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longer than Egypt, until it was bled white by the unending wars of Assyria, but it made its civilization and religious outlook a dominant factor throughout the Fertile Crescent right to the frontier of Egypt. This influence was increased by the continued commercial importance of Babylon.

When Abram first entered Canaan, he found a land where the traditions of Ur, Babylon, Nuzu and Mari were powerful, and they did not really disappear until Alexander's conquests transformed the outlook of the Near East.

Conditions in Syria and Palestine were very different to those in the river valleys and alluvial plans of Egypt and Mesopotamia, but they must await the second half of this study.

THE RELATIONSHIP OF THE HOLY SPIRIT TO THE INDIVIDUAL BELIEVER

DR J. BOYD

Before considering the relationship of the Holy Spirit to the believer today it is instructive to note the expressions used of His association with individuals before Pentecost.

First, He came upon men. This is said concerning Moses and the seventy elders in Num. 11:17, 29. In the New Testament the Spirit came upon Simeon (Luke 2:25). Secondly, a somewhat similar expression is used in the Authorised Version, but is rendered in the margin of the Revised Version by the words, 'He clothed Himself with men', for example, Gideon (Judg. 6:34), Amasai (1 Chron. 12:18), Zechariah (2 Chron. 24:27). A third word indicates that He came mightily upon men, lit. He prospered men. In this way He enabled Samson to slay a lion (Judg. 14:6), and David to rule Israel (1 Sam. 6:13). Again, the Holy Spirit was in men, even before He was sent from the Father after Christ's glorification. He was in Joseph, giving him wisdom (Gen. 41:38), and in Joshua, the leader of Israel (Num. 27:18). Peter tells us that the Spirit was in those men who wrote the Old Testament

Scriptures (1 Pet. 1:11). Finally, He is said to have filled men. He filled Bezaleel (Ex. 31:3), giving him the ability to do the work associated with the Tabernacle, and Micah, to bring before Israel her many sins (Mic. 3:8, R.V.M.). In his gospel Luke mentions some who were filled with the Spirit, even before Pentecost, John the Baptist (1:15), Elizabeth (1:41), Zacharias (1:67), and the Lord Jesus Christ (4:1).

From these examples we learn that while the Holy Spirit is never described as abiding or dwelling in men before Pentecost, He nevertheless came upon them for specific purposes. Note, too, that He only came upon specially chosen ones, not on all who believed, without distinction.

Much more is taught us in the New Testament about the Holy Spirit's relationship with men after the events described in Acts 2. Note first the reception of the Spirit by the individual believer.

The Method of Reception

Three ways by which the Holy Spirit was received are mentioned in the Acts of the Apostles.

(1) *Acts 2:38*. This is how the *Jews* received the Spirit. They repented, were baptised and received the gift of the Holy Ghost. The Jews had rejected Christ. They must first acknowledge Him by being baptised into Him.

(2) *Acts 8:17*. A different procedure was necessary in the case of believing *Samaritans*. They believed, were baptised, and needed the apostle's hands laid on them before they received the Spirit. Thus Peter, the representative of believing Jews, identified them with the believing Samaritans. These had refused to have any dealings with Jews, and must first submit to being identified with them before receiving the Holy Spirit. In Acts 19:6 a similar reception was accorded to a company of twelve of John's disciples. Like the Samaritans, Paul must needs lay his hands upon them before the Holy Spirit came on them. The reason for this is difficult to assess. In these three instances the Holy Spirit was given as the Divine approval of what man had done.

(3) *Acts 10:47*. Here we have the reception of the Spirit by believing *Gentiles*. They believed, and immediately received the

Spirit—even before baptism. The reason for this is given in Acts 15:8. God knew their hearts, appreciated their faith, and gave them the Holy Spirit. This is the normal method of reception of the Spirit for the believer today.

The Requisite for Reception

The one condition necessary for men to receive the Holy Spirit is faith in Christ. This the Lord Himself taught in John 7:38, 'He that believeth in Me, out of his belly shall flow rivers of living water. But this spake He of the Spirit, which they that believe on Him should receive'. Paul reminded the Galatians that the reception of the Spirit was not by works, but by faith (Gal. 3:2). This is all that is needed today.

The Time of Reception

The Holy Spirit is received *when* men believe, lit., 'on having believed' (Acts 19:2, R.V.). In the case of these Ephesian disciples their baptism was in the nature of a confession of their faith. The aorist participle, 'having believed', is used again in Eph. 1:13 to indicate that on the act of believing they were sealed with the Holy Spirit. Paul, in Rom. 8:9, emphasises that those who have not the Holy Spirit do not belong to Christ. The converse of this is also true. Those who belong to Christ have the Holy Spirit.

The Nature of the Reception

Five words are used in the New Testament to indicate the nature of the reception of the Spirit—to show what is implied by receiving Him. They are, (1) Indwelling, (2) Sealing, (3) Earnest, (4) Unction, (5) Filling. Let us examine these.

(1) —

The Indwelling of the Spirit

Three New Testament passages emphasise this aspect of the truth.

(1) 1 Cor. 6:19. The believer's body is a temple of the Holy Ghost. The word here translated 'temple' was used in classical Greek to designate the dwelling-place of a god, in the innermost part of the shrine. Thus the believer's body is the place where

God the Holy Spirit dwells. A similar expression is found in 1 Cor. 3:16, but there the assembly is seen as the temple.

(2) *Rom.* 8:9-11. Three things result from the Holy Spirit indwelling the believer, (a) He dominates the believer's life, (b) He indicates that the believer belongs to Christ, (c) He guarantees the believer's resurrection. Or, it may be that the quickening in v. 11 is the present quickening of the believer's body, as in *Eph.* 2:1. The body is mortal only in life; after death it is corruptible (1 Cor. 15:53).

(3) *2 Tim.* 1:14. The indwelling Spirit enables the believer to keep the faith. He gives him power to reproduce Christ, to produce the fruit of the Spirit, and to serve God.

The finite mind cannot comprehend fully the meaning of this indwelling. The Holy Spirit is a Person—a Divine Person. How an infinite Being can dwell in finite man we cannot understand, except by faith. It is important, however, to insist on the personality of the Spirit. If the Spirit indwelling us were only an influence or a power, we would think in terms of how we could use the Spirit—leading to self-exaltation. If He is a *Person*, we think of how He can use us—leading to self-humiliation.

The Sealing of the Spirit

This expression is found three times in the New Testament.

(1) *2 Cor.* 1:22. God is the sealer. The verb here is in the middle voice, implying that God seals us for Himself. He has a special interest in us.

(2) *Eph.* 1:13. Sealing is one of the spiritual blessings in Christ (v. 3). Note the aorist tense—indicating a single act in past time. The sealing took place at conversion, as the aorist participle, 'having believed', would show. The seal is the Holy Spirit, promised by Christ (*John* 14:17).

(3) *Eph.* 4:30. The sealing is unto the day of redemption, the day of the final home-bringing of those who God has purchased as His own. It assures us a safe passage through the world, and a safe arrival in the glory.

What is implied by sealing is learned from its many uses in Scripture. It is used as an emblem of:

(a) *Ownership* (2 Tim. 2:19). The seal on a building indicates the name of the owner, and the purpose for which it will be used. We belong to God, and exist for His glory.

(b) *Authority* (Esth. 3:12). The document in Shushan bore the seal of the King's ring, to indicate that it had been written in the king's name, and upon his authority. Our salvation bears the stamp of God's authority, because of the Holy Spirit He has given to us.

(c) *Security* (Matt. 27:66). The chief priests, to make the sepulchre as sure as they could against the resurrection of Christ, put a seal upon the stone. Being sealed with the Spirit makes the child of God safe and secure for time and eternity (John 10:28).

(d) *Unchanging Purpose* (Dan. 6:17). Darius the king sealed the stone laid upon the mouth of the den of lions, 'that nothing might be changed concerning Daniel'. God has given us the seal of the Spirit that nothing might be changed concerning our salvation.

(e) *Authentication of Fact* (John 6:27). God the Father sealed the Lord Jesus Christ to authenticate the fact that He was the Messiah. The fact of the believer's salvation is authenticated by his having the Holy Spirit.

Reuben

The Earnest of the Spirit

Reuben

The Greek word translated 'earnest' is a transliteration of a Hebrew word 'arrabon', a pledge. It was used by the Phoenician, Greek and Roman traders. It persists today in the Scottish word 'arles'. It is still used in Palestine of the token payment in the hiring of a car. In modern Greek the word 'arrabon' is an engagement ring.

The meaning of the word 'earnest' is well illustrated in its first occurrence in Scripture, Gen. 38:17. Judah had promised Tamar a kid. She had asked him for a pledge till the kid be sent, and got his ring, cord and staff. Thus the earnest is a guarantee of the fulfilment of a promise.

'Earnest' is found three times in the New Testament:

(1) *2 Cor.* 1:22. Here it is a *pledge that God's promises will be fulfilled*. The Spirit Himself is the earnest. God is faithful (v. 18). He has made us promises (v. 20). He has given the Holy Spirit as a pledge that He will be faithful to His promises.

(2) *2 Cor.* 5:5. Here it is a *pledge of our enjoyment of eternal life*. Paul had been writing to the Corinthians of future blessedness, and summed it up in v. 4, 'that what is mortal may be swallowed up of life'. God has given us the Holy Spirit now in our mortal bodies as a pledge of the time when He will dwell with us eternally.

(3) *Eph.* 1:14. Here it is a *pledge of our inheriting future blessings*. One of the believer's blessings in Christ (v. 3) is his inheritance. The Holy Spirit now indwells him as a pledge of the fulness of blessings that he will receive when God fully redeems His possessions. Note how the Spirit is the present pledge of our inheritance.

Our Inheritance

Our Present Pledge

A partaker of God's life
(*Tit.* 3:17)

The Spirit gives us life.

A place in God's house
(*1 Pet.* 1:11)

The Spirit dwells with us.

A position in God's kingdom
(*Mt.* 25:34)

The Spirit rules our rebellious natures.

A portion of God's glory
(*Rom.* 8:17)

The Spirit reflects Christ's glory in us.

The Unction (Anointing) of the Spirit

The word 'anoint' is used eight times in the New Testament, four times of the Lord, and four times of the believer, in reference to the Holy Spirit.

The Lord Jesus Christ was anointed of God for the work of preaching the gospel (*Luke* 4:18). This anointing was with the Holy Spirit (*Acts* 10:38), and marked Him out as far above all others (*Heb.* 1:9).

Similarly the believer is anointed with the Holy Spirit (2 Cor. 1:21). John, writing of this same unction (1 John 2:20) tells us that it comes from the Holy One, i.e., Christ, who sent the Spirit from the Father (John 15:26). Because of this even babes in Christ know all things needful to refute the antichrists. Further, 1 John 2:27 assures us that this anointing—the Holy Spirit—abides in us. As a result of this we need no teachers who might lead astray, for the Spirit instructs us concerning all things, guiding into all the truth, and declaring things to come (John 16:13). He teaches what is true, not what is false. Being taught of Him makes our souls essentially one with Christ.

The Filling of the Spirit

As we have already seen the Spirit filled men before the Baptism in the Spirit at Pentecost. In the New Testament the expression, 'being filled, or full, of the Spirit', is peculiar to Luke. Paul's exhortation in Eph. 5:18 seems to be an exception, but it is a different expression, as will be seen later.

It would seem that in the Acts of the Apostles three different things are connoted by the filling of the Spirit. First, it indicates the state of the believer on receiving the Spirit for the first time. In Acts 2:4 all believers were filled. This was at the birth of the Church. Paul also was filled with the Spirit at his conversion (9:17). This would seem to be the pattern for us today. When we yield to Christ the Holy Spirit enters in all His fulness. We yield our all to Him.

Secondly, 'filling' describes how the Holy Spirit takes control of believers for specific purposes. Peter was filled to speak the Word with boldness (4:8), as were all the believers after their prayer meeting (4:31). Stephen, in the hour of his martyrdom, was filled with the Spirit, and enabled to magnify God in his death (7:55). Paul was again filled when he had the unpleasant task of pronouncing the judgment of God upon Elymas the sorcerer (13:9).

The third way in which being filled is applied denotes the control of the Holy Spirit over a believer's character. The usual expression is 'full of the Holy Spirit and . . .' The word 'and'

may here be translated 'even'. The additional word indicates how the fulness of the Spirit showed itself in that particular individual. In the case of the deacons in 6:3 it was in their wisdom. Two verses lower down Stephen's faith is thus described. The fulness of the Spirit in Barnabas produced goodness (11:24). Joy characterised the disciples of Antioch when filled with the Spirit (13:52).

How can a believer become filled with the Spirit? Two main schools of thought exist upon this question, according to how Paul's exhortation in Eph. 5:18 is interpreted. Some think that filling is to be striven after. They say that this is a command, and is obeyed as the believer gets rid of what hinders the Spirit. Thus he must crucify the Flesh, for it and the Spirit are opposed one to the other (Gal. 5:17). Satan must be withstood (1 Pet. 5:9), for the devil also seeks to fill the believer, to oppose the Spirit (Acts 5:3). The World must not be courted. It is the enemy of God (Jas. 4:4), and cannot receive the Holy Spirit, nor does it know Him (John 14:17). If the World, the Flesh, and the Devil are refused the Spirit is free to fill the believer.

On the other hand, some expositors hold that filling is the sovereign act of the Spirit Himself. These take the words of Eph. 5:18 to mean, 'Be filled in spirit' (R.V.M.). The 'spirit' is not the Holy Spirit, but the believer's. The expression here used is different from that employed by Luke in the other passages quoted. The meaning of the exhortation is best understood by looking at the parallel passage in Col. 3:16, where we get, 'Let the word of Christ dwell in you richly'. Thus, being filled in spirit means having the mind stored with the word of God. The filling of the Spirit, if and when it takes place, is accomplished by the Spirit's own volition. It does not come as the result of prayer, or the believer's personal efforts.

These five expressions that emphasise the nature of the reception of the Spirit by the believer give us five different aspects of the Holy Spirit's relationship with the individual.

The Indwelling—His presence and power.

The Sealing—His unfailing safeguard.

The Earnest—His pledge of future blessing.

The Uncion—His instruction in the truth.

The Filling—His control of life and service.

May we all learn more and more of what the gift of the Spirit means to us as individuals. Let us see ourselves as the instruments He uses to carry out His activities. When fully yielded to Him we are conscious of His mighty power in our lives. Let us rejoice in the astounding fact of His indwelling us, and its implications, even though we cannot understand it. Then truly will 'The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost be with you all' (2 Cor. 13:14).

'TOUCHED OF GOD'

W. WILCOX

Of the number of 'means' of communication between one person and another perhaps none is more tender than the touch of one upon the other. The touched one immediately responds to the one who touches, and a sense of well-being floods the soul.

Such also is the response of the soul that is touched of God, a touch no less real by lack of the normal sense of feeling and sight. Indeed the spiritual sensitiveness may be more acute than the natural, and the spiritual response more vital in its results than is obtained by the physical. A sense of spiritual blessedness, of power, or of union with the divine may be productive of results which shall bring untold good to many.

Here deep calls unto deep, and the communicable powers of the One are channelled to the other through the loving touch of that One.

Of the several instances in which such a touch wrought great change in the one touched, we may note three, one being the touch of the Lord Jesus, and the other two that of God or of His angels.