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Editorial Advisor
Hoy Ledbetter

Editorial Board
Joseph Jones
Laquita Higgs
Natalie Randall
Dean Thoroman

Business Address
10367 Carmer Rd.
Fenton, Michigan 48430

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"The Spirit: Unknown-Or Domesticated?"

So begins Michael Green's first chapter in his excellent book, *I Believe in the Holy Spirit*. The contemporary church seems to be reflective, Green believes, of the Christian Church historically in its stance toward the Holy Spirit. Either the subject is one about which laity is vaguely aware or wholly ignorant, or it is perceived as the prerogative of the official priesthood "rightly instituted into office in the Church. . . assured that he has the Holy Spirit." There is yet another widespread view within the church and without, namely, that if one affirms his belief in the Holy Spirit he must be characterized as "charismatic," possessing one or two special gifts of the Spirit.

It was the concern and plans of Hoy Ledbetter, formerly editor-in-chief of this paper, to publish an entire year's issues on the theme, "Life in the Spirit." Although Hoy has resigned as our editor, the Editorial Board feels that this need is vital to the present-day church, and subsequently, decided that we should follow his planning.

Strange though it may seem, that which our Lord promised to His church as the source of comfort, truth, instruction, unity, fellowship, and hope, has become the subject of much division and hurt. Mention "the Spirit" and paranoia sets in, for Christians are so threatened and fearful of what may be affirmed. Several years ago the present writer was asked to speak at a major college lectureship on the subject, "The Spiritual Life of the Church." My theme understandably was that the church could have no spiritual life without the presence of the Holy Spirit to indwell and animate it. It seemed so axiomatic to say this, a maxim which I thought every school child ought to know, i.e., like produces like! Yet at the close of my message the brother serving as chairman said rather apologetically, "Now we know that brother Jones has dealt with a very controversial subject tonight."

(Continued on page 31)

Old Covenant Scriptures and Holy Spirit

DEAN A. THOROMAN

Was it possible for Eve and Adam to sin against the Holy Spirit? If it were, did they so sin when they disobeyed the divine injunction to refrain from eating the fruit of the tree of knowledge of good and evil? It is obvious that the Spirit of God was present and active before man was created (Gen. 1:2). Is it beyond reason to believe that our first parents were as guilty of violating the Spirit-revealed will of God as anyone in our day?

For the purposes of this article it is more significant to recognize the presence and power of God's Spirit before, during, and after creation than to find a final answer to the question regarding sin against the Spirit. It is unfortunate that many have overlooked or ignored important concepts about the Holy Spirit as revealed in Old Covenant Scriptures. For whatever reason, there seems to be little or no recognition in our day of this dimension and revelation of God until after the Pentecost following Jesus' resurrection (Acts 2).

It is impossible to review the history of man and his relationship with God without becoming increasingly aware of the presence and might of His Spirit. From the creation of the world (including the beginning of mankind) through the patriarchs and prophets, then to the coming of Jesus, the Holy Spirit is manifested in a variety of ways. We should not be surprised that the apostle Peter declares that "holy men of God spoke as they were moved by the Holy Spirit." (II Pet. 1:21).

What was the role of the Spirit during world creation? It appears to be an action role designed to bring order out of chaos. The moving Spirit then worked on the face of the earth to bring beauty and life to an uninhabited, unstructured planet. Perhaps this symbolizes a continuing role of God's Spirit moving in us to allow His habitation in newly structured lives.

The patriarchs from Adam through Noah and on down through Abraham and his descendants were not deserted by our Creator. His Spirit guided them in paths of righteousness and nurtured them to be the representatives and leaders of His people. They recognized His presence and called on Him to support and sustain. Their grateful recognition of His power is demonstrated in their genuine sacrifices and joyful praise.

As prophets appeared to fulfill their office in the great scheme of God, it is abundantly evident that they spoke through the same Spirit which brought order to the universe. Their prophetic messages—whether emphasizing gladness or gloom—were given with such conviction that God's people were moved to action. Even when the messages were rejected these God-inspired messengers spoke courageously, knowing that their mission could not be accomplished by saying less than what burned within their souls. Just as sticks and stones could not silence the prophets of old, so the true messengers of God today cannot rest easy until they have pro-

claimed what they believe He has laid upon their hearts.

When prophets uttered messages for God's people their words had to come from a source higher than themselves. Assuming this is true, was Jeremiah any more or less inspired than Paul? Was the source for Isaiah's prophecy different from John's? Was Ezekiel's inspiration originating from the same Holy Spirit who generated good news through Peter? It is important to believe that God has never left His creation without His Spirit. God-breathed messages have come from those whom He has chosen throughout the ages. We must recognize no distinction in the value of these communications, regardless of the time and the means which God chooses to reveal them.

Patriarchs, prophets, priests and kings needed and sought the wisdom of God and He never disappointed sincere seekers. It is a mark of human limitation for us to create God in our own image, and it is an extension of this weakness which prevents us from understanding more about the nature and work of the Spirit of God. Numerous references to the Spirit in the Old Covenant Scriptures provide keener insight than some of us usually possess. The remainder of this article is intended to explore a few of these passages.

Patriarchs knew a lot about the Spirit of God—maybe more than we do! Adam and Even heard the voice of God (Gen. 3:8) and had to be aware of His unhappy reaction to their sin. When God said "my Spirit shall not always strive with man. . ." (Gen. 6:3) there is an easy implication that His Spirit was then striving with men. The main point here is that the Spirit was active and involved in the lives of men in that Biblical period known as the Patriarchal Age.

Though it is a long jump from Adam to Joseph, another passage deserves attention in relating matters designed to enlighten knowledge about the Spirit. Genesis 41:38 contains a statement which indicates that Pharaoh recognized the Spirit of God in Joseph. Yes, way back then people's lives

possessed discernible differences when the Spirit dwelled within them. The patriarchs were not inferior to us in terms of dealing with and being affected by God's Spirit!

Was Moses led by the Spirit? Absolutely! There is an interesting occasion preserved for us in Numbers 11:29. Moses seems to have such an outpouring of the Spirit at this time that he expresses a desire that "all the Lord's people were prophets and that the Lord would put His Spirit upon them." How encouraging to know that our desire to help others receive the indwelling Spirit is shared with one of God's greatest patriarchs!

Joshua, successor to Moses, accepted his role with humility as well as a sense of where his strength truly dwelt. He was a man filled with the Spirit and he knew that his wisdom came from God. (Deut. 34:9) He heard one of God's messages in the form of an admonishment to be obedient to the voice of God (Deut. 4:30). We have every right to believe that Joshua and other patriarchs were the leaders they needed to be because they listened to God's Spirit.

Moving from the Patriarchal Age to the Days of Judges, it is noteworthy that these leaders of God's people continued to be empowered by the Holy Spirit. The statement "the Spirit of the Lord came upon" the judges occurs with regard to Othniel (Judges 3:10), Gideon (6:34), Jephthah (11:29), and Samson (14:19) as each of these assumed the job of judging Israel.

The transition from judges to kings was not with God's approval, but he allowed it and continued to work through His Spirit when permitted to do so. The first king of Israel was Saul and Samuel the Prophet said the Spirit of the Lord would come upon Saul (I Sam. 10:6). This prophecy was fulfilled as recorded in I Samuel 11:6. The days of the kings were marked with spiritual ups and downs. God-fearing rulers who were moved by the Spirit would try to lead the Israelites to obedience and repentance. Other kings were evil and either allowed or encouraged idol worship—circumstances

which caused multiple problems for those who really wanted to listen to the voice of God.

Prophets whose lives paralleled the days of the kings raised their voices against the sins of the people and the rulers. One cannot read the stirring messages of Isaiah, Jeremiah, Ezekiel, Daniel, Amos and others like them without knowing they were inspired. They were persons needed for their time and they fearlessly proclaimed what God's Spirit provided for them to say.

Some of our greatest spiritual lessons come from studying the Scriptures which relate the history of God's people. In this relatively brief treatment of the operation of the Holy Spirit of God prior to the coming of Jesus, what needs to be emphasized? One item seems abundantly clear: Where God is, there His Spirit is! Whether at crea-

tion or working in the lives of men, God's Spirit is alive and working. Any characteristic of the Spirit which is revealed to us in New Covenant Scriptures is also made known in Old Covenant Scriptures. That is another important insight in a study such as this. The Spirit empowers. The Spirit inspires. The Spirit unifies. The Spirit informs. The Spirit directs. The Spirit foretells. Each and all these characteristics of the Holy Spirit may be discovered by any student of the Bible who wishes to confine the study to the books we have from Genesis to Malachi.

Finally, let us take great comfort in the knowledge that our Creator has always made His Spirit available to join with ours so that we can be called God's children (Rom. 8:16).

"The Holy Spirit and the Body of Christ"

JOSEPH F. JONES

In the preceding article Dean Thoroman has traced the presence of the Spirit of God from his creative work in bringing order out of chaos, through the history of ancient Israel, and to the message of John the Baptist who announced the coming of One who would baptize not only in water but in the Holy Spirit. It is the intent of this essay to affirm the reality of God's Spirit as it continues to be the ever-present spiritual dynamic in the new Israel of God, the Body of Christ, the Church. The Spirit's real presence in the life of the individual believer as well as the Body corporate provides the source of life and newness, transformed

and victorious living, and assurance that the believer has eternal life.

"I believe in God the Father Almighty,
And in Jesus Christ, his only Son,
our Lord; . . .
And in the Holy Ghost."

So affirms the ancient statement of faith known as the Apostles' Creed, although now known not to have been the work of any apostle, but probably an admirable summary of apostolic teaching, yet in harmony with the spirit and even the latter of the New Testament.¹ The faith of the early church was in the reality of God's presence in His church, or Jesus Himself had so

promised. (John 14:15-26) Yet as Professor Michael Green poignantly suggests, “The Christian Church has always had a good many professing members who know about as much about the Holy Spirit in their experience as those disciples at Ephesus who were asked by Paul, ‘Did you receive the Holy Spirit when you believed?’ and replied, ‘No, we have never even heard that there is a Holy Spirit.’ ” (Acts 19:2)²

Whether like those disciples in Ephesus or many believers today, the reality of God’s Spirit in the church is affirmed throughout the pages of the New Testament. This Spirit is the fulfillment of divine promise, having come at the beckoning of God the Father and the risen Jesus, living sovereign Lord, who had said, “I will not leave you desolate (orphans); I will come to you.” (John 14:18) The stance of the church today might remind one of homeless orphans, cowering in fear and insecurity, clinging to inadequate resources and listening to uncertain voices. But not so with the true People of God, to whom has come nothing less than the presence of the living Lord in the Person of the Holy Spirit. While still among His disciples Jesus affirmed His continued presence among them through the Spirit. “And I will pray the Father, and he will give you another Counselor, to be with you forever, even the Spirit of truth, whom the world cannot receive, because it neither sees him or knows him; you know him, for he dwells with you, and will be in you.” (John 14:16, 17)

God’s Presence Through the Spirit

Jesus knew the nature of orphaned children from His Hebrew heritage, and the concern of God for orphans. It came so naturally, therefore, upon the eve of His departure physically from this world, to ready these disciples who might have seemed even to themselves as children

without a parent when the Master left, to assure them of His continuing presence. In the prominent “Spirit” passages in John 14-16, the term “parakletos” is used four times, and variously translated: “Counselor” (RSV. NIV); “Comforter” (KJV). The verb *parakaleo* from which this noun is fashioned means “to encourage,” “exhort,” “comfort”; and the noun *parakletos* is itself used of one who is to intercede on behalf of another, providing help and offering assurance that there is Another who is interceding for us. This is precisely what orphans need: the assurance of another’s presence, the promise that such a one will not leave, and the affirmation that the orphan’s needs are heard and met. No more appropriate figure could have been chosen by our Lord concerning the abiding presence of the Holy Spirit in the church through the centuries. And any hermeneutic which relegates these promises of Jesus to just the twelve apostles then gathered with Him and not to the church, the Body of Christ, through the centuries, seems inadequate and unfruitful, blind and short-sighted.

Fulfillment of Promise

It is a very short distance in time and theological perspective from Jesus’ promise of the Spirit to the fulfillment of that promise upon a band of baffled and doubting disciples. “Wait for the promise of the Father,” Jesus told them, for “You shall receive power when the Holy Spirit has come upon you.” (Acts 1:4, 8) When the day of Pentecost had come, the waiting disciples were “all filled with the Holy Spirit” and soon issued forth the Good News from their lips that Jesus of Nazareth, crucified but raised by the power of God, was now Lord and Christ. (Acts 2:36) Here we see quite early the fulfillment of one of the major purposes of the Holy Spirit both in the apostles and in the continuing Body of Christ, is to speak of the Christ! (John 16:14) The apostle Paul’s perspective is that

the characteristic, perhaps classic work of the Holy Spirit, is to testify of Jesus that He is truly Lord and Christ, to lead men to this profoundly simple yet awesome confession that “Jesus is Lord.” (I Cor. 12:3)

Throughout the Acts of Apostles this message is heralded as an inseparable element of the Gospel, that sinners must turn to the Lord in true repentance, trusting their all to Him whom God raised from the dead, and having their lives united with the risen Lord in baptism; whereupon they were assured of the Holy Spirit. “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 2:38) Wherever a band of converted disciples found themselves, whether huddled in prayer or witnessing publicly to Jesus as Messiah and Lord, they were aware of the reality of that Spirit whom God the Father had sent through His Son Jesus. It is typical of the writer of Acts to make the following observation as almost commonplace: “So the church throughout all Judea and Galilee and Samaria had peace and was built up; and walking in the fear of the Lord and in the comfort of the Holy Spirit it was multiplied.” (Acts 9:31) The church lives and walks and survives in the comfort (presence) of the Holy Spirit (*paraklasei*).

The Church — A Fellowship in the Spirit

With the conversion and subsequent ministry of Saul and Tarsus, we come to enjoy some of the richest teaching in the New Testament about the relationship of the Holy Spirit to the Church (People) of God. From his Hebrew background this man in Christ now conceives of the church as the true (real) “Israel of God.” (Gal. 6:16) The church is the *kahal* (Hebrew) or the *ekklesia* (Greek) of God in Christ; it is nothing less than the family of God, the Temple of God, the Body of Christ. Professor George Johnston can write of it as “a Fellowship in

which the Holy Spirit is being incarnated, a visible result of an unseen divine activity.”³ An older English scholar expressed this idea in similar words. “The faithful Christians, filled with the power of the Spirit, are here and now being transformed so as to be like the Son of God, and the ecclesia is the concretion in a living organism of the grace of the Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit.”⁴

Spirit and the Centrality of Christ

The *centrality of Christ* is the pivotal note around which all of Paul’s thinking and writing revolves, for in Him is the fullness of God. Through the redemptive work of Jesus Christ on the cross, validated by His being raised from the dead by God the Father, sinners have been forgiven. Those dead in sin have been made alive together in Christ (Eph. 2:1). Divided and hostile mankind has been reconciled to God and consequently to each other in one body through the cross, and now through him (Christ) all “have access in one Spirit to the Father.” (Eph. 2:13-18) The one Body of believers is infused with this new spiritual dynamic known as Spirit, through which members have access into the very presence of God. Such an affirmation boggles the mind of any honest individual. From being dead in sin and trespasses, the believer experiences forgiveness, reconciliation to God and fellowmen, is indwelt by the Spirit of the living God, and is assured that the God of heaven and earth hears his every cry. For in Christ “you also are built into. . . a dwelling place of God in the Spirit.” (Eph. 2:22)

Reconciliation and Unity

Since the church is that Body of reconciled believers in Christ, it will be necessary to have a source of power within the Body to maintain that state of reconciliation or oneness. The apostle Paul attributes this

reconciled and unity state to the work of the Spirit, and urges that member of the Body, "Spare no effort to make fast with bonds of peace the unity which the Spirit gives." (Eph. 4:3 NEB) Unity is not the effort of human beings drawing up lists of beliefs to which intellectual assent must be given; but rather that oneness experienced when barriers have been removed in the reconciling death of Christ and we all have come to know a commonness in forgiveness, fashioned together in one Body, the dwelling place of the Spirit of God.

In this one Body, the family of God, indwelt by His Spirit, there should be the closest ties with other members of the family. There is no place for superficial distinctions of wealth or station, sex or nationality; no room for human pride, educational distinctions, or religious privilege (Col. 3:11; James 2:1ff). Within this framework of the Body and its Spirit-given unity, the apostle Paul fits the sovereign distribution of spiritual gifts (Eph. 4:7-16; I Cor. 12-14; Rom. 3-8). While the Body is one, there are many members, and the members have all received variously of the Spirit's gifts; and the proper understanding of these gifts, the function which they are to perform and the purpose to which they must all be oriented, is of great concern to the apostle. "To each is given the manifestation of the Spirit for common good." (I Cor. 12:7) Throughout the fourteenth chapter of I Corinthians the writer is encouraging member awareness that the Spirit-bestowed gifts are for the "building up of the body." One gift must not become the object of human pride or adulation because it is the most visible or appears the more desirable. The over-riding reality is that the one gift which all members must have, must covet and work toward, is that totally unselfish quality of character known as love. (I Cor. 12:31; 14:1)

We have only affirmed the reality of God's Spirit in God's church, with focus on His work to witness to the risen Lord, to effect reconciliation between man and God and subsequently, man and man. We have

seen the Spirit as the source of unity to keep the reconciled in harmony with each other. But other vital functions of the Spirit's presence will be the concern of later issues and articles. We must consider how the Spirit vitalizes worship, for Paul affirms that we "worship God in spirit," and Jesus made worship in "spirit and truth" a new reality for His disciples (John 4). We must consider the Spirit and inspiration of Scripture, for spirit-revealed truth must be authentically preserved; and similarly, the Spirit's role in the interpretation of Scripture, since what He has given surely has not been left to the mind of sinful and unaided man to interpret purely as rational beings. Further, we must ask what has the Spirit to do with missions in the church, our vision of ministry within the Body and our caring for the needy and poor of the world?

It must be a concern of every member of the Body to see the relationship between "walking in the Spirit" and "walking in the flesh," concepts so prominent in Pauline writings. The believer's prayer life is inseparably tied together with the Spirit in his life (Rom. 8:26, 27); and what of the Christian's assurance of salvation and the Holy Spirit in life? (Eph. 1:1, 14; 4:39; I Cor. 1:21, 22) There is obviously much which we must present in the ensuing issues of this year. Every effort will be made by the Editorial Board to give a broad and balanced treatment to our year's theme, "Life in the Spirit." For indeed the Spirit is the very life of the Church, its energizing power and assurance, its source of life and destiny.

Footnotes

¹Philip Schaff, *The Creeds of Christendom* (New York: Harper and Brother, Publishers, 1877) Vol. I, p. 15.

²Michael Green, *I Believe in the Holy Spirit* (Grand Rapids: William B. Eerdmans Pub. Co., 1975), p. 11.

³George Johnston, *The Doctrine of the Church in the New Testament* (Cambridge: University Press, 1943), p. 75.

⁴Sir Edwyn Hoskins, *Theology*, May 1927, p. 231; quoted in Johnston, *Ibid.*, p. 75.

The Chains of Law vs. the Living Water

LAQUITA HIGGS

"You stupid Galatians. . .did you receive the Spirit by keeping the law or by believing the gospel message?" Paul had already answered his question: "No man is ever justified by doing what the law demands, but only through faith in Christ Jesus." The Galatian Christians did not receive the Spirit by law, and neither do we.

Paul was very graphic in his description of the effects of law on the Christian. "When you seek to be justified by way of law, your relation with Christ is completely severed: you have fallen out of the domain of God's grace." The Israelites provided the best example of the deadly effects of law, for they could not face the glory of God reflected in Moses when he brought them God's commands. The veil they put over their eyes to protect themselves became a symbol of man's defenses against being exposed by God's perfection. The law shows how far we fall short of the glory of God, and therefore it brings death. The veil that lay "over the minds of the hearers" of the law was a denial of their bankruptcy before God. Consequently, most of the Israelites "were made blind to the truth," and "God brought upon them a numbness of spirit; he gave them blind eyes and deaf ears."

A glorious contrast to this blindness was painted by Paul in the image of the lifting of the veil when one "turns to the Lord." Paul states very plainly that "the Lord of whom this passage speaks is the Spirit and where the Spirit of the Lord is, there is liberty. And because for us there is no veil over the face, we all reflect as in a mirror

the splendor of the Lord; thus we are transfigured into his likeness." What magnificent promises! The Spirit enables us, through the sacrifice of Christ, to face God and to reflect his glory. We have "a taste of the heavenly gift and a share in the Holy Spirit." We experience "the goodness of God's word," and not the condemnation of his law. We hunger and thirst for God, and as Isaiah promised, we "shall draw water with joy from the springs of deliverance."

But wait a minute. A lot of us Christians do not experience liberty, are not being transfigured into his likeness, are not hungering and thirsting for God, and so are not drawing water with joy from his springs of deliverance. Those of us in such a sad state might wonder if we have the Spirit at all. Yet, we have the promise of Jesus that the heavenly Father gives "the Holy Spirit to those who ask him!" Peter also promised on the day of Pentecost that baptized believers would be given the gift of the Holy Spirit, and Paul tells us that we are "God's temple, where the Spirit of God dwells."

Assuming, then, that we who follow Jesus have received the gift of the Holy Spirit, why does it often seem that there is still a veil over our eyes? Why is there often such deadness in our lives and in our churches, when the Spirit gives life and joy? I want to suggest that we have quenched the Spirit through a reliance on the very principle of law that brings death; having escaped the condemnation of God's law, we have bound ourselves with the chains of a law of our own making. I want to pin-point

several "laws" which I believe have chained us and have limited the work of God's Spirit among us. But—praise be to God!—He stands ready to lift the veil and shine upon us.

1. Miracles ceased after the New Testament period.

No wonder our prayers are ineffective. No wonder we feel detached from the power of God and his Word within us, for we have made our "law" a protective veil against his glory. We emasculate God with this doctrine; we strip him of power and sovereignty and set limits dictated by the veil we wear. Jesus encountered such unbelief in his home town of Nazareth: "He could work no miracle there, except that he put his hands on a few sick people and healed them; and he was taken aback by their want of faith." Nevertheless, we must be careful not to be presumptuous in proclaiming that God is obligated to perform miracles at our bidding or according to our timetable. Rather, we must submit to his sovereign will without preconditions and realize, as Paul urged, "how vast [are] the resources of his power open to us who trust in him."

2. We can work out our own salvation.

This unstated "law" also results from attempting to limit the power of God, and it makes us forget that it is God's grace which saves us. We try to do things in our own strength and wisdom: even our churches are too often operated as if they were human institutions. We may deny that we have a "works salvation," but in effect we seek to occupy a certain predefined ground of works with which we are comfortable. This arbitrary limitation has two equally destructive risks: we will either realize with despair that we can never do enough and so will feel guilty; or we will be deceived into thinking

that we have satisfied God's law through our own efforts. We must remember Paul's words in Ephesians: "For it is by his grace you are saved through trusting him: it is not your own doing. It is God's gift. . ."

3. Our way is the only right way.

When we try to serve God in our own strength and intellect, the next natural step is to identify our "comfortable ground" as superior to that occupied by others and to take pride in our virtue, believing that we have no more to learn. One of the insidious dangers of such pride is that, as we forget to be humble and teachable before our Lord, we not only harm ourselves but we become a cause of stumbling to others. It is no accident that Jesus followed his admonition to be as humble as a child with his warning against being a cause of stumbling. We must guard against pride in our own truth, for it is a cancer which corrupts the whole body. Instead, we must humbly seek the teaching of the Spirit, which, Jesus said, will teach us everything, "even the depths of God's own nature," according to Paul.

4. Human authority is God's authority.

The attempt to demand submission from others, based on the turning of some "comfortable ground" into an absolute, draws a veil between God and his children: what began as a withdrawal from the discomfort of facing the glory of God's power has thereby ended in setting up a substitute power. This becomes a means of enforcing conformity, a "law" of blind submission to man's authority. We see the demand for unquestioning submission used to obtain power of the husband over the wife, and of the elder over the church member. Yes, there is a rightful authority in the home and in the church which must be respected, but that authority points to God as the only

source of authority, and not to man. Rightful authority derives only from servanthood and from sacrificial love. Our lust for power and our blind submission to it cause both parties to stumble in darkness. God himself never demands blind submission, but wants us to walk, with eyes open, in his "light of life!"

These "laws" of our own making have kept us from the power and life of the Spirit; whether it is the Law of Moses or a law of our own making, law chains the Spirit which gives life. We must heed Jeremiah's warning:

Two sins have my people committed:

They have forsaken me,
a spring of living water,
and they have hewn out for themselves
cisterns,
cracked cisterns that can hold no water.

However, we must not end in a negative vein, for there is great hope in that spring of living water which Jesus told us was "the Spirit which believers in him would receive." Jesus invited all who are thirsty to drink of that water. By submitting to the sovereign will of God, we drink at his stream and receive the power of his Spirit, whereby the veil of self-conscious protection is removed from our eyes. We will find moreover, that we cannot bind the Spirit and keep it for ourselves, in fact, "streams of living water shall flow out from within" us.

Perhaps, like Peter we find God's deliverance hard to accept. When Peter was in prison, God caused his chains miraculously to fall away. Peter followed the angel out of the prison, but he thought it was all a vision. Not until he was out in the street did he realize that he was completely free. Christ has already bought us freedom from the curse of the law; our chains are off. Yet, we have blinded ourselves to that freedom and have even devised our own chains to bind us again.

Let us, then, embrace God's freedom. God's Spirit is among us and in us. The veil

has been removed and the Spirit has brought liberty. We are not slaves but children of the King. As Paul wrote, "The Spirit you have received is not a spirit of slavery leading you back into a life of fear, but a Spirit that makes us sons."

Claim that power of the Spirit, the living water, in your personal life, whatever others may do. Resist Satan's enslavement through law, and will flee from you and remember that our God is a God of renewal. As Job reminds us:

If a tree is cut down,
there is hope that it will sprout again
and fresh shoots will not fail.
Though its roots grow old in the earth,
and its stump is dying in the ground,
if it scents water it may break into bud
and make new growth like a young plant.

May the Holy Spirit in you be that "scent of water."

¹The following scripture, all from the *N.E.B.*, are used in this article: Gal. 2:16; 3:1-2; 5:4; II Cor. 3:7, 14-15, 17-18; Rom. 8:2, 6, 15; 11:7-8; Heb. 6:4-5; Is. 12:3; Luke 11:13; Acts 2:38; 12:8-11; I Cor. 2:10; 3:16; Mark 6:5-6; Eph. 1:19; 2:8-9; Matt. 18:4-6; John 7:37-9; 8:12; 14:26; Jer. 2:13; Job 14:7-9.

Reflections on the Holy Spirit

ALEXANDER CAMPBELL

As there is man and the spirit of man, so there is God and the Spirit of God. They are capable of a separate and distinct existence. "What man knoweth the things of a man," says Paul, "but the spirit of man that is in him? even so the things of God knoweth no man but the Spirit of God." There is in this case an image of God in man—not, indeed, an exact image, but an image: for as Paul says of the law, so we say of man—"For the law has a shadow (resemblance) of good things to come, and not the very (or exact) image of the things." So man was made an image of God, though not the exact image. The active power of man is in his spirit. So John the Baptist came in the power of Elijah, because he came in his spirit. The Spirit of God is therefore often used for his power; though it is not an impersonal power, but a living, energizing, active, personal existence. Hence in all the works of God the Spirit of God is the active, operating agent. Thus in the old creation, while ancient chaos yet remained—when "the earth was without form and void, darkness brooded on the bosom of the vast abyss," the Spirit of God "moved (incubated and energized) upon the face of the waters." "The hand of the Lord has made me, and the Spirit of the Almighty has given me life." "The Holy Spirit shall come upon thee, and the power of the Highest shall overshadow thee." And thus was chaos subdued, man vitalized, "the heavens garnished," and the body of Jesus made by the Spirit of God.

The Spirit is said to do, and to have done, all that God does and all that God has done. It has ascribed to it all divine perfections and works; and in the New Testament it is designated as the immediate author and agent of the new creation, and of the holiness of Christians. It is therefore called the Holy Spirit. In the sublime and ineffable relation of the deity, or godhead, it stands next to the Incarnate Word. Anciently, or before time, it was God, the Word of God, and the Spirit of God. But now, in the development of the Christian scheme, it is "the Father, the Son, and the Holy Spirit"—one God, one Lord, one Spirit. To us Christians there is, then, but one God, even the Father; and one Lord Jesus Christ, even the Saviour; and one Spirit, even the Advocate, the Sanctifier, and the Comforter of Christ's body—the church. Jesus is the head, and the Spirit is the life and animating principle of that body.

The Spirit of God inspired all the spiritual ideas in the New Testament, and confirmed them by miracles; and he is ever present with the word that he inspired. He descended from heaven on the day of Pentecost, and has not formally ascended since. In the sense in which he descended he certainly has not ascended; for he is to animate and inspire with new life the church or temple of the Lord. "Know you not," you Christians, "that your bodies are temples of the living God?" "The temple of God is holy, which temple you are;" "If the

Spirit of him that raised up Jesus from the dead dwell in you, God shall quicken your mortal bodies by his Spirit that dwelleth in you."

Now we cannot separate the Spirit and word of God, and ascribe so much power to the one and so much to the other; for so did not the Apostles. Whatever the word does, the Spirit does; and whatever the Spirit does in the work of converting men, the word does. We neither believe nor teach abstract Spirit nor abstract word, but word and Spirit, Spirit and word.

Now as the Spirit of God, under the administration of Christ, is the author of all holiness is us—he is called the "Holy Spirit," "the Spirit of holiness." Hence, while we have the phrase "Holy Ghost" or Spirit, ninety-four times in the Christian Scriptures, it is found only three times in all the Jewish writings. The Holy Spirit is, then, the author of all our holiness; and in the struggle after victory over sin and temptation, "it helps our infirmities," and comforts us by seasonably bringing to our remembrance the promises of Christ, and "strengthens us with all might, in the new or inner man." And thus "God works in us to will and to do of his own benevolence," "while we are working out our own salvation with fear and trembling." Christians are, therefore, clearly and unequivocally temples of the Holy Spirit; and they are quickened, animated, encouraged, and sanctified by the power and influence of the Spirit of God, working in them through the truth.

God "gives his Holy Spirit to them who ask him," according to his revealed will; and without this gift no one could be saved or ultimately triumph over all opposition. He knows but little of the deceitfulness of sin, or of the combating of temptation, who thinks himself competent to wrestle against the allied forces of the world, the flesh, and the devil. Hence, the necessity of "supplications, deprecations, intercessions, and thanksgivings," of praying always with all prayer and supplication in the Holy Spirit,

and watching thereunto with all perseverance, and of making supplication for all saints, our fellow soldiers in this good warfare.

To those, then, who believe, repent, and obey the gospel, he actually communicates of his Good Spirit. The fruits of that Spirit in them are "love, joy, peace, long-suffering, gentleness, goodness, fidelity, meekness, temperance." The attributes of character which distinguish the new man are each of them communications of the Holy Spirit, and thus we are the sons of God in fact, as well as in title, under the dispensation of the Holy Spirit.

We have, then, every thing done for us, after our conversion, which we need in order to that "holiness without which no one shall see the Lord." Thus God has provided for us a sin-offering; a prophet to expound it; a priest to present it; a king, with universal dominion, to govern and protect all that by it are reconciled to God. And when through faith, repentance, and baptism, we have assumed him as our rightful Sovereign, by his Holy Spirit, in answer to our prayers, he works in us, and by us, and for us, all that is needful to our present, spiritual, and eternal salvation.

Alexander Campbell,
The Christian System

How Do Persons Receive the Holy Spirit?

T.W. BRENTS

Suppose we acknowledge ourselves incapable of answering the questions at all; what then? Does it follow that we must repudiate a plainly taught fact, because we can not comprehend and explain the philosophy of it? For just such a crime Zacharias was made dumb and not able to speak, until the fulfillment of the words which he refused to believe, because he could not see how he and Elizabeth were to be blessed with a child when both were well stricken in years. When God speaks, the man of faith believes, whether he can or can not explain the philosophy of what He says. Hence, we are prepared to believe that the Holy Spirit dwells in God's people, whether we can or can not explain the manner of its reception, because He says, He will quicken our mortal bodies by His Spirit which dwelleth in us. But we would not have the reader suppose the Bible a blank, even on this subject. Paul says: "The love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." Rom. 5:5. By this we learn that the Holy Spirit is given to the disciples. But how is it given? This is the troublesome question. Well, it is either given mediately or immediately—through means, or without means. Jesus once said: "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?" Luke 11:13. Here we are taught that the Father gives the Spirit to such of His children as ask Him for it; but we are not told how He

gives it to them. He gives us bread, and taught His disciples to pray for it, yet He gives it through means and not otherwise; hence we may find that the Father has provided a system of means by which to convey the Holy Spirit to His children.

"This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith?" Gal. 3:2. Two thoughts are here implied:

First, that the Galatians did not receive the Spirit by the works of the law.

Second, that they did receive it by the hearing of faith.

This question, then, is pertinent to our inquiry. We wish to know how the Spirit is received, and it is here assumed to have been received by the hearing of faith. But this is a queer sentence; what can it mean? Does hearing belong to faith? No; faith comes by hearing; hence hearing must precede faith; indeed, hearing may be where there is no faith. Then the apostles could not have meant by faith that confidence only with which we receive testimony. He must mean something more than that. In this chapter, as in many other places, he is evidently contrasting the Mosaic Law and its service with the gospel and its service; and the word faith, in the verse quoted, is the synonym of gospel, and comprehends the whole plan of salvation presented in the gospel. If we comprehend the passage, we must notice the word hearing, for it must mean something more than the reception of sound. In the New Testa-

ment compiled by A. Campbell, from the works of Doctors George Campbell, Macknight and Doddridge, the passage is rendered, "The obedience of faith." We might quote many passages from the common version, where the word hear implies obedience, but a single example must suffice: "And it shall come to pass, that every soul which will not hear that Prophet, shall be destroyed from among the people." Acts 3:23. Certainly the word hear must be understood to mean obedience to the commands of Jesus. Collating these items, the account stands thus. The Galatians received the Spirit by obedience to the gospel, and hence, obedience to the gospel is the Father's appointed means of imparting the Holy Spirit to His children. Thus we see

why it is that the world can not receive the Spirit; they do not obey the gospel that they may receive it. We have seen that it is given by the Father to His children; hence Paul said to them: "Because ye are sons, God hath sent forth the Spirit of His Son into your hearts, crying, Abba Father." The children obey the Father; hence as the gospel is the law by which He governs His children, and as obedience to it is the medium through which He gives them the Spirit, by obeying the gospel the children receive the Spirit.

T.W. Brents, *The Gospel Plan of Salvation*, pp. 644-646

"The Spirit: Unknown-or Domesticated?"

(Continued from page 18)

In this initial issue of *Integrity* on the theme, "Life in the Spirit," Dean Thoroman affirms the real and working presence of God's Spirit in the creation, and in the life of the God's People, Israel. The present writer gives a broad treatment to the affirmation of God's Spirit in the Church, the Body of Christ; and Laquita Higgs reflects on life under Law contrasted with life in the Spirit. We have also included for those who may not have access to

such materials several selections on the Spirit from Alexander Campbell's *The Christian System*, which I have arbitrarily titled, Reflections on the Holy Spirit; and, likewise, several paragraphs from the pen of T.W. Brents on the question of receiving the Holy Spirit. We welcome your response, we covet your prayers, we need your support.

Joseph F. Jones, Chairman
Editorial Board, *Integrity*