

The Holy Spirit on Pentecost

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The coming of the Holy Spirit on the day of Pentecost, mentioned in Acts 2, was the fulfillment of several promises made by different persons. The prophet Joel made the clearest statement of the promise of any of the prophets: "And 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." (Joel 2: 28.) Peter quoted this passage from Joel on Pentecost, and said that the things which happened there that day were in fulfillment of the prophecy. But we must not make the mistake of thinking that the prophecy was completely fulfilled there in Jerusalem on that day; for, in the first place, the Holy Spirit was not poured out upon all flesh that day. Not until the Gentiles at the house of Cornelius received this gift was the Spirit poured upon all flesh. So the happenings at Pentecost were in fulfillment of the prophecy, but were not the complete fulfillment of the prophecy.

John the Baptist was another to promise the coming of the Holy Spirit: "I indeed baptize you in water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you in the Holy Spirit and in fire." (Matt. 3: 11.) And from John we learn that it is Jesus Christ who is the administrator of Holy Spirit baptism: "And I knew him not: but he that sent me to baptize in water, he said unto me, Upon whomsoever thou shalt see the Spirit descending, and abiding upon him, the same is he that baptizeth in the Holy Spirit." (John 1: 33.)

Jesus promised the Holy Spirit to his apostles, and his promise was fulfilled in the events on Pentecost. He said: "And I will pray the Father, and he shall give you another Comforter, that he may be with you for ever, even the Spirit of truth." (John 14: 16.) This same promise was mentioned a number of times on this same night just before the betrayal; but since the verses will be used in other portions of this lesson, I do not quote them. And just before Jesus ascended he renewed the promise of the baptism in the Holy Spirit: "Being assembled together with them, he charged them not to depart from Jerusalem, but to wait for the promise of the Father, which, said he, ye heard from me: for John indeed baptized with water; but ye shall be baptized in the Holy Spirit not many days hence." (Acts 1: 4, 5.)

By reading Acts 2 we find the fulfillment of all these promises made to the apostles. Just here it is well to correct an idea held by the religious world: that the Holy Spirit came that day upon a multitude of people. First, the rules of grammar prove that the Spirit came upon none but the apostles. It is said that Matthias "was numbered with the eleven apostles. And when the day of Pentecost was now come, they were all together in one place. . . . And there appeared unto them tongues parting asunder, like as of fire; and it sat upon each one of them. And they were all filled with the Holy Spirit." I have underscored the words to be noticed. The personal pronouns refer to the apostles, not to the multitude. Hence, the record clearly says that the Holy Spirit came to the apostles, to whom the promise was made.

Again, it should be noticed that there were two groups mentioned in this chapter. The first is composed of twelve men, the apostles; the other is composed of a multitude. The multitude was not present when the Holy Spirit came, for it is said: "When this sound was heard, the multitude came together." (Acts 2: 6.) The sound mentioned is that occasioned by the coming of the Holy Spirit mentioned in verse 2. It not only filled the house

where the apostles were sitting, but was heard all over the city, and caused the people to come to see what had happened. And these two groups, the apostles and the multitude, were composed of different nationalities. The apostles were all Galileans (verse 7), while the multitude was composed of many nations (verses 9-11). Those who did the speaking on this occasion were those on whom the Holy Spirit fell. (Verse 4.) But the speakers were all Galileans. (Verse 7.) So the Holy Spirit came to the group composed of Galileans, and that was the group composed of the apostles. And, therefore, the Spirit did not fall on the multitude.

The purposes of the coming of the Holy Spirit on Pentecost may be learned from the promises and their fulfillment on Pentecost. The Holy Spirit was promised to the apostles to be their "Comforter." The Greek word here is *parakleetos*, and defined as "an advocate, intercessor; a consoler, comforter, helper." This Greek word is used only five times in the New Testament—four times in these promises to the apostles (John 14: 16, 26; 15: 26; 16: 7), and one time of Jesus as our Advocate (1 John 2: 1.) The Holy Spirit was never promised to anybody except the apostles to be their comforter and helper. He was to be their helper in the following ways:

1. Abide with them and be in them. (John 14: 17.)
2. Teach them all things. (John 14: 26.)
3. Bring to their remembrance all he had said to them. (John 14: 26.)
4. Bear witness of Jesus. (John 15: 26.)
5. Convict the world of sin, righteousness, and judgment. (John 16: 8.)
6. Guide apostles into all truth. (John 16: 13.)
7. Declare to them things to come. (John 16: 13.)
8. He was to glorify Jesus. (John 16: 14.)
9. He was to take the things of Jesus and make them known to the apostles. (John 16: 14.)

By reading the book of Acts it will be seen that the Holy Spirit did all these things for the apostles. In fact, it can be shown that he did these things by reading the second chapter. Though he did not bring to their remembrance all that he had said to them on that day, he did bring all that Jesus had said for which they had need on that day. And though the Spirit did not guide the apostles into all truth, he did guide them into all the truth they needed on that day. And other truths were revealed by the Spirit to the apostles as they needed them.

It should be noted that the Holy Spirit did not come upon the apostles to save them, for they were already in a saved condition. Jesus had called them out of the world (John 15: 19), and they were not of the world, even as he was not of the world (John 17: 14); the Father had given them to Jesus (John 17: 6, 8, 9), and he had kept and guarded them, and was praying that the Father would continue to keep them (John 17: 12-15). These things being true, certainly the Holy Spirit did not come upon them to save them.

The Holy Spirit did not come upon them to sanctify them. Jesus prayed: "Sanctify them in the truth: thy word is truth." (John 17: 17.)

The possession of the Holy Spirit, even being baptized in the Spirit, did not guarantee the right application of truth in their lives. Some religious teachers today say that we must be baptized in the Holy Spirit that we may live pure lives, and some think they become sinless after they receive the baptism of the Holy Spirit. It did not do this for the apostles. Peter sinned and was rebuked by Paul several years after Pentecost. (Gal. 2.) And Paul said he had to buffet his body to keep it under

bondage, lest he be rejected. (1 Cor. 9: 27.) If the baptism of the Holy Spirit did not render the apostles sinless, people err who think it will do that for them today, even if they had the promise of the baptism of the Spirit.

There are those who pray for a Pentecostal outpouring of the Holy Spirit. They know not what they pray for; and if they were to receive it, they would likely wreck the church house. According to the records, such an outpouring never occurred but one other time, and that at the house of Cornelius. (Acts 10.) Notice the things which happened on Pentecost:

1. A sound as of a rushing mighty wind. (Acts 2: 2.)
2. Tongues parting asunder, like as of fire, and sitting upon each one of the apostles. (Verse 3.)
3. Those on whom the Spirit came spoke in tongues, languages, which people born in those different languages could understand without any interpreter. (Verses 4, 6, 8, 11.)
4. A few days after Pentecost, Peter, one who received the Spirit on Pentecost, healed a man who had been lame from birth. (Acts 3: 1-10.)

Have these things ever happened in response to prayer for a Pentecostal outpouring? Have you ever heard a sound like a mighty wind? Have you ever seen tongues like fire sitting upon people? But someone may say that the people did not hear the sound or see the tongues. I affirm that they did. "And when this sound was heard, the multitude came together." (Verse 6.) And in his sermon Peter said: "Having received of the Father the promise of the Holy Spirit, he hath poured forth this, which ye see and hear." (Verse 33.) They heard the sound, and they saw the tongues like as of fire. The tongues were not fire; they were like fire. If I held up a book and said, "This is like a book," everyone would think me foolish. If that had been fire sitting on the apostles, Luke would seem foolish to say those tongues were like as of fire. He would simply have said they were tongues of fire. So the people both saw and heard something. Do people see and hear similar things today?

On Pentecost the apostles spoke tongues, languages, which could be understood without an interpreter. Can the modern tongue talkers do that? They utter an unintelligible jargon of sounds, which neither they nor the Lord understand, for the sounds represent nothing; they are not the expression of any idea; they are senseless sounds.

The outpouring of the Spirit on Pentecost enabled the apostles to heal a man who was born lame. Do people do such today? They claim to cure headaches, stomach trouble, and such things which it is impossible to demonstrate, either the cure or the failure to cure. They do not give good eyes for glass eyes, nor good teeth for false teeth, nor good legs for cork legs. Why? Because they do not have what Peter and other apostles had.

The apostles could lay their hands on others and give them the power to work miracles (Acts 8: 14-20), but people today who claim to have a Pentecostal outpouring cannot give others that power.

Sectarianized Sinners or Sanctified Saints—Which?

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word, for truth is never contradictory. This being true, he who is most nearly free from prejudice or personal attachment to the disputants can study arguments and the art of making them and sanely arrive at the truth, if indeed truth be forged in the fires of controversy.

Too often we find ourselves desiring to agree with a brother because we have a personal attachment to him. On the contrary, we desire to disagree with a brother

in sectarianism—loyalty to person or party irrespective of principle or truth. It is the tension of mob psychology and rabble fanaticism, placing a charm on the champion and not principle or truth. It is the flesh raving first and reasoning later, if ever at all. One dog barks when he "trees," and all the other dogs say, "Bowwow!" not because they find a tree with game in it or even because they scent a trail; but because Old Bowser barks, all the little puppies bark too. It is the spirit that shouts: "My country, right or wrong—my country!" It is the prejudice that persecuted the prophets, stoned Stephen, beheaded James, imprisoned Paul, and crucified Christ. It can make mockery of martyrdom, dim the light of brotherly love, destroy the spirituality of saints, dampen the zeal of the righteous, and damn the souls of God's children. Playing upon the motions of its lovers and moving upon the will of its worshipers roughshod, it can tread under foot the Son of God, dethrone him from the hearts of his adherents, count the blood of the covenant an unholy thing, and do despite to the Spirit of grace.

Shall we surrender our plea for Christian unity upon the soils of division? Shall we shatter our hopes for the future upon the rocks of envy and pride? Shall we sectarianize an unsectarian body? Shall we be Campbellites or Christians, Stoneites or disciples, sectarianized sinners or sanctified saints? The future holds the answer. What will it be?

"I Am Afraid"

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social medium. These young people are unconsciously falling in line. It is all right to be sociable, but the church is a divine institution; its work is largely spiritual. The Christian home has the responsibility of getting the young people together, not the church. The church is not an amusement agency. Innocent amusement belongs to the home, not the church. Yes, the Christian home is responsible for the education of children, and also their sociableness and amusements, not the church. Separate the social aspect from these young people's meetings, and I believe the movement will die.

6. In some of the young people's meetings I have heard about, the girls take public part in being on the floor, reading a paper, or making announcements. So far as I know, this is not generally true, but wrong, nevertheless, and is only used here to show the trend is not apostolic. So, in view of all I have seen and read and heard, I am sure the so-called "youth movement" is dangerous, and I here raise my voice against it. As one good West Virginia elder said: "Nip trouble in the bud."

Texts of Famous Men

The text that gave William Carey a world vision—Isa. 54: 2.

The text to which John Knox anchored his soul—John 17: 3.

The text that made William Penn a conqueror—1 John 5: 4.

The text that saved William Cowper from suicide—Rom. 3: 24, 25.

The text that made David Livingstone a missionary—Matt. 28: 19, 20.

The text that comforted the troubled soul of John Wesley—Mark 12: 34.

The text on which Michael Faraday staked everything—2 Tim. 1: 12.

The text from which John Bunyan preached to the multitudes—John 6: 37.