, put upon the Holy Spirit. He seems to be the sign and seal whereby God's presence is made manifest. When once the Spirit had made known to the Church that non-Jews were redeemed by the blood of Christ, as well as themselves, they seem to turn over the whole evangelization of the pagan world to the leading of the Spirit. At least, the Spirit takes over complete leadership, and the Church, willingly, follows.

In several instances, the Spirit prepares the way for the coming of the Christian witnesses among the Gentile element that is to be reached; witness the case of Philip and the Ethiopian, and Peter and Cornelius. At times, the witness-bearer, himself, has to be prepared. At other times, the Church is in a conflict as to what shall be the outcome of the missionary developments until they become conscious of the

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Spirit's guidance.

In the matter of actually guiding the missionaries in their work among the Gentiles, certainly the Spirit is most active. Philip, Peter, and Paul are all given specific instructions in their work among the Gentile world. In this heeding of the Spirit's guidance by the individual, and, certainly, we can accept that as the attitude of the Church as a whole, we see the utter dependence of the Church upon the Holy Spirit. Whatever the Church accomplished, it did it in God's name. They did not constantly worry about making their programs attractive, nor did they consume their energies in fruitless theological controversies, (though it must be admitted that, on one or two occasions, notably the council at Jerusalem, she came perilously close to it), what she, rather, did was to keep her ear attune for some Macedonian call, or some spiritual leading, whereby she might reach Rome with her truth of the Gospel. In brief, the Holy Spirit brought to the Church, and made real to that Church, the very mission of Christ. The Church's business became the propogation of that truth, and, with all else, she was little concerned. What a message this is for the Church today!

In briefly summarizing our discussion, we observe one central truth: the Holy Spirit brought to the Church the unseen presence of Jesus. Concerning the Holy Spirit, the main effort of the early Christian thinkers, especially Luke, was to formulate, in some way, what He meant to them. Luke emphasizes his idea of the Spirit by the record of His activities in the Church. The Church was the abode of the Spirit. The Church was kept alive by the Spirit's power. The Church was, nat-

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urally, greatly affected by the power of the Spirit, and the effect was manifested in her life and works. The whole program of propagation of Christ's love and life is recorded by Luke as a direct emphasis upon the value of the Holy Spirit to the Church. As Humphries writes,

> "Christianity was simply Christ — the Christ of the Throne as well as of the Cross, the Christ of time and the Christ of eternity. To know Christ was to know God's speech to man through Him..... Christ in this large sense filled the sky of the early Christians. They had no interests apart from Him".1

2. The Holy Spirit and the Individual.

It seems a natural change to turn from the consideration of the Holy Spirit in the Church to a summary of the Lucan thought of the Spirit in His relation to the individual Christian. While the Lucan emphasis is, undoubtedly, upon developing the story of how the Christian Church grew and expanded, we cannot realize, fully, the process by which this occurred without discovering the corresponding influence of the Holy Spirit upon the individual members of this first Christian organization.

1. What the Individual Had to Face.

It is, practically, impossible to understand the Spirit's work in the individual believer unless we take into account the experiences they had to face. Jesus warned His disciples, while He was still on

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1. Humphries, "The Holy Spirit in Faith and Experience", p. 220.

earth, that they would be called upon to face courts, and tribunals, for His name's sake. The disciples must have realized some taste of the opposition when they saw their Master crucified and their dreams of political independence shattered. But, such experiences were overshadowed when we throw them alongside the happenings as recorded in Luke's second writing. There, the followers of the Lord are beaten, imprisoned, stoned to death, persecuted and driven from their homes and cities, tried before partial and wholly unjust judges and courts, made subject to practically every kind of suffering and degradation that could be devised by enemies and angry mobs, exposed to shipwreck, and, what was one of the greatest disappointments, cut to the heart by the refusal of their own people to accept Jesus as their Messiah and God. It was to individuals that had to face such conditions that the Holy Spirit came. What would we expect to be the nature of His gifts and endowment? Denny remarks,

> "If we are ever to find the language of the New Testament natural, it must be by a return to that originality and distinctiveness of the Christian life which created the New Testament speech".1

It is only as we think of the extraordinary experiences which these people had to face that we can understand their necessities. If we find that the gifts of the Spirit are somewhat unusual, we must remember that the conditions into which He came are of the same type. Later on, when things had become more normal, it is only natural that the Apostle Paul

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1. Denny, "Studies in Theology", p. 157.

should stress the more natural and spiritual fruits of the Spirit. But, in the Lucan writings, the Holy Spirit keeps pace with the opposition of the world, and, when that opposition becomes intense in the expression of its hatred, the Spirit becomes doubly so in the endowment of those who have received Him, with special gifts.

2. What the Individual Must Do.

While it is true that the individual that is shown us in the Acts is constantly in desperate need of the power of the Holy Spirit, there are certain necessary requirements, as we have seen, that anyone must meet before he may expect the presence of the Spirit. The requirements mentioned in the incidents and teachings recorded in the Acts show, very plainly, that repentance, obedience, prayer, and belief are all connected with the advent of the Spirit upon the individual. Without these qualifications, it would be folly for the Spirit to attempt to work, himself, actively in a life. The heart must long for His coming, having, first, repented, or denounced sin in itself; and, then, believed, or reached forward to grasp and lay hold on the promise of Christ. When there is a true belief in and confession of Christ by repentance, obedience and prayer, the Holy Spirit will come and dwell in the individual, to the enrichment of his spiritual nature and the fulfilling of physical necessities.

3. The Unusual Gifts of the Holy Spirit upon the Individual.

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When Jesus told His disciples of the trials and persecution to come, He promised them the gift of the Spirit to enable them to speak with courage and boldness. He, also, promised them the essence of all good things in the coming of the Spirit upon them when they sought Him. Certainly, these two teachings of Christ are fulfilled to the letter by the events in the later life of the disciples and other individuals who believed upon Jesus. There is given to them, in times of great trial and persecution, the power of rich and effective Christian testimony, unusual wisdom and insight, the power to perform miracles, the leading and guidance of the individuals in their work for the Lord that made more effective their ministry and without which they would have been as those that stumble in the dark and know not where to find the light. Not only was the Spirit the inspiration and guide for the Church, but this same quality is found, definitely, in connection with the individual. Acts becomes an illustrated commentary on Paul's expression as to the work of the Spirit in the individual,

> "But to each one is given the manifestation of the Spirit to profit withal. For the one is given through the Spirit the word of wisdom; and to another the word of knowledge, according to the same Spirit: to another, faith in the same Spirit; to another gifts of healings, in the one Spirit; and to another workings of miracles; and to another discernings of spirits: to another divers kinds of tongues; and to another the interpretation of tongues: but all these worketh the one and the same Spirit, dividing to each one severally even as He will".1

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1. I Cor. 12:7-11.

There is a definite insistence, in the Acts, of each of the individual gifts Paul mentions. It makes one realise that Paul's writings were based upon his own experience and what he had known other people to experience. It was out of such raw materials, as found in the Acts, that Paul develops his doctrine of the Spirit. Bishop Gore, after recounting many of the works of the Spirit, says, of the Lucan emphasis upon the Spirit, that the historian recounts other gifts of the Spirit,

> "But also courage in speaking the word, and wisdom, and faith, and large-hearted goodness are associated with the Spirit's presence, and He is recognized not only as the inspirer of the prophets of old, but also as the present and personal guide and helper of individuals, and of the assemblies of the Church, in all their ways".1

We cannot agree with Swete, when he says, in speaking of the work of the Spirit among individuals,

> "Even Acts scarcely enters upon this field; by its scope the book is nearly limited to the effects of the Spirit's coming upon the Church and the world".2

While Swete guards his statement somewhat and does not make it emphatic, nevertheless, we conclude, very definitely, according to the Lucan writings, that the Spirit does enter into individual and personal life. It is true that, in the Pauline literature, this doctrine is more fully developed, and we find Paul to be a very deep mystic; and his mystical union with Christ, brought about through the Spirit, is a very prominent landmark in Paul's writings[3]. But, even this admission, does not detract from the Lucan emphasis upon the individual as responding to the Holy

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1. Gore, "The Holy Spirit and the Church", p. 113.
2. Swete, "The Holy Spirit in the New Testament", p. 340.
3. Cf. Deissmann, "Paul", Chp. VI. for an excellent treatment of the mysticism of St.Paul.

Spirit and receiving gifts from Him. True, the emphasis is upon another side of the same question, but, as has been mentioned, it was the knowledge of these experiences in others, and in himself, that led Paul to formulate his more advanced theological doctrine of the Holy Spirit in the personal life of the individual. Undoubtedly, Luke's emphasis is upon the charismatic manner in which the Spirit comes upon, and dwells in, individuals.

4. The Holy Spirit as the Renewer of Spiritual Faith in the Individual.

We noted two instances recorded in Acts where the recipient of the Holy Spirit is mentioned with the element of faith, and the evident purpose of such a connection is to show that the Holy Spirit seems to bequeath not only charismatic gifts to the individual but, also, completely fills with His power. From these instances, we conclude that there is a very definite Spiritual value in possessing the Holy Spirit. We do not need these instances to prove such a statement, for the very nature of the Spirit's working in the individual and the necessary preparation before He comes is proof enough. But what does interest us at this point is that Luke specifically mentions the fact that the Holy Spirit does bring a definite spiritual quickening of faith. Numerous other instances appear in the record which seem to indicate that the whole life of the individual was pervaded by the Spirit. When the author uses such a phrase as "filled with the Holy Spirit", he is thinking of such a complete spiritual being that the best mode of describing such

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a one, is to witness to the fact that the Holy Spirit filled him.

5. The Individual Offending the Spirit.

Such a view of the Holy Spirit, as affecting the life of the individual, would be incomplete without the possibility of offense to That One. Surely, the nature of Him who is so sensitive as to supply Spiritual grace and moral assistance would not be entire and perfect if there was no sin which would offend Him and drive Him from the heart of the individual. There is very definite teachings recorded by Luke as coming from the lips of Jesus on this point, and, in the Acts, we have most appropriate examples of such offense. Jesus teaches that, when an individual becomes so corrupt as to call good evil, and attribute to the devil the manifested excellence of God, that man is incapable of possessing the Divine Spirit, and has constituted an unforgivable offense. In the Acts, we have definite examples of the Spirit's reaction to those who, deliberately, deny His presence by attempts to deceive, resist, bribe, or pervert His presence. Such incidents leave little room for doubting the moral nature of God, as manifested in His Spirit, for they, rightly, depict Him as a moral Being who not only loves and stimulates those who believe and trust, but, also, punishes and deserts those who deny Him and deliberately misconstrue His work and ministry.

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Summary of Chapter III.

In this chapter, we have summarized the findings of the two preceding chapters by drawing together the evidence presented there.

We note that the Holy Spirit is conceived of by Luke to have certain definite qualifications which lead to our assurance that He is a personality. While this cannot be proved from a grammatical standpoint, it is evident, from the way in which the characters speak of Him and react to Him, that the Spirit is very definitely a personality.

In His relation to Jesus, we observed that the Spirit was the power of God in Christ, and that, later, He came to be connected with the presence of their ascended Lord come again unto His followers. We recalled the presence of the Holy Spirit in Christ's person and ministry. As to any definite connection with the Holy Spirit, as the Third Person in the Trinity, there is scanty evidence in the Lucan writings. What we do conclude is that the work and ministry of the Holy Spirit performs a peculiar function that is not ascribed to the definite personality of God or Son.

Furthermore, we realized the prominent part the Holy Spirit played in the affairs of the Church, and concluded that the Church was the abode of the Spirit and that certain permanent results of that abiding were manifested in the life of the Church.

Finally, we realized how completely the individual was dependent upon the Spirit. Especially was this true in regard to special gifts that were necessary to meet the abnormal conditions in which the

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followers of Jesus were forced to live and witness. There is a minor emphasis placed upon the endowment of the individual with full spiritual powers. The responsibilities of the individual were noted in the fact that there are necessary requirements that one must meet in order to possess His presence; and, also, that there are certain actions of the individual which will offend the Spirit.

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CONCLUSION

CONCLUSION.

In completing our study, there are several important conclusions at which we have arrived.

First, there is a very definite emphasis in Luke-Acts upon the Holy Spirit. This statement may seem unnecessary, in the light of the extended discussion, but it is very relevant to the conclusion of our efforts. The Holy Spirit is referred to, directly or indirectly, almost one hundred times in the two Lucan writings, and any such emphasis in construction would, necessarily, call for a corresponding trend of thought.

Second, there is not found in the Lucan writings a complete doctrine of the Holy Spirit. By that, we mean a view of the Spirit which is expressed in terms of thought which is so prominent in Pauline literature. Rather, what we do find in Luke-Acts is the record of powerful experiences which were attributed to the Holy Spirit. These experiences, together with the teachings about the Spirit, form the entire background of our discussion. Luke, as he records these experiences and teachings, does not supply definite information concerning every point in the full and complete doctrine of the Spirit as set forth by Paul.

Third, there is a marked difference in the action of, and thoughts concerning the Holy Spirit in the Gospel by Luke, and those recorded in the Acts. This is evidenced from the fact that, in his Gospel, Luke records elements of holiness and power of the Holy Spirit in the life of Jesus, while, in Acts, He is the life of Jesus as an el-

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ement of power in the disciples. This is a marked change in Luke's presentation of the Holy Spirit. In both records, however, He is thought of as being, essentially, the Spirit of God, or as coming from Him with all of His attributes in His possession.

Fourth, there is a unity and coherence about the presentation of the Holy Spirit which belittle any attempt to explain away the supernatural and miraculous element in Him. This is borne out by the remarkable way in which the manifestations of the Spirit coincide with the teachings about Him. There is no single manifestation of the Spirit which fails to harmonize with some recorded teaching as to His nature and ministry. If some evidence of the Spirit were entirely out of accord with the teachings concerning Him, it would be easier to ascribe the whole series of events as fictitious and imaginary. But, when the Holy Spirit subscribes, so perfectly, to what is said of Him, there is an evident unity and coherence of development which makes it difficult to account for Him in any other way than Luke does, namely, as being sent from God and endowed with God's miraculous power and wisdom.

Fifth, Luke does not present the Holy Spirit in a light contrary to the Old Testament view, but, rather, complementing it. This has been noted, in particular, with reference to the life and teachings of Jesus. Also, it is substantiated by the agreement of the experiences recorded in Acts with the Old Testament Messianic concept of the Spirit. The idea that the Lucan expression of the Spirit completes the Old Testament view is augmented by our next conclusion.

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Sixth, there is a definite progression in the Lucan concept of the Holy Spirit. From the accepted Old Testament view of the Spirit's activity in selected individuals, Luke proceeds to relate for us how He came to be regarded as poured forth upon even the Gentile nations of the world. The process is not without its difficulties, as Luke relates. Even at Pentecost, the Church did not, fully, come to recognise the universality of the Spirit. They had to learn that later.

Seventh, there is available from the Lucan writings a very practical definition of the Holy Spirit. He, according to Luke, is God in man. Sometimes, Luke presents Him as God in the Incarnate Son of God, and in Jesus the Son of Man. Other times, he presents the Spirit as God in the humblest, meanest, of His followers. But, no matter in whom the Spirit dwells, He is always, to Luke, the living presence of God. No-where is this more conclusively shown than in the immediate conflict with evil which the Spirit undertakes. Because He was God, He was, essentially, at war upon all evil. Even when the Spirit becomes the presence of the ascended Lord, Luke does not allow himself to be led astray from his conviction that, in the final analysis, He is God in man.

Eighth, the Lucan doctrine of the Holy Spirit takes us into the very nature of God. It unveils, for us, the heart of The Infinite, and shows us the beginning of the Redemptive plan as God became manifest in Christ. The Holy Spirit shows to us a God that is moral, for He hates evil in all of its subtle forms and ways of expressing

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itself. He shows, to us, a God whose very essence is power. He reveals a God who uses human means to work toward divine ends but who, often, is natural and logical in the manifestation of His supernatural powers and gifts. He specifies, for us, the holiness of God as an attribute of the Perfect Being. He holds before us a Supreme Being who so greatly loved his creatures that He desired to lift them to Himself, and, to do that, made it possible for His own nature to dwell in man. Because His nature is so pure, His dwelling in man enables the individual to repent of His sin and to reach up and appropriate that Divine Nature that has come down to tabernacle in him. Here, is manifested the regenerating and sanctifying power of God.

Ninth, the Lucan writings present the Holy Spirit of experience, not of theory. If it were necessary to select the one outstanding result of our efforts, it would be this conclusion. Luke was not delving into the realm of theology, he was extracting from the knowledge of experience. Luke was cognizant of the fact that all which flows from the heart can reach the heart. He knew there was a language of life, as well as of lips, and that the former was the more intelligible. He was sure that truth acted would live, and that, before the life and love of God in a heart, all knowledge and utterance would become as tinkling brass and sounding cymbals. And, so, by means of his pen, he removes the veil and shows to us the sanctuaries of hearts, hearts that are not, primarily, concerned with theological terminology, but, rather, aglow with the fire from the altar of experience. We have endeavored to stress this fact constantly throughout

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our discussion. We believe it cannot be over-emphasized. Pentecost may be explained by the expression, "filled with the Holy Spirit". That great event may never be repeated in full, but the Gift poured out on that day is still seeking new hearts for abiding. The Lucan writings make clear, to us, that the ideas of the Holy Spirit and, therefore, the terms expressing Him, were framed, not in speculation, but in life.

Tenth, there are four principal theological formulations which we might call THE DOCTRINE OF THE HOLY SPIRIT ACCORDING TO LUKE-ACTS. These have been summarized in the third chapter of this thesis and it is to our advantage, here, to merely enumerate them. (1) The Holy Spirit is definitely thought of as a personality. This is not derived from any constructional evidence, but, rather, from the acts which He performs and the attitude which characters assume toward Him in speech and actions. (2) The Holy Spirit bore a very definite relation to Jesus; He was present in the person of Christ, as well as His guide and leader in His ministry. The early Church conceives of the Spirit as the real presence of their Ascended Lord. (3) The Church is affirmed to be guided, controlled, expanded, sustained, comforted, by the Holy Spirit and, in His power, she evangelizes the world. (4) The individual bears a marked relation to the Holy Spirit. He is afforded special and peculiar gifts of speech, boldness, prophecy, visions, and other gifts of a charismatic nature. Luke, very definitely, pictures the individual as being guided and directed by the Spirit. He stresses the fact, through his story, that there must be a certain

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preparation for the coming of the Spirit, and that it is possible for the individual to offer direct affrontries to the same Spirit.

Our task is ended. It has been beyond the scope of our discussion to make any extended application of the great truths of the Spirit to our modern life. However, we take the liberty of adding, as a postlude, a statement of Swete's, the strains of which music must strike a responsive chord in our heart as it, so fittingly, describes the New Testament Spirit in His relation to the Church and individuals of all time. He says,

> "No age of the Church can depart fundamentally from this experience (of the Spirit). The same Spirit inspires the whole body to the end of time. But each age receives its own manifestation of the Spirit's presence. Loyalty to the Apostles' teaching and fellowship does not exclude readiness to follow the guidance of the Spirit of truth when it leads into paths which the first generation are not called to tread. The New Testament marks out the great lines of Christian truth which can never be changed; but it leaves to successive generations the task and the joy of pursuing them into new regions of thought and life, as the Divine Guide points the way".1

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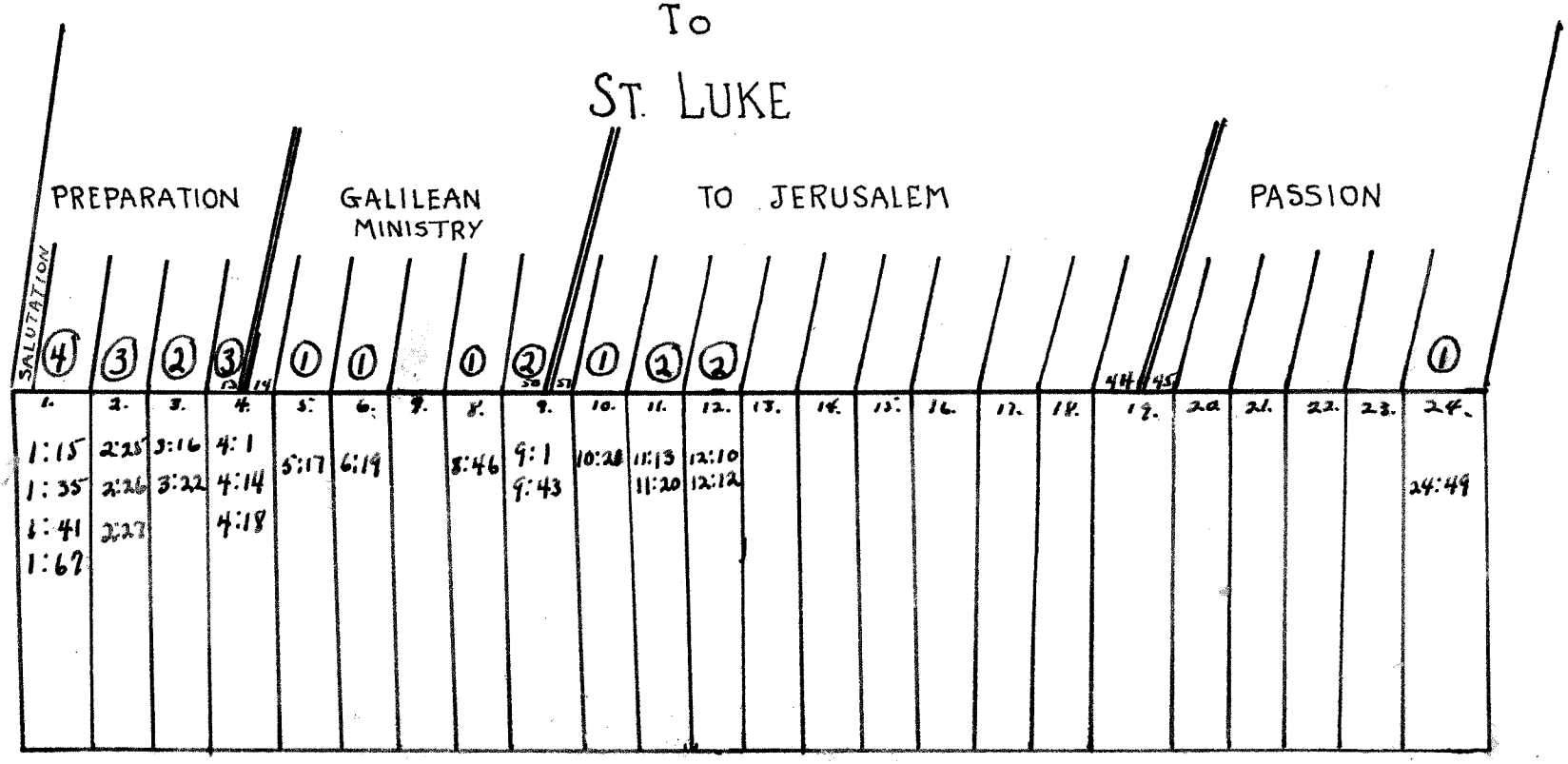
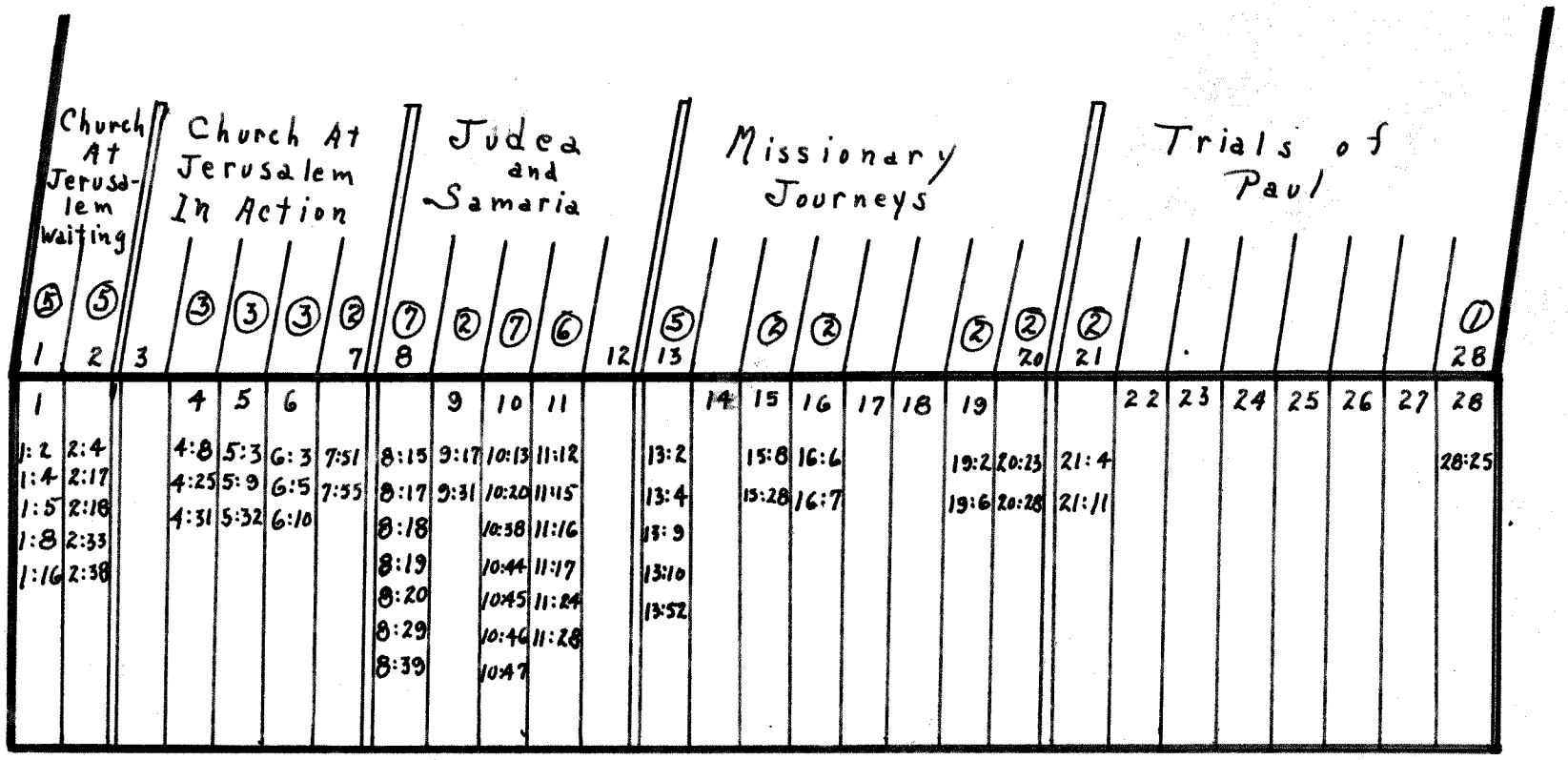
1. Swete, "The Holy Spirit in the New Testament", p. 390.

APPENDIX

The Gospel According To St. Luke



THE ACTS OF THE APOSTLES



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