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THE APOSTOLIC CONCEPT OF
BEING FILLED WITH THE SPIRIT

A Thesis Presented to
The Faculty of Concordia Seminary
Department of New Testament Theology

In Partial Fulfilment
of the Requirements for the Degree
Bachelor of Divinity

by
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THE APOSTOLIC CONCEPT OF BEING FILLED WITH THE SPIRIT

I. Introduction

The title of our thesis is suggested by Ephesians 5:18, "Be filled with the Spirit." The stimuli which incited this study came from two sources: experiences during a year of supply work in the parish ministry, and the untiring "friendly attacks" of a Pentecostal lay-preacher. No day passed in the vicarage but that some task might have been done better, some problem was left unsolved, or some personal deficiency came to the fore. There was always a good reason for praying "Forgive us our tresspasses;" but there was also an eternal question: Why? Why were those failures there at the end of every day? Why must zeal and piety have so many valleys between its peaks? Why didn't God work more effectively in me and through me to others? My Pentecostal friend urged a personal experience of being filled with the Holy Ghost.

Studying the refutation of a false doctrine is far different from refuting it. In the former we strip away all but the glaring denial of the truth and oppose it with

a clear proof from Scripture. In the latter, however, we must deal with all the impedimenta of fact and fiction which surround it and give the fallacy "a show of right." However much inclined against Pentecostalism I had been from a second-hand contact with it, the Bible passages summoned to its defense silenced many an objection. Serious inner conflicts followed upon continued discussions. What was wrong with the claims of Pentecostalism? Had we Lutherans overstepped the bounds of Scripture in opposing the Pentecostal doctrine of "being filled with the Spirit?" But these were destined to remain open questions until opportunity was given for thorough study.

Meanwhile, the Lutheran principle: "The Word of God shall establish articles of faith and no one else, not even an angel" (S.A., Part II, Art. II, 15, Trig., p. 467), dictated extreme caution. Moreover, the record of the sad results of "enthusiasm" served to curb a too hasty judgment.

Finally the problem resolved itself to this: What was the apostolic concept of "being filled with the Holy Ghost?" That should take us to the very heart of the matter. At any rate, we have endeavored to learn all that the Word of God reveals about this mystery, to claim what can be claimed as wheat, and to winnow out the chaff.

II. A Pentecostal's Views on This Concept¹

The peculiar tenet of the Pentecostal Movement is that God has provided a personal experience of the first Pentecost for each of His children.² No Christian is to reckon himself completely in accord and at peace with God until he too has been endued with power from on high. This experience is known as "being filled with the Spirit," "the second blessing," "the second baptism," "the baptism by fire," or "the baptism of the Holy Ghost." For the sake of uniformity we shall refer to it in this chapter as the baptism of the Holy Ghost.³

Because of the stress laid upon the baptism of the Holy Ghost, baptism in the Lutheran sense becomes in the Pentecostal view "mere water baptism," "an act of obedi-

1. Unless otherwise noted the views expressed in this chapter are from a ten-page tract (pages not numbered), The Pentecostal Movement: Who We Are and What We Believe, by Gordon F. Atter. Since Pentecostalism is a movement within the Christian Church rather than a denomination, no official publications are issued. Hence the reader should not be concerned if a particular Pentecostal group or minister were to take exception to anything stated in this chapter.

2. A Pentecostal minister in Brooklyn recalled how that even the tongues of fire descended upon his worshipping congregation.

3. As a rule the Pentecostals do not distinguish between "being baptized by the Holy Ghost" and "being filled with the Spirit." When a distinction is made, the former is the initial experience and the latter is any consequent similar experience.

ence to the command of the Lord," and "an outward sign or symbol of an inward work of grace." Their attitude is best stated by one of their adherents:

There are two kinds of Baptism - that of water and that of the Holy Ghost. The one a symbol, the other is the Substance. The one a great reality, the other only its shadow! Man administers one, God the other. The difference in their value and relative importance, no tongue can tell...No one should ever question the superior importance of being baptised with the Holy Ghost over that of a baptism of water. ...What is the shadow to the substance and what is the husk to the corn? 4

Because of this, Christians are not to rely on their baptism by water and the Word, but are to seek the baptism of the Holy Ghost diligently and prayerfully. Four rules are given the aspirant:

1. Ask - Luke 11:9-13.
2. Tarry until - Acts 1:4.⁵
3. Have faith in God.
4. Yield to God - Rom.12:1.2.

These conditions having been fulfilled, God must of necessity fulfil His promise and pour out His Spirit upon the sincere Christian in such a manner that there will be no room for doubt that he has been filled with the Holy Ghost.

4. Sherlock Bristol, Paracletos, or the Baptism of the Holy Ghost, pp. 136-138.

5. This waiting period should be one of continual and insistent prayer during which the aspirant searches his heart for reasons why God should withhold His Spirit. As obstacles such as secret sins, love of material things, and the like are discovered, they are to be put out of his heart immediately.

What is this baptism of the Holy Ghost? According to the Pentecostals it is the definite experience of receiving the Person of the Holy Ghost into one's life in all His fulness. This experience, which follows conversion, is first signalled by an ecstatic state in which the person speaks in an unknown language.⁶ Cf. Acts 10:46 and 11:15-17. "Speaking with tongues" is the "visible sign of the incoming of the Holy Ghost." Nor do they hold this to be an adiaphorous matter, but say that God has commanded it in Ephesians 5:18, "Be filled with the Spirit." It is not optional to God's plan, but must follow conversion just as day follows night. Again, it is "the second phase of the ministry of the Lord Jesus Christ," redemption being only half of His work.

What effect does this baptism have upon the recipient? Then this promise of the Savior is fulfilled: "I am come that they might have life, and that they might have it more abundantly," John 10:10. The Spirit of Life dwelling in man imbues him with miraculous powers (ability to speak in erstwhile unfamiliar tongues, the gift of

6. Bristol shuns this reasoning altogether. He says rather, "Seek not after a sign. Jesus condemned the Jews for doing so, and the Spirit has frowned upon many a one since for the same thing....Believe it not on account of any special feeling." Op. cit., p. 178.

My Pentecostal friend (see Introduction) took exception with his own church on their insistence that speaking with tongues was necessarily the first sign. He himself claimed to have received the gift of healing at his "baptism."

healing, powers of exorcism, etc.), changes an anemic believer into an exuberant saint, gives him deep insight into the things of God, vitalizes his natural powers, makes him a "prayer-warrior," gives him the power to live triumphant over sins, and makes him alive to the work of rescuing other souls from hell.⁷

To the stock argument that such endowment with power was intended only for the Apostolic Age, they answer that since neither man nor sin has changed, the means of regenerating man and equipping him for combat against sin and for service to God must needs also remain the same. They explain that the reason why more people are not thus filled with the Spirit is that the Church, as represented by the organized bodies, is decadent and no longer teaches men to seek more than salvation.⁸

No matter how much the Pentecostal Movement is shot through with synergism, Chiliasm, legalism, and atomistic exegesis in practically every doctrine, the above arguments supposedly deduced from Scripture require our earnest consideration. In the spirit of Gamaliel, then, "If this counsel be of men, it will come to nought: but if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God," we approach this doctrine.

7. Samuel Chadwick, The Way to Pentecost, pp. 38 ff.

8. Myer Pearlman, Knowing the Doctrines of the Bible, p. 329.

III. The Promise of Pentecost

The earliest promise of an outpouring of the Holy Ghost was already some 800 years old when Christ was born. That was the passage in Joel 2:28,29, "It shall come to pass afterward, that I will pour out My Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: and also upon the servants and upon the handmaids in those days will I pour out My Spirit." The promise was linked inseparably to the coming of the Messiah, the Teacher of righteousness (v. 23).

We do well to note the phrase "upon all flesh" in the prophecy. When John came baptizing, he introduced the Messiah as Him who would baptize with the Holy Ghost. He made no distinction of persons who were to be baptized in this manner. For those who in true faith looked for Messiah's coming, the fulfilment of this promise would be a cause for great joy; but for those who remained impenitent, it was a thing to be feared, namely, a baptism "with the Holy Ghost and with fire," Matt.3:11; Luke 3:16.¹ The

1. Many have assumed that "fire" refers to the tongues of fire which rested upon the disciples' heads on the day of Pentecost. Charles P. Krauth denies such an interpretation on the basis of the meaning of "fire" according to the context. "Every tree which bringeth not forth good

Spirit would be to some "a savor of life unto life," in whom He would perform His proper office (officium proprium) of sanctification; to others "a savor of death unto death," who would call upon themselves the wrath of His foreign work (officium alienum).

From the Gospel according to John we learn the details concerning the promised outpouring of the Spirit. Jesus alluded to it in the course of His ministry, as for instance in 7:37-39, "If any man thirst, let him come unto Me, and drink. He that believeth on Me, as the Scripture hath said,² out of his belly shall flow rivers of living water. (But this spake He of the Spirit, which they that believe on Him should receive: for the Holy Ghost was not

fruit is hewn down, and cast into the fire," Luke 3:9; Matt.3:10....The promise or warning of a baptism with the Holy Ghost and with fire follows upon this...."Whose fan is in His (Christ's) hand, and He will thoroughly purge His floor, and will gather the wheat into His garner; but the chaff He will burn with fire unquenchable," Luke 3:17; Matt.3:12. John was not here speaking to earnest children of God, but to a "generation of vipers" (Matt.3:7; Luke 3:7). The addition of the word "fire" distinguishes the baptism of the wicked from the baptism of the children of God. The Holy Ghost would thus separate the chaff from the wheat. When John addressed true disciples, he associated water and the Spirit. The accounts of this blessed baptism are found in Mark 1:5-8 and John 1:26-34. Cf. Charles Philip Krauth, The Conservative Reformation and Its Theology, pp. 546-548.

2. We do not know to which passage or passages Jesus here refers, but following Nestle we suggest Isaiah 44:3, "I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour My Spirit upon thy seed, and My blessing upon thine offspring," and Isaiah 58:11, "Thou shalt be like a watered garden, and like a spring of water, whose waters fail not."

yet given; because that Jesus was not yet glorified,)"

We infer from John's parenthetical remark that the people did not understand the allusion at the time it was made. But we, looking back upon its fulfilment, find here three important points: the fact, the purpose, and the time of Pentecost. The Spirit would be given to believers, to no special group of them, but to all who believed on Christ. He would be poured out on them in order that they might bring the "Water of Life," the Life-giving Word, to others. He would be given sometime after Jesus' resurrection from the dead.

However, the details of the promise came to the disciples only at the close of Jesus' ministry. He disclosed this in a sweeping statement: "I will pray the Father, and He shall give you another Comforter (παράκλητον), that He may abide with you forever (ἵνα ἡ μετ' ὑμῶν εἰς τὸν αἰῶνα)," John 14:16. Verse 26 identifies this "Comforter" with the Holy Ghost. The Spirit would be given in a definite manner and would not again depart, but would continue to be present among the disciples of Christ forever. As Peter later said, "The promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call," Acts 2:39.

Now Christ continued the revelation. The Spirit would proceed from the Father and the Son (14:16; 16:7) and perform His foreign and His proper work. Regarding

the former work, He would inwardly convict the children of the world of the sin of rejecting their Savior, of having no righteousness of their own which could avail before God, and of being under divine judgment inasmuch as their prince, the devil, has already been judged.³ In His proper work He would be a gracious Advocate abiding with the disciples to glorify Christ (14:16; 16:14). In fact, all the work of the Spirit was to center in Christ. Jesus said of Him, "He shall testify of Me (15:26). He shall not speak of Himself, ... He shall receive of Mine, and shall shew it unto you (16:13,14). He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you (14:26)."

At His coming the Holy Ghost was to establish a new and more glorious relationship with the disciples. Indeed, they had already received Him, seen Him, and known Him with the inner knowledge of experience.⁴ Without Him they could not have recognized Christ for what He is.⁵ But soon the Spirit was to be imparted in such a manner that they would have an even more intimate communion with Him. Comparing their present state with the future Christ said, "He dwelleth with you (παρ' ὑμῶν)," in your company, "and shall be in you (ἐν ὑμῶν)," within you.⁶ (John 14:16,17).

3. Cf. John 16:8-11.

4. Cf. John 14:17.

5. Cf. 1 Cor. 12:3.

6. Cf. R.C.H. Lenski, The Interpretation of St. John's Gospel, pp. 998 ff.

The Passion of our Savior separates the previous promises from the following additional revelation. On the evening of His resurrection He appeared to eleven of His disciples (Thomas being absent), breathed on them, and said, "Receive ye the Holy Ghost: whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained" John 20:22,23. We follow Lenski's interpretation of the passage:

The breathing of Jesus indicates that the Spirit comes from Him. The aorist $\lambda\acute{\alpha}\beta\epsilon\tau\epsilon$ is decidedly punctiliar and denotes reception then and there and not a process of reception that is to go on and on. This imperative imparts a gift, namely by placing the gift into the hearts of the recipients....Does this not clash with Pentecost? The modern critics still expect us to accept the old hypothesis of Bauer that John "telescopes" the resurrection, ascension, and Pentecost....We do not need Bengel's solution that Jesus here gives only the arrha (sic!) or earnest of the Spirit. ...Let us understand once for all that any and every reception of the Spirit means that the Spirit Himself, the entire and undivided Third Person of the Trinity, is received. We can no more split up the Spirit than we can split up the Father or the Son....This was still a preliminary stage, not yet the final one of Pentecost, the climax of all the stages that preceded....Nor need the fact disturb us that those who already have the Spirit are said to receive Him anew. Once He comes with one gift and one purpose, then He comes with other gifts and a greater purpose....The gift of the Spirit as here made by Jesus is to enable the disciples to exercise the right, authority, and power with which He now clothes them in their sending....Through the disciples as His Church on earth Jesus wants the remission of sins dispensed to sinners, excluding only those who refuse remission.

7

Christ gathered His disciples about Him just before He ascended into heaven and recalled the promise: "Ye shall be baptized with the Holy Ghost not many days hence....Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto Me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth....But tarry ye in the city of Jerusalem, until ye be endued with power from on high," Acts 1:5,8; Luke 24:49. Thus the stage was set for Pentecost, and the disciples returned to Jerusalem to await the promised Comforter.

* * * * *

From these promises of the outpouring of the Holy Ghost, then, we conclude the following:

1. Messiah would cause the Holy Spirit to be shed abroad in the world. In a sense the Spirit would also come upon the impenitent; but this was a warning, for He would come in judgment (officium alienum). Those who repented of their sins and looked for salvation were to view the Spirit's coming in joyful anticipation, for it was chiefly through them that He would glorify Christ (officium proprium).

2. The Spirit would glorify Christ in a three-fold manner. He would gather and uphold the children of God in Christ, make missionaries of those whom He called, and condemn those who rejected Christ as their Savior.

3. Once given to the Church of God, the Spirit would remain with the believers forever. One baptism by the Holy Ghost was promised for all time.

4. The Spirit would come with power. By Him Christians would have full knowledge and assurance of their redemption, at His impulse they would spread the Gospel to the ends of the earth, and by Him they would do miracles in the name of Jesus.

5. The Spirit was promised "not many days hence." Until He came, the disciples were to remain in Jerusalem. This was a special injunction to the first disciples. There is no indication that the command to tarry in Jerusalem was intended for others.

IV. Pre-Pentecostal Fulness

In this chapter and in the two following we shall treat every New Testament reference to "being filled with the Spirit." Here we briefly take up the four occurrences of this phenomenon before the historic outpouring of the Holy Ghost on the day of Pentecost. They are all recorded in St. Luke's Gospel and refer respectively to John the Baptist, to his parents Elisabeth and Zacharias, and to Jesus Christ.

Luke 1:15. πνεύματος ἁγίου πληθύνεται ἔτι ἐκ κοιλίας μητρὸς αὐτοῦ .¹ Elisabeth was told that her child would be filled with the Spirit while he was yet in her womb. No conditioning on John's part could possibly precede his being filled. The angel told Elisabeth that her son "shall drink neither wine nor strong drink," but this had nothing to do with his reception of the Holy Ghost.

1. The Pentecostal commentators generally hold this passage (together with the other three we are about to discuss) to be irrelevant to our study, because of the fact that it is prior to Pentecost. Cf. Pearlman, *op. cit.*, p. 313. However, we consider them for the following reasons: 1) We are not merely concerned with Pentecost. 2) The terms used in these instances are in perfect accord with those used to express the miracle of Pentecost and the consequent experiences of being filled with the Holy Ghost. 3) It is possible that John 10:41, "John did no miracle," has biased some commentators.

What did this mean for John? Above all it referred to a most wonderful relationship between him and God. The Holy Ghost would effectively fill him to fit him for the heavenly task for which he was coming into the world, namely, to prepare the way for Messiah's coming.

How was this work accomplished? First of all the Holy Ghost enlightened him. Before he was born of his mother, he was born of God. While still in his mother's womb he recognized his Savior, though Jesus too was yet unborn of Mary (1:41), and leaped for joy (1:44). By the Spirit's direction some thirty years later he again recognized Jesus for what He is, pointed to Him, and said, "Behold, the Lamb of God, which taketh away the sin of the world," John 1:29. With rare insight and humility he saw his own unworthiness for his high calling (Matt.3:14), hailed the pre-eminence of Christ (John 1:27.30), and gratefully accepted his station as a "way-preparer" (John 3:30).

Secondly, the Spirit manifested Himself in John's preaching. Multitudes flocked to hear him and obeyed his call to repentance. Those who confessed their sins he baptized (Matt.3:5.6). But those who came out of curiosity without any thought of the need of repentance received a sharp and fearless rebuke (Luke 3:7-9.15-20). It was the Spirit in John which made him that famous "Voice crying in the wilderness."

We note one more significant passage: "John did no miracle," John 10:41. Although he was filled with the Spirit, John did not speak with other tongues, cast out devils, or raise the dead. He had no call to do so. His office, as he himself knew, was to direct his hearers to Christ, which task he ably performed. In acknowledgment of work well done, Jesus said of him, "He was a burning and a shining light," John 5:35.

Luke 1:41. ἐπλήσθη πνεύματος ἁγίου ἡ Ἐλισάβετ. Here also, aside from the fact that Elisabeth was a true Israelite, we do not find any preparation on her part for the reception of this blessing. Mary's visit was the occasion for God's filling her. Note the effect. Elisabeth shouted inspired words. Everything that pertained to herself, to her household, or to any such thing was lost in that "Blessed art thou among women, and blessed is the Fruit of thy womb!" 1:42. As though by intuition - indeed, it was more than intuition! - she knew what conversation had passed between Gabriel and Mary.²

It was not for Elisabeth's own sake that she was filled with the Spirit, even as John was not filled for his own sake. The Spirit glorifies Christ. That is always His primary work. But He glorifies Christ among people. Who better than He knew the temptations and trials which awaited Mary during her pregnancy? Who better than He knew how

2. Cf. Luke 1;42-45

much and when her faith needed to be strengthened? In Elisabeth's joyful and wholesome congratulation was concealed that stimulus and that spiritual food which Mary required. Thrilled anew at the thought of God's unique favor toward her, Mary's heart overflowed into the Magnificat, "My soul doth magnify the Lord!"³

Luke 1:67. *Ζαχαρίας ἐπλήρωθη πνεύματος ἁγίου*. Here it might be urged that Zacharias had "praised God" (1:64); yet who would not have done the same under similar circumstances, i.e. the restoration of the power to speak? But even if we should grant that his praise was a preparatory exercise of faith on his part, let us bear in mind that it was neither specifically commanded by God, nor was it made the basis of his reception of the Holy Ghost by any promise of God. The Spirit came upon him in the same manner as He came upon Elisabeth, filling him for a real purpose, namely, to tell his neighbors and relatives about the near advent of Messiah, the "Horn of Salvation," and about the important mission which John would accomplish.⁴

Luke 4:1. *Ἰησοῦς δὲ πλήρης πνεύματος ἁγίου*. It would lead us too far afield to consider the whole intimate relationship which existed between the Holy Ghost and the incarnate Son of God. This passage indicates that in the God-man there was a Pleroma as well as a Kenosis. God the

3. Cf. Luke 1:46-55.

4. Cf. Luke 1: 68-79.

Father gave to His self-emptied Son the fulness of the Holy Ghost. Under the influence of the Spirit He lived, taught, performed miracles, sacrificed Himself for the sins of the world, and rose again from the dead.⁵

But there is one passage which is particularly pertinent to our thesis: "God giveth not the Spirit by measure unto Him," John 3:34.⁶ The fulness of the Spirit in

5. Cf. Chadwick, *op. cit.*, pp. 58-60. For a concise summary of the purpose for which Christ was filled with the Spirit, see Luke 4:18,19; for the Spirit's conjunction with Christ in the work of redemption, Hebr.9:14; for His agency in raising Christ from the dead, Rom.8:11.

6. Lenski, *op. cit.*, *ad loc.*, maintains that this passage refers to John the Baptist rather than to Christ. "The simple story is this: John tells his disciples, in order to convince and assure them, that he himself puts the seal of his authority and his person on God's truth that Jesus is the Messiah; and then, in order to establish the weight of this statement more fully, he explains (γάρ) that he, sent by God, utters nothing less than the words of God, and this he can do because the Spirit gives such utterance to him in adequate measure." Lenski translates, "For he whom God did commission speaks the words of God; for the Spirit gives not from (insufficient) measure."

Lechler contends for a similar view of the passage, but for better reasons: 1) John here still appears as pre-eminently the ἀπεσταλμένος; (ch.1:6), Christ as the ἐρχόμενος. 2) Verse 34 states ὁ θεὸς ἀπέστειλεν; v.35, ὁ πατήρ ἀγαπᾷ. 3) Here the λαλεῖν (not εἶπεν) of the ῥήματα θεοῦ is set against the fact that all things are given into the hands of Christ. Cf. "The Acts of the Apostles", Lange-Schaff Commentary, Vol. 20, p. 145.

Nevertheless, we still cling to the traditional interpretation. Our main reason for doing so is contextual. John's disciples were disturbed because their teacher was being eclipsed by this New Light of whom John had testified. Beginning at v.27 John endeavors to explain the whole situation that they might also rejoice in Christ who has come at last. It is necessary that Christ be pre-eminent (v.30). Now he proceeds to magnify Christ: He comes from heaven and is above all (v.31); He tells what He has seen and heard, but people will not believe Him (v.32); He that believes Him, however, knows that God is

a mere man is not comparable to the fulness He received. Any filling which we receive is always "by measure," - not as though we also cannot be genuinely "filled" with the

true, i.e. true to His promises which are all yea and amen in Christ (v.33); because the One whom God has sent speaks the "words of God," since God gives Him the Spirit not by measure, in contrast to God's gift to mere men (v.34). Then in a wonderful climax John tells why these things are true of the Incarnate Christ: "The Father loves the Son, and He has given everything into His power (v.35). Whoever believes on the Son has life everlasting; but whoever refuses to believe the Son will not see life, but the wrath of God rests upon him" (v.36). His disciples were not to lose sight of the grand theme for a moment. John carried them with him to the climax. As to his own person and work, John disposed of that in his introduction (vv.27-30). It is evident that he felt himself in danger of standing between Christ and his disciples. Why then should he obtrude his person in the conclusion and thus lose the effect of his sermon? He had said, "I must decrease." Christ must be magnified! That is the preacher's whole duty. John was a good preacher!

Lenski's translation leaves an object to be supplied. This complication is unnecessary. As for Lechler's arguments, in John 3:2 Nicodemus acknowledges that Christ is "come" from God. Surely that implies all that "commissioned" or "sent" expresses. In v.16 we read that God "gave" His Son, and in v.17 that God "sent" (ἀπέστειλεν) Him. We do not deny that in these first three chapters the verb ἀποστέλλω is connected with the Baptist more often than with Christ, but we yield nothing to such an argument. Regarding the second point, we do not agree that θεός is contrasted to πατήρ. The words indicate a difference in emphasis, the former stressing the majesty of Christ's commission and the latter the loving relationship between the Sender and the One Sent. We will not admit more than that. As for the third point, Christ according to His human nature is always receiving from the Father. This does not contradict the fact that as true God these things are already His. If, however, the point of the third argument rests upon the verb, it can easily be shown that the Gospels abound in the use of both verbs in connection with Christ's discourses. See especially John 12:48-50.

Spirit, but that our capacity for Him is not equal to Christ's. "To every one of us is (has been) given grace according to the measure of the gift of Christ," Eph.4:7. Here "grace" is not saving grace, which is alike for all, but "charisma," some spiritual endowment for service in the Church. Hence it is that while all power was given to Christ (Matt.28:19) and all things were delivered unto Him by the Father (Matt.11:27), we on our part are granted only specific and limited powers, great though they may be.⁷

7. Cf. Lenski, The Interpretation of Galatians, Ephesians, Philippians, p. 516 f.

V. Pentecost

In the course of His last discourses Jesus had said to His disciples, "It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send Him unto you," John 16:7. This "going away" referred to His Ascension, as we learn from both the record of Pentecost and from Ephesians 4:8, "When He ascended up on high, He led captivity captive, and gave gifts unto men." Just before His Ascension He left a more specific promise as to the time of the Spirit's coming: "Ye shall be baptized with the Holy Ghost not many days hence," Acts 1:5.

In obedience to the Master's command the disciples (not merely the Eleven, but about 120 people according to Acts 1:15) remained in Jerusalem and awaited the fulfillment of His promise. They came together repeatedly in an upper room to unite in prayer (v.14). We cannot doubt that their prayer was especially directed toward the fulfillment of Jesus' promise. Here, then, we have an instance of preparation for the reception of God's Spirit: the disciples obeyed a specific command and looked for a promised answer. Until that prayer was answered they had only one commission -, "Wait!" It is small wonder that they had returned to Jerusalem to tarry there until they were

endued with power from on high.

The answer came eight days after Christ's Ascension, on the Feast of Pentecost, a day in which Jerusalem was overflowing with Jews who had come from far and wide to keep the feast. Suddenly the house in which they sat was filled with a roar like the sound of a tempest, and cloven tongues which looked like flames appeared and rested upon their heads.

Acts 2:4. *καὶ ἐπλήθησαν πάντες πνεύματος ἁγίου.*

The infinite and almighty God came into puny mortals. God took complete charge of them. If any thoughts of, What shall we eat? or What shall we wear? had occupied their minds a few moments before, these were now gone. Fears, pride, self-consciousness disappeared when the Holy Ghost came flooding in upon them. The tongues like fire which rested on their heads were tokens of a Greater Flame which filled their hearts. The Spirit of Truth had come to be their Teacher. What they had so hoped to believe, they knew; what they had so hoped to be able and courageous enough to do, they now did. The grand meaning of Calvary and Joseph's Garden became as clear as day, and they saw Christ as though for the first time. One Spirit filled them all with one great purpose - to preach Christ and Him crucified on account of our sins and raised again for our justification!

The news spread quickly, and in a short time a crowd

had gathered. People from Parthia, Media, Mesopotamia, Elam, Cappadocia, Pontus, Asia, Phrygia, Pamphylia, Egypt, Libya, Rome, Crete, and Arabia, besides the Jews who lived in Judaea and Galilee, were attracted to the scene. Then, as the Spirit gave them the ability, the disciples¹ preached of the wonderful things of God in languages which they had heretofore never known. The crowd heard the Gospel proclaimed in their native tongues, in Babylonian, Latin, Egyptian, Arabic, etc. Some who heard were astonished. Others, either because they rejected the testimony or because they could not grasp the fact of the miracle, or both, mockingly said, "These people are filled with new wine," Acts 2:13.

Peter arose and addressed the throng.² Two months prior to this he had feared to confess his Lord before a handful of people,³ but since then the Spirit of God had filled him with power and had left no room for fear. "Ye men of Israel, hear these words; Jesus of Nazareth...ye have taken, and by wicked hands have crucified and slain. ...Let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye crucified, both Lord and Christ," Acts 2:22,23,36.

1. Again not only the Eleven (or Twelve) are meant, but the entire group of disciples, among them being young men and old, girls and women. Cf. Acts 2:17,18.

2. Very likely Peter preached in Aramaic, since all, or at least the majority, being Jews, could understand him.

3. Cf. Luke 22:55-62.

"Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do? Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call....Then they that gladly received his words were baptized: and the same day there were added unto them about three thousand souls," Acts 2:37-39,41.⁴ This is ample testimony to the effectiveness of Peter's sermon; and it also recalls the Holy Spirit's foreign office, namely, to convict the world of unbelief.

Pentecost was the fulfilment of Joel's prophecy⁵ and the answer to Christ's promise.⁶ Therefore, we read of no anxious vigil to which the three thousand converts were subjected. The time of waiting was past; the Spirit was now present. "Repent, and be baptized!" That was the

4. Lenski comments on this passage: "And you shall receive the gift of the Holy Spirit" means in and by repenting and being baptized....In Peter's sermon the Spirit came to work upon the hearers from without, but by bringing them to repentance and to baptism He could actually enter their hearts, be their heavenly gift, and thus put them into actual communion with God....We do not read that any of the 3,000 spoke with tongues, yet they all received the Holy Spirit...."The promise" is the Holy Spirit....It was the intention of God to bestow His Spirit upon the Jews first. The Interpretation of the Acts of the Apostles, pp. 109 f.

5. Cf. Acts 2:16-21.

6. Cf. Acts 2:33.

Gospel admonition. The Spirit was given then, as He is now, to faith. On that day the converts entered upon a new life dedicated to God (Acts 2:42-47).

* * * * *

We also include in this chapter the outpouring of the Holy Ghost upon Cornelius and his band as recorded in the tenth chapter of Acts.

Peter had received a three-fold vision (10:11-16) indicating that he should go and preach the Gospel to Gentiles (10:28). The Lord had singled out Cornelius, a centurion and a proselyte of the gate, because he was "a devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God alway," 10:2. While Peter was preaching Christ to him and his friends, "the Holy Ghost fell on all them which heard the word. And they of the circumcision which believed were astonished,...because that on the Gentiles also was poured out the gift of the Holy Ghost. For they heard them speak with tongues, and magnify God," 10:44-46. When Peter saw what had happened, namely, that God had given them the Spirit in the same manner as He had given Him to them on Pentecost, he commanded that Cornelius and his friends be baptized (10:47,48).

Peter regarded this miracle as being identical with the experience at Pentecost. When the Jewish Christians called him to give an account of this new departure in

practice, i.e. his ministering to Gentiles, he said, "As I began to speak, the Holy Ghost fell on them, as on us at the beginning. Then remembered I the word of the Lord, how that He said, ...Ye shall be baptized with the Holy Ghost. Forasmuch then as God gave them the like gift as He did unto us, who believed on the Lord Jesus Christ; what was I, that I could withstand God?" Acts 11:15-17.

In no other place in Scripture, apart from the account of the Pentecost miracle, is there an instance where an outpouring of the Holy Ghost is specifically called a "baptism." For this reason we regard the episode described here as the completion of the Pentecostal baptism. We see the divine necessity for such a recurrence from Peter's initial unwillingness to preach to the Gentiles (Acts 10:28) and from the astonishment of the believing Jews who witnessed this second Spirit-baptism (v.45). Had it not been for the widespread Jewish notion that the Gospel was for them alone, the incident recorded in this chapter (Acts 10) might never have been written.⁷

We note two other important facts in this account. The one is again the lack of any "tarrying" exercise (which is usually regarded as essential to being filled with the Spirit in the theology of Pentecostalism) on the part of Cornelius. If this were essential, we might well doubt

7. Cf. E. Y. Mullins, "The Baptism of the Holy Spirit," International Standard Bible Encyclopaedia, Vol. I, p. 401.

Peter's conclusions. The other is that the Spirit was imparted without the laying on of an apostle's hands, as seemed necessary in the case of the Samaritan Christians (Acts 8:14-17) and the disciples of Ephesus (Acts 19:6).⁸ The latter fact also speaks for this being the completion of the Pentecost baptism.

8. We shall treat these two cases more fully in a later chapter.

VI. Post-Pentecostal Fulness

Christ had promised that the Holy Spirit would abide with His disciples forever (John 14:16). The following passages testify to the veracity of His promise. With the passing of the day of Pentecost, the disciples were not again left prey to their former weaknesses of courage and faith, but they retained the Spirit of power and often manifested His presence by their words and deeds.

Acts 4:8. *Πέτρος πληθεύεις πνεύματος ἁγίου*. Peter and John had been haled before the Sanhedrin to give an account of their strange actions. Not only had they healed a lame man (Acts 3:2-8), but they were preaching the resurrection through Jesus and had gained many converts from Judaism (4:2.4). Peter, always a ready spokesman, aroused by the Spirit of God within him, both answered for their actions and preached Christ "whom ye crucified" to the council (4:8-12). When the verdict of the Sanhedrin was that they should keep silent about Christ in the future, they boldly promised to do the very opposite (4:18-20).

Acts 4:31. *Ἐπλήθησαν ἅπαντες τοῦ ἁγίου πνεύματος*. Before letting Peter and John go free, the council threatened them. The Christians knew that persecution would surely follow, unless they ceased their evangelical work.

Nevertheless, they prayed that God would continue to give boldness to those who preached His Word and to accompany the Gospel with signs and wonders in Jesus' name (4:23-31). In answer to their prayer the building shook with the presence of God, and they were all filled with the Holy Ghost. God not only inspired them with the boldness they sought, but He also gave them a unity of purpose and action which is seldom seen in the world today.

But even in those days the Church was not without her hypocrites¹ and petty quarrels.² In order that the latter might be kept at a minimum and that the apostles might not be reduced to "serving tables," the Twelve instructed the congregation to select seven men who should serve as deacons. These men were to be "μαρτυρουμένους πλήρεις πνεύματος ἁγίου," Acts 6:3.

Stephen, one of those chosen, is described to us as "ἄνδρα πλήρη πίστεως καὶ πνεύματος ἁγίου," 6:5. Full of grace and power he performed many miracles and did great wonders among the people (6:8). When godless men opposed him, they were unable to withstand the wisdom and the Spirit by which he spoke (6:9, 10). False witnesses were brought against him in the Sanhedrin. Stephen took advantage of the occasion to preach the Christ of judgment to those who reject Him (7:2-53). His hearers understood the accusation, but

1. Cf. Acts 5:1-10, Ananias and Sapphira.

2. Cf. Acts 6:1, the Hebrews and Grecians.

instead of repenting, they hardened their hearts and "gnashed on him with their teeth," 7:54. When they raged against him, the Lord settled his heart with a vision of the heavens opened (7:55,56), a sight made visible to one who was "πλήρης πνεύματος ἁγίου," v.55. We also see evidence of the Spirit's presence in the forgiving prayer Stephen prayed while his enemies stoned him to death (7:58-60).

Acts 9:17. ὄψως ἀναβλέψης καὶ πληρωθῆς πνεύματος ἁγίου.

These are the words of one Ananias to the man who was to become the greatest apostle of them all. Paul (then called Saul) was led blind from the Damascus-Road experience to this Ananias, a Christian who lived in Damascus. At God's command, Ananias placed his hands on him and said, "Brother Saul, the Lord...hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost."³ Immediately Paul's sight was restored, and he was baptized (v. 18). From Ananias' house he went to the synagogues in the city and preached that Jesus is the Son of God (v.20).

This is one of the most remarkable instances of the Spirit's grace to be found in Scripture. It shows to what limits God will go to gain a soul. Paul made good use of this experience and turned it into a powerful argument in

3. We have here another instance of one being filled with the Spirit after Pentecost without the agency of one of the apostles. The record does not tell us whether Paul received any charismatic gift at this time.

his evangelical ministry.⁴

Acts 11:24. *ἄνθρωπος ἀγαθὸς καὶ πλήρης πνεύματος ἁγίου καὶ πίστεως.* The above is a description of Barnabas, the man who was to become Paul's co-worker on the first missionary journey. From the last sentence of this verse⁵ we infer that he was a powerful preacher. He had also been one of the first to sell his land and bring the money to the apostles (Acts 2:36.37).

Acts 13:9. *Ἠλύμας, πληροῦς πνεύματος ἁγίου.* When Elymas, a sorcerer, tried to undo the work of God in one of Paul's converts, Paul cursed him with blindness. Paul's source of power resided in the Spirit which filled him and guided him in his whole ministry.

Acts 13:52. *οἱ τε μαθηταὶ ἐπληροῦντο χαρᾶς καὶ πνεύματος ἁγίου.* The new disciples in Antioch of Pisidia might well have been filled with grief and fear, because Paul and Barnabas, who had so recently brought them the Gospel, had been forcibly expelled from the country. Instead they were filled with joy and with the Holy Ghost. Wherever the fulness of the Spirit is, there is also high and holy joy in Christ, and this in spite of adverse physical conditions. No record of overt manifestations of the Holy Ghost is given.

Eph.5:18. *ἀλλὰ πληροῦσθε ἐν πνεύματι.* Paul's ex-

4. Cf. 1 Cor.15:8-10; 1 Tim.1:15.

5. "Much people was added unto the Lord."

hortation that the Ephesians be filled with the Spirit is preceded by various admonitions to sanctification, e.g. "Walk in love (v.2)," "flee fornication (v.3)," "walk circumspectly (v.15)," "redeem the time (v.16)," and "be not drunk with wine (v.18)." He does not say, "If you do these things, then you will be filled with the Spirit." Rather, he tells them to be filled with the Spirit in the same manner as he also exhorts them to holy living.

We interpret both the preceding and succeeding context as indicating the result of being filled with the Spirit. Thus Paul says, "Be filled with the Spirit and you will be followers of God (v.1), have no fellowship with the unfruitful works of darkness (v.11), and redeem the time (v.16). Be filled with the Spirit and you will sing unto the Lord (v.19) and give Him thanks for all things in Jesus' name (v.20)."⁶

* * * * *

We now summarize what we know thus far about the concept of being filled with the Spirit.

Negatively, the Spirit does not testify of Himself, nor is He given for any self-gratification. Those who are filled with the Spirit "do not brag about gifts that have been given them, nor do they place them on exhibition. The one who has no fruits of his own but only what he has re-

6. For a detailed study of Eph.5:18, and for a defense of its use in this paper, see the first note in the appendix.

ceived from God does not proclaim his holiness nor does he make it the object of calculating and proud contemplation."⁷

Positively, the Spirit always glorifies Christ both in His gifts of grace and in His destruction of every evil counsel and will. He makes the fact of the atonement a living fact in the saints, which becomes their motivation for a Christ-centered life. He creates believers through the Word, and only believers know the blessedness of His fulness.

In summing up the manifestations which grow out of this phenomenon we find the following among the miraculous: speaking in unknown tongues, the gift of healing, prophetic insight, power over the forces of the devil and over Satan himself, and diverse unnamed signs and wonders. Among those manifestations which pertain more specifically to holy living: spiritual knowledge and discernment, humility, great willingness to serve Christ, fearlessness in His work, joy unspeakable, unity of purpose and action among the saints, love for the brethren and for all men, trust in God, a forgiving spirit, and faith to consign both living and dying into the hands of a gracious God. In short, the Spirit who governs and directs Christians in and to sanctification is manifested in the thoughts, words, and acts of those whom He fills.

7. Adolf Koerberle, *The Quest for Holiness*, pp. 135 f.

VII. Manifestations of the Spirit

We noticed in the previous chapters that it was not unusual for those who were filled with the Spirit to exhibit supernatural powers. Only in the case of John the Baptist do we read, "John did no miracle," John 10:41. After Pentecost the ability to perform miracles seems to have been very general.

The more we study the inspired account of the early Church history, the more we are impressed by this truth. In the Book of the Acts of the Apostles we read how the Twelve in particular performed many signs and wonders among the people (2:43; 5:12). Peter is reported to have healed a lame man (3:6), a multitude of people suffering from various ailments (5:6), a man sick of the palsy (9:34), and even to have raised one Dorcas from the dead (9:40). Philip the evangelist performed many miracles of healing in Samaria (8:6,7), and Paul and Barnabas did signs and wonders at Iconium (14:3). Paul healed a cripple at Lystra (14:9,10), drove an evil spirit out of a girl at Philippi (16:18), raised Eutychus from the dead (20:9-12), suffered no harm though he was bitten by a poisonous snake (28:3-6), and healed the father of Publicus from the great fever together with many others who were sick (28:8,9).

Perhaps most marvelous of all is the account of the healings effected through handkerchiefs and aprons from Paul's person (19:11,12).

Amazing as this is, it is also just what we should expect. In fact, in view of Jesus' promise, "These signs shall follow them that believe: in My name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover," Mark 16:17,18, any other course of events would have been more amazing.

However, we are not to imagine that every believer manifested all these supernatural powers. In First Corinthians 12:28, St Paul speaks of "miracles, gifts of healing, and diversities of tongues." But he adds significantly, "Are all workers of miracles? Have all the gifts of healing? Do all speak with tongues?" vv.29,30. The evident answer is, no. "There are diversities of gifts....There are differences of administrations....To one is given the word of wisdom,...to another the word of knowledge,...to another faith,...to another the gifts of healing,...to another the working of miracles, etc." 1 Cor.12:4-10. The only uniformity is in this, that it is the same Spirit who works all in all (12:6), "dividing to every man severally as He will," 12:11. So, then, these miraculous manifestations did continue in the ancient Church, but it was always

left to the Holy Ghost to decide what gift a man should have, when he should exercise it, and what gifts he should lack.

Does the Bible teach that only Christians of the Apostolic Age would possess miraculous powers? We quote from an article by Dr. Arndt:

Jesus, it will be observed, is not merely speaking of the Eleven (Mark 16:17,18), but of believers in general. He does not say, These signs shall follow you, but These signs shall follow "them that believe." It will be noticed, too, that Jesus does not add a limitation. He does not say, For a short time these signs will follow, etc. His promise is very broad. The unprejudiced reader will think that the faculty to perform these signs was given to the believers of all times. As long as there will be believers, this promise will stand. Incidentally it might be remarked that the five miracles which Jesus mentions here...can well be looked upon as representing miracles in general and that it is not doing violence to the words of Jesus if we understand Him here simply as endowing His followers with miraculous powers. 1

Dr. Arndt points out that to say these gifts are not needed today "constitutes a plausible conjecture on our part." Scripture, however, provides us with no proof by which we can show that charismatic gifts were intended only for the early Christians. The passages called to support such a view, such as 1 Cor.12:11; 13:13; 14:22; and Deut.13:1-3, simply do not prove anything of the sort. The fact remains that Pentecost marked the beginning of the era of the Spirit. On that day the floodgates were opened,

1. William Arndt, "Does the Bible Teach that Only Christians of the Apostolic Age Would Possess Miraculous Powers?" Concordia Theological Monthly, Oct. 1930, p.730.

and the refreshing waters have not yet receded.²

The same author directs us to Luther's position. We quote from one of Luther's sermons on Mark 16:17.18:

Es ist hiervon genug zu wissen, dass solche Zeichen gegeben sind zum Zeugniß und oeffentlicher Beweisung dieser Predigt des Evangelii; wie sie denn sonderlich im Anfange deselben stark haben gehen muessen, bis das Evangelium in die Welt ausgebreitet worden, da sie nicht mehr so gemein sind; wie auch nicht noth ist, nun diese Predigt schon durch alle Lande und Sprachen gängen.

Wiewohl es wahr ist, dass allezeit dieselbe Kraft und Wirkung Christi in der Christenheit bleibt, dass wo es noth waere, auch noch wohl solche Wunder geschehen koennen....Denn solche Zeichen sind der ganzen Christenheit gegeben, wie er hier sagt: "denen, die da glauben"; ob man gleich nicht allezeit bei einzelnen Personen solche Gaben sieht; wie sie auch die Apostel nicht alle gleich gethan haben.³

In another of his sermons on the same text we read:

Wo ein Christenmensch ist, da ist noch die Gewalt solche Zeichen zu thun, wenn es vonnoethen ist oder die Noth erfordert. Denn die Juenger haben sie auch nicht allewege geuebt, sondern allein das Wort Gottes zu bezeugen und durch die Wunderzeichen dasselbige zu bestaetigen; wie denn in dem Text allhier steht: "Sie aber gingen aus, und predigten an allen Oertern, und der HErr wirkte mit ihnen, und bekraeftigte das Wort durch mitfolgende Zeichen."

Sintemal aber das Evangelium nun ausgebreitet und aller Welt kund worden ist, ist es nicht vonnoethen, Zeichen zu thun, wie zu der Apostel Zeiten. Wenn es aber die Noth erfordern wuerde, und sie das Evangelium aengsten und dringen wollten, so muessten wir wahrlich daran und muessten auch Zeichen thun, ehe wir das Evangelium uns liessen schmaehen und unter-

2. Cf. ibid., pp. 730-732.

3. Luthers Saemmtliche Schriften, St. Louis Edition, Vol. XI, pp. 988 f.

druecken. Aber ich hoffe, es werde nicht vonnoethen sein und wird dahin nicht gereichen. Als, dass ich mit neuen Zungen sollte allhier reden: ist es doch nicht vonnoethen, sintemal ihr mich alle wohl vernehmen und verstehen koennt. Wenn mich GOTT aber hin schickte, da sie mich nicht vernaehten, da koennte er mir wohl ihre Zunge oder Sprache verleihen, dadurch 4 ich verstanden werde.

A different view is given in McClintock and Strong's Cyclopedia. The writer holds that none but the apostles had the right or ability to impart the Holy Spirit to others. After the death of the apostles, then, this power became extinct. "This was no doubt a principal one of their peculiar functions," since these outward manifestations steadily decreased and "finally entirely ceased with the apostolic age."⁵

This assertion is not without grounds. Though the Samaritans accepted Christ and were baptized in His name through the ministry of the evangelist Philip, they did not "receive the Holy Ghost" until Peter and John came down from Jerusalem and laid their hands upon them.⁶ In another instance, that of Paul and the "disciples" at Ephesus, these twelve men "received the Holy Ghost" after Paul had laid his hands upon them.⁷

4. Ibid., pp. 956 f.

5. Cf. McClintock and Strong, "The Baptism of the Spirit," Cyclopedia of Biblical, Theological and Ecclesiastical Literature, Vol. IX, pp. 943 f.

6. Cf. Acts 8:5.12-17.

7. Cf. Acts 19:1-7. These men had apparently been early disciples of Apollos, who, according to Acts 18:24,25, knew

However, Christ's promise in the last chapter of Mark, Paul's reception of the Spirit through the instrumentality of Ananias, and the abundant manifestation of miraculous gifts in the Church at Corinth are contrary to the view expressed in McClintock and Strong. The evident lack of uniformity on this matter in the Scriptural accounts argues against stating any hard and fast principle as to the human agency for the bestowal of the Spirit. Then, too, the history of the post-Apostolic Church gives us no cause to say that the powers given by the Holy Ghost "ceased with the apostolic age."

At this point let us make a distinction between "being filled with the Spirit" and "manifestations of the Spirit." There is certainly a close relationship between the two, but one ought never be understood as synonymous with the other. The latter is always an appearance; the former is the thing itself. "Being filled with the Spirit" may be compared to a river's source: it is one, essential, basic. The manifestations are the river and its many tributaries: they are accidental, multiple, and dependent on the source. Not only are there many different manifesta-

only the baptism of John. Prior to this they had "not so much as heard whether there be any Holy Ghost," 19:2, this referring doubtless to the outpouring of the Spirit rather than to His person. Paul instructed them and baptized them in the name of Jesus. The Spirit came upon them, and they spoke with tongues. Cf. Theodor Zahn, Die Apostelgeschichte des Lucas, pp. 673 f.

tions of the same Spirit, but they range from the most astounding miracle to the "most common" Christian expression and good work.

Who is to say which manifestation is the greatest and which is the least? We cannot compare the gift of healing with the ability to cast out devils. Moreover, the Word of God does not give us license to exalt a miraculous gift above the "garden variety," i.e. the nameless works of love performed every day by Christians. But each gift has its place in the Christian's life according to the ability given by God. A gift out of place is worse than worthless. The Corinthians misused theirs and were called to account for it. On the other hand, the "most insignificant" manifestation of the Spirit must be measured by the greatness of Him who works out His good pleasure in this manner and in this particular person. The important thing is not the manifestation at all, but the Holy Spirit who works all these things for the profit of the whole Church (1 Cor.12:6.7).

The value of any of these manifestations is not to be found in the thought, word, or deed as such. The devil too can perform lying wonders (2 Thess.2:9). Hypocrites can give a good imitation of Christianity. But insofar as they are done in love and produced by God, the manifestations (and especially those that are least spectacular) are of priceless worth and will be the Christian's glory

on the day of judgment (Matt.25:34-40).

VIII. Christians are Filled with the Spirit

We cannot state too strongly the fact that Pentecost is both an historic and an enduring event. In this respect it parallels Good Friday and Easter. Although Christ's crucifixion and resurrection occurred centuries ago, these facts affect the present generation fully as much as they affected the past. Pentecost, like Good Friday and Easter, is a living fact. On that day God poured out His Spirit upon men in the world, and the Spirit abides as long as the world endures.

Because of Pentecost we are justified in telling Christians that they are filled with the Holy Ghost. We use the language of the apostles. Notice, for instance, how St. Paul addresses the Romans: "The love of God is shed abroad in our hearts by the Holy Ghost which is given unto us," 5:5. "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," 8:9. "Ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father," 8:15. "The Spirit itself (Himself) beareth witness with our spirit, that we are the children of God," 8:16. "(We) ourselves also, which have the first-

fruits of the Spirit, ... groan within ourselves," 8:23.

"The kingdom of God is...righteousness, and peace, and joy in the Holy Ghost," 14:17. Paul is even more urgent that we reckon ourselves filled with the Spirit in his First Epistle to the Corinthians. Though he says, "Ye are yet carnal," 3:1, still he asks, "Know ye not that ye are the temple of God, and the Spirit of God dwelleth in you?... The temple of God is holy, which temple ye are," 3:16.17. "What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God?" 6:19. And, in Second Corinthians he writes, "He which stablisheth 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," 1:21.22. "Ye are the temple of the living God," 6:16. To the Ephesians he writes: "In Him (Christ) you also, who have heard the word of truth, the gospel of your salvation, and have believed in Him, were sealed with the PROMISED Holy Spirit," 1:13 (RSV). And, finally, St. John assures us, "We know that we dwell in Him (God), and He in us, because He hath given us of His Spirit," 1 John 4:13.

With these words we assert the objective fact of the Spirit's indwelling in Christians, which is none other than the unio mystica, whereby the Triune God dwells in the hearts of believers. We avoid pragmatism and "enthusiasm," which would found faith on "certain agitations of

the soul, fervent terrors," or "the standards of a stronger or weaker personal experience or on the excitement of an act of surrender," instead of on the sure promises of the Word. For we have not received the Spirit of fear or of uncertainty; but we have received the Spirit of adoption and of a sound mind.¹

No Christian ought doubt that he has been filled with the Spirit. But if he should doubt, let him return to God's promises and to the Sacraments (even to "water baptism" and the Lord's Supper) in which the Holy Ghost freely offers Himself to man with all His renewing and sanctifying powers. It is only through the means of grace, the Gospel and the Sacraments, that He has promised to come and to abide with us. Therefore St. Paul exhorts, "Let the Word of Christ dwell in you richly," Col.3:16. That is why the Psalmist calls him "blessed" "whose delight is in the Law of the Lord," Ps.1:2. To this end, also, Jesus says, "Blessed are they that hear the Word of God, and keep it," Luke 11:28. Dr. Stoeckhardt, commenting on Ephesians 5:18.19 (and, in this connection, also on Colossians 3:16), writes: "Das eigentliche Mittel der Erbauung und Begeisterung, das eigentliche Gnadenmittel, durch welches der Geist gegeben wird und in uns wohnt und wirkt, ist freilich Gottes Wort."² Apart from this Word,

1. Cf. Koeberle, op. cit., pp. 84-136.

2. George C. Stoeckhardt, Kommentar ueber den Brief Pauli an die Epheser, pp. 236 f.

in spite of earnest and persevering prayer or sincere desire or fasting or weeping and soul-searching or any such thing, there is only doubt, false security, vain worship, all of which is nothing but the total absence of God's free Spirit.

We again draw a parallel with the doctrine of atonement. On the basis of Scripture³ we urge the objective fact of our reconciliation to God. Nevertheless, we also urge in accordance with Scripture, "If we confess our sins, He is faithful and just to forgive us our sins," 1 John 1:9. In principle that is much the same as this: God has given us His Spirit, and yet He encourages us to "be filled with the Spirit," Eph.5:18. The one does not contradict the other; instead, the declaration is basic to the exhortation. It is vain for one to ask God to forgive his sins, unless he knows that in Christ God has already pardoned him. Likewise, it is only when one knows that his body is the temple of the Holy Ghost and that the Holy Ghost dwells in him that he can petition God to fill him with His Spirit. But, as in all his requests to God, "Let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. Let not that man think that he shall receive any thing from the Lord," James 1:6.7.⁴

3. Cf. Rom.3:25; 2 Cor.5:18-21; 1 Pet.1:18,19; 2:24.

4. Cf. James H. McConkey, The Three-Fold Secret of the Holy Spirit, pp. 19-29.

It is God's will that we should ask to be filled with His Spirit. Jesus made this clear when He said, "If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask Him?" Luke 11:13. He spoke these words to Christians, His disciples. St. Paul exhorts, "Be filled with the Spirit," Eph.5:18. These are not idle words. They call every Christian to a realization of his royal lineage and remind him that, since he has been born of God, he is to walk as a child of God. The Word offers "power from on high," - not merely to speak with tongues or to heal physical ailments, though these things too are possible with God, - but above all power to live fully and effectually in Christ among our fellowmen. God chides us: "What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God?" 1 Cor.6:19. If any man lacks power, he is to pray with David, "Cast me not away from Thy presence; and take not Thy Holy Spirit from me. Restore unto me the joy of Thy salvation; and uphold me with Thy free Spirit," Ps.51:11. 12. "Every one that asketh receiveth; and he that seeketh findeth," Luke 11:10.

IX. Conclusion

In these pages we have endeavored to throw the light of God's Word upon the apostolic concept of being filled with the Spirit of God. The purpose was not to place this doctrine above all others in Scripture, but to rescue a much-abused truth for the Christian of today. For this doctrine ought not be lost either on account of abuse or by non-use, since it, too, is part of the faith once delivered to the saints. We are to take comfort and courage from the knowledge that by faith we are filled with the same Spirit who through a handful of men once "turned the world upside down." (Acts 17:6). To achieve our purpose we have pointed out how the Savior promised the Spirit to the Church until the end of time, how this Spirit was "poured out" at Pentecost and also came mightily upon individuals and whole congregations thereafter, that He might in every way glorify Christ.

According to Scripture, the fulness of the Spirit is the indwelling of the Holy Ghost in Christians, effected at conversion through the means of grace, whereby God Himself works out His gracious purposes through them. This is the explanation to the wonders worked by the early Christians, to their faithfulness under oppression, and to

the effectiveness of their preaching. This also explains the newness of life within the Christians of all times, whereby they live no longer to themselves, but unto Him who died from them and rose again.

Concerning the manner of the Spirit's coming we have kept silent, since at one time He comes with mighty signs and wonders, and at another imperceptibly. If we were to hold, as some do, that He comes with the gift of tongues or with some other miraculous endowment, we should be asking more than the Word of God requires. Those who make such a demand shift the emphasis from the Word to the individual's experience, and thus undermine the foundation of faith. The uninitiate into the inner fellowship of those who speak with tongues or cast out devils is led to feel that something still separates him from God. Perhaps he unknowingly harbors sin, perhaps he has not genuinely accepted his Savior. His faith is sorely tried, if not altogether lost. Therefore we shun anti-Scriptural subjectivity and build our faith entirely upon that Word and those Sacraments through which the Holy Ghost has promised to work. We trust Christ's promise that the Spirit is fully, freely, and continually given to all who ask in faith. The manner of His coming we leave to Him. It remains our duty to "try the spirits whether they are of God," 1 John 4:1, and for that we have His unchanging Word.

Nor do we seek signs or appoint a special sign by

which we may recognize the Spirit's fulness, lest we should deny His indwelling in those who have not manifested this sign. We affirm, instead, that His manifestations are numerous, that none is greater than another by reason of its excellency in the eyes of men, but that each has its proper time and place according to the will of God. The gifts we are to possess, whether "great" or "small," we also leave to God, asking only that He will give us the wisdom to know them and to use them aright.

Finally, we have drawn a parallel between the atonement and "being filled with the Spirit," inasmuch as both doctrines have an objective basis which requires a subjective response. We have received the fulness of the Spirit by grace through faith in Jesus Christ. Nevertheless, God earnestly desires our personal reaction to and recognition of His blessing, that we might live in this present life as those in whom His Spirit dwells. Therefore the Church of God does not cease to pray:

Creator Spirit, by whose aid
 The world's foundations first were laid,
 Come, visit every humble mind;
 Come, pour Thy joys on human-kind.
 From sin and sorrow set us free
 And make Thy temples worthy Thee.

Plenteous of grace, descend from high
 Rich in Thy seven-fold energy;
 Make us eternal truths receive
 And practice all that we believe.
 Give us Thyself that we may see
 The Father and the Son by Thee. Amen.

Appendix: Lexicographical and Grammatical Considerations

The term meaning "to be filled with the Holy Ghost" occurs fifteen times in the New Testament. Of these occurrences fourteen are found in Luke's writings (four in the Gospel, ten in the Acts) and one in Paul's Epistle to the Ephesians. Paul uses a passive form of πληρόω and ἐν with the dative. Luke uses this verb only once in this connection (Acts 13:52), and then with the genitive. He favors the verb πίμπλημι in this construction: six are second aorist passive forms (Luke 1:41, 67; Acts 2:4; 4:8, 31; 13:9); two are future passives (Luke 1:15; Acts 9:17), since the fulness referred to is of a promissory nature.

There seems to be no appreciable difference in meaning between πίμπλημι and πληρόω when they are used in this concept. Used in other connections the former emphasizes the thing with which something is filled, while the latter emphasizes the thing filled. The similarity between Acts 13:52 and Acts 4:31, where both verbs are used alike, make it difficult to press any distinction when speaking of the concept before us. Moreover, when Luke employs πληρόω he does not enlarge upon any of the circumstances, so it would be unwarranted to insist that either the subject or the object is here emphasized above the other. Both verbs

mean "to fill" or "to make full" in their primary meaning. The context must establish where the emphasis is to be placed.

The adjective *πλήρης* is used five times (Luke 4:1; Acts 6:3.5; 7:55; 11:24). In all instances the meaning is similar to that expressed in the verbs, except, of course, that the state of being filled with the Spirit is described rather than the process.

Luke uses the genitive each time he mentions Spiritfulness. We hold this to be the partitive genitive in every case, indicating the fulness of the Spirit's presence without limiting that fulness to any one person at any given time. For this it is sufficient to mention that on Pentecost all the disciples were filled with the Holy Ghost (Acts 2:4), that shortly afterwards the entire assembly was thus filled (Acts 4:31), and that the disciples of Antioch were filled with the Holy Ghost during Paul's first missionary journey (Acts 13:52).

Paul alone employs the dative case when he speaks of being filled with the Spirit: *πληροῦσθε ἐν πνεύματι*, Eph. 5:18. We designate this as an instrumental dative and retain the translation of the Authorized Version, "Be filled with the Spirit."¹

1. This passage is a much debated one. Lenski translates, "Be filled in spirit," i.e. in your own spirit. He objects to making *πνεῦμα* serve as an antithesis to *οἶνος*, and holds that Paul has no opposite for "wine." The filler, then,

The use or omission of the article with πνεῦμα does not effect the sense in the concept we are studying. Von

instead of being the Holy Ghost, is rather spiritual joy, happiness, enthusiasm, and thankfulness which overflow in the utterance of psalms, hymns, and odes. But he also admits, "The fact that these expressions are due to the Holy Spirit is self-evident." Cf. Lenski, The Interpretation of Galatians, Ephesians, Philippians, ad. loc. Westcott, Braune, and Abbott also favor this interpretation. Abbott ("The Epistles to the Ephesians and to the Colossians," International Critical Commentary, Vol. 35, ad. loc.) carries the argument further by pointing out that the use of ἐν with πληρώω to express the content with which a thing is filled would be quite unexampled. Then he continues, "Where the material is only regarded as the means of making full, it may conceivably be spoken of as an instrument; but this would require the agent to be expressed, and, besides would be quite inappropriate to the Holy Spirit." His last remark reflects back upon Lenski's invariable translation of ἐν πνεύματι, where there is no doubt that the Holy Spirit is meant, with "in connection with the Spirit." He does this to avoid referring to the Holy Ghost as a "mere instrument."

We cannot deny Abbott's declaration that if this phrase is translated, "Be filled with the Spirit," it is a unique expression. No parallel expression of ἐν with πληρώω is to be found in the New Testament. But we object to ruling out our translation for no better reason than that.

The other arguments seem untenable. To translate ἐν πνεύματι with "in spirit" is incompatible with Paul's frequent use of this phrase to indicate the agency or instrumentality of the Holy Ghost. See, for instance, Eph.3:5, νῦν ἐπεκαλύφθη τοῖς ἁγίοις ἑποπέλοισι αὐτῶ καὶ προφήταις ἐν πνεύματι ; 6:18, πρὸς ἐυχόμενοι ἐν παντὶ χαίρω ἐν πνεύματι ; 1 Tim.3:16, ὅς ἐφανερώθη ἐν ἐσρκί, ἐδικαιώθη ἐν πνεύματι, ὡφθη ἀγγελ., κ.τ.λ.; and for the same phrase with a qualifying article and/or adjective, Rom.9:1, ἀληθεύων λέγω ἐν Χριστῶ... ἑμμομαρτυρούσης μοι ἐνεεδήσεως μου ἐν πνεύματι ἁγίῳ ; 1 Cor.12:3, αὐδεὶς ἐν πνεύματι θεοῦ λαλῶν λέγει· ΑΝΑΘΕΜΑ ἸΗΣΟΥΣ, καὶ αὐδεὶς δύναται εἰπεῖν· ΚΥΡΙΟΣ ἸΗΣΟΥΣ, εἰ μὴ ἐν πνεύματι ἁγίῳ. See also Rom.15:16; 1 Cor.6:11; 12:9. 13; 14:16; 2 Cor.6:6; 1 Thess.1:5. The other holy writers employ the same language. See Matt.22:43, Δαυὶδ ἐν πνεύματι καλεῖ αὐτὸν κύριον ; compare also Matt.3:11; 12:3; Mark 12:36; Luke 2:27; 3:16; 4:1; John 1:33; Acts 1:5; 11:16; 19:21; Jude 20. To translate all these as "in connection with the Holy Ghost" seems to us to detract from the powerful personal agency and activity of the Spirit and even to deny His hypostasis, the very thing which Lenski and others claim to be avoiding.

Harless thinks that the objective personality of the Spirit is emphasized by the article, while the subjective view of His work in and through us is stressed by the article's omission.²

More worthy of consideration is the fact that a passive form of the verb is used at all times in this connection. This implies that the person filled with the Spirit is a subject acted upon, the Agent being either the Spirit or perhaps more precisely the Father and the Son who sent Him.

Nor is our holding to the standard translation without ample testimony from other exegetes. We refer merely in passing to such as Eadie, von Harless, Hodge, Moule, Moyer, Stoeckhardt, Ellicott, Macpherson, Goodspeed, Wiese, Moffatt, and the translators of the RSV, all of whom hold this view and insist upon it in order that the translation be intelligible.

2. Cf. G.C.A. von Harless, Commentar ueber den Brief Pauli an die Ephesier, pp. 267 f.

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