

Integrity

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CONFORMITY

In our search for togetherness we must deal with the related problems of anxiety and conformity. Perhaps we need to demonstrate that the latter is in fact a problem. Conformity (which should not be confused with uniformity) may be defined as *yielding to group pressures*. *Togetherness* is acquired in the group situation; *conformity* is the goal of group pressure; and *anxiety* is the result of an independent person's encounter with such pressure. This pressure may be either explicit (threats and coercion) or implicit (silent disapproval and implication that one does not really belong or is not "right").

Conformity is a cherished means through which a group fights for survival. Group beliefs and norms are enforced so that the group may maintain its identity. Conformity is also a means of validating a faith that cannot be tested empirically. It works like this: what everyone believes must be true; we want a valid faith; so we seek to make everyone believe what we believe (we also punish the heretics); since everyone then believes what we believe, our faith must be valid. Once our faith is thus validated, we maintain it by assuring that members of the group are exposed to a limited range of information.

It is virtually impossible to eliminate conformity-producing pressure, but it is vital that it be kept at a minimum. We have previously spoken of the difficulty pneumatics and antipneumatics have in living with each other. Notwithstanding our good intentions,

each side of the Holy Spirit issue exerts a great deal of implicit group pressure upon the other. It is not easy for those who worship differently to worship together, and almost invariably the dissidents, in spite of their avowed love for each other, gravitate toward separate groups.

A group that exerts undue pressure upon its members ultimately destroys its vitality. When there is conflict between an individual and the group, he may conform for various reasons. One is what is called expedient conformity. The individual conforms, not because he is a believer, but because that is the most comfortable way to resolve a conflict. But his conformity is transitory and unstable, and when the pressure is gone, he will be gone too. Obviously a church so constituted will "in time of temptation fall away."

Then there is the problematic conformity personality. Psychological studies have revealed that those most prone to conformity have certain personality traits. They are significantly less intelligent than independent people and are characterized by poverty of ideas. They have a lower ability to cope with stress, they lack spontaneity, and are more anxious. They lack self-confidence and feel inferior and inadequate. They are dependent upon others, and have more passivity and suggestibility. Although they are preoccupied with other people, they are basically distrustful of others. They tend to be rigid, dogmatic, and authoritarian. They have a low tolerance for ambiguity (that is, they must see everything as either black or white and cannot cope with complex issues).

A church which stresses conformity will find itself increasingly composed of such people, and it will eventually pay a tremendous price. Dogmatics have trouble getting along with other dogmatics. Those who are emotionally and socially unstable hardly

qualify as the kind of leaders the church must have. People who cannot cope with stress are not very good pillars for others to lean upon. Bible teachers have suffered much because some of their students could not tolerate ambiguity (that is, they had to have definite answers to every question and became upset if such answers were not provided). And intelligent, creative people are essential for sound scholarship and effective teaching. Conformity personalities must be lived with, but the dynamic church requires something more.

The church should seek uniformity, not

conformity. We should vigorously teach the fundamentals of the faith, yet at the same time we must respect each person's right to "stand or fall before his own Master." Our beliefs should be maintained by patient instruction and testimony, not by threats and coercion. Since conformity always implies the resolution of conflict through yielding to pressure, it should be discouraged rather than encouraged. We must give each brother all the time he requires to "be fully persuaded in his own mind." This policy is enforced both by the Bible and reasonable thinking. —HGL.

YOU CAN HELP

Several readers have indicated a willingness to help us in whatever way they can. Believing there are others so inclined who have not spoken, we make the following suggestions:

First, you can introduce us to your friends. This could be more important than you think, since we often hear from readers who express their delight that someone has placed them on the mailing list.

We make that suggestion in faith, because increasing our circulation will require additional financial support. But we are confident that God will see that our work is supported if he wants it to continue. And we believe he will work through our friends to provide that support. Our second suggestion: let him! Several times the money necessary to get out an issue has come in at the last minute. But it has always come in!

We try to make it clear that no reader should feel obligated to send contributions. We want to make INTEGRITY available to those who can't—or at least think they can't—afford to subscribe. The largest group in this category consists of college students, who are some of our most interested readers. Another group is made up of those who need to read a publication like this one, but who do not have sufficient motivation to subscribe. Our policy of not charging for subscriptions enables them to get started in the easiest way. Once they are on the mailing list, many become avid readers.

Finally, we have received much help from your prayers, and we hope you will not forget us when you talk with the Father.

Because I Am Free . . .

DEAN THOROMAN

. . . no other human may prevent my thinking whatever I choose. Let councils convene and preachers pronounce—no one shall infringe on my freedom to think for myself. True, my thoughts may differ considerably from those expressed by others, but I do not intend to allow such differences to hinder my freedom nor my friendship. For me, it is neither necessary nor always desirable for anyone to agree with my thinking in order to remain in my fellowship. Of course, I think a lot of things which I never say, but do not mistake silence for consent. My choice to make no comment does not keep me from thinking for myself.

. . . no mortal has a right to keep me from expressing my faith. Since faith is a personal matter, the expression of one's faith must also be personal. If I am not free to speak my convictions, am I really free to hold them? In the long run, everyone benefits when people are encouraged to communicate freely. Neither the holding nor the expressing of an idea is harmful, but harm does come when people react in hostile ways toward anyone who expresses views contrary to someone's interpretation of "truth." Each of us must retain the freedom to speak—even if we choose to remain silent.

. . . fear shall not dominate my life. The Lord really is my Shepherd and He will help me as much as I allow him to. Threats and persecutions from men cannot disturb the tranquility which comes from having turned everything over to God. An intimate

relationship with my Father cannot be harmed by unacceptable behavior on the part of some of His children. We should not wonder that Paul could affirm, "I can do all things through Christ who strengthens me." Nor should we be surprised that David could willingly "walk through the valley of the shadow of death." Jesus' admonition to "fear not him who is able to destroy the body" ought to bolster our courage in the face of trials. Let's try more and more to demonstrate our faith in the Biblical principle that "perfect love casts out fear." We have the right and the privilege as freeborn citizens of God's kingdom to live fearlessly! Let's do it!

. . . traditions will be questioned. Please do not ask me to blindly accept anything I cannot question. Traditions—especially when acknowledged as such—are usually harmless. However, when anyone accepts and enforces religious tradition as though it were Biblical "law," there will be difficulty because some cannot in good conscience be bound by what they see as being of purely human origin. It is not a matter of trying to disturb anyone else's convictions by refusing to conform or by asking questions. There comes a time when those who think for themselves, who speak their convictions, and who walk without fear will no longer tolerate the yoke of human bondage. They may even question what others think is unquestionable! Do they love the Lord less because they elect to follow men no more? No! Their consistent faith and dedicated lives shout, "Glory to God!" Who could, or

should, question that?

. . . a personal relationship has been established and shall be maintained between my omniscient, omnipotent, omnipresent Father and me. Neither quarreling brethren nor evil-minded acquaintances can disturb this relationship. Worship becomes a way of life instead of a weekly ritual. Power plays and other forms of church politics are distasteful and ugly. Security and serenity are rightfully available to each of us — but primarily on a one-to-one basis, and once we have established this foundation of individual faith, we are very close to "the way that's right and can't be wrong."

. . . responsibility for decisions and their effects rests squarely on my shoulders. Freedom to choose is meaningless without personal responsibility and accountability. It is cowardly and/or hypocritical to demand the right of individual choice while rejecting the consequences of such choice. Do you know of any freedom that does not carry important corresponding responsibility? For example, freedom to speak surely must include the grave responsibility to tell the truth. Allowing people to escape the responsibility of their decisions is unfair to everyone concerned—particularly when the decisions are unwise and the effects are harmful. Why should others be forced to pay in any way for my ignorance or selfishness while I am permitted to act as though I had nothing to do with some unpleasant situation for which, in reality, I was almost totally responsible?

. . . the search for truth has become a lifetime pursuit. In looking for truth, regardless of the topic, I seek to know all I

can know about it. At least two equally foolish choices are available in this search for truth: (1) Assuming that all truth has been discovered and reported; or, (2) Assuming that there is no truth. The former assumption can lead to complacency and sterility, while the latter may result in contempt and instability. A more desirable approach might be to walk in whatever light of knowledge one has, while keeping eyes and ears open to new and better information. Age and experience ought to greatly assist us in sorting and absorbing "new truth." How else can the truth make us free?

. . . concern for the welfare of others is increasingly important. There is no freedom that is or can be exclusively possessed. A direct and corresponding relationship exists between my rights and the rights of others. Thus, as I claim the right to disagree with others, honesty demands that I reserve and defend their right to disagree with me. Life, liberty, and the pursuit of happiness are legitimate concerns for everyone—and the concerns must be shared by everyone or there will ultimately be nothing for anyone.

. . . let freedom ring! All attempts to manipulate the minds and manners of men have their own built-in seeds of destruction. Sacred and secular history abound with examples to support this comment. The human spirit yearns to be free and when it unites with God's Holy Spirit, no power of men or demons can bind or kill. Children of God are the only completely free people there are. Please consider the value of such a claim and become one of His. He and all who now belong to Him want you to enjoy the benefits of "belonging" so that you may fully accept the responsibility that is yours. ●

"Wake the Town and Tell the People"

The Gospel—

"The Power of God for Salvation"

DON REECE

"And Jesus came and said to them, 'All authority in heaven and on earth has been given to me. Go therefore into all the world and preach the gospel to the whole creation. He who believes and is baptized will be saved; but he who does not believe will be condemned.'"
Matthew 28:19; Mark 16:15, 16

"For I am not ashamed of the gospel: it is the power of God for salvation to every one who has faith, to the Jew first and also to the Greek. For Jews demand signs and Greeks seek wisdom, but we preach Christ crucified, a stumbling block to Jews and folly to Gentiles, but to those who are called, both Jews and Greeks, Christ the power of God and the wisdom of God."
Romans 1:16; 1 Corinthians 1:22-25

"There is nothing so valuable in all the world as forgiveness of sin. It brings joy to the heart. It is something no amount of money can buy. Money can buy luxuries, but cannot give satisfaction. Money can buy medicine, but cannot give health. Money can buy food, but cannot give a sick man an appetite. Money can pay doctors, but cannot give relief from pain. But there is something more wonderful than any amount of money. It is available for everyone here tonight. God loves you so much that He made a way to forgive your sin and thereby open the door of heaven to you."

As night gives way to graying dawn, and dawn to bursting sunrise, so changed the faces of those people as God's message came to them. It was borne deeper than ears, deeper than brain. Christ's Holy Spirit, who has come to reveal Christ, bore the message into hearts' depths.

"Deep calleth unto deep."

The unrecognized hunger for God within them had been stirred. Sinful men were longing to be freed from their sin.

"Will you not choose to believe God's truth, and obey God's truth?"

*All over the hall people nodded their heads and many spoke aloud. "I want to," "I will."*¹

Thus a missionary to Brazil describes the effects of the preaching of the Gospel for the first time in a sawmill town on the Amazon.

The Meaning and Power of the Gospel

The Gospel, which literally means "good news" or "glad tidings," is said by Paul to be "the power of God for salvation." And two thousand years of experiences, such as that which is cited above, have demonstrated and proved the truth of his thesis. However foolish it may have appeared to men, there was "wisdom" in God's decision to save mankind "through the folly" of preaching the Gospel (1 Cor. 1:21).

Here we see a paradox that is second only to the paradox of the cross. The Gospel is at once a very simple, yet very profound, message. In its basic elements it consists of three simple facts connected with one simple

promise; the facts being "that Christ died for our sins in accordance with the scriptures, that he was buried," and "that he was raised on the third day in accordance with the scriptures" (1 Cor. 16:3, 4), and the promise being that, therefore, or because of these things, "He who believes and is baptized will be saved" (Mk. 16:16). On the surface it would be difficult to think of a simpler message; yet no other message has ever had the transforming power of this one. As one brother puts it:

Here the "wisdom" and "power" of God are fused in one awesome reality, like some mighty electrical discharge which illumines the whole night sky. Christ crucified for us means that God has a resource of mercy beyond his law and judgment, but it is possible only where He bares his own heart to take the consequences of sin in himself.

This bearing of its consequences in his own heart is too much even for our pride. It is a heavenly power that can crack the shell of our self-centeredness and release us to new life in one body with Christ as Lord.²

Effects in the Apostolic and Early Restoration Periods

When viewed in this light it is not surprising that for the church the periods of greatest growth and success have been those in which she has majored in preaching the Gospel, while those in which she has reaped the most meager results have been those in which she has majored in something else. That this is so one needs only to consider the *thrust* and *effects* of her preaching in two such outstanding periods, that of the apostolic age and that of the early restoration.

In regard to the first, or early New Testament period, a casual reading of the Acts will show that, however varied the approach

or the terms in which it was stated, the basic *thrust* of the message was everywhere and always the same — always "Christ and him crucified" as the ultimate ground of salvation. Thus Peter on the Day of Pentecost, while beginning with his critics' charge that the apostles were "filled with new wine," moved rapidly on through the prophets to Christ as his central theme. Declaring that "Jesus of Nazareth" had been "a man attested by God," that he had been "crucified and killed by the hands of lawless men," and that God had "raised him up, having loosed the pangs of death," he then concluded by offering these facts as the basis for man's salvation: "Let all the house of Israel therefore know assuredly that God has made him both Lord and Christ, this Jesus whom you crucified," and "Repent, and be baptized every one of you in the name of Jesus Christ for the forgiveness of your sins; and you shall receive the gift of the Holy Spirit" (Acts 2:13, 22-24, 36, 38). At the house of Cornelius, although taking his point of departure from the events immediately preceding, he again moved quickly to Christ as his dominant theme. And again, after noting that God had "anointed Jesus of Nazareth with the Holy Spirit and with power," that men had "put him to death by hanging him on a tree," but that God had "raised him" up "on the third day and made him manifest," he concluded by pointing to him as the basis for man's forgiveness: "To him all the prophets bear witness that every one who believes in him receives forgiveness of sins through his name" (Acts 10:34, 35, 38-40, 43). The same basic emphasis is seen in the preaching of Philip the Evangelist (Acts 8:5, 12, 35), and in that of Paul to the Jews at Antioch, Pisidia (Acts 13:26-39). And

¹ Rosemary Cunningham, *Amazon Moon* (Westchester, Illinois: Good News Publishers), pp. 61, 63. Used by permission.

² Roy Key, "The Way," *Response*, I/1 (Fall, 1957), p. 7.

while Paul at Athens began his sermon with a reference to the "unknown god," and appealed to the works of Aratus and Cleanthes for better rapport with his audience, he came again in the end to the same conclusion — the resurrection of Christ as the basis for man's redemption. "God," he told them, "will judge the world . . . by a man whom he has appointed"; "he has given assurance" of this to all "by raising him from the dead"; and therefore, or because of this, he now "commands all men everywhere to repent" (Acts 17:22-31).

The *effect*, as seen in the growth of the church, is little short of amazing. Beginning with some 3,000 on the Day of Pentecost (Acts 2:41), it rapidly increased to 5,000 (Acts 4:4), and then to a great growing company which Luke apparently abandons all efforts to number (Acts 5:4; 6:1, 7; 9:31). Within a generation's time it had spread throughout the Empire; and by A.D. 62 Paul could say that its message had gone to "the whole world," and to "every creature under heaven" (Col. 1:6, 23).

The same type of preaching with the same results is seen in the early Restoration. Of that at Cane Ridge Stone says in his autobiography: "We . . . all preached the same things — free salvation urged upon all by faith and repentance."³ And he says again in "The Apology of the Springfield Presbytery":

the Scripture doctrine of free salvation, through the blood of the Lamb, was proclaimed aloud to all, and drunk down by many, inflaming their hearts with the love of God, and demolishing the strong holds of sin.⁴

Of the preaching of Walter Scott his biographer tells us:

³ Barton W. Stone, *The Biography of Barton Warren Stone, Written by Himself: With Additions and Reflections by Elder John Rogers* (Cincinnati: J.A. and U.P. James, 1847), p. 38.

⁴ *Ibid.*, p. 230.

⁵ William Baxter, *Life of Elder Walter Scott* (Nashville: Gospel Advocate Company), pp. 326, 338.

His ideal of a preacher was, one who made Christ ever the central thought and inspiration of his discourse; one who dealt not so much with the doctrines of Christ as with Christ himself; one whose chief business was to point sinners to the Lamb of God . . . his great reliance was upon the gospel as the power of God unto the salvation of every one that believed it; and to get that gospel clearly before the minds of his hearers, and Christ the great theme of that gospel as the one altogether lovely, into their hearts, was the end and aim of every discourse.

. . . When he rose before an audience it was to deliver the message which Christ had given in charge to his apostles; and he was careful to note how they had discharged their mission, and aimed to imitate them. . . . If Campbell at times reminded his hearers of Paul on Mars Hill, commanding the attention of the assembled wisdom of Athens, Scott, in his happiest moments, seemed more like Peter on the memorable Pentecost, with the cloven tongues of flame on his head, and the inspiration of the Spirit of Truth in his heart, while from heart-pierced sinners on every side rose the agonizing cry, "Men and brethren, what shall we do?"⁵

And in one of the most beautiful passages to be found in Restoration literature a contemporary gives us a glimpse of the preaching of Campbell:

As the preacher closed, and stood for a response, no answering movement came from any part of the crowd. Men were running it over, and thinking. Unhesitatingly the orator stepped down from the platform, upon the ground, and moving forward in the little open space, began in a more fervid and impassioned strain. He caught the mind at the highest point of its attainment, and grasping it, shook it with a half indignation at its calculating hesitation, and carrying it with a mighty sweep to a still higher level, seemed to pour around it a diviner and more radiant light; then, with a little tremor in his voice, he implored it to hesitate no longer. When he closed, low murmurs broke and ran through the crowd; men and women from all parts of the vast assemblage, with streaming eyes, came forward; young men, who had climbed into the small trees from curiosity,

came down from conviction, and went forward to baptism; and the brothers and sisters set up a glad hymn, sang with tremulous voices, clasping hands, amid happy tears.⁶

And "Thus," says the last writer quoted, "in that far-off time, in the maple woods, under the June sun, the gospel was preached and received."⁷

The Problem in the Churches of Christ Today

In contrast to its clear presentation in these two periods, however, in the Churches of Christ today the Gospel is being blurred—brethren are using the term "Gospel" to refer to any teaching they consider biblical regardless of nature or contents. Thus we hear of "Gospel" papers (many of which seldom, if ever, deal with anything connected with the Gospel); of "Gospel" songs (few of which would qualify as "Gospel" in the biblical sense of the term); and of "Gospel" tracts, which deal with everything from the sin of divorce and remarriage to the errors of Roman Catholicism! And even in our so-called "Gospel," or Evangelistic, meetings much of the preaching is far removed from the biblical *evangelion* or *kerygma* — the emphasis is as apt to be on the horrors of hell as on anything resembling the *glad tidings!*

This loose use of terminology, which results from a confusion of the Gospel with

the "all things whatsoever" of Matt. 28:20—and which points up the contention of Alexander Campbell that the basic need of restoration is that of a pure terminology⁸ — has two unfortunate results: (1) it helps to foster division by encouraging brethren to apply the very strong strictures of Gal. 1:8-9 to anything they conceive to be error or deviation from the normative practice (i.e., cups, classes, instruments, missionary societies, the millennium, cooperation, etc.),⁹ instead of restricting it, as a correct terminology would indicate that it should be, to those errors and deviations which are of such a cardinal nature as to strike at the heart of the faith itself (the attempt, for example, of the Galatian schismatics to ground the hope of salvation in something other than the grace of God accepted through faith and baptism); and (2) it has encouraged the church, even in its evangelistic efforts, to spend more time in debating doctrinal issues than it does in proclaiming a Savior. And it is my conviction that in this perverted emphasis is to be found the major reason we do not realize greater success in such undertakings. For a discussion of these things (or of such of them as we might deem of sufficient importance to merit discussion), as useful as it may be for the edification of the church, is not calculated to touch the heart of the sinner, to break down his stubborn will, and to draw him to faith and obedience, as is the proclamation of the love of God as seen in a dying Savior.

⁶ A.G. Riddle, *The Portrait* (Cleveland: Cobb, Andrews and Company, 1874), pp. 131-133.

⁷ *Ibid.*, p. 133.

⁸ Alexander Campbell, "Synopsis of Reformation Principles and Objects," *Millennial Harbinger*, VIII/12 (December, 1837), pp. 530, 531.

⁹ A classic example of such misapplication, which has the effect of making the division over these things wider and consequently harder to deal with than it otherwise might be, is seen in the recent efforts of an Indiana brother to use this passage to condemn another for his efforts to heal the schism over instrumental music. See: W.L. Totty, "The Silence of the Scriptures," *The Informer*, XXIV/32 (May 23, 1971), p. 3.

"Wake the Town and Tell the People"

Some time back there was a beautiful and popular song called "Wake the Town and Tell the People." In it two young people who were in love wanted to share their joy with the whole town. So they sang:

*Wake the town and tell the people,
Sing it to the moon above;
Wake the town and tell the people,
Tell them that I'm so in love.*

*Shout it from the highest steeple,
Ring the bells the whole night through;
Wake the town and tell the people,
Tell them I'm in love with you.¹⁰*

This song may well be instructive for us as Christians. We, too, have a joy to share with those around us, a joy which should make us want to *wake the town and tell the people*: We've got a God who loved us enough to die for us! We've got a Gospel

that offers eternal life! And if the church of today would stop spending nine-tenths of its time debating peripheral issues, and get busy proclaiming that Gospel — if it would, to paraphrase the words of a Maryland brother, spend less time "protecting a system" and more "proclaiming a Savior," it might be said again today as it was in the long ago: "And multitudes both of men and women were added to the Lord" (Acts 5:14). "For the word of the cross is folly to those who are perishing, but to us who are being saved it is the power of God" (1 Cor. 1:18).

*Then waft, ye winds, His story,
And you, ye waters, roll,
Till, like a sea of glory,
It spreads from pole to pole:
Till o'er our ransomed nature
The Lamb for sinners slain,
Redeemer, King, Creator,
In bliss shall come to reign.¹¹*

10 Jerry Livingston-Sammy Gallop, "Wake the Town and Tell the People," recorded by Les Baxter, his chorus and orchestra, *Midnight on the Cliffs*, Side 1, Band 2, Capitol T 843.

11 Reginald Heber, "From Greenland's Icy Mountains," 4th stanza.

Who Is the Holy Spirit?

PART TWO

PERSON AND WORK

JOHN McRAY

The point made in the previous article was that regardless of what the relationship is between the Father, Son, and Holy Spirit, God intended that we as finite beings conceive of this relationship in terms of a trinity. This does not necessarily imply a power structure, but it does imply a division — threefold personality division — within the divine godhead (Col. 2:9).

HOLY SPIRIT A PERSONALITY

The Holy Spirit is a personality. Luke speaks of him as *commanding* Philip to go near and join the chariot (Acts 8:29). He *forbids* Paul (16:6) to go into Asia and Bythinia. He *appoints* elders (20:28). He *comforts* the church (9:31) in its persecution. Paul tells about the *knowledge* which the Holy Spirit as a person has about the things of God (1 Cor. 2:11). Paul speaks of the Holy Spirit *distributing gifts* according to his will (12:11). He *intercedes* for us (Rom. 8:26). He *inhabits* us (8:11). He *leads* us (8:14). He *witnesses* to our spirit (8:16). He *assists* us (8:26). He can even *be grieved* (Eph. 4:30). And it is possible, according to Heb. 10:29, for people to *outrage* the Spirit of grace. Stephen charged the Jews in Acts 7:51 with *resisting* the Holy Spirit, which certainly implies personality, and Jesus says that the Holy Spirit may be *blasphemed* or spoken against (Mk. 3:29). We could add an endless number of passages, but these are sufficient to show that the Bible treats the Holy Spirit as a personality, not just as a principle or force within our universe.

In the Old Testament the doctrine of the Holy Spirit is not set forth quite as clearly as it is in the New Testament. In the Old Testament one might receive the impression, upon a superficial reading, that the Holy Spirit was only a force or principle operating within the universe. More is said in the writings of Paul than in the entire Old Testament on the subject of the Holy Spirit. In fact, there seems to be specific teaching on the Holy Spirit in only 20 of the 39 books, although the doctrine certainly underlies the entire Old Testament. Isaiah and Ezekiel have the most to say about the Holy Spirit in the Old Testament. The Jews were familiar with the prophecies of these men and

what they had to say about the Holy Spirit, and when the apostles came on the scene in the New Testament period they apparently never met any opposition to their teaching on the Holy Spirit. The opposition they met was over the doctrine of the Messiah.

IN OLD AND NEW TESTAMENTS

In fact, the "Spirit of God" of the Old Testament (who is never called in the Old Testament the "Holy Spirit") is identified in the New Testament with the Holy Spirit. In Heb. 9:8 it is the Holy Spirit who gave Old Testament Israel its ritual service. In Zech. 7:12 and Neh. 9:20 it is said that God sent his word by *his Spirit* by the hands of the prophets; while Peter in his second letter said that these men were moved by the Holy Spirit; and so there is an equation of the two. Matthew and Luke both tell us that Isaiah's prophecies — Jehovah would put his Spirit upon his righteous servant (42:1), and the *Spirit of Jehovah* would be upon him (41:1) — were fulfilled when the *Holy Spirit* descended on Jesus at his baptism (Matt. 12:18; Lk. 4:18). Furthermore, Peter clearly shows that the giving of the *Holy Spirit* on the day of Pentecost was the fulfillment of Joel's prophecy that the *Spirit of God* in the Old Testament would be poured forth upon God's people (Acts 2).

COSMIC RELATIONS

There are three spheres of activity of the Holy Spirit in the Old Testament. First, the cosmic relations of the Spirit of God. That is to say, he is represented as the source of all order and life within the universe. Job 26:13 states, "The heavens are garnished by the spirit of God"; Isaiah 59:19 says, "The spirit of God has made me and the breath of the Almighty giveth me life." Job says often that life is dependent upon the continuance

of the Spirit of God. "If he gather unto himself the spirit, all flesh shall perish" (Job 34:14-15; 12:10).

THEOCRATIC RELATIONS

There are also theocratic relations of the Holy Spirit in the Old Testament. We speak here of his relation to the work of God in establishing God's rule among his people. In the Old Testament the Spirit's work in the divine kingdom is that of endowing the men of the theocracy with the gifts required for their calling. Those gifts of office in the Old Testament are similar to the gifts of grace in the New Testament, mentioned in 1 Corinthians 12.

For example, in this work of establishing the theocracy of Israel it is stated in Judges 3:10 that the Spirit of God came upon Othniel to prepare him to judge Israel. The Spirit clothed Gideon for his work (6:34). The Spirit came upon Jephthah (11:29). The Spirit endowed Samson with superhuman strength (13:25; 14:6,19; 15:14). The Spirit came mightily upon King Saul (1 Sam. 11:6). The Spirit came upon King David (16:13). Num. 11:17-25 states that when some of the leadership passed from Moses to the seventy elders chosen to help him govern Israel, God said, "I will take of the Spirit which is upon thee and will put it upon them, and they will bear the burden of the people with thee." Likewise, when the power was transferred from Elijah to Elisha, he was clothed with a double portion of the Spirit of his predecessor (2 Ki. 2:9, 15). Joshua was said to have been full of the Spirit of wisdom (Num. 27:18; Deut. 34:9).

Furthermore, those who spoke by prophecy in the Old Testament are said to have spoken by the Spirit of God. Saul (1 Sam. 10:6) spoke when he was filled with the Spirit of God, as did David (16:13).

INDIVIDUAL RELATIONS

Then, in the third place, there are individual relations of the Spirit of God in the Old Testament. This has to do with God's work among individuals in fitting them for the work of the kingdom. David wrote (Ps. 51:11), after his sin with Bathsheba: "Cast me not away from thy presence and take not thy spirit of holiness from me." I gather from this that the Spirit of God would not dwell in a wicked heart. Messianic writings (the writings about the coming of Jesus the Messiah) are richly filled with references to the work of the Spirit in this personal aspect. Isaiah said the Holy Spirit would be given with the effect of causing judgment to dwell in the wilderness and righteousness to abide in the peaceful field (Is. 32:15).

The continual presence of the Holy Spirit was to be the preeminent blessing of the new covenant that God would make. Isaiah said (59:21), "But as for me, this is my covenant with them, saith the Lord. My Spirit that is upon thee, and my words, which I have put in thy mouth shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and forever." We are made aware, when we read the prophecy of Ezekiel, that the new Spirit which God will give is one of the great burdens of Ezekiel's message.

JOHN THE BAPTIST

When we make the transition to the New Testament we find the Spirit of God coming miraculously once again into the hearts of men. For 400 years he did not produce inspired men as he had done in Old Testament times. It is in the life of John the Baptist that we first find the Spirit of God entering the scene of prophetic activity again. He is

thus the new Elijah (Mal. 4:5; Matt. 17:11). Luke says, "But he shall be great in the sight of the Lord, and he shall drink no wine or strong drink, and he shall be filled with the Holy Spirit even from his mother's womb" (1:15-17). This phrase "filled with the Spirit" is to be found in the New Testament only in the writings of Luke (in the Gospel and Acts — Lk. 1:15, 41, 67; Acts 2:4; 4:8, 31; 9:17; 13:9). He further writes, "And many of the children of Israel shall he turn to the Lord their God. He shall go before his face in the spirit and power of Elijah and turn the hearts of the fathers to the children and the disobedient to the wisdom of the just, to make ready for the Lord a people prepared for him . . ." (Lk. 1:16-17). This is the announcement of the angel Gabriel to John's father Zacharias. Luke also says his mother Elizabeth was filled with the Holy Spirit (1:41), as was his father (1:67), who, when filled with the Holy Spirit of God, expressed himself beautifully. There were many other occasions in the life of John when the Spirit of God came upon him.

JESUS CHRIST

The Spirit was present in the announcement of the birth of Jesus as he was in the birth of John the Baptist. The Holy Spirit was promised to Mary so she could give birth to Jesus without Joseph (Lk. 1:35). Joseph was assured that this which was happening to Mary was of the Holy Spirit (Matt. 1:20).

The Spirit was also present in the life of Jesus at his baptism. The Bible says that the heavens opened and the Spirit of God descended as a dove and came upon him. Luke adds the phrase "*in a bodily form (somaticos), as a dove.*" It has been suggested by Dr. Downer in his book *The Mission and*

Ministration of the Holy Spirit that the Spirit appeared as a dove because of the nature of Jesus' ministry — he was as gentle as a dove. The dove was a sign of peace — a sign of hope in the Old Testament, particularly in the story of Noah, as it brought the green twig to the ark after the flood (Gen. 8:11).

Rene Pasche, in his book *The Person and Work of the Holy Spirit*, argued that the Spirit of God, like the ark's dove, found no place to rest in the wicked hearts of men and returned to the ark of salvation, the shoulder of Jesus.

The belief was early and widespread in church history that at the point of death the Spirit of God appeared as a bird. In many of the archaeological remains of the early centuries there are descriptions of birds at the time of death; for example, the vulture is common in Egypt. These were considered omens that death was very near.

The Martyrdom of Polycarp, a second century book, states that when Polycarp was dying at the stake he was stabbed by a soldier, and instead of blood coming out, a dove came from the wound, which indicated that the Spirit of God was departing from this man. This is of course only one instance among many where legend has developed around the life of a great martyr. But the belief was widespread that a dove did appear or that the Spirit of God appeared as a dove at the death of an individual. So there seems to be very early a connection between life and the dove. This was therefore an appropriate way to begin the ministry of our Saviour. The Spirit appeared in bodily form, as a dove, lighting upon Jesus. It signified, not the departing of life (and the Spirit), but the reception of it.

The Spirit of God was also present in the temptation of our Lord. He was led by the

Spirit into the wilderness to be tempted by the devil for forty days (Matt. 4:1). Jesus began his ministry in the power of the Holy Spirit. After his temptation he returned "in the Spirit to Galilee" where he began his ministry (Lk. 4:14). In Galilee Jesus stood in the synagogue in Capernaum, opened the prophet Isaiah and read: "The Spirit of God anointeth me that I should preach his good tidings to the poor" (4:18). Then he said, "This day hath this Scripture been fulfilled in your ears" (4:21).

The Holy Spirit anointed Jesus for two areas of work: the work of teaching, and the work of benevolence (4:18; Matt. 12:28).

After the day of Pentecost we may divide the work of the Holy Spirit into three divisions.

INSPIRATION

First there is the work of inspiration. It is clearly stated in the Bible that the word is inspired of God, breathed by the Spirit of God (2 Tim. 3:16). Somehow the Spirit of God was put into the hearts and minds of the men who transmitted his message in the way that God wanted it done (Matt. 10:19, 20).

CONVERSION

Secondly, the Spirit of God worked in the area of conversion in the New Testament. He *convicted* the individual of sin, judgment and righteousness (Jn. 16:8-10). The Spirit of God, not independently of, and certainly not contrary to, but in harmony with the Word of God convicted one of sin as he heard the gospel of Christ. Saul of Tarsus had a vision (Acts 26:19; 9:8) of the Saviour on the road to Damascus but was not converted at that time. He went into the city, as the Lord had said: "There it

will be told you what you must do." Three days later the gospel was preached to him, he was convicted in his heart, and he obeyed the gospel. The Spirit of God, though working in the conviction and conversion of the sinner, does not do so independently of nor contrary to the preaching of the gospel of Christ. There is no exception to this in the entire New Testament.

He also *regenerates* the individual. Jesus spoke of being regenerated by the word of God, being "born again" by the Spirit of God (Jn. 3:3-5). While there is nothing in the water that can regenerate an individual, through the power of the Spirit of God and through obedience to his will the act of obedience itself can bring about a transformation of ourselves.

PROVIDENCE

Thirdly, the Spirit of God works in the area of guidance and providence. I cannot say exactly how the Spirit of God operates in the life of a Christian, but he is responsible for that which we have customarily termed the "providence" of God. It is the Spirit who bears witness with our spirit that we are the sons of God (Rom. 8:16). The Spirit of God prays for us with groanings because we do not know how to pray for ourselves (8:26).

There is a power of the Spirit of God in the lives of Christians in addition to the written Word. I find no indication in the Bible that the same is true for one who is not a child of God. Conviction and conversion must come through the teaching of the gospel of Christ. There is no other way. But the person who is a child of God has a power of the Spirit available to him. "The Spirit has been given to them who obey him" (Acts 5:32). And "the Spirit dwells within us" (Rom. 8:11). ●

THE HARTFORD FORUM

The annual forum of free men in Christ, sponsored by the congregation of Christians meeting at 137 East Maple Street, Hartford, Illinois, will be held on December 28, 29, 1971. Each session lasts two hours and consists of two forty minute speeches, followed by an equal period of questioning by the audience. The program is as follows.

Dec. 28, 2:00 p.m.—"What I Believe About the Inspiration of the Scriptures"—*Ervin Waters*, Evangelist, Bakersfield, Calif.; *Gordon Wilson*, Spring and Blaine Church of Christ, St. Louis.

Dec. 28, 7:00 p.m.—"What I Believe About the Organized Institutional Church" — *Charles Holt*, Educational Co-ordinator, Chattanooga, Tenn.; *Robert L. Duncan*, Professor of English, Illinois State University, Bloomington.

Dec. 29, 9:30 a.m. — "What I Believe About Situational Ethics" — *Leroy Garrett*, Professor of Philosophy, Denton, Tex.; *Edward Fudge*, Kirkwood Church of Christ, Kirkwood, Mo.

Dec. 29, 2:00 p.m.—"What I Believe About the Thousand Years of Revelation 20" — *Hall C. Crowder*, Church of Christ, Gallatin, Tenn.; *Russell Boatman*, Dean of St. Louis Christian College, Florissant, Mo.

Dec. 29, 7:00 p.m.—"What I Believe About the Current Charismatic Movement" — *Lavern Houtz*, Former President of Southeastern Christian College, Winchester, Ky.; *Seth Wilson*, Dean of Ozark Bible College, Joplin, Mo.

There are no enrollment fees or collections. Three meals are served without obligation by the ladies of the congregation. For information contact *Berdell McCann*, 127 Donna Drive, Hartford, Ill., or call (618) 254-6454.

ACC PREACHERS WORKSHOP

The second annual Preachers Workshop will be held at Abilene Christian College January 10-12, 1972. Each session will include a main paper (30 minutes) and two reaction papers (10 minutes each). After the speakers question each other questions from the floor may be asked of any of the participants with a view to making absolutely clear all the conclusions and positions presented. Times, topics, and speakers are:

Monday, 1:30 p.m.—"Divorce and Remarriage"

—*Pat Harrell*, Bering Drive Church of Christ, Houston (main paper); *Gene Frost*, Church of Christ, Cullman, Ala.; *Roy Lanier, Sr.*, Bear Valley School of Preaching, Denver.

Monday, 3:30 p.m. — "The Place of Ministerial Counseling"—*Carl Mitchell*, Pepperdine University (main paper); *Paul Faulkner*, ACC; *John Scott*, Harding Graduate School, Memphis.

Monday, 7:15 p.m.—"The Nature and Meaning of Inspiration"—*Harold Hazelip*, Harding Graduate School (main paper); *Gary Freeman*, Church of Christ, Torrance, Calif.; *Neil Lightfoot*, ACC.

Tuesday, 8:30 a.m.—"The Nature and Value of Worship"—*Bob Douglas*, College Church of Christ, Abilene (main paper); *Perry Cotham*, 14th and Main Church of Christ, Big Spring, Tex.; *LeMoine G. Lewis*, ACC.

Tuesday, 10:30 a.m. — "The Work of the Holy Spirit"—*Buster Dobbs*, Memorial Drive Church of Christ, Houston (main paper); *Garth Black*, Church of Christ, Silver Spring, Md.; *Jimmy Jividen*, Hillcrest Church of Christ, Abilene.

Tuesday, 1:30 p.m. — "Values and Dangers in Ministerial Education"—*John McRay*, Middle Tennessee State University, Murfreesboro (main paper); *Richard Rogers*, Sunset School of Preaching, Lubbock; *Maxie Boren*, Greenlawn Church of Christ, Lubbock.

Tuesday, 3 p.m.—"Objectivity in Morals"—*P.A. Meador, Jr.*, University of Washington (main paper); *Thomas Olbricht*, ACC; *J.P. Sanders*, Columbia Christian College.

Tuesday, 7:15 p.m. — "Tradition in the Church of Christ"—*Hubert G. Locke*, Wayne State University, Detroit (main paper); *Ed Harrell*, University of Alabama; *Dan Anders*, Central Church of Christ, Houston.

Wednesday, 8:30 a.m. — "Theistic Evolution"—*Tom Gaumer*, Preston Road School of Preaching, Dallas (main paper); *F. Furman Kearley*, Lubbock Christian College; *Wm. Clark Stevens*, ACC.

Wednesday, 10:30 a.m. — "Law and Grace" — *Alonzo Welch*, Sunnybrook Children's Home, Jackson, Miss. (main paper); *Lewis Garrett*, Florida College, Tampa; *Robert Oglesby*, Waterview Church of Christ, Richardson, Tex.

Dr. John C. Stevens, ACC president, will close the workshop Wednesday with a 12:30 luncheon address on "The Church's Future."

Details about costs of registration, housing and meals will be announced later. You may contact *J.D. Thomas*, ACC, Abilene, Texas.