

## Who Is The Holy Spirit?

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A question of great interest in the religious world has long been concerning the Holy Spirit (often translated the "Holy Ghost" in the King James Version). Many are ignorant of the teaching of the Scriptures on this subject. No subject of such importance to the salvation of man is more confused in the minds of the common people. Much false teaching is done about the Spirit. A misconception of the Holy Spirit and His work leads to all kinds of religious errors. All that we can learn about the Spirit must come from the Holy Scriptures, but often what the Bible teaches does not seem to matter; only how one feels is important. Our study is the question: *"Who is the Holy Spirit?"* We want to note who He is and how He operates on the heart of man for his salvation.

### HOLY SPIRIT, A PERSON

It is of primary importance that we understand that the Holy Spirit is a **Person**, a member of the Godhead (Acts 17:29; Romans 1:20). There is only one God, or Deity (Deuteronomy 4:39), but He consists of three distinct personalities: (1) the Father [1 Peter 1:2; 2 Peter 1:17], (2) the Son [John 1:1-3, 14; Hebrews 1:8], and (3) the Holy Spirit [Acts 5:3-4; Hebrews 9:14]. There is one divine nature, but not only one Person is in the Godhead. All three Persons are mentioned in Matthew 28:19 when Jesus said to His disciples to go and teach all nations, "baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." All three are also mentioned at the close of Paul's second letter to the church at Corinth: "The grace of (1) the Lord Jesus Christ, and the love of (2) God, and the communion of (3) the Holy Ghost, be with you all. Amen" (2 Corinthians 13:14). Prior to our Lord's leaving His apostles to return to the Father, He told them of the coming of the "Comforter," the Holy Spirit, and spoke of Him as a person, using the masculine personal pronoun, "he."

Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come. He shall glorify me; for he shall receive of mine, and shall show it unto you (John 16:13-14).

Eight times in these two verses the word "he" is used (cf. John 16:7-8). Likewise, in the language of Christ recorded in John 14:16, all three Persons of the Godhead are mentioned:

And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever.

The Holy Spirit is not some impersonal influence, or force, therefore, emanating from God the Father; He is Deity. (In the KJV the neuter pronoun is used in Romans 8:16, 26, but this is corrected in the ASV. It is not "itself" but "himself," This is true also in the NKJV and in the NASB.) Among other passages of Scripture that show the plurality of the one true and living God are Genesis 1:1, 2, 26. (Note the words "us" and "our" in verse 26.) The eternal Spirit had a part in the creation of the universe and man, along with the Father and the Son (cf. Colossians 1:16-17).

The Holy Spirit is a divine Person, for things are said of Him which can only be said of a personality. For example:

1. The Holy spirit has a mind: "the mind of the Spirit" (Romans 8:27). Mind is an attribute of personality.
2. The Spirit can be grieved: "grieve not the Holy Spirit of God" (Ephesians 4:30).
3. The Spirit searcheth "the deep things of God;" He knows "the things of God" (1 Corinthians 2:10-11).
4. The Spirit sees and knows our lives at all times (Psalm 139:7-17; cf. Proverbs 15:3; Hebrews 4:13). "Whither shall I go from thy Spirit? Or whither shall I flee from thy Presence?" (Psalm 139:7, ASV).
5. The Spirit can be lied to: "why hath Satan filled thine heart to lie to the Holy Ghost?" (Acts 5:3).
6. The Spirit can be spoken against or blasphemed: "but the blasphemy against the Holy Ghost shall not be forgiven unto men" (Matthew 12:31-32; cf. Mark 3:28-30).
7. The Spirit can be resisted: "ye do always resist the Holy Ghost" (Acts 7:51).
8. The Spirit can be quenched: "Quench not the Spirit" (1 Thessalonians 5:19).
9. The Spirit speaks: "Now the Spirit speaketh expressly" (1 Timothy 4:1). Revelation 2:7, "...hear what the Spirit saith unto the churches."

### REVEALED SCHEME OF REDEMPTION

God's will is revealed to man through men inspired by the Holy Spirit. This is how God teaches man about salvation. Peter affirmed of the prophets of the Old Testament times that "holy men of God spake as they were moved by the Holy Ghost (2 Peter 1:21). Nehemiah declared that God "testifiedst against them [the people of that time, PBC] by thy Spirit through thy prophets" (Nehemiah 9:30, ASV). The teaching was not given to man in a *direct* way; it was through the prophets.

David said concerning his teaching: "The Spirit of the Lord spake by me, and his word was in my tongue" (2 Samuel 23:2). Peter referred to a prophecy made by David about Judas betraying Christ and called it Scripture, and said it was given by the Holy Spirit.

Men and brethren, this scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spake before concerning Judas, which was guide to them that took Jesus (Acts 1:16; cf. Mark 12:36).

So the Holy Spirit gave this prophecy by David, an inspired man. It did not come just from “the will of man” (2 Peter 1:20-21).

Paul, while a prisoner in Rome, speaking to his own Jewish brethren of the flesh, said: “Well spake the Holy Spirit through Isaiah the prophet unto your fathers, saying...” (Acts 28:25-26, ASV). Thus Isaiah’s writings were given to him by the Holy Spirit (cf. Jeremiah 1:7). God also said to Jeremiah, “Behold, I have put my words in thy mouth” (Jeremiah 1:9).

Before Jesus went to the cross to die for the sins of the whole world, as a gift of God’s great love for man (John 3:16; Hebrews 2:9), He said to His chosen apostles that He would send to them the Holy Spirit to guide them “into all truth” (John 16:13). They were to wait in the city of Jerusalem to receive this coming of the “power” of the Spirit (Luke 24:49). This was called the baptism of the Holy Ghost (Acts 1:5, 8; cf. Matthew 3:11), an overwhelming of the “power” of the Spirit.

The Holy Spirit came to the apostles on the day of Pentecost (an Old Testament feast day), the first day of the week, following the resurrection and the ascension of Christ. Luke records:

And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance (Acts 2:1-4).

When we read the entire second chapter of Acts, we see the preaching that was done by the power of the Spirit through Peter and the results that followed. About “three thousand souls” heard the Word, were convicted of sins, believed in Christ, repented, and were baptized for the remission of their sins, and were thus added by the Lord to His church (Acts 2:36-41,47).

Besides being able to speak in languages they had not learned (Acts 2:4-8), the power of the Spirit of God enabled the apostles to perform many miracles to confirm their word as being divine Truth. “...many wonders and signs were done by the apostles” (Acts 2:43; cf. 5:12; Hebrews 2:4). Such miracles as healing the sick and raising the dead were done (Acts 3:1-11; 5:15-16; 9:32-41; 20:9-10). Thus, the work of the Holy Spirit at the beginning of the Christian Age was to reveal the Truth and confirm it for man’s salvation. This Truth had been in the mind of God from all eternity past (cf. 1 Corinthians 2:4-13; Ephesians 3:3-5, 9-11). Mark closes his book on the life of Christ by stating what the apostles did after Christ’s ascension:

So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God. And they went forth, and preached every where, the Lord working with them, and confirming the word with signs following. Amen (Mark 16:19-20).

## ALL SCRIPTURE INSPIRED OF GOD

So, not only did the Holy Spirit reveal and record the teaching of God in the Old Testament days, but He also inspired men to speak and write the teaching of the Lord for the Christian Age in the New Testament (cf. Hebrews 9:15). Thus Paul wrote:

All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness that the man of God may be perfect, thoroughly furnished unto all good works (2 Timothy 3:16-17).

The Spirit guided the apostle John in writing the book of Revelation (Revelation 1:19), and at the close of each one of the letters to the seven churches it is stated: "He that hath an ear, let him hear what the Spirit sayeth unto the churches" (Revelation 2:7, 11, 17, 29; 3:6, 13, 22). The Spirit said these things to the churches through the words of these letters. When the whole Truth was given by the "holy apostles and prophets" (Ephesians 3:3-5), Jude's admonition, therefore, to all Christians for all time was (and still is) appropriate: "...ye should earnestly contend for the faith which was once (once for all, ASV) delivered unto the saints" (Jude 3).

Thus, the truths of Christianity, as recorded in the New Testament, did not come from men uninspired; they came from men inspired of the Spirit. Paul said that the message he preached was "not after man," "neither received" of man, nor "taught" to him by man, but it came "by the revelation of Jesus Christ" (Galatians 1:11-12). So in the Bible we have the Truth, the whole Truth, and nothing but the Truth, given by writers inspired by the Holy Spirit. This Truth is able to make one free when he believes it and obeys it (John 8:31-32; Acts 6:7).

## CORNELIUS AND HIS HOUSEHOLD

It is also necessary to understand that when God, in His plan for man's salvation, was ready to give the Gospel to the Gentiles that Peter was selected to go and preach to the house of Cornelius (Acts 10). Peter learned from God that he "should not call any man common or unclean" (Acts 10:28). Six Jewish brethren accompanied him on the trip from Joppa to Caesarea. Peter declared to the people that "God is no respecter of persons" (vss. 34-35). As Peter was speaking, the baptism of the Holy Spirit came to the Gentiles, as happened to the apostles on Pentecost (vss. 44-45; Acts 11:15). This was to prove to the Jews that the Lord wanted the Gospel to go to the Gentiles on the same terms as to the Jews. So, as believers in Christ, Cornelius and those of his household were baptized in water for the remission of their sins (vs. 48). Later, when Peter came to Jerusalem, he explained all of this "by order" unto his Jewish brethren, and they, when they learned what this meant, "glorified God, saying, Then hath God also to the Gentiles granted repentance unto life" (Acts 11:1-18). This event at the house of Cornelius was never repeated.

The apostles on Pentecost and those at the house of Cornelius are the only two recorded examples of Holy Spirit baptism in the New Testament. We know, however, by implication that the Lord gave to the apostle Paul the baptism of the Spirit, as he was "not a whit behind the chiefest apostles" (2 Corinthians 11:5; 12:12). He was an apostle especially to go unto the Gentiles (cf. 1 Corinthians 9:1; 15:8-10; Galatians 1:1). There is no apostle living today, and no one has the baptism of the Holy Spirit, for no one possesses the powers of the apostles. Besides, all truth has

been given, and living apostles are not necessary. Some thirty or more years after Pentecost Paul wrote that there is “one baptism” (Ephesians 4:5). This is water baptism, a burial and a resurrection, for the remission of sins (Acts 2:38; 10:47-48; 22:16; Romans 6:3-4). It is the baptism of the great commission of Christ and will last unto the end of time (Matthew 28:18-20; Mark 16:15-16).

### MIRACULOUS GIFTS OF THE SPIRIT

It is also essential in this study that we understand the subject of miraculous gifts as bestowed by the hands of the apostles. The first recorded account of this after the church was established is in Acts 6:6, of the seven men who were selected to “serve tables” “in the daily ministration” of food for widows (vss. 1-5). After this, “Stephen, full of faith and power, did great wonders and miracles among the people” (vs. 8). Philip also “went down to the city of Samaria, and preached Christ unto them” and confirmed his message by “the miracles which he did” (Acts 8:5-6). Many “were baptized, both men and women” (vs. 12), even Simon, a former sorcerer (vss. 9-13). Later two apostles came and bestowed on the new members of the church miraculous gifts. Philip could not impart these gifts.

Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John: who, when they were come down, prayed for them, that they might receive the Holy Ghost: (for as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus.) Then laid they their hands on them, and they received the Holy Ghost (Acts 8:14-17).

As we continue to read this account, we note that Simon wanted to buy this power from the apostles, but this was denied him, and he was told to “repent” and “pray” to God that he might be forgiven (Acts 8:18-24).

And when Simon saw that through laying on of the apostles’ hands the Holy Ghost was given, he offered them money, saying, Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost (Acts 8:18-19).

Another record is given in Acts 19 of new converts being given miraculous gifts by the apostle Paul in the city of Ephesus. He came there and found “certain disciples” who had been wrongly taught concerning John’s baptism (maybe by Apollos, Acts 18:24-26), and he asked them a question: “Have ye received the Holy Ghost since ye believed?” (Acts 19:1-2).

And they said unto him, We have not so much as heard whether there be any Holy Ghost. And he said unto them, Unto what then were ye baptized? And they said, Unto John’s baptism. Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus. When they heard this, they were baptized in the name of the Lord Jesus. And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied. And all the men were about twelve (Acts 19:2-7).

They did not have any of these miraculous gifts until Paul laid his hands upon them and conferred these gifts. These gifts were bestowed after their baptism in Christ (Romans 6:3-4; Galatians 3:26-27).

Timothy had a gift. Paul told him to “stir up the gift of God, which is in thee by the putting on of my hands” (2 Timothy 1:6). Paul in his letter to the church at Rome expressed his desire to come there, “that I may impart unto you some spiritual gift...” (Romans 1:11). These miraculous gifts were necessary in the early congregations before the complete, written New Testament was given. There is no record of any one except an apostle of Jesus Christ bestowing these gifts.

The church at Corinth had miraculous gifts of the Spirit, and Paul, in his first letter to them, gave three chapters concerning the purpose and proper use of them, and when they would cease (1 Corinthians 12, 13, 14). Not all were given the same gift, or maybe some did not have any gift at all; but the purpose of these gifts was for the edification, or building up of the church and not for one’s own personal enjoyment. Moreover, Paul declared that these gifts would soon cease, “when that which is perfect [the complete will of God revealed and recorded, PBC] is come” (1 Corinthians 13:10). In the meantime, all should desire “charity,” or Christian love, as it will abide, along with faith and hope (vs. 13). At that time all along Truth was being given, part by part, but charity will never fail. Note Paul’s language:

Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away (1 Corinthians 13:8-10).

In Ephesians 4:7-13, Paul states that the ascended Christ gave “gifts unto men...for the edifying of the body of Christ: till we all come in the unity of the faith.” “The faith” is the full Gospel of the Lord (cf. Galatians 1:23; Jude 3). So when the last apostle died and the last man died upon whom an apostle had laid his hands, these miraculous gifts ceased. These gifts have ceased, and no one today possesses any of them, regardless of claims that may be made.

### **THE AGENCY OF THE SPIRIT IN CONVERSION**

At this point in our study we need to note how the Holy Spirit operates in the heart of man for his conversion and sanctification. The Spirit does have an influence on man, but it is only through His divinely-given Message. The Gospel is God’s power to save. Paul declared:

For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek (Romans 1:16).

One must be “born of the Spirit” (John 3:5). But how is it done? It is by the Word of God. Peter wrote:

Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever...And this is the word which by the gospel is preached unto you (1 Peter 1:23, 25).

James 1:18 reads, "Of his own will begat he us with the word of truth...." James 1:21 says that the Word of God "is able to save your souls." David wrote: "The law of the Lord is perfect, converting the soul" (Psalm 19:7). Paul said to the Corinthians, "...I have begotten you through the gospel" (1 Corinthians 4:15; cf. 2:1-2; Acts 18:1-8). But the Holy Spirit is the author of the Gospel. So this is how every person is begotten or born of the Spirit. The Spirit never converts any man without the Word. Conversion is never done in some direct, mysterious, or miraculous way.

Christ taught that the Word of God is the seed of the kingdom: "The seed is the word of God" (Luke 8:11). Christians are to use the "sword of the Spirit, which is the word of God" (Ephesians 6:17). "For the word of God is quick, and powerful [living and active, ASV], and sharper than any two-edged sword..." (Hebrews 4:12).

We should always remember that when an act is said to have been performed by a person and by a certain instrument, it is clearly understood that the person did the act, but he used the instrument as a means. Hence, when we read in Scripture that one is begotten or born of the Spirit and that one is begotten or born of the Word, it must be understood that the Holy Spirit does this by means of the Word. As an illustration of this, let us note two sentences: "Mr. Doe cut down his tree." "The axe cut down the tree." Both statements are true. Doe, the man, exerted his power indirectly through an instrument, the axe, to cut down the tree. So, the Word of God is the Instrument employed by the Holy Spirit (a Person) in dealing with the hearts of men, in conviction, conversion, leading, and guidance. The Holy Spirit acts through, or by means of the Word of God. Let us notice some more statements of Scripture. A sinner must be quickened from sin. "And you hath he quickened, who were dead in trespasses and sins" (Ephesians 2:1). But how is the sinner quickened? He is quickened by the Holy Spirit through the Word. "I will never forget thy precepts for with them thou has quickened me" (Psalm 119:93); "...for thy word hath quickened me" (vs. 50). On the day of Pentecost the Word preached by Peter, who was inspired of the Holy Spirit, pierced hearts: "Now when they heard this, they were pricked in their heart..." (Acts 2:37). Jesus declared: "It is the spirit [Spirit, NASB, NKJV] that quickeneth, the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life" (John 6:63). The words of Jesus were the teachings of the Holy Spirit. The words give life.

Again, one needs faith, "but without faith it impossible to please" God (Hebrews 11:6). But how does faith come? It comes by the Word of God. "So then faith cometh by hearing, and hearing by the word of God" (Romans 10:17). John wrote about the life of Christ, and he said, "...these are written, that ye might believe that Jesus is the Christ, the Son of God, and that believing ye might have life through his name: (John 20:31; cf. Acts 15:7).

One must be sanctified. But how is it done? One is sanctified by the Spirit (1 Corinthians 6:11), or "through" the Spirit and by "belief of the truth" (2 Thessalonians 2:13; cf. 1 Peter 1:2). Jesus said: "Sanctify them through thy truth: thy word is truth" (John 17:17).

One must be called. But how is a person called? He is called by the Gospel: "Whereunto he called you by our gospel..." (2 Thessalonians 2:14).

One must be drawn to the Lord. But how is it done? He is drawn by the teaching of the Word. Note the words of Jesus:

No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day. It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me (John 6:44-45).

The man who hears and learns comes to the Lord, but he cannot come unless he is drawn. God draws him, therefore, by the teaching of the Word of God.

Furthermore, a Christian needs to be enlightened; he needs understanding and guidance. But how does this come? It is through the inspired Word of God. "Thy word is a lamp unto my feet, and a light unto my path" (Psalm 119:105). "The entrance of thy words giveth light, it giveth understanding unto the simple" (Psalm 119:130). "...the commandment of the Lord is pure, enlightening the eyes" (Psalm 19:8). "Thou shalt guide me with thy counsel, and afterward receive me to glory" (Psalm 73:24). This is how one is led by the Holy Spirit. "For as many as are led by the Spirit of God, they are the sons of God" (Romans 8:14). They are led by the Word of God, the Spirit's message. The Spirit leads, guides, and directs through the Word.

Christians need to grow and become strong in the Lord. But how does spiritual strength come? Paul desired of the Ephesian brethren that the "be strengthened with might by his Spirit in the inner man" (Ephesians 3:16). But how does the Spirit do this? Peter advised the new converts: "As newborn babes, desire the sincere milk of the word, that ye may grow thereby" (1 Peter 2:2). David wrote: "Strengthen thou me according unto thy word" (Psalm 119:28). Paul said to the elders of the church at Ephesus: "I commend you to God, and to the word of his grace, which is able to build you up..." (Acts 20:32). Jesus in His temptation replied to Satan. "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God" (Matthew 4:4).

Thus, the Holy Spirit accomplishes His work in the hearts of men by using an Instrument, the inspired Word of God. He does not work directly, miraculously upon the minds of people, over and above and in addition to the Word, for one's salvation. If He did, that would remove human responsibility; and God would be a "respector of persons" if He did not send this direct power upon all people. But the Lord is not a "respector of persons" (Acts 10:34; Romans 2:11; Colossians 3:25). People are convicted of sin, converted to the Lord, led, guided, and directed in living the Christian life by the Spirit acting through the Word. He has "given unto us all things that pertain unto life and godliness" (2 Peter 1:3) in His Word.

### **INDWELLING OF THE SPIRIT**

Deity dwells in the hearts of faithful children of God. "God dwelleth in us" (1 John 4:12, 15). "Christ in you, the hope of glory" (Colossians 1:27); "the Holy Ghost which is in you..." (1 Corinthians 6:19; 3:16). In neither one of these cases does the Bible teach a direct, literal, personal indwelling. The Bible explains how Christ dwells in Christians; it is "by faith" (Ephesians 3:17), and faith

comes by hearing “the word of God” (Romans 10:17). God the Father and God the Holy Spirit dwell in Christians the same way that God the Son dwells in them. It is “by faith,” representatively. Christ dwells in Christians when His teachings control their lives in their obedience to his Word (John 14:23). The Spirit indwells the faithful child of God only through his obedience to the inspired Word. Ephesians 5:18-19 and Colossians 3:16 are parallel statements; they mean the same: “...be filled with the Spirit...let the word of Christ dwell in you richly.”

An example of a child of God having a non-miraculous indwelling of the Holy Spirit and yet not having any miraculous gift of the Spirit, in the church in Jerusalem, is found in the account of the selection of seven men to serve tables. Among the men selected was Stephen. Stephen was “a man full of faith and of the Holy Ghost” (Acts 6:3, 5). Then after the selection was made, the apostles laid their hands on all of them and imparted the miraculous gifts of the Spirit (vs. 6). Then later we read that Stephen, with this miraculous power of the Spirit, “did great wonders and miracles among the people” (vs. 8). [Philip also had this power and wrought miracles in Samaria, Acts 8:5ff.] But Stephen was a spiritual man prior to the time the apostles laid their hands on him. Thus, Christians today, by faithful obedience to the Word, have the “fruit-bearing” power, or influence, of the Holy Spirit in their lives (Galatians 5:22-23). But they do not have (1) the baptism of the Holy Spirit, or (2) any of the miraculous gifts of the Spirit, or (3) a literal, personal, direct indwelling of the Holy Spirit in their physical bodies. Paul said he had the Philippian saints in his “heart” (Philippians 1:7). But they were not in his heart literally, personally.

### THE GIFT OF THE HOLY SPIRIT

After baptism of the believing penitent for the remission of sins, one receives “the gift of the Holy Ghost” (Acts 2:38). A parallel to this is in Peter’s second recorded sermon, where it is stated that one receives “seasons of refreshing from the presence of the Lord” (Acts 3:19, ASV), after his sins have been “blotted out,” or forgiven. This means the spiritual blessings found in Christ, for “all spiritual blessings” are “in Christ” (Ephesians 1:3). A person is “baptized into Jesus Christ” (Romans 6:3; Galatians 3:27). Every obedient child of God then, after his baptism, receives the blessings provided by the Spirit in this life, and if he is faithful to the end of life’s earthly journey, he will receive “eternal life” (Mark 10:30). “For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord” (Romans 6:23; cf. Revelation 2:10). This is in harmony with God’s covenant which He made with Abraham that through his seed (Christ) all the nations of the earth would be blessed (Genesis 22:18; Galatians 3:14, 16).

### CONCLUSION

The study of the Person of the Holy Spirit and His work for man’s salvation is not a great mystery, as many have thought. God the Father planned the scheme of redemption; God the Son came into the world and died on the cross, shedding His blood for all mankind, and God the Holy Spirit came in power to reveal the Gospel plan of salvation, to confirm it, and to record it for all future generations. We have noted three measures, or “manifestations,” or portions of power, which the Spirit provided in this work. (Christ possessed the Spirit without measure [John 3:34; cf. Acts 10:38].) (1) The apostles and Cornelius received the baptismal measure of the Holy Spirit (including Paul). (2) Some of the early Christians received a measure of the Spirit to perform certain works, necessary to assist the early church in its growth; this was the miraculous gifted-

measure of power, always bestowed by an apostle, and not handed down to someone else. (3) Obedient children of God had the fruit-bearing measure or influence of the Spirit, which was not miraculous, often called the non-miraculous measure of the Holy Spirit. But all miraculous powers of the Spirit have ceased, as all the Truth has been given and recorded.

Our duty now is to preach and teach the Word of God and to live the Christian life, as directed by the Spirit through His Word. The Spirit operates on the heart of man for his conviction, conversion, and sanctification only through the Gospel. Therefore, let us “preach the word” (2 Timothy 4:1-2). If a person today will hear the Gospel, believe it, and obey it, he will be born again by the teaching of the Holy Spirit. When he is baptized in water, he will be saved from his past sins. In this way he is added by the Lord to His church (Acts 2:36-47). For, when believing penitents confess their faith in Christ and are immersed in water for the remission (forgiveness) of their sins, in obedience to apostolic precept (Acts 8:35-39), they are acting under the guidance, direction, and influence of the Holy Spirit. When Christians worship and endeavor to live the Christian life, as the Bible teaches, they are being led, guided, and directed by the Holy Spirit through the Word. Finally heaven will be their eternal home.

Thus we have noted in this study who the Holy Spirit is and how He operates today on the hearts of mankind for their salvation as taught in the Holy Scriptures.