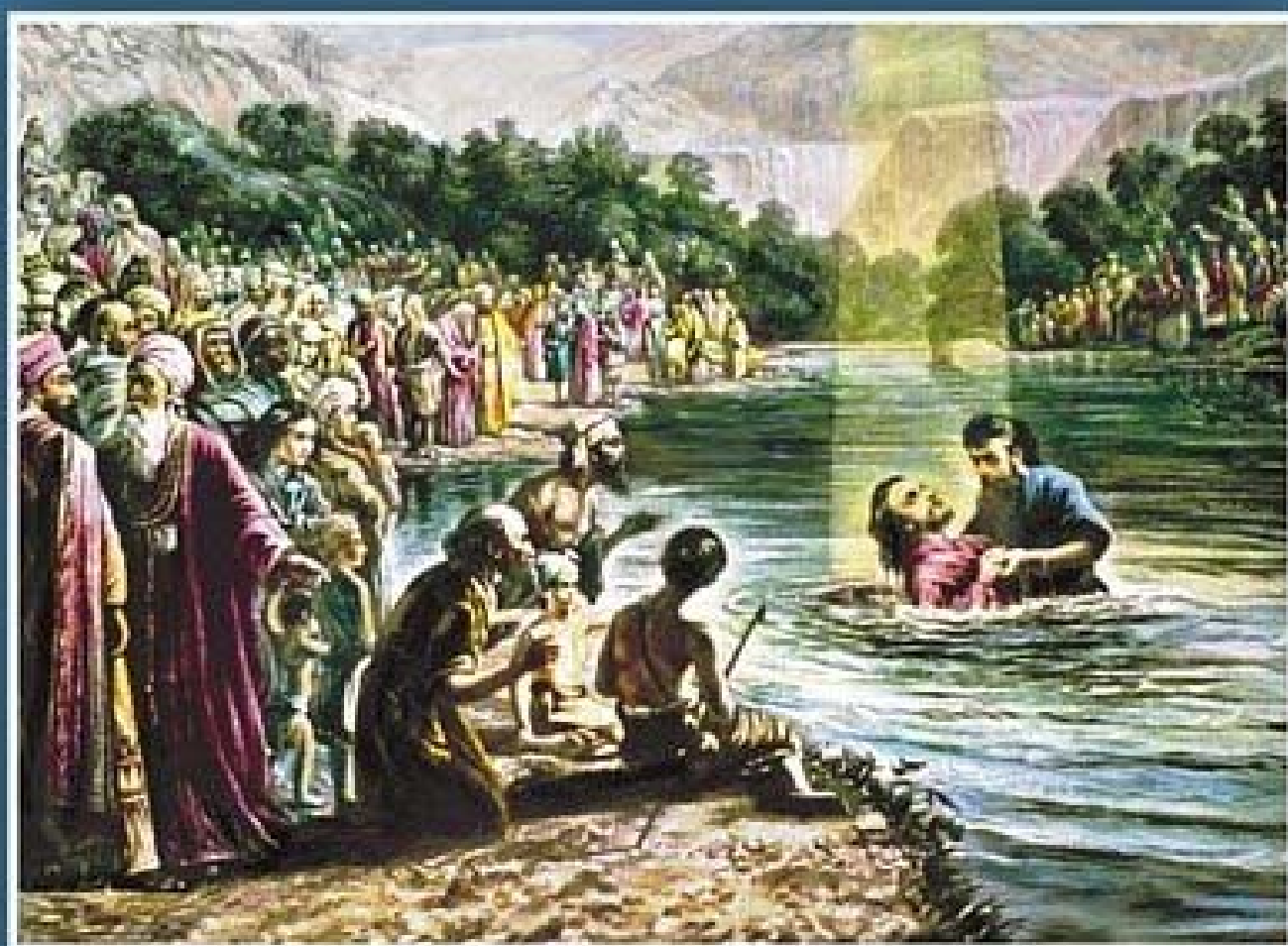


September/October 2005

The Herald

Of Christ's Kingdom



The Holy Spirit

The Power and the Perception • A New Creation

Spiritual Discernment • Pouring Out the Spirit

Witness of the Spirit • Fruits of the Spirit

The Power of the Highest Shall Overshadow Thee

The Herald

of Christ's Kingdom

This journal brings you 192 pages of spiritual reading material each year on a variety of biblical subjects. Each issue also lists many Bible conventions and conferences where you will find Christian fellowship. Included in every issue is News & Views, four pages of current events, letters to the editor, and information on the operation of the Pastoral Bible Institute. It is published bi-monthly by:

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Editorial Committee

This journal is supervised by an editorial committee of five, at least three of whom have approved for publication each article appearing in these columns. While responsible for articles published, the committee does not endorse every expression herein. The present editors are: Carl Hagensick, Homer Montague, Michael Nekora, James Parkinson, and David Rice.

The committee and the directors agree that the journal's value to its readers is dependent upon contributors being free to present their thoughts, provided such are generally in harmony with our chartered character and purpose for the dissemination of Bible truths. Annual subscription price is \$5.00. This journal will be supplied free upon written request.

This Journal and Its Mission

Chartered in 1918, the Pastoral Bible Institute, Inc. was formed for the promotion of Christian knowledge. Its journal, The Herald of Christ's Kingdom, stands firmly for the defense of the only true foundation of the Christian's hope now being so generally repudiated—redemption through the precious blood (1 Peter 1:19) of “the man Christ Jesus, who gave himself a ransom [a corresponding price, a substitute] for all” (1 Timothy 2:6). Building upon this sure foundation the gold, silver, and precious stones of the Word of God (1 Corinthians 3:11-15; 2 Peter 1:5-11), its further mission is “to make all see what is the fellowship of the mystery, which . . . has been hid in God . . . to the intent that now . . . might be [made] known by the church the manifold wisdom of God”—“which in other ages was not made known unto the sons of men, as it is now revealed” (Ephesians 3:5-10).

It stands free from all parties, sects, and creeds of men, while it seeks more and more to bring its every utterance into fullest subjection to the will of God in Christ, as expressed in the holy Scriptures. It is thus free to declare boldly whatsoever the Lord hath spoken—according to the Divine wisdom granted unto us to understand. Its attitude is not dogmatic, but confident; for we know whereof we affirm, treading with implicit faith upon the sure promises of God. It is held as a trust to be used in his service; hence our decisions relative to what may or may not appear in its columns must be according to our judgment of his good pleasure, the teaching of his Word, for the upbuilding of his people in grace and knowledge. We not only invite, we urge our readers to prove all its utterances by the infallible Word, to which reference is constantly made to facilitate such testing.

To Us the Scriptures Clearly Teach

- ◆ That the Church is the “temple of the living God”—peculiarly “his workmanship”; that its construction has been in progress throughout the Gospel age—ever since Christ became the world's Redeemer and the chief “corner stone” of this temple, through which, when finished, God's blessings shall come “to all people” and they find access to him (1 Corinthians 3:16,17; Ephesians 2:20-22; Genesis 28:14; Galatians 3:29).
- ◆ That meantime the chiseling, shaping, and polishing of consecrated believers in Christ's atonement for sin progresses and when the last of these “living stones,” “elect and precious,” shall have been made ready, the great Master Workman will bring all together in the first resurrection; and the temple shall be filled with his glory and be the meeting place between God and men throughout the Millennium (1 Peter 2:4-9; Revelation 15:5-8).
- ◆ That the basis of hope for the Church and the world lies in the fact that “Jesus Christ by the grace of God tasted death for every man,” “a ransom for all,” and will be “the true light which lighteth every man that cometh into the world” “in due time” (Hebrews 2:9; John 1:9; 1 Timothy 2:5,6).
- ◆ That the hope of the Church is that she may be like her Lord, “see him as he is,” be “a partaker of the divine nature,” and share his glory as his joint-heir (1 John 3:2; John 17:24; Romans 8:17; 2 Peter 1:4).
- ◆ That the present mission of the Church is the perfecting of the saints for the future work of service; to develop in herself every grace; to be God's witness to the world; and to prepare to be kings and priests in the next age (Ephesians 4:12; Matthew 24:14; Revelation 1:6, 20:6).
- ◆ That the hope for the world lies in the blessings of knowledge and opportunity to be brought to all by Christ's millennial kingdom—the restitution of all that was lost in Adam, to all the willing and obedient, at the hands of their Redeemer and his glorified church—when all the willfully wicked will be destroyed (Acts 3:19-23; Isaiah 35).

Cover: “Baptism of Jesus by John.” From an original slide used in the 1916 *Photodrama of Creation*.

In the Beginning



The Holy Spirit ... shall teach you all things.—John 14:26

Many Christians talk about the holy spirit, but few have a clear idea of what it is or how it works in their lives. The Bible ascribes many functions to it, including anointing, sealing, the witness of the spirit, begetting of the spirit, along with being born again by the spirit. Most of these are discussed in this issue of *The Herald*.

The opening article, *Symbols of the Holy Spirit*, describes both the symbols and the functions associated with the holy spirit in the Bible.

The work of the holy spirit in the Old Testament differs from what we are told about it in the New Testament. The Old Testament examples are the subject of *The Power and the Perception*. The more personal role of the holy spirit in the New Testament is described in the article *The New Creation*.

Various biblical chapters describe the necessity of a transforming work within. These include Acts 2, Romans 12, John 14-16, and 1 Corinthians 2. This last chapter is analyzed in a verse-by-verse study entitled *Spiritual Discernment*.

There has been some debate over the words of Joel 2:28 in the second chapter of Acts. *Pouring Out the Spirit* sheds light on how Joel's words should be understood. It is followed by a short "On the other hand..." suggesting an alternate explanation for what happened on that Pentecostal day.

The Witness of the Spirit addresses the question many Christians ask themselves: Do I have a personal relationship with God, and do I possess his spirit, or don't I?

Although much can be said on the various aspects of the spirit's workings in our lives, perhaps none is of more practical importance than developing *The Fruits of the Spirit*. It is followed by *The Power of the Highest Shall Overshadow Thee*, which explores certain difficult Scriptures about the holy spirit.

The importance of the work of the holy spirit in a Christian's life can never be over-emphasized. We need to pray for it, seek it earnestly, and never quench its influence in our

lives. It serves as our telephone line to God and to his son, Jesus Christ. It is our teacher and our guide. May we ever keep it within us and continually pray for its influence in each of our individual lives.

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What It Is, and What It Does

Symbols of the Holy Spirit

And straightway coming up out of the water, he saw the heavens opened, and the Spirit like a dove descending upon him.—Mark 1:10

Carl Hagensick

Various symbols are used in the Bible to represent the holy spirit. The dove is one. Others include wind, light, oil, and fire. When one object has several symbols by which it is represented, each symbol emphasizes a different aspect of the object. Some of these differences are obvious, while others are less so. In the case of the holy spirit, some of the symbols connected with it do not describe what it is so much as what it does. Here are some of these distinctions.

The Dove

Mark 1:10 directly connects the image of a dove with the holy spirit. Although closely related, there is a marked difference between a pigeon and a dove. The return of the doves to their cote was a joyful sign of spring and the start of new life (Song of Solomon 2:12). In Jeremiah 8:7 a “turtle[dove]” is a harbinger of judgment. The Hebrew word for dove is *yohnah* and is derived from the word *anah*, meaning, “to mourn,” showing that the name comes from its characteristic mournful coo. The dove was the preferred bird for sacrifice if only one bird was used, and usually mentioned first when both a dove and a pigeon were required.

Doves have been called “the sheep of the bird world” because of their gentle disposition. They are noted for their devotion to their mates. It is not unusual for two doves nesting together to each take the beak of the other into its own, much like a lover’s kiss. Because of their docility when caged and their use in sacrifice, they were allowed to roam freely and often appeared in vast numbers, so much so that Isaiah 60:8 refers to them as coming in clouds. When flying in the sunlight, their wings looked like silver and their plumage like gold (Psalm 68:13).

There are various species of doves, each with different nesting habits. The turtledove

prefers garden foliage while the palm turtle-dove seeks the height of the palm tree. The rock dove makes its nest in mountain crevices (Song of Solomon 2:14) while other species prefer green valleys (Ezekiel 7:16).

The dove is used as a representation of the holy spirit apparently because of its sympathetic nature. The ministry of Jesus from the beginning stressed compassion for the human race. Not only did he demonstrate this compassion by healings and miraculous feedings of the multitudes, but by his willingness to give the ultimate sacrifice of his own life for mankind’s salvation.

In one reference to the dove in the Bible, there is another aspect to this symbol. The Darby translation of Isaiah 60:8 speaks of the dove, when domesticated, willingly returning to its master’s home, called a dovecote: “Who are these that come flying as a cloud, and as doves to their dove-cotes?”

It is this habit of the dove that plays such an important role in the biblical account of the flood in the days of Noah. Genesis 8:6-12 tells us that after the ark had settled on Mount Ararat for forty days, Noah sent forth a raven to scour the earth. Not being a homing bird, it did not return to Noah. Then Noah sent forth a dove. It found no resting place and returned to its mate. Seven days later Noah sent it forth a second time and it returned with an olive leaf, perhaps motivated by its instinct to feed its mate. Seven days later it was again sent forth and did not return. Perhaps it was building a nest for its family.

An article in *Reprints* p. 5328 suggests that these progressive probes by Noah were indicative of the investigation through the spirit for signs of the kingdom’s operation. The first excursion by the dove brought no evidence of the kingdom; the second brought evidence of some fruitage; the third indicated that the time had come to leave the ark. While not directly

stated, the implication is that the first of these events may correspond to the Lord's return in 1874, the second to the ending of the Gentile Times in 1914, while the third is still future.

What was the significance in sending forth the raven? It may illustrate the searching for evidence of the new dispensation by the Millerite movement of the nineteenth century. This search proved unproductive because it was premature.

Jonah

Jesus applies part of Jonah's experience to himself: "For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth" (Matthew 12:40). It is noteworthy that just as Jesus was literally dead for portions of three days, so will his body, the church, go into the grave during a period of three thousand-year "days."

While that fits well, the analogy loses its force when Jonah flees his responsibility. Thus we are left with the question as to whether it is only the time spent in the fish that pictures Jesus or whether there is a consistent interpretation of the whole that harmonizes seeming discrepancies.

Because the name Jonah means dove and a dove is a symbol of the holy spirit, there may well be a consistent interpretation. Perhaps the book of Jonah is really a prophecy acted out to demonstrate the role of the holy spirit in God's plan. When viewed from that perspective, the following drama emerges.

Jonah chapter 1: **The Jewish Age**

Through Israel, fleeing God's commission to bless.

Jonah chapter 2: **The Gospel Age**

Through Christ and the Church, suffering persecution and dying.

Jonah chapter 3: **The Millennial Age**

Through Christ and the Church, converting and blessing the world.

Jonah chapter 4: **Moral Lesson**

Compassion for even enemies required to bless the world.

Oil

"And Moses took the anointing oil, and anointed the tabernacle and all that was therein, and sanctified them. ... And he poured of the anointing oil upon Aaron's head, and

anointed him, to sanctify him" (Leviticus 8:10, 12).

"The Spirit of the Lord GOD is upon me; because the LORD hath anointed me to preach good tidings unto the meek" (Isaiah 61:1).

These two texts show a close connection between the holy anointing oil and the work of the holy spirit. The olive tree was a staple of ancient Israel's agricultural economy. Olive oil was one of the main commodities used in the services of ancient Israel's tabernacle in the wilderness. It was used for anointing and as fuel for the golden candlesticks. It was baked into certain wafers used in sacrifice and poured upon other sacrifices. In fact, the word oil appears some ninety times in the books of Exodus and Leviticus alone.

Here are some of the places where there seems to be a parallel in the operation of the holy spirit:

Anointing

The act of anointing indicated the bestowal of authorization through the spirit to take on certain responsibilities.

Kings were anointed. Not only were kings of Israel anointed (1 Samuel 10:1; 16:13) but even the wicked king Hazael of Syria was spoken of as being anointed (1 Kings 19:15). Cyrus of Persia is spoken of as anointed (Isaiah 45:1). The custom of anointing kings was not unique to Israel; the el-Amarna letters of Egypt record some 37 instances of the practice.

Priests were anointed. In establishing a priesthood for Israel, not only was Aaron anointed (Leviticus 8:12), his sons were too (Numbers 3:3). The unity of the priesthood's anointing with the high priest is nicely expressed in Psalm 133:1,2.

A Prophet was anointed. The only biblical example of a prophet being anointed was when Elijah was told to anoint Elisha as his successor (1 Kings 19:16).

Jesus was anointed. The anointing of Isaiah 61:1 is applied by Jesus to himself in Luke 4:18,19. The same anointing authorizes the church as his body to spread the good tidings in his name.

This was the formula for the oil used for anointing: "Take thou also unto thee principal spices, of pure myrrh five hundred shekels, and of sweet cinnamon half so much, even two hun-

Perhaps the book of Jonah demonstrates the role of the holy spirit in God's plan.

*The four spices
of the holy
anointing oil
might corre-
spond to the
four attributes
of the holy
spirit given in
Isaiah 11:2.*

dred and fifty shekels, and of sweet calamus two hundred and fifty shekels, and of cassia five hundred shekels, after the shekel of the sanctuary, and of an oil of olive an hin: and thou shalt make it an oil of holy ointment, an ointment compound after the art of the apothecary: it shall be an holy anointing oil” (Exodus 30:23-25). These four spices might correspond to the four attributes of the holy spirit given in Isaiah 11:2, “The spirit of the LORD shall rest upon him, [1] the spirit of wisdom and understanding, [2] the spirit of counsel and might, [3] the spirit of knowledge and [4] of the fear of the LORD.” (See also Exodus 31:3.)

Medicinal properties. “Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord” (James 5:14). The Greek word translated sick in this verse is *astheneo*, and literally means “without strength” and may refer to spiritual depression as well as physical sickness. In verse 15 the word “sick” is the Greek *kamnos* and is translated “be wearied” in Hebrews 12:3.

Isaiah wrote of medical treatment using oil: “From the sole of the foot even to the head there is no soundness in it; but wounds, and bruises, and putrefying sores: they have not been closed, neither bound up, neither mollified with ointment” (Isaiah 1:6). The Good Samaritan “bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him” (Luke 10:34). When the master sent out the twelve two by two, among other acts they “cast out many devils, and anointed with oil many that were sick, and healed them” (Mark 6:13).

It was for a similar purpose that the familiar twenty-third psalm says, “Thou anointest my head with oil.” Here is a detailed description of this act:

“At the sheepfold there is a large bowl of olive oil mingled with spices, and a large jar of water. As the sheep pass through the gate, the shepherd examines each head and body for wounds. These are carefully cleaned as the shepherd dips his hand into the oil to anoint the injury. A cup is dipped into the water and

comes out overflowing and the sheep drinks until refreshed.”¹

Soap and toiletries. Processed oil has the texture of lotion and is used as a moisturizer. It was with this balm that a woman ministered unto Jesus in the Pharisee’s house. Jesus said, “My head with oil thou didst not anoint: but this woman hath anointed my feet with ointment” (Luke 7:46). Likewise the prophet writes, “Then washed I thee with water; yea, I thoroughly washed away thy blood from thee, and I anointed thee with oil” (Ezekiel 16:9).

Light

Perhaps the most noted use of olive oil is as fuel for the golden lampstand in the holy of the tabernacle (Exodus 35:14). The operation of these lampstands can be seen by comparing Zechariah 4:1-14 with Revelation 11:1-7. In Zechariah the oil for the lampstand’s seven lamps comes from two olive trees, which are identified in Revelation as God’s “two witnesses” (the Old and New Testaments). The seven pipes carrying the oil represent the means of conveying this oil to the lamps, i.e., the seven messengers of Revelation 2 and 3.

The concept of the oil of the holy spirit being used for light is also shown in the parable of the wise and foolish virgins (Matthew 25:1-13). There the supply of oil distinguishes the one group from the other. This illustrates how some Christians with a sufficiency of the holy spirit become a part of the wedding party, while those having little or none do not.

Wind

The Greek and Hebrew words translated “spirit” (*pneuma* and *ruach*) are also translated either “wind” or “breath.”² Both of the words, wind and breath, are also used in close conjunction with the holy spirit, as can be seen from these two texts:

“And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting ... And they were all filled with the [holy spirit].”—Acts 2:1,2,4

1. *The Herald of Christ’s Kingdom*, July/August 1999, p. 12.

2. The Greek word translated breath is *pnoe* (Strong’s 4157) and is derived from *pneuma* (Strong’s 4151). It is defined in Strong’s Concordance as “respiration, a breeze.”

“And when he had said this, he breathed on them, and saith unto them, Receive ye the [holy spirit].”—John 20:22

Wind is perhaps the first representation of God’s spirit found in the Bible: “In the beginning God created the heaven and the earth. And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters” (Genesis 1:1,2). What this “spirit” was in practical terms is indeterminate; some apply it to a form of energy and others to a sweeping wind.

In this instance we see the beginning of the use of creative power in preparing earth for future habitation. It found its causative action in the words of God: “God said ... and there was ...” (Genesis 1:3). On the day of Pentecost we see the beginning of another creation, a new creation. “Therefore,” the apostle Paul wrote, “if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new” (2 Corinthians 5:17).

We find, in the original creative process, that the breath of God was the activating force in giving life to Adam: “The LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul” (Genesis 2:7). Likewise it is the spirit that gives life to the true Christian and it is the same spirit that will eventually raise all mankind from the grave and endow them with new life.

Tongues of Fire

On Pentecost we meet yet another representation of the holy spirit. Along with the sound of a mighty rushing wind “there appeared unto

them cloven tongues like as of fire, and it sat upon each of them” (Acts 2:3). Fire generally signifies either destruction or purging as in the refining of metals. The term “tongues of fire” appears only here and in the American Standard Version translation of Isaiah 5:24 (“the tongue of fire devoureth the stubble”).

“Tongues of fire” in the Acts account conveys the double significance of enlightenment and the giving of utterance to this enlightenment. The Greek word *glossa*, here translated “tongues,” is frequently used for language and is the same word used when referring to the speaking in tongues in verse 4. (However, the Greek word translated “language” in verse 6 and “tongue” in verse 8 is *dialektos* and means “dialect.”) The thought is that the various “tongues” split off a central luminary source, somewhat analogous to the lampstand picture of Zechariah, where the oil to light the lamps came from the two olive trees. The holy spirit enlightened the minds of the waiting disciples and then authorized and enabled them to speak to (or at least be understood by) the Jews who had traveled to Jerusalem from many parts of the Roman empire.

Different Symbols for Different Aspects

Thus the distinct aspects of the holy spirit are shown by these symbols which picture the functions the holy spirit is to play in our lives:

Dove: Compassion, Sympathy

Oil: Authorization, Healing Power,
Cleansing and Refreshment

Light: Enlightenment

Wind: Life-Giving, Creative Functions

Tongues of Fire: Empowerment to
Witness, Enlightened Truth

*It is the spirit
that gives life
to the true
Christian*

“Tongues of Fire”

The Pentecostal ... anointing with the holy Spirit corresponded to the anointing of Israel’s high priests and kings with the holy anointing oil. The oil was poured upon the head and ran down over the body. The antitype of this pouring upon the head was the impartation of the holy Spirit to our Lord at the time of his consecration at thirty years of age, when the Father gave him the spirit “without measure.” (John 3:34) When Pentecost was fully come, and our glorified Head had appeared in the presence of the Father, and made propitiation for the sins of his people, he was permitted to “shed forth this,” the Pentecostal holy Spirit immersing his Church; thus signifying their acceptance by him and by the Father, as members of his *Ecclesia*, his body—members of the New Creation. His Church, his body, has since continued, and the holy Spirit has continued in and upon it; and as each additional member is added to the Church, which is his body, each becomes a participant in the one baptism of the Spirit which pertains to and pervades the body, the Church.—*Studies in the Scriptures*, vol. 6, p. 443.



In the Old Testament

The Power and the Perception

God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds.—Hebrews 1:1,2

Jeff Mezera

These two verses provide the foundation of our faith and trust in the holy Scriptures. God had spoken to human beings at different times and through different methods; he had strengthened them, helped them, judged them, and delivered them through the power of the holy spirit. These “words which the LORD of hosts hath sent in his spirit by the former prophets” (Zechariah 7:12), “as they were moved by the [holy spirit]” (2 Peter 1:21).

The Holy Spirit in the Old Testament

This revelation was not given completely to one prophet, but in pieces and at “sundry times” to different individuals; yet all these revelations make one complete whole. “These were scattered bits or pieces given in visions, types, prophecies, given to Moses, Samuel, David, to Abraham, Isaac and Jacob, the progenitors of the Jewish people. God also spoke in various ways, such as visions or dreams, in pictures and types. (Hosea 12:10; Amos 3:7; Job 33:14-17.)” (*Meggison Notes*, p. 591)

Through Christ in his pre-human existence, God created the heavens and earth with his mighty power (Genesis 1:1,2; John 1:3; Colossians 1:16,17). In the cases of Moses, Joshua, and the elders the spirit rested upon them through wisdom (Numbers 11:29; Deuteronomy 34:9). Skill was given to the craftsmen of Israel (Exodus 35:31). God through Samson destroyed the Philistines (Judges 15:14,15). Through David he united the two kingdoms and defeated the enemies of the Lord (1 Samuel 16:13). Through the prophets he judged, promised, and prophesied the deliverance of Israel through Messiah (Jere-

miah 25:3; Ezekiel 8:3; 11:24). All this was through the power of God, his holy spirit.

Regarding Messiah, it was prophesied that the spirit would fill his life and ministry (Isaiah 61:1-3), that it would rest on him and give him the wisdom, power, and insight to judge the world, instruct it in righteousness, and destroy the wicked (Isaiah 26:9-15; 42:1).

Regarding Israel it was prophesied that the spirit would be poured out on the nation during the reign of Messiah, that the Israelites would be delivered from their enemies, that they would be the center of that future age (Ezekiel 39:29; Joel 2:28,29; Zechariah 12:10), and that in the resurrection their deceased loved ones would be returned to them and they would all be equitably judged and guided by Messiah (Jeremiah 31:31-36).

In the Old Testament, the actions of the holy spirit are described as coming upon an individual (Judges 3:10), strengthening one (Judges 14:6), taken from one person and given to another (1 Samuel 16:13,14; 18:12), enabling some to perform specific tasks (Exodus 35:30-33), teaching, filling some with wisdom (Exodus 31:3), knowledge, and workmanship (Exodus 35:35).

What is the Holy Spirit?

What is this “holy spirit” which, as we have seen, was manifested in Old Testament times in so many different ways? The word “spirit” is translated from the Hebrew word *ruach* (Strong’s 7307) and is defined as resembling the “breath, i.e., a sensible (or even violent) exhalation.” It is translated in various places as wind, breath, and spirit.

The Jews describe it this way: “A Rabbinic concept to indicate the nearness of God and

his direct influence on man is that of *Ruach Hakodesh* (the Holy Spirit). Sometimes it seems to be identical with the *Shekhinah* as expressing the divine immanence in the world. ... More often it is employed to describe the endowment of a person with special gifts. Prophecy, in the sense of the ability to interpret the will of God, is the effect of which the Holy Spirit is the cause. Its possession also endows one with foreknowledge” (*Everyman’s Talmud*, Abraham Cohen, p. 45).

According to the *New Catholic Encyclopedia*, “The Old Testament clearly does not envisage God’s spirit as a person, neither in the strictly philosophical sense, nor in the Semitic sense. God’s spirit is simply God’s power. If it is sometimes represented as being distinct from God, it is because the breath of Yahweh acts exteriorly.”

The holy spirit is the external working power of the Father. His spirit is the mechanism by which he accomplished his will in the Old Testament individuals, and it is how he works personally in our own lives.

It is instructive to contrast the operation of the spirit as it is described in the Old and New Testaments.

- ♦ The holy spirit is not personalized or personified in the Old Testament; it is in the New.
- ♦ In the Old Testament the spirit is described as acting on an individual in specific ways often without understanding; in the New Testament the work of the spirit brings understanding and perception in the lives of believers.
- ♦ The Old Testament prophets wrote as they were inspired, but often they did not understand what they wrote. The revelation we are given in Christ in the New Testament is more complete and much better than anything ever given to a prophet.
- ♦ The work of the holy spirit in the Old Testament was knowledge; the work of the spirit in the New is comprehension.
- ♦ The work of the holy spirit in the Old Testament was might; the work of the spirit in the New is light.
- ♦ The work of the holy spirit in the Old Testament was power; the work of the Spirit in the New is perception.

The Holy Spirit: Type, Symbol, Prophecy

“The spirit of God hath made me, and the breath of the Almighty hath given me life” (Job 33:4).

In the Old Testament the holy spirit is symbolized several ways, but generally by the anointing oil. This oil was used in the lamp of the tabernacle (Exodus 25:6; Leviticus 8:12; 10:7):

“The light from this lamp was from olive oil, ‘beaten’ or refined; and the lamps were kept always lighted. This oil was symbolic of the Holy Spirit, and its light represented holy enlightenment—the spirit of the truth. Its light was for the benefit of the priests only, for none others were ever permitted to see it or to profit by its light. Thus was represented the spirit or mind of God given to enlighten the Church, in the deep things of God, which are entirely hidden from the natural man (1 Corinthians 2:14) even though he be a believer—a justified man (a Levite). None but the truly consecrated, the ‘Royal Priesthood,’ are permitted to see into this deeper light, hidden in the ‘Holy.’”—*Tabernacle Shadows*, p. 116

This oil was also used in poetic verse as we can see in Psalm 133.

“The anointing oil or symbol of consecration was poured upon the head of the high priest only, but the under-priests were represented in the members of his body, even as Christ is the head over the church which is his body, and all together constitute the royal priesthood. So the holy Spirit given without measure to our Lord and head applies to us (his body) through him. The Father gave the spirit to the Son only: **all** of the anointing oil was poured upon the head. At Pentecost it ran down from the head to the body, and has continued with the body ever since, and whoever comes into the ‘body’ comes thereby under the consecrating influence—the spirit of holiness, the spirit of God, the spirit of Christ, the spirit of the truth.”—*Reprints*, p. 3280

The Song of Solomon contains a description of our Lord and his Bride, the church. The eyes of both are described as doves: “Behold, thou art fair, my love; Behold, thou art fair; Thine eyes are as doves.” “Thine eyes are as doves behind thy veil.” “His eyes are like doves beside the water-brooks, washed with milk, and fitly set.” (Song of Solomon 1:15; 4:1: 5:12, ASV)

The holy spirit is the external working power of the Father.

*If God can work
in the life of a
man like Cyrus,
how much more
will he work in
the lives of those
who love him
and serve him.*

“I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour my spirit upon thy seed, and my blessing upon thine offspring’ (Isaiah 44:3). Earlier in this Book we read: ‘Until the spirit be poured upon us from on high, and the wilderness be a fruitful field, and the fruitful field be counted for a forest’ (Isaiah 32:15). In these two instances the holy spirit is symbolized by the rain.”—*The Herald of Christ’s Kingdom*, March, 1940, p. 39.

Many Scriptures speak of the anointing of the spirit of the Lord on both the followers of the Lord, and those who were not the followers of God, to accomplish his plans for his chosen people. The Lord states, “I have found David my servant; with my holy oil have I anointed him” (Psalm 89:20). As a follower of the Lord, King David was set apart and appointed for God’s purposes, just as King Cyrus had been chosen to carry out God’s will in delivering Israel from captivity.

“Thus saith the LORD to his anointed, to Cyrus, whose right hand I have holden, to subdue nations before him; and I will loose the loins of kings, to open before him the two leaved gates; and the gates shall not be shut” (Isaiah 45:1).

Xenophon, in his first book, *De Cyropaed.*, gives us a list of the nations Cyrus subdued. (“Syrians, Assyrians, Arabians, Cappadocians, Phrygians, the Lydians, Carians, Phoenicians, Babylonians, the Bactrians, Indians, Cilicians, Sacians, Paphlagonians, Maryandines, and many other nations.) He also had dominion over the Asiatics, Greeks, Cyprians, Egyptians, etc.” (*John Trapp’s Commentary*). Herodotus said that Cyrus vanquished whatsoever country he invaded.

There is a greater antitypical Cyrus, Christ, who as the deliverer of the world is described as coming “from the rising of the sun, and from the west.” Of that time the Lord says “that there is none beside me. I am the LORD, and there is none else” (Isaiah 45:6).

If God can work in the life of a man like

Cyrus, how much more will he work in the lives of those who love him and serve him.

The Future work of the Spirit

“For behold the stone that I have laid before Joshua; upon one stone shall be seven eyes: behold, I will engrave the graving thereof, saith the LORD of hosts, and I will remove the iniquity of that land in one day” (Zechariah 3:9).

In Zechariah 3:9 and 4:2, 10 the symbols of eyes, lamps, and spirits are expressed as the external operation of the Lord’s spirit in regard to the protection and guidance of the nation of Israel not only in regard to Israel at the time the prophecy was given to them, but also in that future prophetic millennial day when divine favor, enlightenment, and blessings as the promises of God will be given to that nation.

“It is not until we realize that the prophecies, although having some force and application to the times in which they were written, have a special force and application to us, as the antitypical Israel, and to the building of the antitypical Temple, that we get the true force, value and beauty of these prophecies.”—*Reprints*, p. 2521

In Zechariah the seven branches of the lamp are shown in a united form, not as they are shown in Revelation where they are separate and distinct. These seven lampstands in Revelation show the true saints throughout the history of the seven churches in the various phases of the church’s development; in Zechariah’s prophecy they are united, showing the church complete and united.

This then is illustrative of the difference between the holy spirit in the Old and the New Testament. In the Old the Lord manifested his spirit as power, in the New with perception. The power and the perception is the assistance we need though the personal working of the Father in our lives to learn his will, and to do his good pleasure (Philippians 2:12, 13).

“Teach me to do thy will; for thou art my God: thy spirit is good; lead me into the land of uprightness” (Psalm 143:10).

The spirit of the Lord is upon me. — Luke 4:18

A New Creation

Therefore if any man is in Christ, he is a new creature; the old things passed away; behold, new things have come.—2 Corinthians 5:17¹

Phillip Mosley



In the transition from the Jewish age to the Gospel age we find a change in the operation of the invisible power of God termed the “Holy Spirit.” Peter tells us the prophets of old spoke as they were moved by the holy spirit (2 Peter 1:21). God inspired these men to speak as it pleased him, yet they did not always understand what they were saying. Jesus observed: “Many prophets and righteous men desired to see what you see, and did not see [it], and to hear what you hear, and did not hear [it]” (Matthew 13:17).

We may consider it a blessing to live in the time when God is calling those who will make up his family (Acts 15:14). Paul says, “He made known to us the mystery of his will, according to his kind intention which he purposed in him with a view to an administration suitable to the fullness of the times, [that is] the summing up of all things in Christ, things in the heavens and things upon the earth in him” (Ephesians 1:9,10).

The Promise to Abraham

It is through this family that God will fulfill this promise made long ago to faithful Abraham: “By myself I have sworn, declares the LORD, because you have done this thing, and have not withheld your son, your only son, indeed I will greatly bless you, and I will greatly multiply your seed as the stars of the heavens, and as the sand which is on the seashore; and your seed shall possess the gate of their enemies. And in your seed all the nations of the earth shall be blessed [literally: “shall bless themselves”], because you have obeyed my voice” (Genesis 22:16-18).

Paul speaks of this promise and gives us a clue as to how the promise relates to those living in the Gospel age: “If you belong to Christ, then you are Abraham’s offspring, heirs according to promise” (Galatians 3:29). Of course the promise was that this seed would

bless all the nations or families of the earth. The fulfillment of this promise is still future.

According to the Bible there will come a time when Satan will be bound and will not be able to deceive mankind. During Christ’s thousand-year reign those whom God has called from among men during this age will have the privilege of sharing in this blessing work with Christ: “Blessed and holy is the one who has a part in the first resurrection; over these the second death has no power, but they will be priests of God and of Christ and will reign with him for a thousand years” (Revelation 20:6).

These of the first resurrection are the ones who make up the family God desires to share in his kingdom work throughout eternity. These are the spiritual seed of Abraham.

Two Resurrections

The Revelation text speaks of these as having a part in the **first** resurrection. If there is a first resurrection, there must also be at least a second resurrection. Jesus spoke of two resurrections: “Do not marvel at this; for an hour is coming, in which all who are in the tombs shall hear his voice, and shall come forth; those who did the good [deeds] to a resurrection of life, those who committed the evil [deeds] to a resurrection of judgment” (John 5:28,29). Those of the first resurrection are described by Jesus as those who did the good deeds. But notice that he speaks of another resurrection, a “**resurrection of judgment.**” God’s judgment day lasts one thousand years (2 Peter 3:7,8). With Satan bound, mankind will have an opportunity to learn the truth. God desires all men to be saved and come to an accurate knowledge of the truth (1 Timothy 2:4).

Our eyes of understanding have been opened now to a remarkable truth that has been hidden since the dark ages. The Bible actually teaches

1. Unless otherwise noted, all Scripture citations are from the *New American Standard Bible*.

that there are **two** salvations: a spiritual and an earthly. Paul writes: "The first man is from the earth, earthy; the second man is from heaven. As is the earthy, so also are those who are earthy; and as is the heavenly, so also are those who are heavenly" (1 Corinthians 15:47,48).

God's original plan has not been frustrated. God said to Adam and Eve in the garden, "Be fruitful and multiply, and fill the earth, and subdue it; and rule over the fish of the sea and over the birds of the sky, and over every living thing that moves on the earth" (Genesis 1:28).

God, through one of his prophets of old, said: "So shall my word be which goes forth from my mouth; it shall not return to me empty, without accomplishing what I desire, and without succeeding [in the matter] for which I sent it" (Isaiah 55:11).

When properly understood, we can see how truly wonderful it will be when everyone will be blessed in God's due time. What a privilege it will be for those who make up the heavenly spiritual seed of Abraham to share with Christ in administering those blessings to the world of mankind as they come back to life in an earthly resurrection.

Born Again

How does one become a part of the spiritual seed? Nicodemus, one of the nobler of the Pharisees, had an inquisitive mind. He came to Jesus at night and acknowledged that he must be a teacher sent from God because no one could do such miracles unless God was with him. It was then that Jesus said: "Truly, truly, I say to you, unless one is born again, he cannot see the kingdom of God" (John 3:3).

Nicodemus could not understand this illustration of the event that must take place for an individual to experience a change of nature from earthly to spiritual. Nicodemus was not alone. Many noble people throughout the Gospel age have also misunderstood these words of Jesus.

Some of the confusion stems from the fact that the Greek word *gennao*, translated "born" in this verse, could with the equal propriety be rendered "begotten." *Gennao* is used 39 times in the first sixteen verses of Matthew and in every instance is properly translated "begat."

Had the translators of the King James Bible used "begotten" instead of "born," the idea that Jesus was explaining to Nicodemus would be more accurately understood. Just as an embryo is begotten in the womb and grows until

birth, so with an individual who will become a spiritual son of God. Paul says, "If any man is in Christ, [he is] a new creature; the old things passed away; behold, new things have come" (2 Corinthians 5:17). It is this new creature that is begotten by the word of truth and by the power of the holy spirit (see 1 Peter 1:3,22, 23).

Because there are two salvations, those begotten to this new spiritual life are counted as spiritual sons of God. Their hopes, aims, and ambitions are centered in the spiritual phase of God's kingdom (Romans 8:14-25). The actual births of these new creatures occur at the deaths of their earthly bodies. Just as Jesus was raised from the dead a spirit being, so will it be for those begotten of the holy spirit. The apostle John writes: "See how great a love the Father has bestowed upon us, that we should be called children of God; and [such] we are. For this reason the world does not know us, because it did not know him. Beloved, now we are children of God, **and it has not appeared as yet what we shall be.** We know that, when he appears, **we shall be like him,** because we shall see him just as he is" (1 John 3:1,2).

Sin Remains a Possibility

Some mistakenly think that once an individual has been "born again," it is impossible to sin. This comes from a misunderstanding of these words: "Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God" (1 John 3:9, KJV).

Although the new creature does not sin, it remains in a fleshly body until the actual birth of this new creature as a spirit being takes place. The flesh is contrary to the things of the spirit: "The flesh sets its desire against the Spirit, and the Spirit against the flesh; for these are in opposition to one another, so that you may not do the things that you please" (Galatians 5:17).

It is by the grace of God and the imputation of the merit of Jesus that any are counted as righteous in the sight of God. Except for Jesus no human being is without sin: "As it is written, There is none righteous, not even one" (Romans 3:10).

When we understand what it means to be spirit begotten, we can more easily harmonize the Scriptures. The same apostle who wrote,

*It is by the
grace of God
and the imputation
of the merit
of Jesus that
any are counted
as righteous.*

“Whosoever is born of God doth not commit sin,” (1 John 3:9, KJV) also wrote, “My little children, I am writing these things to you that you may not sin. And if anyone sins, we have an Advocate with the Father, Jesus Christ the righteous; and he himself is the propitiation for our sins; and not for ours only, but also for [those of] the whole world” (1 John 2:1,2).

The spirit-begotten ones of the Gospel age battle the things of the flesh to become, as much as possible, a copy of their Lord and Savior Jesus. It is a constant struggle that requires the whole armor of God (Ephesians 6:11-13). As Paul encouraged Timothy, these must fight the good fight of faith (1 Timothy 6:12). Peter admonishes them by saying, “Applying all diligence, in your faith supply moral excellence, and in [your] moral excellence, knowledge; and in [your] knowledge, self-control, and in [your] self-control, perseverance, and in [your] perseverance, godliness; and in [your] godliness, brotherly kindness, and in [your] brotherly kindness, love. For if these [qualities] are yours and are increasing, they render you neither useless nor unfruitful in the true knowledge of our Lord Jesus Christ” (2 Peter 1:5-8).

A New Creation

These spirit-begotten ones are actually a new creation. Just as a majority of the people did not know Jesus was the Son of God, most do not recognize that there are new creatures in Christ today, individuals to whom God has given a special mission. Paul describes that mission as a ministry of reconciliation: “Now all [these] things are from God, who reconciled us to himself through Christ, and gave us the ministry of reconciliation, namely, that God was in Christ reconciling the world to himself, not counting their trespasses against them, and he has committed to us the word of reconciliation” (2 Corinthians 5:18,19).

These are the spiritual seed of Abraham who will have a share with Christ in blessing all the families of the earth. God promised this long ago to Abraham and it is impossible for him to lie (Hebrews 6:18; Titus 1:2). God plans to bless the world of mankind through The Christ, head and body. In the meantime we know that, “The whole creation groans and suffers the pains of childbirth together until now. And not only this, but also we ourselves, having the first fruits of the Spirit, even we ourselves groan within ourselves, waiting eagerly for [our] adoption as sons, the redemption of our body” (Romans 8:22,23).

Most do not recognize that new creatures in Christ exist today.

Life Through Death

To some, perhaps, the thought that the way to life is only through death, partakes too much of the mystical. A deeper insight into the apostle’s reasoning, however, makes clear that the potential new creature must pass through the process of death to the old nature, and a spirit begettal to a new nature: the old must die and all things must become new, a death as real as the death of the soul, and often even more painful. Spirit begettal comes instantaneously at the time of the presentation and acceptance of the body as a living sacrifice; but the transformation is a process of growth, which process can never cease as long as the sacrificer remains this side the veil. It is as the apostle teaches elsewhere, wholly a matter of the will in placing oneself completely under the influence of the Holy Spirit and allowing God to work the transformation by the renewing of the mind.

This thought is supported in [Romans 6] by such statements as “reckon ye also yourselves to be dead indeed unto sin. . . . Let not sin therefore reign in your mortal body . . . Neither yield ye your members as instruments of unrighteousness unto sin.” These and other statements of the Scriptures indicate the need for a constant state of submission, of meekness, of teachableness. Then it becomes manifest that this development of the new creature is the gift of God, by the grace of God, and not of personal worth, and that no man can boast.

—*The Herald of Christ’s Kingdom*, November, 1937, p. 166



The Holy Spirit as Teacher

Spiritual Discernment

But the Comforter, which is the Holy [Spirit], whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.—John 14:26

A verse-by-verse study in 1 Corinthians 2

In the first chapter of Corinthians Paul expresses concern over the factionalism that had divided that church into at least four camps: some claimed allegiance to Paul, others to Apollos, still others to Peter, and one group asserting they were “of Christ.” The second chapter of the epistle forms a portion of his argument against a major cause of these divisions, namely, esteeming the messenger more than the message (1 Corinthians 4:6).

Oratory Means Little—1 Corinthians 2:1-5

And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. For I determined not to know any thing among you, save Jesus Christ, and him crucified. And I was with you in weakness, and in fear, and in much trembling. And my speech and my preaching was not with enticing words of man’s wisdom, but in demonstration of the Spirit and of power: That your faith should not stand in the wisdom of men, but in the power of God.

The apostle opens by using himself as the example. He could easily have matched wits with the best of his opponents. He had done so with his powerful reasoning on Mars Hill in Athens where he effectively quotes the ancient poets. He had been schooled at Tarsus, an educational center rated by the historian Strabo as superior to even the better-known institutions of Athens and Alexandria. He was familiar with the writings of the Cilician poet Aratus (Acts 17:28), Epimenides (Titus 1:12), and the comic poet Meander from whom he borrows the words of 1 Corinthians 15:33.

Although the term “excellency of speech” may apply to oratorical gifts, it also contains the concept of overpowering reasoning. The testimony of God is not comprehended by the powers of rhetoric or philosophy, but by the power of a changed life, from sin and all its

alluring accoutrements to the simple purity of a Christ-like life.

There was one central truth that Paul would present, and that was the salvation secured by the crucifixion of Jesus Christ. Other, more disputable points of doctrine, were prone to cause division. The doctrine of Christ and him crucified was unifying and profitable for the building up not only of the Corinthian church but the Christian church throughout the centuries.

Paul was noted for his courage. Therefore at first glance, it seems odd he would describe himself as approaching them “in weakness, in fear, and in much trembling.” The weakness to which he refers may be his own physical infirmities, but more likely it was the humility with which he approached them, seeking not so much to impress the Corinthians but to be understood by them. The fear and trembling were almost certainly not of concern for his own personal well-being nor yet those emotions born of a lack of confidence, but rather show the high regard he held for properly representing both his God and the truths which had been entrusted to him.

His final contrast was between the wisdom that comes from secular education and worldly philosophy, and the simplicity of truth as revealed by the holy spirit. It was this truth which would be demonstrated by the power of a converted life. Nothing is more powerful than words aptly spoken with full conviction. It was the power of the concept he presented that would enable the Corinthian Christians to stand before the judgment tribunal of God.

Hidden Wisdom—verses 6-10

Howbeit we speak wisdom among them that are perfect: yet not the wisdom of this world, nor of the princes of this world, that come to nought: But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory: Which none of the princes of this world knew: for had they known it, they

would not have crucified the Lord of glory. But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God.

True scriptural wisdom is meant only for “them that are perfect.” The Greek word *teleioiv*, translated perfect, here has the meaning of “mature.” (Compare its usage here with that in 1 Corinthians 14:20; Philippians 3:15; Ephesians 4:13; and Hebrews 5:14.) Jewish rabbis used this word in their ban on the reading of the first chapter of Genesis and the visions of Ezekiel by those under thirty years of age (Hieron., Tom III, fol. 3.2).

A further clue as to whom Paul meant with this word is found in verse 7 where he says that he speaks this word in “a mystery.” At first glance this may seem to conflict with his earlier comments that he did not use oratorical gifts but simple meaning that the readers could understand. But no such conflict exists. The word “mystery” (*musterion*, Strong’s 3466) means that which, while hidden from the casual observer, is crystal clear to those who are initiated into its code.

Thus the prophecies, doctrines, and types of the Old Testament could not be fully discerned by any except those who had been initiated into Christianity. Once understood, however, new horizons with a depth and richness not previously seen in the Hebrew Bible were revealed.

Even the princes, most notably the religious elite consisting of both Pharisee and Sadducee, were unable to plumb its depths. Similarly today it is not the education of the theological seminaries or the offices of the clergy that reveal the deep things of God. Instead the comprehension of spiritual truths is reserved for those who have the holy spirit, no matter how little such may have in the way of formal education. Thus was the Jewish hierarchy amazed at the boldness and clarity with which Peter and John spoke, esteeming them as “unlearned and ignorant men” (Acts 4:13).

With spirit-enlightened eyes these initiates into the Christian faith saw a vision of the future which hitherto had not even “entered into the heart of man.” Such wisdom, such an inspiring vista of the future, is unattainable by the fleshly mind, but truly motivates those who

are taught by the spirit. Nor are the deep things of God only complex theological concepts; even the most basic perceptions of what lies in store are part of this rich treasure trove.

The Mind of Christ—verses 11-16

For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God. Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God. Which things also we speak, not in the words which man’s wisdom teacheth, but which the Holy [Spirit] teacheth; comparing spiritual things with spiritual. But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned. But he that is spiritual judgeth all things, yet he himself is judged of no man. For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ.

These verses contrast the two spirits and the sphere of knowledge available to each. The spirit of man can only discern those things within his experience, while the spirit of God is open to a far broader range of information. Spiritual things, Paul reasons, can only be discerned by spiritual minds. Human philosophy is within the range of spiritual minds, while spiritual concepts relate to a realm which man, as a human being, cannot understand.

The spiritual dimensions spoken of in these verses do not relate to those things which exist in the invisible world since scientists have grasped and explained many invisible forces, such as electricity, video transmission, and the like. Rather they refer to the effect of biblical principles on the human being, a new mind-set based on the principles of self-sacrifice and not the preservation of natural life.

These are the spiritual elements that hold the solution to the factionalism that so divided the Corinthian brethren. There was a measure of carnality and selfishness in their desire to prefer one above another. Their adoration of human leadership rather than a desire for spiritual unity of the church collective was the symptom which pointed to the lack of a spiritual mind. This new mental dimension is what Paul calls “the mind of Christ.”

Here is how Paul describes it: “Have this mind in you, which was also in Christ Jesus:

Education in a theological seminary does not reveal the deep things of God.

who, existing in the form of God, counted not the being on an equality with God a thing to be grasped, but emptied himself, taking the form of a servant, being made in the likeness of men; and being found in fashion as a man, he humbled himself, becoming obedient even unto death, yea, the death of the cross" (Philippians 2:5-8, ASV).

How the Spiritual Mind Works

Paul informs the Corinthians that the spiritual mind operates by "comparing spiritual things with spiritual." The word *sugkrino* (Strong's 4793), translated "comparing," can mean "to join or commingle" and thus conveys the thought of joining two thoughts to explain or make clear their meaning. It is often used in the Septuagint to translate the Hebrew *pathar* (Strong's 6622) which means "to unfold, or reveal" (see Genesis 40:8,16,22; 41:12,15). In other words the reader is asked to compare one scriptural verse with another, and contextually to compare the Old Testament writings with the new Christian realities of the New Testament.

This accords well with Peter's thought: "First of all you must understand this, that no prophecy of scripture is a matter of one's own interpretation, because no prophecy ever came by the impulse of man, but men moved by the Holy Spirit spoke from God" (2 Peter 1:20, 21, RSV).

Barnes notes that some derive from Paul's

words that "prophecies, besides having a literal signification, have also a hidden and mystical sense which cannot be learned from the prophecies themselves, but is perceived by a peculiar power of insight imparted by the Holy Spirit, enabling men to understand their secondary mysteries."

Still others, noting that the Greek word for "spiritual" is in the neuter, feel that the noun to be supplied is "men," thus the rendering "comparing spiritual things with spiritual men." There is a truth in this as well, that the search for spiritual truth entails the seeking out of the thoughts of other spiritual thoughts by a peer review of one's interpretations. This agrees with the context of the entire epistle where the apostle stresses that the brethren of the various factions need each other (see 1 Corinthians 4:1-6 where Paul applies the sacredness of stewardship both to Apollos and himself). The advice of Ephesians 4:16 seems especially relevant: "From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love."

Let all who name the name of Christ fully rely on the holy spirit to rightly interpret the word of God and apply its principles in Christian love, always seeking to put on "the mind of Christ."

Let all who name the name of Christ fully rely on the holy spirit to rightly interpret the word of God.

The New Mind

As the new continues to develop, the **human** gradually dies, until the death of the one and the perfection of the other is complete. As "new creatures," we have a measure of the life, spirit, mind of our Heavenly Father. This energizing spirit enables us to carry out that which we covenanted to do—viz. to make subject, and to keep under, our mortal (human) body. ... Thus while the old mind is treated as if dead, the effect of the new mind is to quicken these mortal bodies, counted dead, making them the living active servants of the new mind. ...

The results of this new sap (the new mind, the spirit, power, or will of God, dwelling within) introduced into the dead tree, is seen in the fruits. Now the fruits of the spirit are love, faith, diligence, patience, humility, etc.; in short, Godliness (God-likeness) and "if these things be in you and abound, they make you that you shall **neither be barren, nor unfruitful in the KNOWLEDGE** of our Lord Jesus Christ" (2 Peter 1:5-8). Such a spirit we are told (John 16:13) will guide us into an understanding of all truth due. It will guide the body as a whole, into **all truth**.

—Reprints, p. 385

Pouring Out the Spirit

I will pour out my spirit upon all flesh.—Joel 2:28



David Rice

The prophet Joel is cited by Peter in Acts chapter 2, but is not otherwise mentioned or referenced in Scripture. What we know of Joel is only what is contained in his brief prophecy of three chapters.

Evidently Joel was a prophet in Judah, for chapter two opens with an alarm “in Zion, and ... in my holy mountain.” Both expressions refer to Jerusalem, the capital of the kingdom of Judah. In chapter one Joel says, “a nation is come up upon my land, strong, and without number, whose teeth are the teeth of a lion, and he hath the cheek teeth of a great lion” (verse 6). Daniel chapter seven uses a lion to represent Babylon, but Babylon does not fit the circumstances of this prophecy because the invader described in chapter two is thwarted from taking Jerusalem (verse 20), whereas Babylon did take Jerusalem, repeatedly, and burned the temple on the third time.

Joel’s great lion evidently refers to Assyria. Assyria and Babylon were of similar culture, and extant artifacts from ancient times show that both used the lion to represent their strength, agility, and power. Jeremiah applies this animal to both Assyria and Babylon: “Israel is a scattered sheep; the lions have driven him away: first the king of Assyria hath devoured him; and last this Nebuchadrezzar king of Babylon hath broken his bones” (Jeremiah 50:17). In the case of Joel, the threat at hand was Assyria.

Impending Destruction

Joel chapter two opens with a scene of foreboding and impending destruction. The day of “darkness and of gloominess ... of clouds and of thick darkness ... a great people and a strong” (verse 2) speaks of the Assyrian invasion, evidently when Sennacherib massed his forces against Judah and ultimately against Jerusalem itself. Twenty-two years earlier Assyria had destroyed the northern kingdom of Israel and its capital city Samaria had fallen. That was under the reign of the Assyrian king Shal-

maneser (2 Kings 17:3). His five-year reign closed only a year after the fall of Samaria, and Sargon next ruled the empire. He transported Jews out of the land and planted in their place Gentiles from various lands; these subsequently adopted the Jewish religion and became the people later referred to as “Samaritans.”

Sargon is mentioned by name in Isaiah 20:1. For some time before the mid-1800s critics charged this was an error in holy writ, but this has long since been dismissed. Since the unearthing of the prolific Assyrian state archives, all the Assyrian kings mentioned in the Bible have been thoroughly documented. Sargon reigned for seventeen years, and was followed by Sennacherib, one of the most oppressive conquerors. In his fourth year, 701 B.C., he advanced against Judea and threatened to overwhelm Jerusalem. The episode is from the account in Isaiah chapters 36, 37, and 38, and its parallel narratives in Kings and Chronicles.

Isaiah had prophesied that “the waters of the river, strong and many, even the king of Assyria, and all his glory” would “come up over all his channels, and go over all his banks; and ... pass through Judah ... and ... reach even to the neck [Jerusalem]; and the stretching out of his wings [armies] shall fill the breadth of thy land” (Isaiah 8:7, 8). That time had come, and Joel sounded the alarm.

Jerusalem Delivered

King Hezekiah, and all Israel, prayed for deliverance and God miraculously delivered them: “The angel of the LORD went forth, and smote in the camp of the Assyrians [185,000]: and when they arose early in the morning, behold, they were all dead corpses” (Isaiah 37:36; see also Micah 5:5).

Joel recounts much the same in Joel 2:13-20, and then promises a great blessing from God would follow. Then Joel prophesies of the outpouring of the holy spirit, which would come later: “It shall come to pass afterward, that I

*Pentecost
was only the
beginning of
Joel's promised
blessing.*

will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, and your old men shall dream dreams, your young men shall see visions: and also upon the servants and upon the handmaids in those days will I pour out my spirit. And I will shew wonders in the heavens and in the earth, blood, and fire, and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the LORD come. And it shall come to pass, that whosoever shall call on the name of the LORD shall be delivered: for in mount Zion and in Jerusalem shall be deliverance, as the LORD hath said, and in the remnant whom the LORD shall call" (Joel 2:28-32).

Two Fulfillments

This blessing did come as promised. It came through the death of Christ and the outpouring of the spirit beginning at Pentecost. Peter's quotation of this passage on that occasion is recorded in Acts 2:17-21. But the redemption of Jerusalem by God recurs at the introduction of the Millennial kingdom also, an event mentioned beginning in Zechariah 14:3. During the Millennium the spirit of God will be poured out even more broadly upon all flesh, and all will enjoy the blessings of that age.

Let us look first at how Peter applied Joel's prophecy on the day of Pentecost.

"I will pour out my spirit upon all flesh." On the day of Pentecost there were visitors from surrounding lands who had come to Jerusalem to observe the feast. This means they were either Jews living elsewhere, or proselytes like the Ethiopian eunuch of Acts chapter eight. The presence of such visitors is why the speaking in tongues by the apostles was so useful a gift. "We do hear them [the apostles] speak in our tongues the wonderful works of God" (Acts 2:11).

And what wonderful things they had to speak! They had just received the witness of the spirit that Jesus told them would come, and now they could be his witnesses. Tongues of fire had miraculously appeared over their heads, as though to say they were anointed to spread a vibrant and powerful message to all the hearing ears. Pentecost is commemorated by the Jewish people as a remembrance of the giving of the Law at Sinai; now the spirit of that Law was opening up to all who would embrace it. No doubt the apostles were ener-

gized with great exuberance in speaking of the resurrection of their master, that he was indeed the Messiah as testified by his resurrection, and the gifts they had now received at his hand.

Following Peter's public and impromptu address to the crowds, three thousand were enlivened with the spirit, the same number as were slain when the letter of the law was delivered through Moses (compare Acts 2:41 with Exodus 32:28). Indeed it could be said, "The letter killeth, but the spirit giveth life" (2 Corinthians 3:6).

But Pentecost was only the beginning of Joel's promised blessing. Later, at the conversion of Cornelius, the gift of tongues came upon Gentiles as well. Thus "all flesh" expanded to mean not just the Jews at Jerusalem and those from abroad, but non-proselytized Gentiles as well. There was no longer a division between the two: "He ... hath broken down the middle wall of partition between us ... for to make in himself of twain [Jews and Gentiles] one new man" (Ephesians 2:14,15).

"And your sons and your daughters shall prophesy." Youths, even including daughters, would be eligible for this blessing. The deacon Philip "had four daughters, virgins, which did prophesy" (Acts 21:9).

"Your old men shall dream dreams." According to *Vine's Expository Dictionary* the Greek word for old is not *archaios* ("original, ancient"), or *palaios* ("old in years"), but *presbyteros* ("older, elder"). The word need not mean only men with white hair, but can apply to mature men of "rank or positions of responsibility" as well. Examples of this promise of dreams may be Peter's dream about accepting the Gentiles (Acts 10:9-16), and Paul's dream of the man from Macedonia (Acts 16:9).

"Your young men shall see visions." The apostle Paul, while still a young Christian, was caught up by vision into the "third heavens" (2 Corinthians 12:2-4).

"Upon the servants and upon the handmaids in those days will I pour out my spirit." There are no barriers to the poor or lowly. "Whether we be bond or free ... [we are] all made to drink into one Spirit" (1 Corinthians 12:13).

“I will shew wonders in the heavens and in the earth, blood, and fire, and pillars of smoke.” There was no lack of wonders when Jesus was crucified. Even the centurion exclaimed, “Truly this was the Son of God” (Matthew 27:54). The blood of Jesus was displayed openly on the cross, and in tongues of fire over the heads of the apostles. Or possibly, these symbols refer to the judgments visited on Judea within the next forty years when “pillars of smoke” could refer to the burning of Jerusalem.

“The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the LORD come.” At midday when our Lord was on the cross, there was a remarkable darkening which lasted about three hours (Matthew 27:45). That evening as the moon rose, it was eclipsed in a manner that cast a reddish-orange hue over it, turning “the moon into blood” as the ancients described it. This occurred on Friday evening, April 3, 33 A.D. on the Julian calendar. This incident was described in the article “Dating the Crucifixion” which appeared in the December, 1983, scientific journal *Nature*. This sign is not recorded in the Gospel accounts, but it is a fulfillment of the Joel prophecy. Occurring as it did in the year 33 A.D., it preceded the end of the Roman Wars against Judea by forty years; A.D. 73 was the date of the fall of the Jewish fortress Masada.

“It shall come to pass, that whosoever shall call on the name of the LORD shall be delivered: for in mount Zion and in Jerusalem shall be deliverance, as the LORD hath said, and in the remnant whom the LORD shall call.” So it has been ever since. The blessed call of salvation is open to every hearing ear and humble heart. It emanated from Jerusalem, and spread worldwide.

During the Kingdom

When the Millennial kingdom breaks upon the world, the blessed call of salvation will also begin at Jerusalem, and spread worldwide from there. Then the holy spirit of God (Ephesians 4:30) will reach every person on the globe. The dead of past ages will be resurrected and receive it also. Those who accept that call will receive everlasting earthly life, though not the spiritual glory being offered to faithful Christians in the present age. But it will be a grand call nonetheless. It will be all encompassing. Every creature on earth will receive the message and the urging of the spirit.

To accept this offer of life will be each person's choice. Then, as now, it will require repentance and also effort to repair the fallen characters and dispositions that are inherent in each of us. But for a thousand years, God will make everything conducive to progress. Surely the vast majority of restored mankind will appreciate this offer and receive the gift of everlasting, earthly life (Isaiah 35:8-10; Revelation 22:17).

In the Millennial kingdom the holy spirit of God will reach every person on the globe.

The Spirit at Pentecost

This was nothing less than spirit-begettal; the same holy spirit that had imbued the Head, Christ Jesus, had begun to descend to anoint his Body, the church. As each member of his Body has received this spirit, begetting him to the divine nature, it has had the same effect. When Jesus received it, he immediately began his preaching ministry. When those at Pentecost received it, they began to use their tongues to prophesy and preach. As each one of us receives it, we tell out the glad tidings at every opportunity, and build up one another in the most holy faith. We renounce our earthly interests, aims, and ambitions, and “walk in newness of life” (Romans 6:4). We begin a new life. We become new creatures. As Paul said in 2 Corinthians 5:17, “Therefore, if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.”

—Discourses of Robert S. Seklemian, p. 98



On The Other Hand

The Acts 2 Pentecostal Miracle

*[They] were confounded because that every man **heard** them speak in his own language. —Acts 2:6*

Michael Nekora

When the holy spirit came upon the assembled disciples in the upper room on the day of Pentecost, they were able to witness brilliantly to the truth to “devout men, out of every nation under heaven” (Acts 2:5) who spoke languages other than the Aramaic of Jerusalem. Most people think this “speaking in tongues” means these disciples spoke languages they did not know. Certainly there are instances in the New Testament when that kind of miracle happened and Paul cautions when it does happen, there be someone to interpret what is said (1 Corinthians 14:27). However, the internal evidence of Acts 2 strongly implies that on that day the miracle was one of **hearing**. The people themselves described it that way in three places:

Vs. 6: [They] were confounded because that every man **heard** them speak in his own language.

Vs. 8: How **hear** we every man in our own tongue ...?

Vs. 11: We do **hear** them speak in our tongues the wonderful works of God.

In Acts 2:14 Peter stood up and spoke. In verse 41 at the end of his remarks we read that “Those who accepted his message were baptized, and about three thousand were added to their number that day” (NIV). What language did Peter speak? If it was some language he did not know, a large fraction of his audience would not have understood his words. Yet these “devout men” did understand and they were baptized.

And what a miracle this would have been to those people. If any of us were in a foreign crowd where all languages were being spoken,

none of us would be surprised if someone on a street corner began to speak in our language. Presumably he learned the language in school. But if this same person spoke what was clearly not our language, yet we understood his words as though we were wearing earphones providing a translation into our own language, that surely would make us excited, so much so that others would be attracted and enthusiastically join with us.

But if hearing was the miracle, how are we to understand the words of verse 4 where those filled with the holy spirit “began to speak with other tongues, as the Spirit gave them utterance”? It was a fulfillment of Jesus’ words said to his disciples before this happened: “When you are brought before synagogues, rulers and authorities, do not worry about how you will defend yourselves or what you will say, for the Holy Spirit will teach you at that time what you should say” (Luke 12:11,12, NIV).

The holy spirit inspired the disciples to go forth and speak different truths based on recent events as prophesied in the Bible. As those in the crowd circulated from one disciple to another, they heard in their own language what the NIV calls “the wonders of God.” We sometimes say a person is “silver-tongued” meaning he “has or exhibits the power of fluent and persuasive speech; eloquent.” On that Pentecostal day all these disciples were “silver-tongued.”

But whether the miracle was one of speaking or one of hearing, we rejoice that God speaks to all who seek him regardless of their native language. He speaks through his word, the Bible, which has been translated into all the major languages of this planet, and most of the minor ones as well. And no matter which language we use to pray to him, he hears them all equally well.

The Witness of the Spirit



*The Spirit itself beareth witness with our spirit, that we are the children of God.
—Romans 8:16*

This doctrine of the witness of the spirit is important to God's people because on it depends to a considerable extent their possession of peace and assurance of faith. If they lack this testimony of the spirit, doubts and fears will assail them. They will find themselves among those who sing the well-known hymn:

“’Tis a point I long to know—
Oft it causes anxious thought:
Do I love the Lord or no?
Am I his or am I not?”

The misconceptions concerning the witness of the spirit have led to much confusion and despair on the part of some. They imagined that feelings and emotions of joy possessed in the beginning when they first knew the Lord, were evidences of their sonship, and when, as it were, the “woes” of life overtook them and the first impulses of joy were lost in sorrow and disappointment, then uncertainties assailed the convictions of their sonship and acceptance with the Father. “Alas!” they cry. “Where is the blessedness I knew, when first I found the Lord?” Anyone who allows his feelings to affect his course in life, even from a worldly standpoint, can never gain stability enough to live a life of accomplishments. One must persevere in what one has committed to do irrespective of feelings.

Can we imagine a Christian, with the great warfare before him, with the lofty heights to attain, and the path of self-sacrifice and death before him, to allow his feelings to dampen his zeal or weaken his convictions? No, there must be a firmer foundation than this. A Christian must be guided by knowledge that comes from a proper understanding of the Word of God. All who recognize they have been drawn to the Lord, and who have faith in the atoning merit of Christ and who consecrated their all to God,

may have the witness of the Word of God that they are accepted as sons, as probationary members of the church. The anointing and seal of the spirit which they have received is a witness to them of their sonship. There are many other Scriptural factors that augment this witness.

“For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not?” (Hebrews 12:6,7). Every evidence of the heavenly, disciplining hand upon us is a testimony that we are his sons. Even though “no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby” (Hebrews 12:11).

We may not be able to rejoice in the chastening experience itself, but we may rejoice in the witness that it brings as a fresh evidence of our relationship to God. When we remember God's statement, “As many as I love, I rebuke and chasten” (Revelation 3:19), we may take fresh confidence that we are still in the special love of the Father as long as we are being disciplined. Every experience, properly received, has a little note attached to it. It reads: “With love, from the Father.”

Employing the figure of a vine and its branches, the master said, “I am the vine, ye are the branches” (John 15:5) and “every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit” (John 15:2). As “branches in the vine” we are subjected to such experiences that tend to cut off tendencies to “wood-making,” i.e., all inclinations toward earthly attachments. If we find such “purgings” being made in us, it is another

evidence that we are his children. True, even worldly people have hardships and difficulties which resemble those of the Lord's people, but they cannot be considered marks of sonship because only those who have made a covenant with the Lord in consecration have a relationship with him. Others may profit from their adversities, but they may not view them as a "witness" of their relationship as sons in the divine family.

"But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance" (Galatians 5:22, 23). To the extent that we find these graces in our hearts and as they increase in intensity and maturity we may know from this that the "spirit" is strongly testifying that we are the "sons of God." While we may never reach perfection in these graces so far as our actions are concerned, we should realize a richer and fuller possession of them as we progress along the way. One day there will come a ripeness and maturity to this "fruit of the spirit" in our lives which will make for the inheritance promised to all who are faithful. Such completion in these graces should be sought as early in the Christian life as possible; there should be no procrastinating and no time or effort spared from so grand a work. This life is too short to be otherwise minded.

Another vital "witness" is found when we are rejected and persecuted by those around us for our insistence on preaching the message of truth. "Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven. Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven" (Matthew 5:10-12). Those in whom the Word dwells richly must find expression of it by telling the glad tidings to others. Whether men hear or whether they forbear, they shall still feel impelled to preach and make known the divine plan far and wide. Naturally darkness hates the light. Oppositions and persecutions will arise as God's people persevere in their ministry. All such suffering and opposition brought about by a faithful proclamation of the truth is a "witness of the Spirit" reassuring us of sonship and accep-

tance with God. Because the terms of discipleship entail suffering, it must follow that all those who "suffer" with him are his brethren and shall consequently "reign" with him (2 Timothy 2:12). Every sorrow and pain that results from a close following of the Master becomes a "witness" of sonship, and an incentive to greater faithfulness.

"If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth" (Colossians 3:1,2). To the extent that we find ourselves spiritually minded, seeking those things which are above, we may know that the "spirit" is witnessing, confirming not only our sonship, but our growth and progression as sons. If we find an increasing desire for spiritual wisdom and understanding and a deeper knowledge of the truth, it is also an encouraging evidence to us. The apostle says, "For to be carnally minded is death; but to be spiritually minded is life and peace" (Romans 8:6). Hence, to be spiritually minded should give us great confidence with respect to the "great recompense of reward" (Hebrews 10:35).

There are many other witnesses of the spirit, but the greatest of these may be summed up in the one word, "love": "Herein is our love made perfect, that we may have boldness in the day of judgment (Greek: *krisis*, the church's trial time associated with the Lord's return): because as he is, so are we in this world. There is no fear in love; but perfect love casteth out fear" (1 John 4:17,18). If our love has been perfected and we are free from fear, allowing only the sweet influence of love to guide and control us, then we have one of the grandest testimonies we can have and we should rejoice in our blessed position.

Once we place our relationship with the Lord on the surer foundation of understanding and knowledge, and separate off ephemeral emotions, we will have a more effectual walk in the narrow way that leads to life.

"Let us hold fast the profession of our faith without wavering; (for he is faithful that promised)" (Hebrews 10:23).

"For I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day" (2 Timothy 1:12).

The greatest witness of the spirit may be summed up in the one word, "love."

The Fruits of the Spirit

*By this is my Father glorified, that you bear much fruit, and so prove to be my disciples.—
John 15:8, NAS*



Brent Hislop

The apostle Paul lists the fruits of the spirit as love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self-control (Galatians 5:22,23, NAS). Individually or collectively these fruits demand a Christian's close consideration. They are the fruits of a spirit-filled life; they are the measure of our growth in Christ-likeness.

The churches in the region of Galatia were comprised mostly of Gentile Christians who were experiencing tremendous conflict. Paul writes, "I am amazed that you are so quickly deserting him who called you by the grace of Christ, for a different gospel" (Galatians 1:6, NAS). He asks, "O foolish Galatians, who hath bewitched you ...?" (Galatians 3:1). Later he answers his own question: It was those of the circumcision, Judaizers who sought to compel all Christians, both Jew and Gentile, to observe the ceremonial features of the Jewish law. Paul would have none of it: "I testify again to every man that is circumcised, that he is a debtor to do the whole law. Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace" (Galatians 5:3, 4).

Before Paul lists the fruits of the spirit in chapter five, he first lists the works of the flesh in verses 19-21. According to the NAS they are immorality, impurity, sensuality, idolatry, sorcery, enmities, strife, jealousy, out-bursts of anger, disputes, dissensions, factions, envying, drunkenness, carousing, and the like.

Beginning in verse 18 Paul says if you are led of the spirit, you are not under the law. Then he says the works of the flesh are manifest, or self-evident. What is the connection between the law and the works of the flesh (Greek: *sarx*, often used to signify the fallen human nature)? Perhaps it is simply that the doctrinal error of the Judaizers leads to corruption of both doctrine and behavior. More likely

Paul is taking a key argument of the protagonists and turning it around to illustrate their error and develop a powerful lesson regarding the fruits of the spirit. The Judaizers believed and sought to convince others that observance of the God-given law was how one could rise above the flesh, the fallen human nature, and thereby live in God's favor. They believed and taught that liberty from the law meant license to the flesh.

Paul says explicitly to not use liberty as an occasion for the flesh, but rather as an opportunity to serve one another (Galatians 5:13). He then says that though the Judaizers may be promoting the law, they failed to see that the conflict they were causing was contrary to the summation of the law which was, "You shall love your neighbor as yourself." He continues in the following verses by saying: "But if you bite and devour one another, take care lest you be consumed by one another. But I say, walk by the spirit, and you will not carry out the desire of the flesh. For the flesh sets its desire against the spirit, and the spirit against the flesh; for these are in opposition to one another, so that you may not do the things that you please" (NAS). The conflict was really of the flesh, the very thing those of the circumcision claimed to be able to overcome by an observance of their beliefs. But Paul says it is by the spirit, not the law, that one can overcome the flesh: "If ye be led of the Spirit, ye are not under the law" (vs. 18).

After Paul emphasizes that one overcomes the flesh, the fallen human nature, not by the law but by the spirit, he enumerates the works of the flesh in contrast to the fruits of the spirit. Here is a simplistic comparison of the two.

The works of the flesh include:

1. Various immoralities;
2. False worship;
3. Contentions and disputes with others.

The fruits of the spirit include:

1. Moral excellence;
2. True love and faithfulness to God;
3. Love, peace, and patience toward others.

The fruits of the spirit according to the NAS are love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self control. Is this a complete list? And if these fruits are only obtainable through the spirit, why do non-Christians also experience love, joy, and peace?

Looking at Paul's list, it is clear he intended it to be comprehensive, not exhaustive. Just as his list of the works of the flesh could have been more extensive, so also could he have extended his list of the fruits of the spirit. When Paul lists the gifts of the spirit in 1 Corinthians 12:7-11, he says God gave to the early church nine gifts for their edification. Likewise Paul enumerates nine fruits of the spirit. Perhaps Paul is drawing our attention to the development of the internal fruits of Christ-like character development by contrasting these to the temporary, external gifts.

Although non-Christians experience love, joy, and peace, only those begotten of the spirit can develop these fruits through the spirit of God. Only these are now the children of God: "As many as are led by the Spirit of God, they are the sons of God" (Romans 8:14). Only a true child of God is led by the spirit through trial and tribulation to be "filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God" (Philippians 1:11).

Jesus as Model

It is not by accident that the first fruit listed is **love**. Through the spirit we learn intellectually and through life's experiences that God is love; we learn that if we are to develop God-likeness, we must learn to love as God loves. The Greek word rendered love is *agape*, a word rarely used in ancient writings and thought to have been adapted by early Christian writers including Paul, John, Peter, and Jude to express a higher love not generally understood by the world. *Agape* love finds its greatest personification, as do all of the fruits of the spirit, in Jesus.

When Christians think of developing God-likeness, they think of Jesus who said to Phillip, "He that hath seen me hath seen the Father" (John 14:9). On other occasions we read: "Jesus said ... You shall love the Lord your God with all your heart, and with all your soul, and with all your mind ... you shall love your neighbor as yourself" (Matthew 22:37-39, NAS). "Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. For if ye love them which love you, what reward have ye? do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? do not even the publicans so? Be ye therefore perfect, even as your Father which is in heaven is perfect." (Matthew 5:43-48) Jesus tells us we are to love as God loves.

Jesus not only told us what it meant to love, he exemplified it: "... that the world may know that I love the Father; and as the Father gave me commandment, even so I do" (John 14:31). Prophetically it is written of Jesus, "I delight to do thy will, O my God: yea, thy law is within my heart" (Psalm 40:8). Jesus came not for the exaltation of self, but for the exaltation of God. He delighted to do the Father's will, it was within his heart, it was his greatest love.

On one occasion the disciples came to Jesus and told him to eat something because he surely was tired from his ministry and needed refreshment. But Jesus said his food was to do the will of him who sent him, and accomplish his work. What an example of love for the Father and for mankind does Jesus provide! His love is so profound that even while going to the cross, while being mocked by the soldiers, chief priests, scribes, and elders, Jesus' love looked out on others as he said, "Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children" (Luke 23:28). When Jesus saw his mother, he commended her to the care of the disciple he loved (John 19:26,27). If the word *agape* is meant to signify a higher, selfless love, *agape* is Jesus.

Paul lists nine gifts of the spirit (external) and nine fruits of the spirit (internal).

The next fruit of the spirit is **joy**. This suggests a direct connection to Jesus. We are told that for the joy set before him, Jesus endured the cross, disregarded the shame, and is set down at the right hand of the throne of God (Hebrews 12:2). Jesus' joy was to do the will of his Father, and in his sacrifice to express his love for his Father. He rejoiced to bring redemption, and with it, the opportunity for all creation to come back into harmony with God: "He shall see the travail of his soul, and shall be satisfied" (Isaiah 53:11). This satisfaction includes eternal joy. It shall be likewise for his faithful, foot-step followers, "... at the appearing of Jesus Christ: whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory: receiving the end of your faith, even the salvation of your souls" (1 Peter 1:7-9). Imagine our hardest experiences being turned into our greatest joys as lost loved ones return from the grave and come to know God. Halleluiah, what a savior!

Peace is the next fruit of the spirit. Consider the last night of our Lord's earthly ministry as recorded in Luke 22. As Jesus' great trial lay before him, the disciples disputed about who should be greatest in the kingdom. Judas left to betray him. Jesus took three others with him into the garden of Gethsemane and asked them to watch and pray as he himself went a stone's throw distance to pray. We are told his soul was sorrowful, even unto death. The divine plan embracing eternal redemption rested on his shoulders as his death lay immediately before him. He sought some strength and solace from his disciples, perhaps as instruments of support, but when he returned to them, they were asleep. Later that night the others fled while Peter denied Jesus. But from the great soul anguish that Jesus had when he entered the garden, he left composed and at peace; his prayer was answered when he was reassured that all was well in his relationship with the Father.

He was arrested, tried, beaten, spat upon, and mocked. Though physically spent from his three-and-a-half year ministry, he could stand before Pilate with such regal composure, that this Roman magistrate said in awe, "Behold the Man." Can there be a better measure of our nearness to God than composure under

fire? Paul tells us to not be anxious or careworn, but to take everything to God in prayer (Philippians 4:6,7). If we do this, the peace of God which passes all human comprehension will keep our hearts and minds through Christ Jesus. What a promise this is! The intimate, prayerful relationship with God will bring calmness and peace to allay all anxiety; it will keep or guard our affections and thoughts from going astray. As it was for Jesus so it will be for us; outward circumstances should not affect our inner calm, our peace of God.

Patience, kindness, goodness, faithfulness, gentleness and self control complete the list. **Patience** means to suffer long, to endure under provocation from others. **Kindness** carries the intriguing thoughts of moral excellence, affability, mildness of temper, a pleasant disposition that is not crabby, sour, or morose. **Goodness** has the simple meaning of a disposition to do good for others. **Faithfulness** means full of faith, fidelity to God and man. **Gentleness** conveys the thought of meekness, mildness, humility, and submissiveness. **Self-control** means self restraint about one's desires.

In all these things Jesus is our example. His patience is extolled in Hebrews 12:3 where we are told to consider his example as one who endured contradiction of sinners, lest we be weary. Paul says our love [*agape*] must be patient, longsuffering (1 Corinthians 13:4,7). Most can bear hardship for a brief period; true *agape* love will bear up over the long term.

The thought of kindness conveying moral excellence is especially appropriate to Jesus who was holy, harmless, undefiled, and separate from sinners (Hebrews 7:26). Goodness is defined as an attribute of God, the disposition to do good for others (2 Thessalonians 1:11). This also fits Jesus, for he gave of himself for the blessing of others. Multitudes sought to touch him because virtue, power, or vitality went out of him and healed them all (Luke 6:19).

It is thrilling to read the many gospel accounts of Jesus giving of himself for the blessing of others. In Mark 2 when the fame of Jesus spread abroad early in his ministry, the people flocked to him. When he was in a home in Capernaum, the crowd was so great there was no room to move. Four men brought their para-

The intimate, prayerful relationship with God will bring calmness and peace to allay all anxiety.

lyzed friend to see Jesus, but they could not get near him because of the crowd. So they climbed to the roof of the home, removed a part of the covering, and lowered their friend upon his litter down before Jesus. Can we imagine the scene? Jesus was impressed by their faith and said something most remarkable to the man: “Your sins are forgiven.” His words struck a raw nerve with some scribes and they mused that he was blaspheming in saying this. Jesus knew their thoughts so he said to them: “Which is easier to say, your sins are forgiven, or to say arise, and take up your pallet and walk?” (Mark 2:9, NAS). Even though clearly it would be easier to say, “Your sins are forgiven,” with no proof of that being true, yet if one should say, “Arise, take up your bed and walk,” and then prove the words by performing the miracle, it would indicate that not only did Jesus have the power to heal, he had power to forgive sins also. So Jesus told the man, Arise, take up your bed, and go home.” Although the man and his friends had found no way into the home when they arrived, now the crowd, stunned and amazed, parted as the man took up his bed and went through their midst. The people were truly “amazed and were glorifying God, saying, We have never seen anything like this” (v. 12). Jesus’ goodness reached out to bless others, even to instruct the hard-hearted whom he knew would not accept him.

Great heroes of faith are recorded in Hebrews chapter 11. The next chapter shows that the greatest hero of faith is Jesus, the one with whom our faith begins and ends. Jesus said he sought not his own will, but the will of his Father who sent him (John 5:30; 6:38). This demonstrates meekness, humility, and self-control. In all things Jesus humbled himself and sought not his way but the Father’s. Paul said we should let this mind be in us that was in Christ Jesus, who, when he had been a spirit being like God, never even considered grasping for the majesty of God; he emptied himself, taking the form of a servant, being made in the likeness of men; and being found in fashion as a man, he humbled himself, becoming obedient even unto death, yes, even the death of the cross (Philippians 2:5-8).

Of Jesus’ self-control it is written that in all things he was made like his brethren, ... for he

himself was tempted in that which he suffered, he therefore is able to come to the aid of those who are tempted (Hebrews 2:17,18). In Hebrews 4:15 we are told we have a high priest who can sympathize with our weaknesses because he was tempted in all things as are we, yet without sin.

Jesus is our model of all the fruits of the spirit. More than that, without him we cannot bear this precious fruitage. He is the vine, we are the branches; a branch cannot bear fruit of itself except it abide in the vine; no more can we bear fruit unless we continue to abide in Jesus. If we continue to abide in him, and he in us, we will bring forth much fruit (John 15:4, 5).

After listing the fruits of the spirit, Paul said, “Against such things there is no law” (Galatians 5:23, NAS), meaning that those who live by these virtuous fruits are not under the law’s condemnation. He says, “They that are Christ’s have crucified the flesh [old fallen human nature] with the affections and lusts.” The works of the flesh have no place in a spirit-filled life. Paul goes on to say, “If we live in the spirit, let us also walk in the spirit” (Galatians 5:25). It is one thing to have been begotten of the spirit, to have the old man crucified, to be dead with Christ and freed from sin (Romans 6:6,7), but it is another thing to continue in grace. So Paul says we must walk in the spirit, we must continue to grow in the fruits of the spirit. Paul uses an unusual and seldom-used Greek word for walk: the word he uses means to walk in line or rank, to march in step. This conveys the thought that the development of the fruits of the spirit is under the direction of God which emphasizes the importance of seeking to know and to do God’s will.

“Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting. And let us not be weary in well doing: for in due season we shall reap, if we faint not” (Galatians 6:7-9).

May we continue to grow in love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self-control, that we may bear much fruit and glorify God.

*The greatest
hero of faith
is Jesus.*



The Power of the Highest Shall Overshadow Thee

And the angel answered and said unto her, The Holy [Spirit] shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God.—Luke 1:35

Donald Holliday

In these words of the angel Gabriel there came to the simple maid of Nazareth a wondrous realization. The eternal realm of heaven had dipped into the circuit of her little everyday world. A wondrous divine purpose now embraced her life, a power of indefinable magnitude was at work, and she was chosen to be a part of a most glorious manifestation of unspeakable love.

The Brooding of the Spirit

There is a majestic grandeur in the opening words of Scripture that compress the ages of eternity past, call forth one after another of the vast systems of the heavens, and then speed through incalculable epochs of time towards the eventual forming of this planet earth: “The Spirit of God was brooding¹ on the face of the waters” (Genesis 1:2, Rotherham). Everywhere the thick darkness of impenetrable mists shrouded this planet swirling over the face of its waters. And the spirit of God breathed upon all, fluttering over the scene of lifeless, empty waste, brooding with intent upon its wise and wonderful purpose. The words that introduce to us the spirit of God convey the sense of the patient, unhurried yet purposeful influence of a power completely in charge. How many ages passed, how many spells of calm dark silence, how many storms that caused the waves to rise in relentless searching for a non-existent shore, we cannot tell. But we know that whatever activity, whatever age-to-age progression and

gradual surfacing of earth and upheaval of mountains, and the eventual robing of all with countless forms of life, it was the work of the spirit of God brooding over all. Nor did its work cease when that same spirit was breathed into the nostrils of Adam and he opened his eyes in paradise. The great ultimate purpose of the Lord was not yet achieved. Even now it has yet to reach its goal; a thousand years more will still doubtless reveal a fresh opening vista of its tireless working to the eyes of perfect man in a new earth under new heavens.

The spirit of God is relentless in purpose, persistent in intent, unmoveable and consistent in its progress; nothing can defeat the outcome of its operation. Countless exhibitions of unfathomable wisdom and skill in every form of this material universe testify together with a great voice that the source of this mighty force cannot be mere blind chance devoid of intelligence.

So what is it, this spirit of our great Creator? The Book of the Lord is full of allusions to this mighty mysterious force, though written in a language that only that same spirit can clearly interpret to the mind: “The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned. But he that is spiritual judgeth all things, yet he himself is judged of no man” (1 Corinthians 2:14,15). The word “spirit” is in itself not difficult to understand with its sim-

1. Deuteronomy 32:11,12 beautifully illustrates the sense of this word: “As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings: so [did] the Lord ...”

The concept of a trinity of gods never entered the minds of either the prophets of old, nor the New Testament writers.

ple meaning of breath or wind.¹ It is an interesting example of elements within human experience being used to assist the human mind to comprehend those things belonging to the divine realm. There are many examples of anthropomorphism in Scripture where our divine Creator is described as having various human forms, parts, and emotions. He is said, for example, to possess hands, arms, feet, eyes, ears, nostrils, etc. He is described as changing his mind, and needing human persuasion to alter a determined course. Scripture contains many examples of such figurative language and each needs to be correctly understood in context. However, it was forbidden to construct any image in the likeness of God: “To whom then will ye liken God? or what likeness will ye compare unto him?” (Isaiah 40:18). Nor was man to consider the Lord to share the obnoxious features of human frailty: “Thou thoughtest that I was altogether such an one as thyself” (Psalm 50:21).

Nevertheless, the use of figurative language enabled some degree of limited communication between the heavenly and earthly realms. Perhaps this may be likened to a kind of “baby talk” used by parents to address infant minds incapable of adult thought. Thus the word meaning breath or wind is used in Scripture to identify the power emanating from the Creator to accomplish the divine purpose. It is a force which is invisible, gentle as the evening breeze when God communed with Adam, yet mighty as the solar wind, nevertheless closely linked with the Being from whom it originates in the sense of his breath. Note the couplet linking **spirit** with **presence** or closeness of the Lord: “Whither shall I go from thy spirit [breath]? or whither shall I flee from thy presence?” (Psalm 139:7). It is generally conceded that this was the simple concept of the spirit of God held by Israel throughout the cen-

turies leading to the first advent, and that none of the writers of the New Testament expressed the matter differently. Yet, together with other truths, this perception was buried under the rubble of natural human thinking from the early centuries of the church’s history.

A time of blessed enlightenment now marks the opening of a new age. Through the mists of misunderstanding that have so long enveloped this subject, the heavenly influence of light breaks forth once more.² No longer need confusing concepts of a three-person God baffle the mind of the earnest truth seeker. The days of conflict between dogma and reason once demanded that it was God himself who died upon a cross. It necessitated that it was to himself that Jesus prayed with strong crying and tears. It claimed that the son of God at Jordan, as God himself, sent forth the spirit which he there received as God the son—the holy spirit which he already was! None of these conceptions had entered the minds either of the prophets of old, nor the New Testament writers. To the Jewish mind there was one God, and the angel of his presence. Paul knew “one God, and one Lord.” He knew nothing of any other divine person that since the third century has become an integral part of the concept of a trinity of gods. The last writer, John, contrasted “the spirit of truth” (the description used by Jesus) with “the spirit of error,” with no suggestion that either was a living being. Why, then, has the idea of a personal spirit of God persisted so long?

Numerous forms of figurative language concerning the spirit are used in Scripture. Some assume inanimate form, and some animate.

Inanimate Forms. These include the anointing of the spirit as with a fluid or holy oil (Acts 10:38; 2 Corinthians 1:21,22; 1 John 2:27); its use as a seal as if melted wax (Ephesians 1:13); and as a baptism [dipping] as in

1. According to the *International Standard Bible Encyclopaedia*, in most books of the Bible we find the expression spirit, or spirit of God, or holy spirit, which in the Old Testament translates the Hebrew word *ruach* meaning “breath,” “wind,” or “breeze.” The verb form of the word is *ruach*, or *riach* used only in the Hiphil and meaning “to breathe,” “to blow.” The word always used in the New Testament for the spirit is the Greek neuter noun *pneuma*, with or without the article, and for holy spirit, *pneuma hagion*, or *to pneuma to hagion*. In the New Testament we find also the expressions, “the spirit of God,” “the spirit of the Lord,” “the spirit of the Father,” “the spirit of Jesus,” “of Christ.” The word for spirit in the Greek is from the verb *pneo*, “to breathe,” “to blow.” The *Theological Dictionary of the New Testament* says there is in this word “no sense of a personal holy spirit.”

2. See the excellent treatise in *Studies in the Scriptures*, vol. 5, study VIII entitled “The Channel of the Atonement.”

water (Matthew 3:11; Acts 1:5). To be filled with the spirit is contrasted with being filled with wine. We are all made to “drink” from the same spirit, as from a well or fountain (1 Corinthians 12:13, compare with 1 Corinthians 10:4). Indeed we are to be filled with it (Acts 2:4; Ephesians 5:18). It is written on our hearts like ink (2 Corinthians 3:3). It is “poured out” on us (Acts 10:45; Romans 5:5). It is “measured” as if it had volume (2 Kings 2:9; John 3:34). Yet the spirit is not oil, ink, or drink. Each use is easily recognizable as figurative language illustrating a concept describing the spirit and its work or result.

Animate Forms. The figurative nature of these also needs to be recognized. Failure to do this has led to the concept of the spirit as a mysterious being co-equal with God himself. In *Figures of Speech Used in the Bible*, Bullinger writes: “Ignorance of figures of speech has led to the grossest errors, which have been caused either from taking literally what is figurative, or from taking figuratively what is literal.” The arguments for and against the idea of a personal holy spirit have long raged. Each side emphasizes either the animate or the inanimate figures used in its description.

The Argument for a Personal Holy Spirit

The spirit is described as hearing, speaking, leading and guiding, comforting, and counseling. It is named in close relationship with God and the Lord Jesus in relation to baptism. Jesus used words which closely resemble a person: “Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come” (John 16:13). It is not sufficient to say that the word **himself** is often translated **itself** for here the spirit is said to have the ability to hear and speak; furthermore, it is only able to speak what it hears. Another text seems to imply that the spirit has a will capable of self-directing activities: “But all these worketh that one and the selfsame Spirit, dividing to every man severally **as he**

will” (1 Corinthians 12:11). The holy spirit is thus described as having intelligence, and intelligence is characteristic of a living, personal being. Is this an unanswerable proof that the holy spirit is a person?¹

Bullinger cites over seventy examples of personification in Scripture. Wisdom (Proverbs chapters 8 and 9) is often cited as example, and the same may be said of Paul’s description of love (1 Corinthians 13). James likewise speaks of the spirit of God as “the wisdom from above” (James 3:17). In these examples the behavior described is the evidence of possession, that is, of the *agape* love, or of the wisdom, in the person manifesting it: love “seeketh not her own,” wisdom is “easy to be entreated.” Some resemblance might be detected here to the Master’s description of the spirit of truth which “speaks not of itself, but what it hears it speaks.” This is certainly true of one who has the spirit of truth and who leans not to his own understanding. However, this language may equally be showing that the spirit of truth is not an entity in itself apart from its source. As breath is nothing without the one breathing it, and as the spirit of man is non-existent apart from the man, so it is with the breath or spirit of God, the holy power and influence that is directed by him to achieve his purpose. Wonderful was the enlightenment when the spirit came at Pentecost, and the disciples were enthusiastic about truths more clearly seen. But the message was not to be different from the words spoken by the Master throughout the days of their fellowship: “He shall take of mine and show it unto you” (John 16:15). Jesus had used many parables and figures of speech, sayings he knew would stay in the mind. Now these would come to life with fulness of meaning only faintly grasped before. And yet it was the Father’s good pleasure that they should receive something more than information alone. He was about to share with them the very spirit that motivates his own great heart of love. The dwelling of this spirit in their hearts would be as the inner dwelling of the Father and of Christ, and thereby would they

Is the holy spirit a person? Only if wisdom and love can be considered persons.

1. The spirit has its “desires” (though the “flesh” does also [see Galatians 5:16,17] without the “flesh” necessarily being a personal force) and may be “grieved” (Ephesians 4:30). Paul does not say this as a comment on the personhood of the spirit, but as incidental to his main point, which is usually more pragmatic than speculative. Some scholars think these remarks no more point to personhood than do remarks which seem to personalize the power of sin or of the flesh. Certainly Paul does not work with definitions of divine “persons” such as arose in later Christian theology (see *Dictionary of Paul and his Letters*).

begin to know the Father and share the mind of Christ (John 14:23).

We should note also the contrast of the spirit of man, which is certainly not a second person, with the spirit of God: “For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God” (1 Corinthians 2:11).

The Lord’s people today have a most blessed concept of this wonderful power, a power that has been working from remotest time and is working mightily today. It is indeed the spirit of a person—the most glorious person—the spirit that motivates the very mind and heart of Almighty God. Without measure was that spirit of the Father given to thus become the spirit of his beloved Son (John 3:34). And what of his other beloved children? Is there such an abundant outpouring for them as well?

The heavenly message that came to the maid of Nazareth and filled her heart with such mingled awe and holy joy was again to bring its untold delight to the souls of the humble. Hers was the blessed privilege of bringing forth in perfect flesh the promised seed. Ours is the unspeakable joy of realisation that the same holy spirit has come upon each called one of this age with wondrous mission bent. The spirit continues to brood over the mighty works of divine creation, this, the most wonderful creation of all. “The power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called **the Son of God**” (Luke 1:35). “Behold, what manner of love the Father hath bestowed upon us, that we should be called **the sons of God**: therefore the world knoweth us not, because it knew him not. Beloved, **now are we the sons of God**” (1 John 3:1,2).

“Greater Works Than These”

QUESTION: Please explain John 14:12: “Verily, verily, I say unto you, he that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father.”

ANSWER: Whatever may be the meaning of the Master’s words, it is obvious that not any of His followers have ever been able to do “greater works” than He accomplished as regards the miraculous works of opening the blind eyes, unstopping the deaf ears, raising the dead, stilling the tempest, etc. The “works,” therefore, must be of a different nature, or upon a larger scale. Both of these are true. The last expression of the verse should be noted in this connection—“because I go unto my Father.” Our Lord, when he ascended on high, and had presented the merits of His sacrifice in behalf of His followers, could then bestow the holy Spirit of sonship upon those who, through faith and obedience, would become members of His Church. These receiving the holy Spirit, or power of God, would be enabled to accomplish the “greater works” of opening the spiritually blind eyes, unstopping the spiritually deaf ears, raising to spiritual life those who were dead in trespasses and sins, and stilling the tempests of the soul; all of which, from the Divine viewpoint, is a far greater work than the merely physical healing, etc. Then again, when the Church of Christ has been glorified in the Heavenly state, the work of raising the dead, and healing, blessing and restoring to full life and health and joy and happiness, will be executed on a world-wide scale, for the promise is that all the families of the earth will be blessed through “The Seed of Abraham”—Jesus and the members of His Body, the Church. (Genesis 22:18; Galatians 3:27-29.)

—*What Pastor Russell Said*, pp. 805, 806

News & Views

PBI News

Benjamin Wilson's *Emphatic Diaglott*, a reproduction of the original text of the New Testament with word-for-word English under each Greek word, was originally published in the nineteenth century. It is still widely used by Bible Students even though it is difficult to obtain one today. Now the pages of this book may be downloaded from our web site and printed with Adobe Acrobat. Simply log on to www.heraldmag.org, click on "Christian Literature" (the third oval down), then *Emphatic Diaglott* from the list of literature. The file is organized by books of the New Testament to make it easy to download only what you want.

World News



Religious

The official Communist Party-recognized bishop of Shanghai said that both China and the Vatican must compromise to normalize relations and end five decades of estrangement. China refuses to allow the pope to nominate bishops in China, as he does around the world. China ordered Catholics to sever ties with the Vatican in 1951 and demands that they worship only in the officially sanctioned church. Upon assuming the papacy in April, Pope Benedict XVI invited countries without official ties to the Vatican to work on forming them. China demands the Vatican first end relations with Taiwan, the self-governing island that Beijing claims as its territory. [A spokesman] said the Vatican was ready to do so, but not before China recognized its authority in religious matters.

—*Associated Press*, 6/23/2005

A gruesome video of Serbian paramilitaries massacring Muslim boys and men in Bosnia in 1995, shown on Serbian television, has led to the arrest of some of the apparent murderers. The video, part of the evidence in the trial of former Serbian leader Slobodan Milosevic, shows paramilitaries being blessed by a Serbian Orthodox priest immediately before torturing and killing truckloads of Bosnian Muslims. Some 8,000 people died in the Srebrenica massacre.

—*The Week*, 6/24/2005

The Covington [Kentucky] Diocese said Friday that it had agreed to pay as much as \$120 million to alleged victims of child molestation. The diocese said it would put up church real estate, including its retreat center, and other investments to raise \$40 million. The remaining \$80 million would be paid by its insurance carriers. The diocese said it would sue its insurance carriers, if necessary, to get them to pay. The announcement was another reminder of the ongoing fallout of what many in the American Catholic Church have called the worst crisis in its history.

—*Los Angeles Times*, 6/4/2005

Six years after Kansas ignited a national debate over the teaching of evolution, the state is poised to push through new science standards requiring that Darwin's theory be challenged in the classroom. In the first of three daylong hearings being referred to here as a direct descendant of the 1925 Scopes Monkey Trial in Tennessee, a parade of Ph.D.'s testified about the flaws they saw in mainstream science's explanation of the origins of life. If the board adopts the new standards, as expected, in June, Kansas would join Ohio, which took a similar step in 2002, in mandating students be taught that there is controversy over evolution.

—*New York Times*, 5/6/2005



Social

More than a million Americans are believed to be living with the virus that causes AIDS, the government said in a report that reflects both a victory and a failure at combating the disease. While better medicines are keeping more people with HIV alive, government health officials have failed to "break the back" of the AIDS epidemic by their stated goal of 2005. This is believed to be the first time the 1-million mark has been passed since the height of the epidemic in the 1980s.

—*Associated Press*, 6/13/2005

World experts in influenza warn that despite stepped-up disease monitoring and research, the world is far from prepared to cope with a possible pandemic of avian flu that is mutating in Southeast Asia. Experts worry that avian flu, which is highly lethal to humans but usually requires contact with sick birds, could mutate to a form easily transmitted from person to person. Albert Osterhaus at the National Influenza Centre in Rotterdam, the Netherlands, warned that the avian virus could affect

20% of the world's 6.5 billion people, putting 30 million in the hospital and killing 7.5 million. Dr. Osterholm put the potential toll higher, arguing that a pandemic could rival the 1918 flu, which killed at least 50 million people. A boom in people and poultry living together in Asia has given the virus room to grow.

—*Nature*, 5/26/2005

Five months after the Asian tsunami disaster many hundreds of containers of aid are stranded at ports in Indonesia and Sri Lanka because of bureaucratic bungling and missing paperwork. As many as 500 containers, equivalent to a quarter of all aid shipped to Sri Lanka after the tragedy, are on the dockside in Colombo. In Indonesia 1,500 containers are stacked at the Sumatran port of Medan, according to customs records, with 599 of the units unclaimed or needing import permits. Aid groups say unclear rules on duties, lack of available warehousing and a requirement that every container be unloaded and inspected by navy officers have led to the dockside pile-up.

—*Financial Times*, 5/12/2005

Can acupuncture cure a migraine? In a study of 300 patients, reported in *Journal of the American Medical Association*, the ancient remedy did bring some relief. But pins stuck at random did just as well.

—*TIME*, 5/16/2005



Political

French voters overwhelmingly rejected a proposed European Union constitution, dealing a potentially crippling blow to efforts to strengthen the European central government. The constitution aims to make the E.U. more of an international force by concentrating authority in a strong presidency, and by giving the central government in Brussels the power to set foreign policy. Nine countries have already ratified the document, but it won't take effect unless all 25 E.U. members do so.

—*The Week*, 6/10/2005

The U.S. State Department has cited 14 countries, including Saudi Arabia and Kuwait, for failing to take adequate steps to combat human trafficking. Secretary of State Condoleezza Rice said as many as 800,000 people are trafficked across international borders each year, and millions more are trafficked within various countries. She said trafficking, for sexual exploitation, forced labor and other forms of servitude, is nothing less than a modern form of slavery.

—*Voice of America*, 6/3/2005

President George Bush told Lithuanian TV in an interview that Belarus was the “last remaining dictatorship in Europe” and that the United States would work with countries in the region to ensure the next elections in the former Soviet republic are free. Belarus has been ruled for 11 years by authoritarian President Alexander Lukashenko. The next elections are scheduled for 2006.

—*Associated Press*, 5/6/2005

“Amnesty International doesn't examine Hamas, only Israel. It ignores violations by terrorist organizations. We find the unfortunate situation that somehow there's no difference between terrorists targeting civilians and democratic countries targeting terrorists. In a fear [terrorist] society, there are no violations of human rights because human rights just don't exist. All citizens are deprived of those rights.”

—*Natan Sharansky*, *TIME*, 6/6/2005

Morale in the American military is being hit by falling recruitment. Major-General Michael Rochelle, of the Army Recruiting Command, said that the military was facing the toughest recruitment climate of the all-volunteer era. The draft was suspended in 1973, amid the turmoil of the Vietnam War. The army has missed its targets in 2005, falling short by 42 per cent through April. “It is not a bright picture,” General Rochelle said. The military is already said to be overstretched by its commitments in Iraq and Afghanistan.

—*www.timesonline.co.uk*, 5/14/2005

Human rights activists, churches, unions and opposition groups have unanimously condemned [Zimbabwe's 81-year-old President Robert Mugabe's] “clean-up” as a brutal crackdown on the urban poor to punish them for voting against the government in the 31 March elections. In a matter of days, the campaign has seen the destruction of street markets and the mass arrest of traders; the demolition of shanty towns and the collapse of the informal economy upon which millions of the country's poor rely. Only 800,000 from a population of 12 million have formal employment. Police continued to drive out residents of at least one of [the capital's] poorest townships and the mass arrests, said to top 30,000, continue unabated. According to UN estimates, at least 200,000 people have been made homeless and that follows a warning from the World Food Programme that Zimbabwe faces a “humanitarian crisis” with four million people at risk of famine.

—*The Independent (UK) web site*, 6/10/2005

Financial

Across Russia, the resurgence of Russian officialdom is crushing entrepreneurs who run afoul of local government. They can be targeted with tax audits, punitive fines and intrusive inspections. Some are forced to close. Since coming to power in 2000, Russian president Vladimir Putin has gradually weakened Russia's fledgling democratic institutions by muzzling the media, stacking parliament with pro-Kremlin parties and abolishing gubernatorial elections. "The Bureaucracy's staging a comeback," said Arkady Dvorkovic, a senior economic aide to Mr. Putin. In a recent poll by Russia's national small-business association, Opora, entrepreneurs said they were more likely to fall victim to illegal actions by officials and policemen than by criminals.

—*Wall Street Journal*, 4/27/2005

Global military spending in 2004 surpassed \$1 trillion for the first time since the Cold War, with the United States accounting for nearly half the total, said a report by the Stockholm International Peace Research Institute. The report said the \$1.035 trillion total might be too low because countries are increasingly outsourcing services related to armed conflicts, such as training and some functions in combat zones, without classifying them as military expenditures.

—*Los Angeles Times*, 6/8/2005

The number of millionaires in the U.S. increased to a record in 2004, boosted by gains in stocks and global financial markets. The number of U.S. households with a net worth of \$1 million or more, excluding their home, rose 21% according to a survey by the Spectrem Group, a wealth research firm in Chicago. It's the largest increase since 1998. There now are 7.5 million millionaire households in the U.S. The number of households in the U.S. with liquid assets of \$20 million or more is increasing by 3,000 households a year. Millionaire households in the U.S. controlled more than \$11 trillion in assets in 2004, according to Boston Consulting.

—*Wall Street Journal*, 5/25/2005

Princeton University geologist Kenneth S. Deffeyes is one of many experts who predict "a permanent state of oil shortage" beginning in about 2010. Major oil-consuming countries will experience crippling inflation, unemployment and economic instability. They believe that it will take a decade or more before conservation measures and new technologies can bridge the gap between supply and demand. There are many, however, who doubt the doomsday scenario will ever come true. Industry

analysts think production will continue growing for at least another 30 years and peak at somewhere around 65 billion barrels per year. By then, substitute energy sources will be available to ease the transition into a post-petroleum age.

—*Associated Press*, 5/24/2005

A new generation of drugs is revolutionizing cancer care, but at a staggering expense. By next year, global spending on cancer drugs will total \$31.7 billion, up from \$22.3 billion in 2004, according to projections by consulting firm Bain & Co. The new drugs specifically target cancer cells, unlike chemotherapy, which also attacks healthy tissue. "Can Society Afford State-of-the-Art Cancer Care?" is the title of a seminar at the annual meeting of the American Society of Clinical Oncology in Orlando, Florida.

—*Los Angeles Times*, 5/14/2005

A bankruptcy court's decision to permit United Airlines to default on [its] underfunded pension plans means that responsibility for the pensions of 120,000 workers and retirees now falls on the federal government in the form of the Pension Benefit Guaranty Corp (PBGC). But the PBGC itself is in financial hot water, with obligations that currently exceed its assets by \$23.3 billion. If United's default creates a domino effect in the rest of the industry, the taxpayer bailout could grow to north of \$40 billion for the airline sector alone. At the close of 2004, the PBGC figured its "reasonably possible exposure" at \$96 billion. That's the estimated amount of under funding in pension plans sponsored by junk-rated companies.

—*Wall Street Journal*, 5/12/2005

Finance ministers from the Group of Eight industrialized nations agreed to a historic deal canceling at least \$40 billion worth of debt owed by the world's poorest nations. Britain Treasury chief Gordon Brown said 18 countries, many in sub-Saharan Africa, will benefit immediately from the deal to scrap 100 percent of the debt they owe to the World Bank, the International Monetary Fund and the African Development Bank. Nations in sub-Saharan Africa alone owe some \$68 billion to international bodies.

—*Associated Press*, 6/11/2005

☆ Israel

The Dead Sea, one of the world's cultural and ecological treasures, is dying. In the past 50 years, the water level has dropped more than 80 feet and the sea has shrunk by more than a third, largely because the Jordan River has gone dry. In the next 20 years, the sea is expected to fall at least 60 more

feet, and experts say that nothing will stop it. The receding waters have left vast mud flats with hundreds of sinkholes that threaten to collapse roads and buildings and have led to a development freeze on Israel's side of the sea, which lies on the border with Jordan. The main problem, experts agree, is that most of the water that once flowed into the sea is being diverted for drinking water and agriculture.

—*Winston-Salem Journal*, 5/20/2005

Russian President Vladimir Putin embarked on the first ever visit by a Kremlin leader to the Jewish state in a historic bid to cement improving relations after decades of Soviet-era strain. "There will be difficult moments," said Alexander Shumilin director of a Mideast analysis center at Moscow's USA and Canada Institute. He called the visit "part of an effort to create a new profile for Russia around the world, and particularly in the Middle East." The volume of trade between Russia and Israel has reached above US\$1 billion annually.

—*Fox News*, 4/27/2005

Central Bureau of Statistics figures released in June shows a 27 percent increase in tourism to Israel during the first five months of the year, documenting 709,000 visitors between January-May 2005. 172,000 tourists visited during May, representing the highest tourist month since August 2004, and topping April's Passover tourist boom during which time 163,000 tourist visits were recorded

—*Arutz-7*, 6/22/2005

About 110,000 Israelis still live on kibbutzim, down from a peak of 125,000 in 1990. But the socialist dream now seems to be nearing an end, as the 270-odd kibbutzim open their doors to a creeping phenomenon known as privatization. The roots of the changes are economic, says Professor Shlomo Getz, a kibbutz specialist at Haifa University, but they also reflect a shift away from socialist values and toward greater materialism and individualism in Israeli society. "It's the end of an era," Prof. Getz says.

—*Wall Street Journal*, 5/26/2005

Book Review

The Brother of Jesus and the Lost Teachings of Christianity, Jeffrey J. Butz. Inner Traditions, Rochester, Vermont. 2005. 193 pages.

The lack of detail about Jesus' earthly family beyond Mary and Joseph has provided opportunity

for great speculation in stories and movies about Jesus and his family life. For example, Joseph, the putative father of Jesus, is not mentioned in Scripture beyond the time of Jesus' bar mitzvah in the temple at age twelve. Thus many speculate that Joseph must have died in the period between that temple event and Jesus' appearance at Jordan at age thirty.

Recently the discovery of an ancient Jewish ossuary that bore the inscription, "James, son of Joseph, brother of Jesus" has renewed interest in the subject of Jesus' earthly family. Although the authenticity of the ossuary is suspect, the interest in the family of Jesus has not waned.

The Scriptures do not give much detail about Jesus' earthly siblings, but there are references to them in every gospel (see Matthew 12:46-47; Mark 3:31-32; Luke 8:19-20; John 2:12; Acts 1:14). "Is not this the carpenter, the son of Mary, and the brother of James and Joses and Judas and Simon, and are not his sisters here with us?" (Mark 6:3).

Because of this lack of detail, firm conclusions about the personage of James are difficult. For example, Roman Catholic scholars claim James was a child from a previous marriage of Joseph, or was a cousin, to support the concept of Mary's perpetual virginity. Some students of the Bible believe James was Jesus' relative, but not his half-brother. Some believe James was an apostle, was always a believer, and not someone who appears suddenly in Acts and becomes the leader of the Church at Jerusalem. Others believe James was the half-brother of Jesus (Galatians 1:19), became a follower sometime following Jesus' death and resurrection, and subsequently penned the canonical book in the New Testament bearing his name.

Butz argues for this last position. The perplexity caused by the prominence of James at the Jerusalem conference in Acts 15 gives us enough reason to open our minds to explore who James was, and how he may have risen to such a prominent role in the early Jerusalem church. Thus Butz's treatise which is based on the gospels, the book of Acts, and the citations of the early church writers, is worth considering. One cannot, however, fully subscribe to his position that the differences between the early Jewish leaders and Gentile converts detailed in Acts and Galatians were indications of bitter battles that existed between Paul and James for ideological supremacy in the early church.

—*Len Griehs*

News & Views is edited by Len Griehs. Items of interest may be sent to him at 1425 Lachman Lane, Pacific Palisades CA 90272, or via e-mail (Griehs@comcast.net).



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Convention Announcements

Inquiries should be sent to the individuals listed below.

Sept. 3, 4—Jackson MI.

FaHoLo Camp & Conf. Center,
3000 Mt. Hope Rd., Grass Lake
MI 49240. Mrs. Ray Lumley
517.782.7252. ☎ Lumley@aol.com

Sept. 3, 4—New York NY.

Wellesley Inn, Two Bridges Road
at Exit 52 (Route 80), Fairfield NJ.
Debra Szybinski 212.998.2095.
☎ ds2@nyu.edu

Sept. 3-5—Seattle WA.

Seabeck Christian Conf. Center,
15395 Seabeck Hwy NW, Sea-
beck WA 98380. Laurie Flinn
253.939.9838. ☎ laurie@flinn.us

Sept. 18, 19—Milwaukee, WI.

Lake Lodge, 1235 East Howard
Ave., Milwaukee. Debi Moore,
414.541.8937.
☎ gemoore_9@hotmail.com

Sept. 25—Detroit MI.

Redford YMCA, Grand River at
Beech-Daly, Redford MI.
Norm Zendler 248.399.8843.
☎ NGZendler@wowway.com

Sept. 25—Los Angeles CA.

Auditorium, 406 Irving Drive,
Burbank CA.
Russell Wojcik. 818.982.7253.
☎ rnjwojck@aol.com

Sept. 30, Oct. 1, 2—Huntsville AL.

Holiday Inn Select(formerly
Huntsville Hilton), 401 Williams
Ave., Huntsville AL. Phillip Mos-
ley 256.582.3640.
☎ pdm-mlm@charter.net

Oct. 8, 9—Grand Rapids MI.

Kenowa Hills Middle School,
3950 Hendershot Ave., Grand
Rapids MI.
JoAnn Houlmont 231.972.4259.
☎ houlmont@charter.net

Oct. 8, 9—San Antonio TX.

Comfort Inn Fiesta, San Antonio,
1.800.228.5150. Jackie Lancaster
830.995.3241. ☎ diverse@hctc.net

Oct. 8, 9—Pittsburgh PA.

Sewickley Grange Hall, Rt. 135,
West Newton PA. Charles
Krasonic 724.872.5429

Oct. 14-16—New England.

Ramada Inn, Crooked Street,
Plainville CT.
Anna May Suraci 203.248.3793.
☎ r.suraci@snet.net

Oct. 15, 16—San Luis Obispo CA.

Masonic Temple, 859 Marsh St.,
San Luis Obispo CA.
Lynn Murray 805.544.3037.
☎ medlallard@juno.com

Oct. 23—Detroit/Metro Detroit Joint Gathering.

Pleasant Ridge
Community Center, 4 Ridge Rd.,
Pleasant Ridge MI.
Norm Zendler 248.399.8843.
☎ ngzendler@wowway.com

Oct. 29, 30—Orlando FL.

Garden Club of Sanford, 200
Fairmont Dr., Sanford FL.
Helen Jeuck 407.699.8303.
☎ hajeuck@aol.com

Nov. 6—New Haven CT.

Italian American Club, 85 Chase
Lane, West Haven CT.
Anna May Suraci 203.248.3793.
☎ r.suraci@snet.net

Nov. 19-20—Jersey City NJ.

Loyalty Lodge, 1912 Morris Ave.,
Union NJ. Marilyn Rodriguez
908.595.9246.
☎ mjr1874@hotmail.com

Nov. 25-27—San Diego CA.

Convention venue TBD. Kathy
Rice 760.480.6249.
☎ kdrice@ixpres.com

Dec. 31-Jan. 1—Chicago IL.

Convention venue TBD. Roberta
Tabac 630.231.1874
☎ rctabac@flash.net

Dec. 31—Jan. 1—Phoenix AZ.

La Quinta Inn, 2510 W. Green-
way Road, Phoenix AZ 85203.
Janell Porcolab, 602.363.2612.
☎ alexjanell@hotmail.com

And finally...

Our Faithful Guide

Holy spirit, faithful guide,
Ever near the Christian's side,
Gently lead us by the hand,
Pilgrims in a desert land.
Weary souls for aye rejoice,
While they hear that sweetest voice,
Whisp'ring softly Trav'ler come!
Follow me, I'll guide thee home.



When our days of toil shall cease,
Waiting still for sweet release,
Nothing left but time for prayer,
Waiting to be gathered there,
Wading deep the dismal flood,
Trusting still in Jesus' blood—
Whisper sweetly, Trav'ler come!
Follow me, I'll guide thee home.



—Hymn 91, *Hymns of Dawn*

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