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**THE DOCTRINE OF THE  
HOLY GHOST  
ACCORDING TO ST. PAUL**

**A Thesis presented to the  
Faculty of Concordia Theological Seminary**

**in partial fulfillment of the  
requirements for the degree of**

**Bachelor of Divinity**

**by**

**The Rev. Edward John Saleska**

**Venedy, Illinois  
May 20, 1943**

**Approved by**

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*W. Arnold*

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The doctrine of the Holy Spirit is fundamental in Christian teaching. The Holy Spirit's ministry is intimately bound up in the doctrine of the Trinity and is an all-important factor in the life of the Christian. It makes all the difference in the world as to what a man believes regarding the Holy Ghost and whether or not he has an intelligent understanding of what the Spirit is ready to do for him in his life. For,

"the secret of a successful, God-glorifying, powerful, sweet, courageous, victorious Christian life is in a correct adjustment to the Holy Spirit on the part of the Christian." (1)

Necessity compels us to begin with basic facts. God's plan of salvation was completed on Calvary. Christ, God's Son, had fully paid the demands of His Father. The justice of God had been satisfied. All of the obstacles which had separated man from a just God had been removed. Vicarious atonement had been rendered for all. The sinner was now justified in that the Savior Himself had declared, "It is finished," John 19,30. Nothing remained to be done FOR man in the atonement. But the work IN man had yet to be wrought. The nature of man had yet to be changed. This he could in no wise do himself, for he was

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(1) Wuest, K., Untranslatable Riches from the Greek New Testament, Grand Rapids, Michigan, Wm. B. Eerdmans Publishing Co, 1942, p. 74.

still "spiritually blind and dead and an enemy of God," (2) (1 Cor. 2,14; Eph. 2,1; Rom. 8,7). Thus a new work of God was needed - a creative work IN man. This creative work IN man is the special activity of the Holy Spirit. It is brought about when the Holy Spirit, through the Gospel, works upon the heart of sinful man and he accepts Christ's merit as his own. Wuest writes:

"The Holy Spirit's ministry is to take the things of Christ and show them to the believer." (1 Cor. 12,3) (3)

Who is the Holy Ghost? A mere quality or influence of God? Merely a divine power that goes out from God? Are His names and titles mere figures of speech, ideas personified? Rationalists and unbelievers past and present take delight in attempting to prove this. These men unhesitatingly translate God's words and thoughts into the thinking of their own unrenewed reason and seek to have others believe and teach the same. Since the very founding of the Christian Church the Personality of the Spirit has been made a field of battle by the Arians, Socinians, Unitarians and many others. In our own age, within the very portals of the Christian Church itself, the Modernist not only denies the entire work of Christ, but with it the Person and Work of the Holy Spirit. Against the rantings of all such critics the Christian Church still firmly maintains that ALL of the Holy Writers of the verbally-inspired Scriptures

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(2) Schwan, H., Dr. Martin Luther's Small Catechism, St. Louis, Mo., Concordia Publishing House, 1912, p. 95.  
(3) Wuest, op. cit., p. 75.

are agreed and proclaim the Unity of the Godhead in three distinct Persons, Father, Son and Holy Ghost.

The history of the New Testament Church shows that from its earliest infancy it was prepared to stoutly defend this fundamental doctrine. It was between the first and sixth centuries that the Fathers drew the main lines of doctrine concerning the personality and procession of the Holy Spirit. It might be recalled here that the doctrine of the procession was one of the causes for the separation of the Eastern and Western Churches. However, the deliberate formulation of the doctrine did not begin until the middle of the fourth century, due to the fact that the church had not settled the previous question as to the deity of Christ. The result of this biblical research is to be found in the positive statement of the third article of the Nicene Creed, "καὶ (πιστεύομεν δὲ) εἰς τὸ ἅγιον πνεῦμα." later expounded in the Nicaeno-Constantinopolitan Creed, A. D. 381 to, "καὶ εἰς τὸ πνεῦμα τὸ ἅγιον, τὸ κύριον, (καὶ) τὸ ζωοποιόν, τὸ ἐκ τοῦ πατρὸς ἐκπορευόμενον, τὸ σὺν πατρὶ καὶ ἰσῶ συνπροσκυνοῦμενον καὶ συνδόξαζομενον, τὸ λαλῆσαν διὰ τῶν προφητῶν." (4)

Without a doubt the early Church regarded the Holy Spirit as a Person with a distinct and separate existence from the Father and the Son and coequal with them in all things. This doctrine was constantly kept before the Church through the baptismal formula with its constant association of the Father and Son with the Spirit as the

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(4) Schaff, P., Creeds of Christendom, Vol. II p. 57.

object of faith and worship. This is also to be noted in the early expositions of the faith as found in the various early forms of the Apostolic Creed.

During the Reformation Period and down to the present day the Christian Church as such accepts these creedal statements regarding the Person and Work of the Holy Spirit as basic. It has since centered its interest chiefly in the work of the Holy Spirit in redemption, sanctification and in the building of the Christian Church. Modernists however, seem to feel that the doctrine of the Holy Spirit as expressed in the ancient creeds is in this day and age inadequate and needs to be remolded and restated in terms of modern thought, i.e. Barth and Brunner. We believe, on the contrary, that the Oecumenical Creeds of the Church have well stood the test of time and of ecclesiastical warfare and are fully adequate for the church of the present or of any day, for they are expressions of the fundamental doctrine of Holy Scripture.

Modern critics seek to undermine the faith of the Church in the doctrine of the Holy Spirit by attempting to prove that Paul, the able exponent of Christian doctrine, was neither a Trinitarian, nor a believer or teacher of the Person and Work of the Holy Spirit. Consolation is given to these critics by such statements as that of Syngé who in an article in the Church Quarterly Review writes:

"One may write with truth that St. Paul was not a Trinitarian. The fact that the church

jumped to the conclusion that St. Paul believed the doctrine of the Trinity as firmly as did, e.g., St. John, is evidence of a lack of critical sense." (5)

And again he writes:

"One may write with truth that it is doubtful whether we should find any hint of the dogma of the personality of the Spirit in the Pauline Epistles." (6)

We dispute these and all similar statements and firmly maintain on the basis of "critical sense" and biblical study that, among all the New Testament writers, St. Paul presents the fullest treatment of the doctrine of the Holy Spirit. It will be our earnest attempt in the course of our study of his writings in this dissertation to prove conclusively that St. Paul WAS a Trinitarian in every sense of the term, and that every phase of the Holy Spirit's Person and Work may be proved or identified from his writings.

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(5) Synge, F. C. "The Spirit in the Pauline Epistles", Church Quarterly Review, October, 1934, p. 93

(6) Synge, op. cit., p.93.

CHAPTER I  
THE HOLY SPIRIT IN THE  
OLD TESTAMENT AND IN THE GOSPELS

THE HOLY SPIRIT IN THE  
OLD TESTAMENT AND IN THE GOSPELS

St. Paul, the scholar and one-time "Pharisee of the Pharisees," must have been steeped in the teachings of the Old Testament and intimately acquainted with the oral expositions handed down by rabbinical scholars and teachers under whom he studied, such as the famed Gamaliel. If so, we contend that he was familiar with the Old Testament teachings of the Spirit of God which these affirm, since later rabbinical and Talmudic writings include these oral expositions. The terms "Spirit of God" and "Spirit of Jahweh" permeate Old Testament, rabbinical and Talmudic writings. The predominant designation in the Old Testament is "רוח אלהים" and less frequently "רוח יהוה" used sometimes with the pronoun "His" or "Thy" or "My," but rarely as "the Spirit" and only three times as "רוח קדש" "Holy Spirit", and then with the pronominal suffix, "רוח קדש יהוה" "Thy" or "His" as in Isaiah 63, 10-11 and in Psalm 51, 11. For our purpose it is important to note that "the Spirit of God" - "רוח אלהים" - means actually wind, storm or moving air and is expressively, "God at work." It manifests His effective power as in creation, which is prophetic of His work in the New testament. We believe that this interpretation mightily impressed Paul in view of his own interpretation of the Work of the Holy Spirit.

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\* Gesenius, W., Hebrew and English Lexicon, Houghton Mifflin Co. New York, 1882, p. 967r, .

Following his conversion and subsequent intimate contact with those whom Jesus had taught personally, we maintain that Paul must have been given a deeper insight into the teachings of the Spirit through the oral testimony of these men as later given to the Church through their writings. Upon closer examination of their writings we find that, with the exception of second and third John, every writer refers to the Person and Work of the Holy Spirit in a greater or lesser degree. This is easily understood when we remember that their understanding had been enlightened by the Master Himself concerning the important place of the Comforter in the scheme of the New Testament Church.

Each Gospel therefore opens with the promise of the outpouring of the Spirit; the book of Acts is devoted to the Holy Spirit's operations in the creation, guidance and expression of the Christian Church; while the remaining writers constantly refer to His working in the individual and collective life of the believers. So important is the place of the Spirit in the life and work of the New Testament Church that the writers refer to Him or His influence as "τὸ πνεῦμα" or "πνεῦμα", 220 times; as "πνεῦμα ἅγιον, τὸ ἅγιον πνεῦμα, τὸ πνεῦμα τὸ ἅγιον," 91 times; "τὸ πνεῦμα τοῦ Θεοῦ, τὸ πνεῦμα τοῦ Κυρίου, τὸ πνεῦμα τοῦ πατρὸς, πνεῦμα Θεοῦ" 19 times; and "τὸ πνεῦμα τοῦ υἱοῦ, τὸ πνεῦμα Ἰησοῦ, τὸ πνεῦμα Ἰησοῦ Χριστοῦ, πνεῦμα Χριστοῦ," five times. \*\*

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\*\* Thayer, J.H., Greek-English Lexicon, American Book Co. New York, 1869, p. 520 ff.

Each one of these phrases indicates the full significance of the Holy Spirit in the life of the Church.

Swete puts it in this way:

"The Spirit, par excellence, indicates how conspicuous is its place in Christian experience." (7)

Thus, because of St. Paul's deep learning in Old Testament theology and his intimate acquaintance with those who were permitted to sit at the feet of the greatest of all Teachers, we are bound to expect that his teachings regarding the Person and Work of the Holy Spirit would be rich and abundant - not to mention the fact that he himself was filled with a special measure of this same Spirit. In fact, so outstanding is his teaching on this subject that books and articles abound on Paul's treatment of it and its many phases. One cannot honestly write about Paul without touching, in some way, this great doctrine.

In Paul's writings the biblical exposition of the Person and Work of the Holy Spirit actually reaches its climax, with the completion of his epistles nothing more need be said or written. Not that Paul in any way sets out to construct a philosophy of religion in which the relation of the Holy Ghost to God, the Church and the human soul receives some kind of scientific treatment. Not at all, for he treats the whole subject, we might say, almost casually and in connection with his argu-

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(7) Swete, H.B., Holy Spirit in the New Testament, The Macmillan Co., 1924, p.78.

ment as he proceeds from point to point, or with the practical interest of the individuals or communities which he is addressing always before him. But he always treats it with a freshness and a precision and an insight due partly to his unique experience, partly due to his intense interest in the Gospel of Jesus Christ and its workings upon the soul and life of men. It seems from our study that, for Paul, the doctrine of the Holy Ghost is that which gives unity to the entire body of Christian doctrine and is its integral part. Wood puts it quite aptly when he says:

"Paul grasped the idea of the unity of the Christian life. All the parts exist in a living whole and the Holy Spirit constitutes and maintains it." (8)

Not to imply that Paul goes to any extremes and forgets the main issue, his theology is always definitely Christo-centric. Close study reveals the fact that he always uses three lines of thought in his epistles: first, Christ; secondly, faith and finally, the Holy Spirit. His teachings always coalesce point by point in reference to these three vital subjects for they are intimately concerned with each other. As previously stated, he does not seem to be overly concerned about elaborating a doctrine of the Spirit in the same sense as, for instance, the doctrine of the Person of Christ or of faith. His references to the Spirit are usually made in connection with the related subjects, but we

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(8) Wood, I.F., The Spirit of God in Biblical Literature,  
Cokesbury Press, Nashville, Tenn. 1912, p. 47.

maintain that this only serves to indicate how very fundamental the work of the Spirit was in Paul's assumptions as to the Christian life and doctrine.

Wood refers to this when he writes:

"To Paul the Spirit is the Christian life, just as Christ is that life." (9)

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(9) Wood, op. cit., p. 79.

**CHAPTER II**

**THE HOLY SPIRIT'S PERSON  
AND HIS WORK OF INSPIRATION**

THE HOLY SPIRIT'S PERSON  
AND HIS WORK OF INSPIRATION

Confronting certain "disciples" at Ephesus with the question, "Have ye received the Holy Ghost?" and receiving the abrupt answer, "We have not so much as heard whether there be any Holy Ghost," (10) Paul sets for himself the task of removing such ignorance of fundamentals by making the Spirit of special concern in his writings.

We first examine Paul's teaching on the relation between Jesus and the Holy Spirit. He describes the Holy Spirit as the Spirit of God's Son, Rom. 8,14ff; Gal. 4,6, and as the Spirit of Christ, Rom. 8,9. He declares that whosoever confesses Jesus does so by the Holy Spirit and that no man speaking by the Spirit of God can call Jesus accursed, 1 Cor. 12,3. Christ is called the quickening Spirit in 1 Cor. 15,45. In 2 Cor. 3,17 Paul makes the statement, when speaking of Jesus, "Now the Lord is the Spirit." The intimate bond of not only the Son and the Spirit, but of the entire Trinity is brought out in Gal. 4,6 where Paul states, "God hath sent forth the Spirit of His Son into our hearts." He declares that the Holy Ghost represents and reveals Christ and is the Paraclete whom Christ sent to us, Rom. 8,15-27. This shows how completely Paul regarded the work of the Spirit and Jesus, not because "they were identical" in the sense in which this is used by the higher critics, but because

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(10) Acts 19,2.

their task and aim being identical, there was therefore no sense of discord in Paul's mind in explaining their activities in similar terms.

Paul speaks of the Holy Ghost as God, a Person distinct from the Father and Son. He refers to His divine attributes. He calls Him the Spirit of God who is omniscient, 1 Cor. 2,10; the Spirit of the living God, 2 Cor. 3,3; the Spirit of His Son, Jesus Christ, Gal. 4,6; Spirit of Holiness, Rom. 1,4; Truth, Rom. 8,9; Promise, Eph. 1,13; He leads men into sonship with God, Rom. 8,14; He calls, Rom. 8,28; He loves, Rom. 15,30; He grieves, Eph. 4,30; He searches, 1 Cor. 2,10; He knows, 1 Cor. 2,11; He works miracles, 1 Cor. 12,11; He builds temples of God in which He dwells, 1 Cor. 3,16; 12,4-6; He raised Jesus from the dead and shall also give life to our mortal bodies, Rom. 8,11; He is one of three distinct Persons, Rom. 15,30; 2 Thess. 2, 13-14; Eph. 2,8 and 2 Cor. 13-14.

Paul also notes the activity of the Holy Spirit in the inspiration of the Holy Scriptures. That he believed that the Scriptures are verbally God-breathed is evidenced by the familiar passage from 2 Tim. 3,16. That this is the work of the Holy Spirit he points out in Eph. 3,5 when he says that they "have been revealed unto His holy apostles and prophets by the Spirit," His outstanding statement relative to this however is recorded in 1 Cor. 2,13 where he writes, "which things

also we speak, not in the word's which man's wisdom teacheth, but which the Holy Ghost teacheth." And certainly by direct inference he is speaking of this when he records in 1 Cor. 14,37;" The things that I write to you are the commandments of the Lord."

**CHAPTER III**  
**THE WORK OF THE HOLY SPIRIT**  
**IN MAN**

THE WORK OF THE HOLY SPIRIT  
IN MAN

From beginning to end, baptism or conversion to death, the believer's life is regarded by Paul as under the power and influence of the Holy Spirit. By far the larger number of references to the Spirit in his epistles are concerned with His operations on and in behalf of man. The permanent results of the Spirit's coming into man's life are indicated briefly by Paul as faith, hope and love, 1 Cor. 13,13 and its normal fruits are the virtues which make up the fulness of the Christian life as expressed in Gal. 5,22-23.

In some of the contexts it is not often easy to determine whether by pneuma Paul means the Spirit of God in man, or the spirit of man under the influence and guidance of the Spirit of God. Nevertheless it is always the activity of the Spirit which is the motivating power, regenerating, restoring and recreating the life of each of God's children through the means of grace, dwelling in the body as His temple, identifying Himself with the human pneuma in its continued struggle against the sark, until He has eventually perfected the sinful nature which has accepted the merits of the Son of God and has raised it to the measure of the stature of the fulness of Christ, Eph. 4,13.

St. Paul thus establishes a living bond between the

exalted Christ and man, the redeemed sinner, and this bond is the Holy Spirit. The power of God which comes into man's life through the Gospel, creates saving faith and thus delivers him from the eternal thralldom of sin, death and the ravages of the law and gives him the blessedness of freedom and liberty in Christ, Gal. 5,18; Rom. 8,2; 2 Cor. 3,17. This same Spirit then imparts those positive blessings which mark the Christian life. These are justification with all of its implications, 1 Cor. 6,11; the assurance of sonship with God, with its privilege of access to the Father, Gal. 4,6; Rom. 8,15; Eph. 2,18; the believers powerful alliance with the Spirit in his continual warfare against sin, the devil, the world and his own sark, Gal. 5,16 ff; Eph. 6,17; the effective cooperation of the same Spirit in his weakness and prayers, Rom. 8,26f; the realization of the believer that God, by the Spirit, "worketh in him both to will and to do of His good pleasure," 1 Thess. 4,6; 2 Thess. 2,13; Rom. 15,16; 1 Thess. 5,23; the fact that his body is a temple of the Holy Spirit wherein the Spirit dwells, 1 Cor. 6,19; is the source of his new life, 2 Cor. 5,17; and is the standard by which he walks and grows stronger in faith, Gal. 5,16 and 25; is the only power which causes the ninefold graces of Christian character to bloom in his life, Gal. 5, 22-23; is the guide to the understanding of the mysteries, revelations and the wisdom from God, compared with which all other knowledge is mere

folly, Titus 3,5; Eph. 4,23; Eph. 1,17; 1 Cor. 2,10ff. In fact, so enraptured is Paul with the Spirit's power to change a man through the means of grace, making him distinctive from natural man, that he speaks of him as "spiritual" - pneumatikos - while natural man is sarkinos or "fleshly" or psychos and the Christian, compared to his former state is, by the Spirit of God, a new "creature", 2 Cor. 5,17.

That the Holy Spirit is instrumental in originating the spiritual life in the believer seems to be clearly implied, if not definitely asserted, by the apostle in Rom. 8,2; 1 Thess. 1,6; Rom. 5,5; 8,9; 1 Cor. 2,4; 6,11 and Titus 3,5.

The Spirit's influence in the beginnings of the Christian life itself is stated by Paul in many ways. He points out that they who have the Spirit belong to Christ, Rom. 8,9. Christians receive not the Spirit of bondage, but of adoption whereby they cry, "Abba, Father," Rom. 8,15. Walking after the Spirit, in Christ, they have no condemnation, Rom. 8,1. The Spirit bears witness with our spirit, that we are the children of God, Rom. 8,16. The Spirit is received by the hearing of faith, Gal.3,2; Rom. 5,5; 1 Cor. 16,11; Eph. 2,18.

We here also must call attention to the fact that Paul employs a number of expressions peculiar to himself to bring out some particular aspect of the Spirit's work in the believer. One of these is "first-fruits", Rom.8,23,

ἀπαρχή, which means that the Christian, having received the Spirit of God from above, has the first-fruits of the future world, of the heavenly glory, in his heart, as a definite guarantee of the full bliss which shall be his in the future, Eph. 1,14; 2 Cor. 1,22. The picture is that of the first-fruits being a guarantee of the full and complete harvest. Another of Paul's specialties is "earnest," 2 Cor. 1,22 and 5,5 - ἀρροβώνη, which means a pledge or guarantee. In the first passage Paul uses the two legal terms "sealed" and "earnest" to designate a fixed or definite guarantee. Thus, in Christ, through the anointing of the Spirit, "God has paid us the earnest-money of our salvation, and now He guarantees the delivery of that redemption, the consummation of our Christian hopes." (11) Again referring to the term "sealed", as above, and in Eph. 1,13 - ἐσφραγίσθητε - "ye were sealed," Paul pictures the seal by which a king stamped his mark of authorization or ownership upon a document.

Another aspect of Paul's handling of this doctrine is the great variety of expressions which he uses to indicate the presence and activity of the Holy Spirit in the religious and moral life of the believer, the work of sanctification in the wider sense. He points to the fact that at every turn the life of the Christian is under the guidance, energy and sustaining influence of the

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(11) Kretzmann, F.E., Popular Commentary of the Bible, The New Testament, Concordia Publishing House, St. Louis, Mo., 1921, Vol. II p.176 - Cp. Moulton and Milligan, Vocabulary; Deismann, Bible Studies, p.230.

Holy Spirit. If we live after the flesh, we die, if after the Spirit, we live, Rom. 8,6. The Spirit helps the Christian to pray, Rom. 8, 26ff. The Kingdom of God is righteousness, peace and joy in the Holy Ghost, Rom. 14, 17. Christians are to abound in hope through the Holy Spirit, Rom. 15,13. "The fruit of the Spirit is love, joy, peace, long-suffering, kindness, goodness, faithfulness, meekness, self-control," Gal. 5,22. Christians are warned not to grieve the Spirit, Eph. 4,30, and are urged to use the sword of the Spirit in order not to do so, Eph. 6,17. The flesh is contrasted with the Spirit in a number of places in Paul's writings, notably in Rom. 8,5ff and Gal. 5,17ff. In these instances it is often difficult to ascertain upon cursory examination whether Paul means the Spirit of God, or man's spirit under the influence of the Spirit of God.

Paul also contrasts the Spirit with the letter, 2 Cor. 3,6, and puts strong emphasis on the Spirit as the source of Christian liberty. Gunkel points out that spirit and freedom with Paul are correlatives, like spirit and life. He also correctly states:

"Freedom must needs come of the Spirit's presence because He is superior to all other authorities and powers."(12)

In the passage quoted above Paul implies that the Holy Spirit, in and through the Gospel, is brought into the

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(12) Gunkel, *Die Wirkungen des Heiligen Geistes*, p. 98.  
Luther, *W. St. Louis Edition*, Vol. 12, p. 344.

heart, works new spiritual life in the sinner, and gives him the joyful confidence that God is His Father. This gives him freedom to live a life of thankfulness, righteousness and purity.

It was fundamental with Paul that natural man, without Christ, was alien from the commonwealth of Israel, a stranger from the covenant of promise, having no hope and without God in the world, 1 Cor. 2,14; Gal. 4,8; Eph. 1, 5; 2,12 and Rom. 8,7. It was then necessary that the Spirit provoke the first action in man by His call through the Gospel, 2 Cor. 5,20; 1 Cor. 3,5; 1 Thess. 1,5; 2 Thess. 2,14; Col. 1,28. And the complete cause of this he wraps up in the precious truth that God in His grace and by His Spirit from eternity purposed it, 2 Tim. 1, 9; Rom. 8,28. And the manner of this calling is not by the law with its spirit of bondage to fear, but the Gospel, the Word of Reconciliation, through the compelling power of the Spirit, 2 Thess. 2,14; 2 Cor. 5,19. And the object thereof is to keep the unity of the Spirit in the bond of peace, Eph. 4,1-3; to walk worthily of God who has, by the Spirit, called us into His kingdom, 1 Thess. 2,11-12; in the Spirit to have fellowship with Christ, 1 Cor. 1,9; and to suffer with and for Him, 2 Cor. 4,17 and Rom. 8,18.

Paul further points out that if man's spiritual life is to be sustained, then enlightenment to this end must be forthcoming from the Spirit, for "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," Col. 1,13; 2 Cor. 4,4; Eph. 4,17-18; 1 Cor. 2,14. He alone who can enlighten man is the Holy Ghost, "the spirit of wisdom and revelation," Eph. 1,17; who teaches all things, Eph. 3,20; 6,18 and Rom. 8,26-27. The agent which the Holy Spirit employs for the purpose of enlightening those who sit in darkness and the shadow of death, are those who preach and teach the Gospel of Reconciliation and make men see the unsearchable riches of Christ, guiding their feet into the way of peace, 2 Cor. 4,6. As the Holy Spirit thus testifies of Christ, so He in turn makes us, in Paul's contention, testifiers to give knowledge of salvation to sinful men, 1 Cor. 2,1-5 and 1 Thess. 1,5. And the instrument used is not the Law, for it cannot enlighten unto forgiveness, but the Gospel, wherein the Holy Spirit shows us Christ and His atoning work, Gal. 3,24; Col. 1,9; Eph. 1,13. Dr. Luther points out in his explanation of the "hearing of faith," Gal.3,5, concerning this enlightenment, that it is received,

"not by the Law, but of God, who so ministered unto you, and daily increased in you His Holy Spirit, that the Gospel had a most happy course among you, in teaching, believing, working, and suffering." (13)

Paul's earnest conviction was that man's rebirth was essential, Rom. 8,7; 7,14; Eph. 2,3 and Col. 2,13. That the author of this new birth was the Spirit, who

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(13) Luther, H., St. Louis Edition, Vol. 13, p.109.

quickeneth and giveth life was basic, 2 Cor. 3,6. He calls it a "quickening," that is, a re-generation, a giving of spiritual life. It is also called a "raising from the dead;" as that is a translation from death to life, so regeneration is a translation from the spiritual death of sin to a spiritual life of faith, Eph. 2, 5-6; Col. 2,12. <sup>→</sup> This new life is a direct product of the means of grace, God's Word and Baptism. That Paul points to the Gospel as one of these means is evident from 1 Cor. 4,15; 2 Cor. 3,6 and Eph. 1,13. Then in Titus 3,5 he likewise states that Baptism is "a washing of regeneration in the Holy Ghost," meaning thereby that it is a bath of the new birth. That this new birth is then also sustained by the Holy Spirit through the Gospel is evident from 1 Tim. 4,6. — <sup>←</sup> Cor. 1

That the true nature of conversion was a complete change of heart, and therefore an inward change, is shown by Paul when he points out to the Corinthians that the remarkable change in them, namely their turning from wickedness and idolatry to serving the Lord Jesus, was brought about by the spirit of God, 1 Cor. 6,9-11; 12,1-2. That the Author of this remarkable change was the Spirit of God we see from 1 Cor. 12,3, where Paul writes, "No man can say that Jesus is Lord but by the Holy Ghost," and from Titus 3,5. The motive is to be found alone in the heart of God, for He hath

quickened us when we were dead in trespasses and sins - the children of wrath. God did not force the decision on man, but rather did His work, by the Spirit, in His rich mercy and for His great love wherewith He loved us, Eph. 2,1-5. Paul would remind us that the carnal mind is enmity against God, but we have received the Spirit of Adoption, whereby we cry, "Abba, Father," Rom. 8,6.7.15. So also the Agent and the Means whereby man is converted are again and again implied by Paul as being the Spirit working through the means of grace by those men who preach and teach and baptize into the Way of Life.

Sanctification or holiness is the recurrent theme song in all of Paul's epistles. The Holy Ghost is for him the "Spirit of Holiness," who dwells in us, helps our infirmities, strengthens us with power in the inner man, and grows the fruits of the Spirit. He refers to this when he writes of the Christian, "Because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth; Whereunto He called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ," 1 Cor. 3,16; 2 Cor. 6,16; Eph. 3,16; 5,8-9; Rom. 5,5; 8,14; 8,26; 14,17; 15,13.16; Gal. 5,22 to 6,2; 1 Thess. 4,7; 5,23; 2 Thess. 2,13-14. Again, the means for true sanctification in the children of God are the means of grace, the Word of Truth which strengthens and sustains true holiness, 2 Cor. 7,1; 2 Tim. 3,16-17; Rom. 12,1, and Baptism, the washing of

regeneration and renewing of the Holy Ghost, Titus 3,5, which is then not a mere rite, sign, symbol or ceremony, but the means through which God, by the Holy Spirit, sends His grace to man and makes holiness possible in him.

→ In this same category Paul also places the Lord's Supper, the means which unites the Christian to Christ so that he may bring forth much fruit, in the power of God and by the Spirit, both in love to God and man, 1 Cor. 10,16.17. But the full fruit of sanctification he sums up in the nine graces of holiness which are the evidence of the Spirit's labors in the Christian through the means of grace, namely "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance," Gal. 5,22. It is alone the Spirit of God who leads the sons of God to do the works of God. Thus every good work of the Christian is a fruit of the Spirit, Rom. 8,12-14; 6,12; Gal. 5,22. And the result is found in Gal. 6,3, when Paul reminds the believer of the final harvest, "He that soweth to the Spirit, shall of the Spirit reap life everlasting."

Paul lays special emphasis on the work of the Holy Spirit IN man when he declares that the believer is baptized by the Spirit, "With one Spirit are we all baptized together into one body," that is, into the body of Christ, the Church, 1 Cor. 12,13. He is to be filled with the Spirit, Eph. 5,18: "Be not drunk with wine, wherein is

excess, but be filled with the spirit." Being filled with the Spirit, the believer praises the Lord with songs and hymns of thanksgiving and praise. He is sealed with the Spirit, Eph. 1,13; 2 Cor. 1,21-22. He is God's property for the Spirit who dwells in him is his seal of ownership and he wholeheartedly accepts Paul's admonition to "grieve not the Holy Spirit, with whom ye were sealed unto the day of redemption," Eph. 4,30, for on that great day he shall be raised up, "if the Spirit that raised up Jesus" dwells in him, Rom. 8,9.11. By the seal of the Spirit God will recognize him as His property and cannot reject him. He is anointed of the Holy Ghost, 2 Cor. 1,21, anointed to a life of holiness that he might thereby glorify God before men. He is preserved by the Spirit, who abides in the heart of the believer and keeps him in true faith, 1 Cor. 3,16-17; 2 Tim. 1,14, and finally leads him into the heavenly kingdom, 2 Cor. 5,18.

CHAPTER IV

THE HOLY SPIRIT

AND CHARISMATIC GIFTS

**THE HOLY SPIRIT  
AND CHARISMATIC GIFTS**

The Holy Spirit, according to Paul, is also responsible for the imparting of various charismatic gifts for the purpose of building the Kingdom of God here upon earth. He enumerates a long list of these throughout his writings, such as prophecy, 1 Thess. 5,19; tongues, 1 Cor. 12-14; wisdom, 1 Cor. 2,6ff; knowledge, 1 Cor. 12,8; power to do miracles, 1 Cor. 12,9ff; discerning of spirits, 1 Cor. 12,10; interpretation of tongues, 1 Cor. 12,10; faith, 1 Cor. 12,9; boldness of Christian testimony, 2 Cor. 3,17; and he speaks of the charis generally in 1 Thess. 1,5 to 4,8 and other places.

He emphasizes the Spirit's actions in revealing both to himself and to other Christians the mind of God, 1 Cor. 2,10-12; Eph. 3,5; he himself speaks in words which were taught by the Holy Spirit, 1 Cor. 2,13, and he preaches in demonstration of the Spirit and of power, 1 Cor. 2,4; 1 Thess. 1,5.

In 1 Cor. 14, and other places Paul gives his interpretation as to the necessity of these gifts in view of the tendency of some persons to an extravagant and intemperate indulgence in emotional excitement, due to the mighty action of God's Spirit as it was manifested in the Corinthian congregation. He insists that all

things be done unto edification and that spiritual growth is to be the aim of all spiritual endowments.

Dr. Luther points this out in his comment on Gal. 4,6, when he writes:

"The manifest and visible appearance of the Holy Ghost was necessary in the primitive Church, for it was expedient that it should be established by many miracles, because of the unbelievers, as Paul witnesses: 'Tongues are for a sign, not to them that believe, but to them that believe not,' 1 Cor. 14,22. But after the Church was gathered together and confirmed with those miracles and gifts, it was not necessary that this should continue any longer." (14)

Note: For a further treatment of the subject of Charismatic Gifts it will be necessary to see its treatment in chapter VII.

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(14) Mueller, J.T., Five Minutes Daily with Luther, The Macmillan Co., New York, 1926, p. 96.

CHAPTER V  
THE HOLY SPIRIT  
AND THE CHURCH

THE HOLY SPIRIT  
AND THE CHURCH

That the Holy Spirit calls, gathers, enlightens and sanctifies the whole Christian Church on earth and keeps it with Jesus Christ in the one true faith was a definite teaching with the apostle Paul. Toward the end of his ministry and in his later group of epistles he devoted much thought to this subject and one of his favorite pictures was that of the Church as the body of Christ. The Holy Spirit is represented as giving life to this body, as animating it entirely, and directing all of its affairs just as was the case in the individual believer.

As in the Christian, so in the body of Christ, the Church, Paul taught that the Spirit was the sovereign energy which ruled completely and guided her eternal destiny. By one Spirit all believers are baptized into this one body and are made to drink of one Spirit, 1 Cor. 12,13. All of the gifts of the Church, including also the charismata, are from the Holy Spirit, 1 Cor. 12,4. 8-11. All of the spiritual gifts which have been showered upon the Church for her edification, are of the Spirit, 1 Cor. 14,12. Her prayer is to be in the Spirit, 1 Cor. 14,15. She is called upon to preserve the unity of the Spirit in the bond of peace, Eph. 4,3. Her love, Col. 1,8; her fellowship, Phil. 2,1;

and her worship, Phil. 3,3; are to be in the Spirit. The Church is the habitation of the Spirit, Eph. 2,22. It is also an epistle of Christ which is written by the Spirit, 2 Cor. 3,3. Thus the entire founding, nurturing, building, life and existence of the Church falls, according to Paul, under the operation and influence of the Holy Spirit, and the doctrine of the Church stands or falls with the doctrine of the Holy Spirit.

It might be well to close this entire section of our treatise with the statement of Sabatier regarding his estimate of the doctrine of the Holy Spirit according to St. Paul. He writes:

" The place of the Holy Spirit in Paulinism is cardinal. It is the soul of the doctrine, the binding principle which makes all its parts coherent,.... a specific category of thought fixing the point of view from which the apostle carries on all his meditations and reasonings, co-ordinates and logically develops his entire conception of Christianity." (15)

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(15) Sabatier, A., The Religions of Authority and the Religion of the Spirit, London, 1904, p. 302.

CHAPTER VI

THE HOLY SPIRIT

IN ROMANS

## THE HOLY SPIRIT

### IN ROMANS

It is interesting to note that the opening chapters of this important epistle carry no word concerning the work of the Holy Spirit, yet the book itself contains that chapter which has often been referred to as "The Spirit Chapter," chapter eight. In the fifth chapter Paul mentions the Holy Spirit for the first time.

Romans 5,5, "The love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." Paul here points to the reciprocal love of God and the believer given by the Holy Spirit. True, he mentions the Spirit merely in passing, but when fitted into the context it shows that the sinner is not saved by the work of the Holy Spirit, but by the work of Jesus Christ. While the work of the Holy Spirit is needed in the atonement it must be remembered that the Holy Spirit is not the Savior. The full implication is that the Holy Spirit is given to those who are justified by faith.

The Pentecostals, Perfectionists and other Holiness bodies attempt to deduce that the Holy Spirit and the Baptism of the Holy Spirit occupy the most prominent place in this entire epistle. According to them, Paul should have told the Church at Rome that they were

justified, had been cleansed from sin, but what they still needed was the Holy Spirit. What incredible nonsense! He who is justified by Christ is dead to sin and alive unto God through Jesus Christ, he already possesses the Holy Spirit. Paul most certainly maintains that the power of the Holy Spirit is manifest in the justified sinner when he has accepted the merits of Christ as his own. And the justified sinner is then delivered from the power and the dominion of sin.

The Spirit Chapter: Romans 8.

Verses 1-2. "Who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." St. Paul is treating the great work of sanctification, which follows upon his general theme of justification by faith. We are given the assurance that God, reconciled to all men in Christ Jesus, looks upon the justified sinner, the regenerated, as though he were altogether in the Spirit, as though he had no sinful flesh to hinder him anymore. To him that is in Christ Jesus, who follows the guidance of the Spirit, to such there is no sentence of condemnation.

This regenerated state of the Christian, in which he walks not after the flesh, but after the Spirit, is proof of the fact that the Spirit has really delivered him from the law of sin and death. The law of the Spirit

of life is the Holy Spirit, inasmuch as He determines our entire conduct and transmits to us the life which is in Christ, causing us to live in Christ and with Christ and for Christ. In doing this the Spirit has set us free from the law of sin and death. Thus it is no longer sin, but the Spirit that is the controlling factor in the life of the believer. Luther says; "Therefore God sent His Son and laid upon Him our sin, and thus helped us fulfil the law through His Spirit." (16)

Verse 5. "They that are after the flesh, do mind the things of the flesh; but they that are after the Spirit, the things of the Spirit."

In this verse Paul illustrates and amplifies the contrast between flesh and Spirit. Natural, unconverted man desires the things that his nature craves; spiritual man, he in whom the Spirit of God dwells, desires the things of the Spirit. Spiritual man has only one aim, he is singleminded, his supreme desire is to perform the works of the Spirit and bring forth His fruits, Gal. 5,22. The carnal mind being enmity against God cannot please Him. On the other hand, the Spirit of God dwelling in the believer makes him spiritually minded - pneumatikos - and thus he is God-pleasing.

Verse 9. "But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his."

Here Paul states that the Spirit of God that lives

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(16) Kretzmann, op. cit., p. 39f.

in the believer is his sphere of life and activity, in Him he lives, moves and has his being. And how could he but be under the rule and guidance of the Spirit if the Spirit dwells in him? The entire life and bearing of the Christian is thus in full accord with the demands of a truly spiritual life, it is the natural and inevitable result of the Spirit's indwelling in heart and life.

Note how Paul stresses this, "IF ANYONE HAVE NOT THE SPIRIT OF CHRIST, HE IS NONE OF HIS." Man must be regenerated in truth and not merely in appearance; he must actually have received the Spirit of Christ and this Spirit must be indwelling, otherwise Christ will never acknowledge him as His own. It is interesting to note here that Paul places the Spirit of Christ on the same level with the Father as the One from whom the Spirit proceeds. Incidentally, this verse does away with the false teaching that a man may belong to Christ, be standing in His grace, and still not possess the Holy Spirit. Paul reverses this - a man is a Christian because he has the Spirit of Christ, the Holy Spirit.

Verse 11. "But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you."

Here Paul points to the fact that the same God who raised up Jesus from the dead, thus proving that He is the almighty Fountain of life, will raise or give life

to our dead bodies. This work will be performed through the Spirit of His Son, the Holy Spirit. It is mentioned here by the Apostle that all three persons of the Godhead are active in the final resurrection of the dead, just as all have been active in the conversion of man. Both Peter and Paul agree that the Holy Spirit was active in the resurrection of Jesus, 1 Pet. 3, 18, He is the Spirit of Him who raised up Jesus from the dead. And this same Spirit dwelling in the believer will accomplish this same thing in the mortal body of the believer. Paul thus emphatically answers his previous question, "Who shall deliver me from this body of death," Rom, 7, 24, by prescribing this work to the power of the Spirit.

This is one of the texts which the so-called divine healers gloss over. They maintain that the Holy Spirit dwells in the believer to quicken his body in the case of illness. This passage will in no wise allow the deduction that the Spirit merely dwells in the believer to give his body perfect health or make him immune to pain and sickness. On the contrary, many of those who possessed a greater measure of the Spirit of God were frail in body and possessed incurable infirmities which often racked them with pain. Even Paul had his thorn in the flesh. This text simply teaches the perfect and final deliverance of the body itself by the power of God through His Spirit.

Verse 12-13. "..... If ye live after the flesh, ye shall die; but if ye through the Spirit do mortify the deeds of the body, ye shall live."

This is Paul's admonition to crucify the flesh to death and to live after the Spirit. Christians are under an obligation to the Spirit for His blessings. The mere fact that a person, by the power of the Spirit, has embraced Christ as his Savior at some time in life by no means makes him safe and sound for all time. Paul says that simply because he has done so he will have a continual battle on his hands to overcome his sinful flesh to which he has no obligation whatsoever. If a Christian permits the flesh at any time to gain the ascendancy in his life, to govern entirely his life and will, then the end is inevitable, eternal death. On the other hand, if he is guided entirely by the Spirit and in this continual warfare the Spirit has the ascendancy in his life, he has the power to overcome his flesh as an instrument of evil and will be preserved unto eternal life and its resultant holiness and happiness. The Holy Spirit is thus the only power which makes it possible to live God-pleasingly, the only power which enables the believer to mortify the flesh and not fulfil the lusts thereof.

Verse 14-16. "For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God."

Now Paul proves the point which he has made in the

preceding verses, and this quite logically. In and through Christ, whose redemption is imparted to believers by the Spirit, they are brought into that intimate relation to God whereby He is their Father and they are His children by adoption, Gal. 3,26. Thus they are the sons of God, led into sonship by the Spirit. It follows then that the Spirit of God is in the believer as a Spirit of adoption. This close relationship is a happy and pleasant one, one that invites and creates confidence, it is not an adoption in which we fear a bondage, but a bond of assurance which impells us to approach the mercy seat and cry, "Abba, Father." The Holy Spirit is called the Spirit of Adoption because He produces in the believer the reality of divine sonship as well as all that pertains to this relationship.

We note here that believers are spoken of both as children of God and sons of God. In our relationship we are children, born into the family of God; in our position and future glory we are sons and heirs. When Paul speaks of the witness of the Spirit in this connection he is referring to the Word of God. Because the believer has accepted the Spirit's witness as to redemption he knows that God is his Father, and, being born again by water and the Spirit he knows that he belongs to God's family. The witness of the Spirit is more than just a "mere good feeling" within us as some teach and believe, but a deep consciousness produced by believing the Word of the Spirit that we are the children of God.

Verse 23. " .. the first-fruits of the Spirit."

Paul is speaking of the first-fruits of the Spirit which every Christian possesses. The same Spirit who reveals to the believers through His Word that they are children and heirs, also gives knowledge as to their coming glorious deliverance. With this knowledge of their coming redemption they groan within themselves under the evils which sin still occasions, but awaiting with confidence the full adoption, the manifestation of the sonship which is rightly theirs, the redemption of the body. This groaning and awaiting the time when body and soul, freed from evils, shall be reunited and perfected in holiness and bliss is effected by the indwelling of the Spirit. Thus the first-fruits of the Spirit here in time are the promise of a sure harvest in eternity.

Verse 26-27. " Likewise the Spirit also helpeth our infirmities; for we know not what we should pray for as we ought; but the Spirit itself maketh intercession for us with groanings which cannot be uttered. And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God."

This indwelling Spirit helps us in all the weaknesses that belong to us as fallen sinful mortals who are subject to suffering and death. In respect to these things the Holy Spirit aids us by enabling us rightly to bear them, to overcome the evils which they may occasion, and in

due time delivers us from all of them. By making intercession He teaches us how to pray and what to pray for and awakens in us those intense desires and fervent longings for added spiritual blessings for ourselves and for others, which cannot, in human language, be fully uttered. Then also, God Himself understands the feelings and desires caused by the Holy Spirit in the hearts of men, whether uttered in so many words or not; being of the Holy Spirit, they are according to His will and He delights in answering them.

This passage of Paul offers unspeakable consolation to the children of God. It is rather peculiar to note that Dr. Stoeckhardt (17) restricts the meaning of our infirmity in prayer only to our prayer for eternal blessedness. We believe that Paul has in mind prayer which is allinclusive and thus includes also the ultimate goal of believers, eternal bliss and happiness. The Holy Spirit helping our infirmity seems to imply that we have come to a standstill in our weakness and the Holy Spirit steps in with His strength and provides assistance in our need.

We usually think of Christ as our Intercessor, but Paul speaks here of the Spirit making intercession for us. He simply means that the Spirit is our Advocate and takes our part, speaking in our behalf when we are unable to do so because of our infirmity. There is also then besides the intercession of Jesus this intercession of the

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(17) Stoeckhardt, G., Commentar ueber den Brief Pauli an die Roemer, Concordia Pub. House, St. Louis, p. 388.

Holy Spirit. The chief difference between the intercession of Christ and that of the Spirit is, that the former takes place outside of us in Christ Himself and is based on the merits of Christ, the latter takes place in us by the strength of the Spirit and rests in the merit of Christ. The Holy Spirit, when words fail us and we resort to groanings, uses these and puts meaning into them at the throne of grace for us.

Summarizing Paul's conclusions in this "Spirit Chapter" we note that he maintains that by faith in Christ alone men receive the Holy Spirit, under His influence they become pneumatikos or spiritually minded, by His power overcome their propensities to evil, delight in the law of God, so act as through the grace of God to live eternally, have acceptable prayer as a fruit of the Spirit operating in their hearts and lives which leads them to exercise such desires as are agreeable to the will of God, and though these feelings may not be uttered in words, but rather in groanings, God understands them by the Spirit who translates them in His intercessory capacity.

In the remaining instances in Romans Paul speaks of the activities of the Spirit in the believers, these all seem to be merely casual statements.

Chapter 9,1. "I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost." Here Paul speaks of his own conscience as bearing witness

under the direction and guidance of the Holy Spirit. He realizes that there is such a thing as an erring conscience, and therefore he asserts his reliability and integrity by stating that what he says is under the instruction and influence of the Spirit which dwells in him.

Chapter 14,17. "The kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost."

Paul here tells us that true religion does not consist in external observances, but rather in the inward graces of the Spirit, righteousness, peace and joy. These words are to be taken in their scriptural sense. Paul does not mean to say, that Christianity consists in mere morality; that the man who in the judgment of the world is just, peaceful, and cheerful or joyous, is a true Christian. This would contradict his entire argument in this epistle. The righteousness, peace, and joy which he speaks of, are those of which the Holy Ghost alone is the divine Author. Righteousness is that which enables the believer to stand justified in the sight of God by faith in Christ, peace is the concord between God and the soul of the believer, it is peace of conscience and peace with our fellowmen, and joy is the joy of salvation which comes only to those who are in fellowship with the Holy Spirit.

Chapter 15,13. "...that ye may abound in hope, through the power of the Holy Ghost."

Here Paul again speaks of the peace and joy of the believer being made possible through the power of the Spirit, who causes peace and joy to grow stronger with hope, and thus leads the heart and mind of the believer forward to the blessed goal of his inheritance, eternal life.

Chapter 15,19. "Through mighty signs and wonders, by the power of the spirit of God."

Here Paul points to his own God-given ministry which was attended by mighty signs and wonders which were made possible by the power of the Spirit of God. He thereby ascribes the effect of all of his labors to the Holy Ghost, who through his preaching of the Gospel wrought faith, the obedience of the Gospel. Only with this power of the Spirit could Paul successfully carry out his remarkable ministry.

Chapter 15,30. "Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in your prayers to God for me."

Paul earnestly begs the Christians at Rome through the love of the Spirit to wrestle with him in their prayers to God in his behalf. Being fellow believers they are united in intimate communion through their faith in Christ and should intercede for one another, he thus appeals to their love for him as a fellow Christian. This love of God and for one another, he reminds them, has been planted

in them by the Holy Spirit. This passage may also be taken as an indirect proof of the doctrine of the Trinity as in it Paul mentions the three persons of the God-head.

It is interesting to note that in the entire epistle not a word is said about the "baptism of the Spirit" nor are charismatic gifts made prominent. On some instruction concerning them see chapter 12,6.

**CHAPTER VII**  
**THE HOLY SPIRIT**  
**IN I AND II CORINTHIANS**

THE HOLY SPIRIT  
IN I AND II CORINTHIANS

In the first epistle Paul's references to the Spirit are confined to the second, third, sixth and twelfth chapters, with the twelfth chapter being most important because of its reference to the charismata, the different gifts of the Spirit, and the much debated question of the baptism of the Spirit.

Chapter 2,4. "And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power."

Paul went to Corinth with the determination to know nothing but Christ over against the heathen philosophies of that ancient city - and he proceeded to preach Christ and Him crucified. He did this not by embellishing his speech, or by words of human wisdom and eloquence. He preached Christ from the Word of God and the Holy Spirit accompanied the message so that it was in the demonstration and power of the Holy Spirit. Thus, by the preaching of Paul, the Holy Spirit gave demonstration of His power, 1 John 5,6; it was the power of God which was exerted upon the hearts of the hearers when Paul brought his message, 1 Thess. 1,5. The demonstration of the Spirit is here contrasted with that of mere words, and the demonstration of power with that of mere logical argumentation. Paul's purpose was that the faith of his hearers should be based on the power of God rather than on the wisdom of men.

Chapter 2, 10-12. "But God hath revealed them unto us by His Spirit: for the Spirit searcheth all things, yea the deep things 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. 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."

Here Paul speaks of the revelation of the Spirit, or the manner in which God's saving wisdom has come to men. The Holy Spirit is God's chosen instrument to bring proper enlightenment to the hearts of men. In the apostles He worked immediately while they were engaged in their work of preaching, Gal. 1, 12, and ever since through the preaching which is based upon their written word, Heb. 2, 3. Here he stresses the special function of the Spirit which is to reveal God's plan of salvation to men in view of the fact that He alone has access to God's innermost thoughts. Having access to these secrets, the Spirit of God must be true God for Paul speaks of Him as being omniscient, an attribute which God alone possesses.

In verse twelve Paul immediately applies the above to all believers. These have not the spirit produced in the hearts of men by the devil who rules the world, but rather the Spirit which is of God. This is not the Holy Spirit as He proceeds from the Father, but rather the Spirit wrought in believers by the Spirit of God, i.e.

faith, obedience, love, knowledge, etc. This spirit enables believers to grasp divine wisdom while the world remains in darkness. By the Spirit, believers are able to "know the things that are freely given to us by God" in the Gospel. It is well to note here that Paul does not make our possession of these gifts dependant upon our feeling, as some would insist upon, but rather upon the knowledge transmitted to us by the Spirit through the Gospel.

In the last two verses Paul describes the character of the divine wisdom which the apostles speak and how it came to them by revelation of the Holy Spirit. They received the knowledge of the things of God by the Holy Spirit and then communicated it to others by preaching and writing. When they wrote it down, as we possess it today, they did not write in their own words, that is, in words which man's wisdom teacheth, but in words taught them by the Spirit of God. "Literally Paul says that they taught the Gospel of Christ not in human-wisdom-taught words, but in Spirit-taught words." (18) In this statement Paul places special emphasis on the phrase, "Spirit-taught words." He would indicate thereby that the Holy Spirit as the Divine Author of the Scriptures by inspiration, revealed not only the general ideas he wanted them to proclaim, but also the "λόγοι", the very words necessary for their proper utterance. Paul taught verbal inspiration.

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(18) Mueller, Op. cit., p. 28.

For a correct understanding of Paul's statement we must remember that ideas and words always belong together, human understanding could not conceive of them separated, and to leave, in this instance, the words to human wisdom would open the floodgates for alterations, misstatements and contradictions, which would nullify divine wisdom. In this teaching of verbal inspiration Paul is in agreement with his fellow apostles. He firmly maintains that the Spirit controlled completely the very choice of words which were used to communicate divine teachings to men. This is termed by many as a "mechanical theory of inspiration" which degrades the sacred writers into mere machines. We maintain, on the contrary, that the imparting of words by the Spirit is no more mechanical than the imparting of thoughts, since both go together. Added to this is the fact that Paul uses the term "διδασκῶν", teacheth, and this eliminates everything mechanical in the spirit's impartation of the "λόγοι", "for teaching divine wisdom through divine words is a spiritual operation." (19) We might also note in this connection that the apostles were not deprived of their individual style with attendant peculiarities, and yet they never uttered a false note, word or phrase, or made a contradictory statement.

Firmly bolstering what he has just stated Paul adds, "comparing spiritual things with spiritual." Exegetes (19) Ienski, The Eisenach Epistle Selections, Lutheran Book Concern, Columbus, Ohio., Vol. I., p. 239.

differ on the interpretation, but Lenski seems to have struck the proper note when, in view of the context, he maintains that Paul is summing up what he has previously stated at great length and translates; "uniting spiritual thoughts with spiritual words," this interpretation seems in our humble estimation to add strength to the doctrine of verbal inspiration.

On this entire matter Besser's statement which Lenski quotes is quite in place, "not to treat spiritual

things in words of human wisdom, as if they needed such dressing up in foreign garments. The wool of our own wisdom does not harmonize with the pure linen of God's truth, Lev. 19,19." (20)

In the fourteenth verse Paul speaks of the manner in which God's saving wisdom is received by man. The unregenerate, no matter how "good" he may be, rejects the gifts and benefits which the Holy Spirit would bestow upon him. In this he is not merely neutral, but rather a belligerent, actively opposing the saving work of the Spirit. When ambassadors of God offer him these gifts he coldly refuses. The reason? In his pride he casts them aside as childish, insipid and absurd. They do not agree with his perverted ideas and he therefore condemns them as utter nonsense. He thus opposes the Spirit who would be active in his regeneration and conversion. The Formula of Concord has this to say of it:

"The Gospel appears on trial before the

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(20) Lenski, R., Op. cit., p. 239f.

natural men; like the Athenian philosophers, they give it a first hearing, but they have no organon to test it by. The inquiry is stultified, at the very beginning, by the incompetence of the jury. The unspiritual are out of court as religious critics; they are deaf men judging music. 'The natural man receiveth not (or, as the Greek word properly signifies, grasps not, comprehends not, accepts not,) the things of the Spirit,' that is, he is not capable of spiritual things; for they are foolishness unto him; neither can he know them. Much less will he truly believe the Gospel, or assent thereto and regard it as truth." (21)

Or as Dr. Luther puts it:

"In worldly and external affairs, which pertain to the livelihood and maintenance of the body, man is cunning, intelligent, and quite active; but in spiritual and divine things, which pertain to the salvation of the soul, man is like a pillar of salt, like Lot's wife, yea, like a log and a stone, like a lifeless statue, which uses neither eyes nor mouth, neither sense nor heart. For man neither sees nor perceives the terrible and fiery wrath of God on account of sin and death (resulting from it), but ever continues in his security, even knowingly and willingly, and thereby falls into a thousand dangers, and finally into eternal death and damnation; and no prayers, no supplications, no admonitions, yea, all teaching is lost upon him until he is enlightened, converted, and regenerated by the Holy Ghost." (22)

Thus does the Holy Spirit manifest Himself through Paul as the regenerating and converting power of God.

Chapter 3, 16. "Know ye not that ye are the temple of God, and that the spirit of God dwelleth in you?"

Paul's rhetorical question here is one of surprise which implies blame. He reminds the Corinthians of something which they had forgotten, their dignity as believers.

Here, it seems to us, he applies the teaching of the habi-  
(21) (22) Bente, F. (Ed.) Concordia Triglot, Concordia Pub.  
House, St. Louis, Mo., 1921, p. 885. p. 889.

tation of the Spirit to the congregation, whereas in other instances he applies it to individuals, Eph. 2,4; 1 Cor. 6,19. How often the Church forgets that it is a temple in which the Holy Spirit dwells and that no destructive error or ungodly living can be tolerated in its midst. Hodge points out:

"As in the Jewish temple the Shekinah, or glory of God, was constantly present, and conferred on the building its awe-inspiring power and rendered any profanation of it a direct offense against God; so does the Holy Spirit now dwell in the Church, the profanation of which by false doctrine is therefore a sacrilege." (23)

This is undoubtedly the picture which Paul wishes to drive home.

There are three fundamental truths which Paul indirectly brings out concerning the Holy Spirit in this passage. First, the Spirit of God is the Holy Spirit. The indwelling of the Holy Spirit makes the believer a temple of God. Clearly evident is that the indwelling of the Spirit and that of God is one and the same. Paul uses them interchangeably for to him the Holy Spirit is God. Secondly, "To dwell," οἰκεῖν, is an act attributable to a person only; therefore the Holy Spirit must be in Paul's estimation a true Person. Thirdly, The Spirit's indwelling changes man into a "temple of God," ναὸς Θεοῦ, this suggests the work of the Spirit, sanctification and regeneration.

Chapter 6,11. "But ye are washed, but ye are sanc-  
(23) Lenski, R., Op. cit., p. 388.

tified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God."

This is the oftquoted passage in which Paul stresses the Holy Spirit's activity in man which is brought about through the means of grace. What the Corinthians were by nature is brought out in the preceding verses. Now, having accepted Baptism and the Gospel they were washed, sanctified and justified. How? "In the name of the Lord Jesus." The ground of their being washed clean in baptism and the resultant sanctification and justification, was the redemptive work of Christ. Who wrought all this? Paul maintains it was the activity of the Holy Spirit in them. Findlay interprets correctly:

"To be ἐν πνεύματι (θεοῦ, Χριστοῦ) is the distinctive state of a Christian, including every element of the new life..... 2. Cor. 1, 21f; Rom. 5, 5; 8, 2.9. Sanctification is especially grounded in the Holy Spirit; but He is an agent of justification too. "The Spirit of our God" constitutes that by which confession is inspired and regeneration effectuated." (24)

Thus the Spirit through the means of grace applies, imparts and communicates everything which is implied in the name Jesus, Saviour.

Chapter 6, 17. "But he that is joined unto the Lord is one spirit." v. 19. "Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?"

Worldliness had entered the Corinthian Church.

(24) The Expositors's Greek Testament, (various editors),  
George H. Doran Co. New York, Vol. II, p. 818.

Many pernicious evils existed. Paul reminds them that in spite of this they have been separated unto God and by the Spirit are His temple. As a remedy for the sin which had crept in he does not imply that they are to "get the Spirit" again, or have a "second blessing experience," or "get their Pentecost," which many Holiness bodies speak of. He reminds them that the Spirit of God dwells in them, despite this worldliness and he reemphasizes what he has stated earlier in the epistle. This is another strong argument against the false teaching that the Holy Spirit dwells only in a certain class of believers. Dr. Luther says of this passage: "What are all the other gifts altogether, besides this gift, that the Spirit of God Himself, the eternal God, comes down into our hearts, yea, into our bodies, and lives in us, governs, leads, and conducts us!" (25)

Chapter 12,3-13. This is Paul's outstanding reference to the Holy Spirit in this epistle and decidedly important because of the fact that it deals with the questions of the charismata and the baptism of the Spirit.

"Wherefore I give you to understand, that no man speak in by the Spirit of God, calleth Jesus accursed; no man can say that Jesus is the Lord, but by the Holy Ghost."

Paul first of all clears up a pertinent matter regarding the manifestation of the Spirit. Following their conversion the Holy Spirit had manifested His power among  
(25) Kretzmann, P. E., Op. cit., p. 116.

the Corinthians through different gifts. This miraculous power had attracted the attention of the outside world and stirred up the enemies of the Gospel who attempted to creep in through counterfeit manifestations brought about by evil spirits. The Corinthians, lacking in discernment, were in grave danger of being deceived by manifestations which appeared to be the work of the Holy Spirit, but which in reality was the work of demons. The Apostle gives them a measuring stick by which they may judge. True confession that Jesus is Lord is possible only through the Spirit of God, and no man speaking by the Holy Spirit would call Jesus accursed, evil spirits would never acknowledge the Lordship of the Son of God. There seem to have been some in their midst having powers who did just this, they spoke of Jesus, but never acknowledged Him as Lord.

Gaebelein quite ably points out that many sects of today have this same idiosyncrasy. While claiming the restoration of apostolic gifts such as divine healing, miracles and the gift of tongues, they constantly refer to Jesus, but never acknowledge Him as Savior and Lord. He cites the case of the damsel at Philippi whom Paul restored through the name of Jesus as Lord. (26)

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(26) Gaebelein, A. C. The Holy Spirit in the New Testament,  
Publication Office "Our Hope", New York, p. 59.

### THE CHARISMATA

In verses four to twelve Paul speaks of the gifts, nine in all, which were given to the believers by the Holy Spirit. They are: the Word of wisdom; the Word of knowledge; the gift of faith; the gift of healing; the working of miracles; prophecy; discerning of spirits; the gift of tongues; and the gift of the interpretation of tongues. He also reminds the Corinthians that there is a diversity of these gifts, a difference of ministration and a diversity of operation, but all of the same Spirit and Lord. The purpose of the gifts is for the service of the Lord and to His glory, they are to be used for the benefit of all, the edification of each member of the Church.

According to the manner in which Paul has enumerated the charismata, the highest gifts seem to be the first two which he mentions in his list, namely wisdom and knowledge. The miraculous sign-gifts, tongues and their interpretation, seem to hold a secondary place. The gifts of knowledge and wisdom are the ability to understand the deep things of God and communicate them to others. The gift of faith is a special endowment of confidence in God and His promises enabling the recipient to accomplish great things for God. The gifts of healing and working miracles were special sign-gifts given to the early Church to substantiate the truth of their teachings. There is no intimation that the special gifts would either be continued or withdrawn although it

seems that they gradually began to disappear in the apostolic days. Since that time many impostors have appeared on the horizon of the church claiming the restoration of these last four gifts, all have proved themselves to be counterfeit. Outstanding among these in our present day are the Mormons, Christian Scientists, Spiritists and Irvingites. Pentecostalism and the Holiness bodies seek to bolster their claim for the restoration of the gift of tongues and their interpretation by inferring that in the last days the church is to expect the restoration of apostolic powers. They no doubt refer erroneously to the warfare that has to be waged against the lying signs and wonders of the Anti-Christ in 2 Thess. 2.

Added comment on the charismata will be necessary under Ephesians where Paul speaks of the permanent gifts of the Spirit and omits the sign-gifts. Our conclusions will also be presented at that place.

### THE BAPTISM OF THE SPIRIT

In verse thirteen Paul mentions what has been termed the baptism of the Holy Spirit and conservative theologians seem to be agreed as to its proper interpretation. It merely means that the believing sinner has been introduced into the body of Christ, the Church, by baptism or conversion.

John the Baptist mentions it when referring to Our

Lord and Jesus Himself spoke of it to His disciples shortly before His ascension. On the day of Pentecost this great event took place in the city of Jerusalem. The only other reference to this baptism is this one by Paul. How is this baptism of the Spirit explained? At Jerusalem it took place on the first Pentecost when the Holy Spirit came down from heaven and united the one hundred twenty believers who were gathered there. Through this action of the Spirit they were united into one body. The baptism by the Spirit thus constituted them the body of Christ and every believer is by virtue of his faith in Christ a member of that body. The body of Christ, or the Church as we call it, was thus formed by the baptism of the Spirit.

The many sects of the past and present day who look for a different baptism of the Spirit, or speak of individual experiences of such a baptism, or pray for a special baptism of the Spirit are entirely out of harmony with the clear teaching of Scripture. The Bible knows of no other baptism of the Spirit than this which Paul speaks of which is merely the uniting of the believer to the Church. Such a baptism need not happen again for whenever a sinner trusts in Christ he is joined by the Spirit to that body. Stated simply, it is the formation and the continued adding to the Church of Jesus Christ whether by baptism or conversion.

Wuest, carefully examining the original, reaches the

following conclusion,

"The body here (1 Cor. 12,13) is clearly the Mystical Body of Christ of which He is the Head and all believers..... from the time the Church was formed until the Church is taken up to heaven .... are members. The word "spirit" is in the instrumental case in Greek. Personal agency is expressed occasionally by the instrumental case. At such times the verb is always in the passive or middle voice. The Greek construction here follows the rule of Greek grammar. The personal agent in this case who does the baptizing is the Holy Spirit. He places or introduces the believing sinner into the Body of which the Lord Jesus is the living Head. We could translate, 'By means of the personal agency of one Spirit, we all were placed in one body.' The verb is in the past tense, referring to a past action, and is aorist, referring to a once-for-all act.... It is the fulfillment of our Lord's words in Acts 1,5. .... In Rom. 6,3 and Gal. 3,27 we have this same operation of the Spirit, but instead of speaking of the introduction of the believing sinner into the Body, Paul speaks of the placing of that believer into vital union with the Head of the Body." (27)

Wuest then goes on to point out the distinction which is to be made in the terminology,

"It is not the baptism with the Spirit or of the Spirit, in the sense that the Holy Spirit is the element which is applied to us. It is the baptism by the Spirit. This baptism does not bring the Spirit to us in the sense that God places the Spirit upon us. Rather, this baptism brings the believer into vital union with Jesus Christ. This means that the baptism by the Spirit is not for power, for in this baptism there is nothing applied to or given the believer. He, the believer, is placed into the Body of Christ. It is the baptism with the Spirit in the sense that God the Father does the baptizing through His personal agent, the Holy Spirit." (28)

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(27) Wuest, K.S., Op. cit., p. 85.

(28) Ibid., p. 86.

In our opinion Paul is here stressing the unity of the Church which is effected by means of Baptism, the washing of regeneration and renewing of the Holy Ghost. It is this regenerating power of the Spirit that influences the hearts and minds of men, bringing them into the body of Christ and sealing to them their salvation in Him. All men, regardless of color, sex or class, for the Spirit knows no distinctions, have received the same identical Spirit, have been imbued with the same life of Christ, and are united to the same body.

We might add here that when Paul speaks of all drinking of the same Spirit, he implies that the refreshment which the Spirit offers is the only means of spiritual nourishment which is available for the souls of men.

In the fourteenth chapter Paul makes several casual references to the Holy Spirit in connection with the gift of tongues, they need little or no comment in view of what has already been said or will be said in our later exposition.

#### Second Corinthians

Much less is written by Paul concerning the Holy Spirit in the second letter than in the first.

Chapter 1, 21-22. "Now He which hath established us with you in Christ, and hath anointed us, is God. Who hath also sealed us, and given the earnest of the Spirit in our hearts."

The problem which confronts us here is the one concerning the anointing with the Holy Spirit. The Greek word which is used to designate this work of the spirit is, Χρίσμα, which is used in the same connection in Luke 4,18; Acts 4,27; 10,38; Heb. 1,9 and 1 John 2,20. Anointing was the Old Testament inaugural ceremony for prophets, priests and kings, and by it they were regarded as endued with the Holy Spirit and divine gifts. The verb, as used here and in 1 John, 2,20, refers, according to Westcott, to the enduing of the Christians with the gifts of the Holy Spirit.

Paul here simply states that the believer is anointed by the Spirit to share in His work. Thus the believer is anointed by the Spirit symbolically to act as a prophet, by proclaiming the message of salvation which he has accepted by faith, as priest to offer up spiritual sacrifices acceptable to the Lord, and as king, looking to the future glory when he shall reign with Him who is King of Kings. And this anointing is a gift of the Spirit to every believer not only for service, but also for sanctification. It refers to the act of God in which the Father sends the Spirit to dwell in the hearts of men. It takes place when the sinner puts his faith in Christ as his only Savior. This immediately places an obligation upon the believer for the Spirit must be given complete liberty of action in the heart, mind and body and must be depended upon for guidance,

teaching and strength. It is not in keeping with Biblical terminology to pray again and again for a fresh anointing of the Holy Spirit, but rather for a greater portion or measure of the same Spirit with which one has already been anointed in conversion.

In this instance we also meet the perversion of the truth, for the sects seek to find in this passage a very special gift of the Spirit, not for the many, but for the few. They maintain that the anointing by the Holy Spirit is something rare which comes to only a small number who have sought it by special experience. Our examination of the text reveals that they are decidedly in error.

The terms "seal" and "earnest" have already been commented on earlier in our study and added notes will be made in the section which treats Ephesians.

Chapter 3,3. "Ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshly tables of the heart."

Paul is speaking here of the Corinthian Christians as his letters of commendation to the world. They were the evidence of the Spirit of God in his ministry, a living expression of the truth and of the doctrines he had preached to them. Through the instrumentality of the Holy Spirit the truth of the Gospel had been imprinted upon their hearts as a lasting blessing. The

teaching is this, that the Holy Spirit works faith by the preaching of Paul's Gospel and Christ is accepted into the hearts and lives of men producing sanctification.

Chapter 3,6. "Who also hath made us able ministers of the New Testament, not of the letter, but of the Spirit; for the letter killeth, but the Spirit giveth life."

Paul speaks of the Gospel ministry. He is contrasting the New Testament ministry with that of the Old Covenant. He maintains that the ministry of Sinai was a covenant of the letter - the Law, while the ministry of the New Testament was of the Spirit - the Gospel. The Law is an instrument of death, all men are under its condemnation for they cannot fulfil its demands. The Spirit, on the other hand, gives life, for the Gospel brings the free grace of God in Christ Jesus with its fulfilment of the Law and the resultant abrogation of its penalties. This contrast between ministry of the letter and the Spirit is heightened by Paul's use of the term Spirit. He intimates that the New Testament ministry brings the Holy Spirit into the hearts and lives and the Spirit is its power which works the new spiritual life. Its effect is to give confidence to men that God is their Father and produce sanctification in their lives.

Chapter 3,8..".How shall the ministration of the Spirit be rather glorious?"

Paul's argument on the relative merits of the

Old and New Covenant ministry continues. He maintains that if the office that could only serve death, the Law, was glorious, then surely the office which gives the Spirit of God, transmitting Him with all His abundant gifts to the hearts of men, is much rather entitled to this distinction.

Chapter 3,17. "Now, the Lord is that Spirit; and where the Spirit of the Lord is, there is liberty."

When Paul speaks of "the Lord" in this verse he means Christ, as in the preceding verse. And by "the Spirit" he designates the Holy Spirit. Paul does not mean in this instance to assert the personal identity of Christ and the Spirit, for him that is a reality, but rather their identity in essence and work. Where Christ is there is the Spirit, and where His Spirit is there is Christ, because the divine essence is one. The Spirit thus stands in the same relation to the Son as to the Father, cp. Rom. 8,9; Gal. 4,6 and John 16,7. In this passage Paul is especially concerned with the work of Christ, the liberty in the Gospel which is wrought by the Holy Spirit, the inward and outward freedom from the restrictions of the law.

Chapter 3,18. "..... Beholding, as in a glass, the glory of the Lord, are changed into the same image from glory to glory even as by the Spirit of the Lord."

The Spirit in this instance, according to the Apostle, enables the believer to know and enjoy the glory of

the Lord revealed in Christ. The reference here is to what has been said in the previous verse. The believer's conversion and sanctification and his inward spiritual glorification is wrought by the Lord who is one with the Holy Spirit - He sends Him, is present with Him, and ever works in the believer by and through Him.

Chapter 6, 4.6. " In all things approving ourselves as the ministers of God,..... by the Holy Ghost."

Here Paul refers to the Holy Spirit whose power was manifested through the apostles as specific evidence that their ministry was of God.

Chapter 13,14. " The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen."

This is the apostolic benediction wherein Paul places the Holy Spirit on the same level with the Father and the Lord Jesus Christ. By communion, or fellowship, of the Holy Spirit Paul means the extending of His gracious influence through the means of grace, which enables the believer to appreciate the wonders of God's mercy and to follow His sanctifying direction. This is one of the statements which dare not be overlooked in any treatment of the doctrine of the Holy Spirit for it is a direct proof that Paul was an ardent Trinitarian.

**CHAPTER VIII.**

**THE HOLY SPIRIT**

**IN GALATIANS**

THE HOLY SPIRIT  
IN GALATIANS

This epistle comprises Paul's defense of the true Gospel against the ravages of a legalism imposed by a counterfeit gospel in the Galatian congregation. The Holy Spirit is prominent in this defense.

Chapter 3, 2.3.5. "This only would I learn of you, Received ye the Spirit by the works of the Law or by the hearing of faith? Are ye so foolish? Having begun in the Spirit, are ye now made perfect by the flesh? ..  
... He, therefore, that ministereth to you the Spirit, and worketh miracles among you, doeth He it by the works of the Law or by the hearing of faith?"

The answer to Paul's questions here is self-evident. How did those in whose hearts the Spirit now dwelt receive the gift of the Spirit, by their own works, through the Law, or by the hearing of faith, the Gospel? Surely the mere keeping of the Law would not make this heavenly gift possible. It was therefore made possible by the preaching of faith - the Gospel. This very fact proved that Paul's preaching of the Gospel was of God and that through the power of the Spirit he proclaimed divine truth. The Galatians themselves had heard his message and faith had been wrought in their hearts by the power of the Spirit; this they knew, and they could be expected to give only one answer.

The Apostle then draws the self-evident conclusion, "having begun in the Spirit," having been regenerated by the Holy Spirit whereby they had accepted Christ's atoning work by faith, and the Spirit having free course in their heart to teach them added spiritual knowledge, now, instead of progressing in Christian knowledge and continuing under the Spirit's guidance and direction, they were threatening to commit spiritual suicide by turning to the Law. Paul's admonition in view of such folly is timely and pointed, for only by their continuance in the Spirit was their continued regeneration and sanctification possible. A reemphasis of this truth is vital today.

He then refers to the situation at the time of his writing. From verse five we may infer that Paul had confidence that the communication of the Spirit was still continuing in their midst, that they were being supplied from the riches of His treasures according to their needs, and that He was, even then, exhibiting miraculous powers among them to substantiate the truth of Paul's Gospel. Could this all be the result of their mere performance of the works of the Law? The negative answer is self-evident.

Chapter 3,14. "... That we might receive the promise of the Spirit through faith."

This is a restatement of the fact that the gift of the Spirit is inseparably connected with faith in Jesus Christ, justifying faith.

Chapter 4,6. " And because ye are sons, God hath sent forth the Spirit of His Son into your hearts, crying, Abba, Father."

Paul maintains that God has sent to each individual believer the Spirit of His Son to dwell in his heart. The Triune God, Father, Son, and Holy Ghost, is active in the work of regeneration and sanctification as is indicated by this indirect reference to the Trinity. The Father sends the Son's Spirit, but this same Spirit is the believers' guarantee of true sonship, for through Him they attain to the consciousness of being the sons of God. Thus would the apostle remind every member of the Galatian congregation and, for that matter, every Christian, that he, by virtue of this indwelling Spirit, is a free child of God. Added comment under Roman 8.

Chapter 4,29. " But as then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now."

Ishmael's persecution of Isaac is pictured by Paul as the continued controversy of those of the flesh and those of the Spirit. Paul implies correctly that the self-righteous legalist takes great delight in persecuting those who are born after the Spirit, the true Christians. Added comment under Romans 8.

Chapter 5,5. " For we through the Spirit wait for the hope of righteousness by faith."

Here Paul speaks of the faith in the believer which

is wrought, nourished and sustained by the Holy Spirit, who gives His pledge of its final fulfillment by teaching the believer through the Gospel to await the blessed hope when faith will become sight, 2 Cor. 1,22; Eph. 1, 14 and Rom. 8,11-25.

Chapter 5,16-18. "... Walk in the Spirit, and ye shall not fulfil the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other; so that ye cannot do the things that ye would. But if ye be led of the Spirit, ye are not under the law."

Paul treats here of the walking in the Spirit and its blessed results. By "walking in the Spirit" he means that the believer follows His leadership gladly and put no obstacles in His path. He proposes that believers live fully under the Spirit's guidance and influence and not fulfil the desires of his evil nature. The Holy Spirit directing the believer opposes every indulgence in sinful desires. This is the continual warfare which takes place in the soul of Christians in which they do not do the good they otherwise would, and which they desire to do. Having their old evil nature to contend with at all times, their flesh is ever active to incite them to every kind of sin. They do not yield to these temptations and seek to suppress every evil desire and inclination to sin with the help of the Spirit whom they seek not to grieve.

Being under the guiding influence of the Spirit they are also delivered from the condemning power of the law. In the battle between flesh and Spirit they ultimately stand on the victorious side with the Spirit and will be able more and more to quench the lust of the flesh. This places him no more under the bondage of the Law for if he is led by the Spirit and walks in Him he looks upon the will of God which is contained in the Law as the great ideal of a sanctified life, and he will strive with the help of the Holy Spirit to live up to this ideal, not by coercion or for reward, but to do the will of his heavenly Father.

In this passage of Paul's we have a refutation of the error of the Pentecostals and others who maintain that after a person has received the Holy Spirit he no longer commits sin.

Chapter 5, 22-25. "But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance; against such there is no law. And they that are Christ's have crucified the flesh with the affections and lusts. If we live in the Spirit, let us also walk in the Spirit."

In contrast to the sins and vices which Paul enumerates in the preceding verses he here catalogues the fruits of the Spirit, the ninefold graces or virtues of true Christian character. He indicates that the Spirit of God dwells in the believer by faith in

Christ to produce them. These graces are in full agreement with the Law of God. He that is found walking in such fruits of the Spirit will never come under the condemnation of the Law, but will be free from its curse.

The next two verses speak of the expression of these virtues outwardly. They that are Christ's have entered into intimate fellowship with Him. When the Holy Spirit wrought faith in their hearts, they crucified their flesh and renounced the Old Adam. They now live and walk in the Spirit. And this life which is in the believer by the power of the Spirit should also be impressed and stamped upon his entire conduct, and should cause him to make progress in his spiritual life. He should turn in no wise from his set path, but follow always the guidance of the Spirit, in the strength which is given by that same Spirit.

Chapter 6,8." He that soweth to the Spirit shall of the Spirit reap life everlasting."

He that sows to the Spirit shall also reap the eternal harvest. Paul here urges the proper care of the new man wrought in the believer through regeneration of the Spirit, that strives continually and effectually to put on the new man, who after God is created in righteousness and true holiness. In thus following the Spirit's guidance eternal life will be the final harvest. What an incentive to every Christian to walk in the Spirit!

**CHAPTER IX**  
**THE HOLY SPIRIT**  
**IN EPHESIANS**

## THE HOLY SPIRIT

### IN EPHESIANS

Ephesians and Colossians form a striking contrast in regard to the doctrine of the Holy Spirit, even though they have been called the "twin epistles" due to the similarity of their teaching regarding the Church. The Epistle to the Ephesians contains the most complete treatment of any of the epistles of Paul regarding the Person and Work of the Holy Spirit, for each chapter mentions the doctrine at least once. In the Epistle to the Colossians, the Holy Spirit and His work is mentioned but once and that somewhat incidentally in chapter 1,8. In Ephesians the glory of the Church, which is the glory of Christ, is thoroughly revealed. All the relationships of that body, founded on the day of Pentecost, by the Holy Spirit, are made known. In this epistle Paul binds the doctrine of the Church hand to hand with the doctrine of the Holy Spirit and reaches new heights in expounding His work.

Chapter 1,13-14. "...in whom also, after that ye believed, ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of His glory."

Here Paul speaks of the Holy Spirit's part in our salvation. He points to three operations of the Spirit. First, He operates through the Word of Truth, the Gospel.

Thus the hearing of the Word of God is the means used by the Spirit to produce faith in the hearts of sinful men. When the Word is heard and believed by the power of the Spirit, He quickens the believing sinner, so that, trusting in Christ, he receives eternal life as a true child of God. Thus Paul stresses the inability of a man to save himself and rests the entire hope of man's salvation in the action of the Spirit through the means of grace.

In the second place he says of the believer, "Ye were sealed with the Holy Spirit." Thus with the kindling of faith in the heart by the Holy Spirit through the Gospel, the Spirit Himself is given to the believer as a seal to mark and stamp him as belonging to God and intended to be His forever. A seal is used to attest and certify legal ownership. In this instance Paul uses the term - σφραγισμένοι - with - ἐν - following it, this denotes the idea that the object sealed is to be kept for the purpose for which it has been set apart. For the believer, the seal of the Holy Spirit denotes ownership which presupposes security.

Finally, Paul speaks of "the Holy Spirit of promise who is the earnest of our inheritance." Thus the Spirit is God's pledge to the believer that He will in due time give into his possession everything that He has graciously promised. It is, if we might state it thus, the first installment of the full inheritance which will be the believers' at the appearing of the Lord Jesus.

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Chapter 1, 17. "That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him."

It is a moot question here whether *pneuma* signifies the Holy Spirit who fills our hearts with wisdom and revelation, or a new spirit in our hearts as a result of faith which gives us wisdom and revelation. The two English versions and the context seemingly favor the latter. This is disregarded by some commentators who understand the apostle to mean the Holy Spirit, meaning thereby that He is to be received in a yet fuller measure than is indicated in verse thirteen. We prefer the former view, taking the spirit of wisdom as one that applies its blessed knowledge in the right way, and the spirit of revelation as one that has more and more of the truth revealed to us by the Holy Spirit. It is simply a growing in wisdom and knowledge.

Chapter 2, 18. "For through him we both have access by one Spirit unto the Father."

In the context Paul speaks of the Gentiles, once without Christ, aliens and strangers, without God and without hope, as now being in Christ Jesus, being made nigh by His blood. The middle wall of partition between the Jew and the Gentile has been broken down. In Christ they now constitute one body, this work being accomplished by the Holy Spirit. Both now have access by the one Holy Spirit to the Father. Both are in the family of God.

Chapter 2,22. "In whom ye also are builded, for a habitation of God through the Spirit." Paul here points out that the glory of the Church is that God dwells within her, even in every one of her members. Cp. John 14,21. "In the Spirit," does not mean spiritually or in the spirit, for the reference in this entire passage to the Trinity is too plain. Cp. v.18. The Church is God's habitation in the Spirit, in union and communion with the Holy Spirit, according to Jesus' own promise to His disciples, John 14,16-17. Thus as a holy temple of the Lord and habitation of God in the Spirit, the glory of the Church is not an outward thing, but an inward union with the Triune God.

Chapter 3,5. "Which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit."

In the times of the Old Testament generations the Message of Christ as the Saviour of mankind was not as generally known, nor as clear and unmistakable as in the time of the present fulfillment. To His holy apostles, who are also incidentally His prophets foretelling the future, God revealed the glorious facts concerning salvation in Christ through His Holy Spirit. Thus through the teaching of the Spirit these men gained a full understanding of the relation between prophecy and fulfillment, of the ministry of Christ, the significance of Christ's death and resurrection, and the many other facts connected with

The life and work of Our Lord.

Chapter 3, 16. "That He would grant you, according to the riches of His glory, to be strengthened with might by His Spirit in the inner man."

Here Paul reiterates that the indwelling Spirit is given, not for outward demonstration as many sectarians insist upon, but for inward strengthening. Only through this inward strengthening by the Spirit can the inner man, the regenerated Christian, make progress in faith and in sanctification. God's strengthening grace must be poured into the inner man by His Spirit day after day, otherwise the light of new spiritual life will flicker and soon become extinguished.

Chapter 4, 3-4. "Endeavoring to keep the unity of the Spirit in the bond of peace. There is one body and one Spirit, even as ye are called in one hope of your calling."

Paul here refers to the oneness of all believers which is the result of the indwelling of the same Holy Spirit in each individual member, united in Christ. God Himself has made this unity possible through the Holy Spirit and revealed it through Him in His Word. The denial of this unity of the Spirit is sectarianism on the one hand and unionism on the other. We keep the unity of the Spirit when we recognize in every child of God a member of the same body, the communion of saints, and when we look upon each believer as a dwelling place of the Holy Spirit. We also keep this unity by striving for those virtues listed by the apostle as the ninefold graces of the Spirit. We keep this unity of the Spirit by

maintaining truth and purity of doctrine.

That the apostle in no way sanctions the modern perversion of his word which is evidenced by the widespread unionism of today is indicated clearly by the words which follow, "One body and one SPIRIT." This is not, as some would have us believe a reference to the future, but rather one which calls upon all Christians to hold fast that which they have, the divine truth. As members of one body they are united and kept in this union with Christ by the one Spirit who dwells in them, the Holy Spirit being, as it were, the soul of the body, the Christian Church, who directs, governs and animates it.

Chapter 4,11. "And he gave some apostles; and some, prophets; and some, evangelists; and some, pastors and teachers."

Although the Spirit is not specifically mentioned here, this is a parallel to 1 Cor.12,28, and lists the gifts communicated by the Holy Spirit to the Church. These are the abiding gifts which are needed for the edification of the body of Christ. It might be noted here that the so-called sign-gifts are conspicuous by their absence, namely healing, prophecy, miracles, the gift of tongues and their interpretation. We may conclude that these gifts were no longer essential.

Chapter 4,30. "And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption.

Viewed in the light of the context Paul points out

here that the Holy Spirit is grieved only by that which is unholy. Thus every sin is a sin against Him and displeases Him. Especially is He grieved when the Lord Jesus is not honored and given the pre-eminent place that He deserves in the heart and life of the believer. Only contrition and repentance will end the grieving of the Spirit in the believer.

Again Paul reminds the Christian that he is sealed by the Spirit unto the day of redemption, that is, his salvation is made certain and it is the intention of the Spirit that he reach his eternal destination, his final and complete salvation.

Chapter 5,9. "For the fruit of the Spirit is in all goodness and righteousness and truth."

Three virtues are mentioned by Paul here as giving the soundest evidence of the Spirit of light in the believer's life. This is simply a restatement of what has been said on other occasions by the apostle that the Spirit, dwelling in the believer, manifests Himself by fruits, the many virtues and graces which abound in the outward life.

Chapter 5,18. "And be not drunk with wine, wherein is excess; but be filled with the Spirit."

Paul maintains that believers are filled with the Spirit by whose power they are able to walk in the light, to avoid the works of darkness, and to inquire in all things for the Will of God. To be filled with the Spirit

means, that the inspiration and enlightenment of the Spirit should govern the entire life of the Christian.

The various Holiness bodies stress this filling with the Spirit by maintaining that it should make itself known in outward manifestations. They go through uncontrollable shakings and quakings of the body, twitchings of the facial muscles, hysterical laughter, convulsions and the like.

This, it is claimed, is the work of the Spirit. We do read of such goings-on in the Gospels, but only as an evidence of being filled with evil spirits. Being filled with the Holy Spirit never produces such actions, but rather, as the believer follows the Word of God, and gives himself completely to the Lord Jesus, only then does the Spirit of God actually fill his heart.

Chapter 6,17. "...and the sword of the Spirit which is the Word of God."

Paul is picturing the believer arrayed in his battle dress. Here he mentions a vitally important part of the panoply which is supplied for the believer in his conflict with the devil and the forces of evil. It is interesting to note, that the sword of the Spirit is the only offensive weapon which is mentioned in his list. Throughout our study we have noted especially how the Spirit is God in inseparably connected with the Word of God. Here the Word of God is pictured as the sword of the Spirit which is to be used to cut down the enemy and by which the believer is enabled to conquer all the forces of evil.

The more the believer is filled with the Word of God,

all the more is the Spirit enabled to use him against the powers of wickedness. A strange delusion of some of the sects is that the believer can be so filled with the Holy Spirit that he no longer needs the Bible. On the contrary, Paul repeatedly points to the need of searching the Scripture and of hiding it in the heart and completely obeying it, only then can the Holy Spirit fill us, work in and through us, and help us to overcome our enemies, the devil, the world and the flesh.

Luther writes concerning this passage:

"It is not enough that we defend ourselves against the devil....., but we must also draw the sword and go for him with such insistence that he must fall back and flee and we thus obtain the victory over him." (29)

Chapter 6,13. "Praying always with all prayer and supplication in the Spirit."

Prayer is an essential part of the panoply of the Christian. Paul admonishes here that the believer is to pray in the Spirit, for it is the Spirit who gives the believer power and guides his unlearned tongue to utter such words as will express his needs.

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(29) Luther, M., St. Louis Edition, Vol. IX, p. 810-857.

**CHAPTER X**  
**THE HOLY SPIRIT**  
**IN PHILIPPIANS**

THE HOLY SPIRIT  
IN PHILIPPIANS

This is not a doctrinal epistle as such, but rather a practical one. In it Paul, a prisoner at Rome, gives an inspired account of his own experiences and what the experience of every child of God ought to be. He urges the Philippians to profit by his example, not to deny the faith, and admonishes them to constancy, love, harmony and other Christian virtues. The Holy Spirit is mentioned but three times in this epistle.

Chapter 1, 19. "For I know that this shall turn to my salvation through your prayer, and the supply of the Spirit of Jesus Christ,"

The entire context implies that what Paul desires is that through him the name of Christ might be magnified. In these words he speaks of the supply or assistance which the Holy Spirit will certainly render to him in the many serious difficulties and trials in which he finds himself. No matter what the final result will be the Spirit of Christ who lives in him will give him strength and willingness both to endure his present tribulation and to continue his work in behalf of the Gospel with continued vigor and assurance. He knew that the Spirit Himself would come to the aid of his infirmity and that he could do all things through Christ who strengthened him.

Chapter 2,1. "If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies."

The Holy Spirit is the Author of Christian communion and fellowship, and all brotherly relation and intercourse must be of the Spirit, produced, governed and made faithful by Him. Paul, first of all, speaks of the Author of this κοινωνία, the Holy Spirit, this is necessary, for the Spirit of God alone works real and lasting communion among Christians. Believers are one in Christ, therefore there is to be like-mindedness, and nothing is to be done through strife and vainglory. The Spirit has united all Christians into one glorious body. Thus the fellowship which Paul speaks of is the unity of the Spirit and is not marked by divisions, discord and factions, for these are not the work of the Spirit of God, but of the flesh.

Chapter 3,3. "For we are the circumcision, which worship God in the Spirit and rejoice in Christ Jesus, and have no confidence in the flesh."

Paul here places the true Christians in contrast to the misguided Judaistic teachers. He states that the true worship of God is only possible through the Spirit and is not a mere external thing, such as the work righteousness which they would impose, but an internal service through the Spirit by the ministry of the Word, and the glory of such is in Christ Jesus.

**CHAPTER XI**  
**THE HOLY SPIRIT**  
**IN COLOSSIANS**

THE HOLY SPIRIT  
IN COLOSSIANS

It is rather remarkable that in this epistle Paul does not mention the work of the Holy Spirit at all, except for the incidental statement in Chapter 1,8,

"Who also declared unto us your love in the Spirit."

This is a mere mention of one of the virtues which is a fruit of the Holy Spirit and which seems to have been manifest in the Colossian congregation.

There may have been a vital reason for this omission of the Holy Spirit's activities in this letter. An examination of it reveals the fact that it is highly controversial and preeminently christological in view of the fact that the Colossian congregation was facing grave errors in its midst. Philosophical speculations, oriental mysticism, asceticism and legalism were being advocated and these threatened to undermine the truths of the Gospel which Paul had preached to them. The Colossians had evidently begun to lose sight of Christ as the only Savior of men and were giving ear to these strange new doctrines. They were tolerating in their midst both teachings and teachers who dishonored the Lord Jesus.

Where Christ is not exalted and glorified as Lord of all, there the Holy Spirit is grieved and hindered in His work. With the Colossians drifting away from

Christ, the Holy Spirit, through Paul has nothing to say of Himself and His Work, but gives preeminence to Jesus as the Son of God in order to lead them back to the divine truth.

It might be well to add this note here, that any sectarian movement which exalts the Holy Spirit and His work and pushes Christ and His Cross into the background is to be looked upon with grave suspicion. Ruskin has aptly said, "Christ will put up with many strange things in the human heart, but will never be satisfied with second place." We maintain that if the son of God is truly exalted and glorified by the believer, the Holy Spirit will likewise be exalted and glorified and he will perform His gracious work in and through us.

CHAPTER XII  
THE HOLY SPIRIT  
IN I AND II THESSALONIANS

THE HOLY SPIRIT  
IN I AND II THESSALONIANS

The congregation at Thessalonica was largely composed of Gentile Christians. They had felt the weight of persecution and yet had remained firm in their faith. They needed, however, special instruction concerning the second coming of Christ. In these two epistles the Holy Spirit is mentioned but four times.

First Thessalonians

Chapter 1,5-6. "For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance; as ye know what manner of men we were among you for your sake. And ye became followers of us, and of the Lord, having received the word in much affliction, with joy of the Holy Ghost."

Paul had preached to the Thessalonians in power, and in the Holy Ghost, who works in and through the word of the Gospel as His means of grace. The Holy Spirit had manifested His power through this preaching. The Thessalonians had turned to God from their idol worship and had become followers of the Lord Jesus. Paul tells them on this occasion that through the Gospel the Holy Spirit had quickened them and now dwelt in them, enabling them to break off from their former sins and serve the living God as His children.

The "joy of the Holy Ghost," which he mentions in

verse six, refers to their changed attitude of heart which came about through their turning from idols to the worship of Jesus. This was accomplished with joy of the Holy Ghost which He alone imparts. In the midst of their persecution and wretchedness, the assurance of the Holy Spirit in and through the Gospel made them satisfied, joyful and content.

Chapter 4,8. "He therefore that despiseth, despiseth not man, but God, who hath also given unto us his Holy Spirit."

The gift of the Holy Spirit here is not to be regarded as the earnest of the Christian, of which Paul so often speaks, but rather as the motive and power of his new life. In the context Paul states that, having received the Holy Spirit, the believer dare not despise God's teaching, for in so doing he despises God. Thus any person that has been converted and deliberately indulges in sin, drives the Holy Spirit from his heart. This is apt teaching for our own day when indifference and worldliness are becoming evident in the Christian Church and the line of demarcation between it and the world is being strained to the breaking point.

Chapter 5,19. "Quench not the Spirit."

Here Paul is speaking of the Holy Spirit as He dwells and operates in the hearts of believers. Various commentators suppose that the apostle here has in mind the special sign-gifts. However, the expres-

sion is general, and embraces every motion, prompting, and work of the Holy Spirit in the hearts of men. The context itself points to the ordinary and regular operations of the Spirit rather than to extraordinary and exceptional manifestations. Christians are to let the Holy Spirit rule and guide them, quicken and move them to do what is pleasing in the sight of God. So they must not σβέννυτε, "quench" the Spirit, that is, extinguish the holy fire which He has kindled in their hearts.

This is done by refusing to follow His gracious leading, doing what one knows to be contrary to His will, or neglecting to perform the duty which He prompts.

#### Second Thessalonians

Chapter 2, 13. "...God hath from the beginning chosen you to salvation through sanctification of the Spirit..."

Here Paul points out that the eternal decree of God concerning the salvation of the Thessalonians had begun to go into effect when Paul preached the Gospel to them. It had resulted in their salvation, begun and guaranteed in the sanctification of the Spirit and in their firm belief of the truth of the Gospel. They were sure of their redemption in and through Christ, and because this faith lived in their hearts, its Source and Author, the Holy Spirit, was able to continue His work of sanctification in them. Thus having been called by the Gospel, they were sanctified and kept in faith by the Spirit.

**CHAPTER XIII**  
**THE HOLY SPIRIT**  
**IN I AND II TIMOTHY**

THE HOLY SPIRIT  
IN I AND II TIMOTHY

Pure doctrine, true worship and a faithful ministry are the contents of these two pastoral letters. The Holy Spirit is mentioned but once on each epistle.

First Timothy

Chapter 3,16. "...God was manifest in the flesh, justified in the Spirit,...."

In this passage Paul is speaking of the Lord Jesus. Some commentators maintain that these words refer to the Holy Spirit and speak of it as the "spirit of holiness" in Christ, or as "shown to be the Messiah by the Holy Ghost." We maintain that the pneuma spoken of here is antithetic to flesh which precedes it and means Christ's human spirit, or as the Expositor's Greek Testament puts it,

"The naturally permanent spiritual part of a human personality." (30)

Chapter 4,1. "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils."

Here Paul speaks of the Holy Spirit as a prophet revealing the future as God had promised. In this instance He especially reveals the fact that as time

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(30) Op. cit., Vol. IV, p.119.

passes by a falling away from the truth will take place, and the apostates will give heed to seducing spirits and doctrines of devils. The Holy Spirit is the One who grants such prophecy for it is made possible alone by His Word.

Second Timothy

Chapter 1,14. "That good thing which was committed unto thee, keep by the Holy Ghost which dwelleth in us."

The precious blessing of truth given to the believers by the Spirit can only be kept safe by Him. In baptism this Spirit has taken up His dwelling place in the Christian, by faith He remains and will continue to use our hearts as His temple as long as we continue in the Word of our Savior. Thus every believer may have the assurance and conviction that the Holy Spirit will keep him in the true faith unto the end.

**CHAPTER XIV**  
**THE HOLY SPIRIT**  
**IN TITUS**

THE HOLY SPIRIT

IN TITUS

In this short epistle the Holy Spirit is mentioned only once, but it is an important reference.

Chapter 3,5-6. "... according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; which he shed on us abundantly through Jesus Christ our Saviour."

In this important passage Paul points to the salvation which has been transmitted to believers through the washing of regeneration. He here refers to Baptism as a means of grace whereby the Holy Spirit regenerates the heart of man and the gift of new spiritual life is his. At the same time, with the application of the water and the Word, the Holy Spirit works a renewing of the heart and mind. This renewing continues throughout the life of a Christian from day to day, 2 Cor. 4,16. Thus the simple water of Baptism is endowed by the power of God through the Holy Spirit so that it actually becomes the bearer of the salvation of God to the heart of man. Thus Paul places Baptism and its power upon the same level with the power which he ascribes to the Gospel.

In verse six Paul continues by saying that the Holy Spirit is shed on us abundantly and richly through

Jesus Christ. In Baptism the Holy Spirit actually comes to the believer with all the fullness of His gifts of regeneration and sanctification. This sending and imparting of the Holy Spirit in Baptism is done through Jesus Christ who appropriates to us the gifts and graces of salvation by the power of the Spirit.

We might also note here that verses four to six contain an indirect reference to the doctrine of the Trinity, since it is God the Father who pours out upon us the Holy Spirit through Jesus Christ our Saviour.

**CHAPTER XV**

**CONCLUSION**

## CONCLUSION

Before closing our treatise we are compelled to state that any unbiased mind, enlightened by the truth of the Gospel, and after thoroughly studying the pertinent facts, must readily admit that Paul was an ardent believer in the Holy Spirit and in the doctrine of the Trinity. Our own conclusion on the basis of this study has thoroughly convinced us that Paul recognized the divine relation of the Spirit to the Father and the Son, One in the Godhead, yet distinct. He knew the personal divine work of the Son and the Spirit in himself, Phil.3,3; Rom.8,9. He knew also that Christ in him was his life, hope and glory, Col.1,27. yet he also knew that all religious life comes from the Holy Spirit, Gal.3,2-3. He did not regard the Spirit merely as a "spiritual disposition" produced in us by Christ, but as a vital, life-giving, personal Being. His constant use of the names Father, Son, and Holy Spirit shows that at all times a corresponding distinction of functions within the Godhead, yet always a Unity.

Finally, the Holy Spirit is for Paul personal, searching the deep things of God, with a will of His own for man's good and imparting divine treasures through the means of grace, 1 Cor.2,11.

Therefore we conclude that Paul WAS a Trinitarian, he believed and taught the doctrine of the Holy Spirit.

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