

CHRIST'S PARALYSED CHURCH

X-RAYED

by

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This excellent book is now out of print so this is an attempt by Rev.Gareth Evans. to condense this work into a summary, more easily understood by most believers.

(Page numbers refer to original work)

OUR X-RAY MACHINE AND SOME OF THE DOCTRINES HERE X-RAYED

1. Our X-ray machine is the hard and fast rules of Greek Grammar – a classical language with very strict laws of application.
2. Some of the doctrines here x-rayed and **irrefutably proven false**:
 - (a) That the church began at Pentecost;
 - (b) That the ‘upon Baptism with the Holy Ghost’ (Luke 24:49; Acts 1:8; 2:3,4) was just to give life to the church, as an organism, and to baptise the disciples into the church. Soon after Pentecost this “Upon Baptism” ceased and the one and only baptism for a child of God is that of 1 Cor.12:13 which puts us into the body of Christ (the church).
 - (c) That every Christian is now baptised with the Holy Ghost at conversion.
 - (d) That no one needs now to tarry for the Baptism with the Holy Ghost and power (*dunamis*). Now we just receive the Spirit by faith, and His power is ours for the asking.
 - (e) That no sinner can repent or needs to repent before salvation. Repentance follows after conversion.
 - (f) That when one accepts Christ by faith, he is then sure of Heaven, even if he continues in sin. The author believes in ‘eternal security’ as the Greek text teaches it but not in the perverted doctrine so many believe.
 - (g) That ‘bodily healing in the atonement’ is a man-made doctrine not found in the Scriptures.
 - (h) The days of miracles are past.

(i) That speaking in tongues is the one and only sign of a genuine baptism with the Holy Ghost.

No skilled Greek grammarian can possibly teach any of these nine false doctrines without breaking many hard and fast rules of Greek grammar, and so branding God’s inspired Greek text a lie.

These are most unscholarly and utterly false doctrines which have been taught by such good men as *Doctors C.I. Scofield, James Gray, Chas.R.Erdman, A.C.Gaebelein, Campbell Morgan, Scroggie and many others of their company* - sadly revealing their limited knowledge of Greek. They have followed one another like a great flock of sheep follow their leader, without any one of them being sufficiently skilled in Greek grammar to discover that the others were wrong!

Some essential remarks about the Holy Ghost:

He is a *person* and is *very God*.

(When called ‘spirit’ the pronoun is neuter (it) because *pneuma* is neuter and the pronoun must agree with the noun.. However, when called ‘Comforter’ the pronoun is masculine (*he*) for the same reason.)

He gives power (*dunamis*) for successful service and to conquer Satan and sin. (Luke 4:14; Acts 10:38).

He raised Christ from the dead (Rom 8:11). He was given without measure to Christ Jesus (John 3:34).

We are given the Holy Ghost ‘by measure’ and can exercise our spiritual capacity to receive more and more of Him. (Consider Eph 3:20)

“The purpose of this book is to discover how the church came to lose (this) mighty Holy Ghost power, and how it may be recovered.”

Chapter One:

Two pertinent Questions:

Is the Holy Spirit now dwelling in every Christian?

Are all Christians baptised with the Holy Ghost at conversion?

Question One: Is the Holy Spirit now dwelling in every Christian?

Answer: **YES.**

Many good people teach that the Holy Spirit is only *with* the Christian until he is baptised with the Holy Ghost. They get this from John 14:17 “For He (the H.Sp.) dwelleth with you but shall be in you.”

This conclusion we refute.

He was dwelling with them in the person of Christ but entered into them at John 20:22 where we read “and He breathed into them and said, Receive ye (*labete* – take ye) the Holy Ghost.”

John 20:22 is the moment when they received the Holy Spirit – the evening of the Resurrection. (We shall consider this later)

We know the disciples were saved before this experience – Luke 10:20 “Rejoice because your names are written in heaven”. The Greek *egraphe* – ‘are written’ - brings out the thought of it already having been done. However, they did not have *life* until the Holy Spirit entered them.

Now all Christians must have the Holy Spirit abiding in them for His indwelling alone can give us eternal life in this church age. Jn.6:63 – “It is the Spirit that quickeneth.” Jesus is called *he zoe* (*the* life) Jn 14:6, but the Spirit is called *zoe* (life). Rom.8:10.

“If any man have not the Spirit of Christ he is none of His.” (Rom 8:9). Here “the Spirit of Christ” indicates that the Holy Spirit is now Christ’s own servant or agent. Christ is now using the Spirit to convict sinners, to change all Christians to a higher character, to baptise His saints and distribute ‘gifts’.

Paul asserts that all members of the Corinthian church had the Holy Ghost in them (1 Cor 3:16; 6:19) but they were not all baptised with the Holy Ghost. They were still unspiritual as babes (1 Cor 3:1).

Question Two: Are all Christians baptised with the Holy Ghost at conversion?

Answer: **NO**.

Many would say ‘Yes’ (eg; *G Campbell Morgan, Scofield, Scroggie, Erdman and many other fine men.*) They base their views on three ‘reasons’:

(1) Jn 20:22 is only prophetic or **symbolic** of what would happen on the Day of Pentecost. (p23)

(2) Jn 7:39 indicates that the Holy Spirit would not come until Jesus had been **glorified**. They see this happening at His ascension (Acts 1:9) so Jn 20:22 could not have been the time of receiving. (p33)

(3) Some believe that the reception of the Holy Ghost, beginning at Jn 20:22, was to be a **progressive** reception, culminating in Pentecost, when – as they teach – Christ gave life to His church as an organism, and baptised every disciple into the church. ie; the ‘baptism of 1 Cor. 12:13 is that of Acts 2. (p51)

We and others would say ‘No’ (eg; Matthew Henry, A.J.Gordon, Moody, Andrew Murray, A.B.Simpson, F.B.Meyer, Torrey, etc.)

We refute ‘reason 1.’ regarding ‘symbolic’:

John 20:22 reads: “And when He had said this, He breathed into (*eis* – not ‘upon’ *epi*) them and said, ‘Receive ye (*labete* – take ye) the Holy Ghost.”

The **ordinary** Aorist tense may sometimes be used to express future events which are **absolutely sure** to happen. Eg; Romans 8:30 .. “and whom He justified, them He also glorified.” ie., as soon as a man is (truly) saved, that very moment he is also glorified in God’s sight. This is the exact meaning as all Greek scholars know.

However, the Greek **Imperative** Aorist, as *labete* is in Jn 20:22, can never have a future meaning.

Labete is the 2nd Aorist Imperative of *lambano* – I take or receive.

Now the Imperative mood, and especially the Aorist Imperative, always demands immediate obedience when a positive command is given by the one in the supreme authority in the matter specified. This is one of the hard and fast rules of Greek Grammar which we have never known to fail – and a law which all these Bible teachers have overlooked. The Aorist always gives an emphasis to the command.

(p24,29)

In support, McCrossan quotes Moulton, A.T.Robertson, Kuhner – Greek scholars. (p25).

He then considers several other Biblical uses of the positive Aorist imperative:

Gen.22:2; Lev.8:2; Num 1:2; Num 3:45; Ezra 5:15; Isaiah 8:6; Jer 13:4; etc. - Luke 7:8; Luke 18:42; Matt 26:26; Luke 27:17; Jn 18:31; Jn 19:6; Rev 10:9 and hundreds more.

In all these examples the context shows that the commandment was obeyed at once – not 50 days later. The same rule applies in all the writings of the Greek greats – Demosthenes, Plato, Aristotle, Euripides, etc.

A.T.Robertson: “There never was a future imperative.”

Jelf: “The imperative is always considered to be in the time present to the speaker.”

Kuhner: “The imperative always refers to time present to the speaker.” (p32)

“When the one in supreme authority in the matter specified, gives a positive command in the Present or Aorist imperative, that command always demands immediate obedience by the person or persons to whom it is given, and never, never, never has a future meaning.” (p29)

Hence we conclude: The disciples received the Holy Ghost on the Resurrection morning in obedience to the positive imperative “*labete ..*” of John 20:22.

We refute ‘reason 2.’ regarding ‘glorified’:

We shall show that Jesus was glorified on His resurrection day – not, as the others assert, at His ascension.

In Jn.13:31 we read, “Therefore when he (Judas) was gone out (to betray Christ) Jesus said: Now (*nun* – at this very moment) is the Son of Man glorified (*edoxasthe* – 1st Aorist Indicative passive of *doxazo* – the identical word found in John 7:39).” This proves most conclusively to all expert Greek grammarians, that Christ was to be glorified by His death for man’s sin, and not by His ascension.

The use of the Aorist tense here (*edoxasthe*) tells us, as plainly as any language can, that, in God’s sight, Christ’s glorification was even then as good as completed; for Satan then had every act planned to bring about His crucifixion. (p34)

In the following verse, Jesus continues, “ ... and shall straightway glorify Him.” This word ‘straightway’ (*euthus*) settles the matter for all Greek grammarians. To see its exact meaning, let us consider its use elsewhere.

Matt 3:16 ‘straightway’ up out of the water.

Mark 1:12 ‘immediately’ the Spirit driveth Him into the wilderness.

Mark 1:23-27 Jesus heals the demonic man. v28 – ‘immediately’ His fame spread abroad.

John 19:34 ‘forthwith’ there came out blood and water.

John 21:3 they went forth and entered into a ship ‘immediately’.

In all uses, *euthus* means an immediate action, not some time (several weeks) later.

No Greek grammarian who knows the meaning of *nun* and *euthus* can have any doubt of the immediacy of the glorifying. Jesus was glorified a few hours at the most, after Judas went forth to betray Him (and not 40 days later at His ascension).

Let us now consider the distinction between *euthus* (straightway) and *eutheos* (immediately): (p36)

Eutheos is the word used whenever something is begun and completed at once. eg: Mt 26:74; Mt 8:3; Mk 1:31.

Euthus however, represents something as beginning immediately at the time stated (like *eutheos*) but permits a little time for its full completion – but only a few hours at the most.)

Did Jesus really ascend to heaven the day He rose from the dead? Most assuredly He did.

To Mary He said, on the Resurrection morning, “Go to my brethren and say to them, I ascend (*anabaino*) unto my Father” (John 20:17). This Greek

word *anabaino* means “I go up” and is the present tense, meaning “I am going up right now.” By ascending to Heaven, He was glorified.

(p39)

Note what He said to Herod in Luke 13:32: “Go ye and tell that fox (Herod), ‘Behold I cast out devils, and do cures today, and tomorrow, and the third day I shall be perfected (*teleiounmai* – present passive of *teleioo*). Literally, this reads, ‘I am perfected’ (to bring to a fully accomplished end). Thus His real teaching is that He will be really glorified on the third day – when He died upon the cross.

(p45)

Some extra information: (irrelevant to the Question - GE)

Jesus fulfilled many OT types by His death, resurrection and entering into Heaven.

He fulfilled the type of the First fruit as He was resurrected on the 16th day of the first month. (1 Cor 15:23). He fulfilled all the types of the Day of Atonement – High Priest, sacrifice, blood shed, etc. He had to enter into the Holiest place in the heavenlies. No one could touch Him until He returned from that place. He had to ‘go up alone’ (Lev16:17) whereas He took others with Him at His ascension (Eph.4:8).

Christ’s mission on that Resurrection Day was: (1) to offer Himself to God as our sheaf of the first fruits; (2) As our great High Priest and Sin Bearer, He had then to enter God’s presence with blood and so, to fulfill type, He took up His very own blood, (*idion aimas*) (Heb.9:11,12). (3) Again, to fulfill type, He as our great high Priest had to place His own incorruptible blood (1 Pet 1:18,19) upon the Mercy Seat in Heaven, for only thus could He secure eternal redemption for us.

There is a Mercy Seat in Heaven. Rev.11:19. The ark seen there is the same ark as was in the OT tabernacle. This is seen by the use of ‘*he kibotos*’ - the definite article - in this verse. “The use of *he* means definiteness” (uniqueness) – Robertson (Grammar of NT p.759). The Mercy Seat was the covering for this ark.

All OT High Priests made sacrifices and entered into the Holy of Holies as types fulfilled by Christ – they stood at all times (Heb 10:11) but He sat down (*ekathisen*) when He had offered His own blood (v12). This word (*ekathisen*) is 1st Aorist of *kathizo* and so denotes a past completed action. Had it been the imperfect tense, it would have indicated a continuing sitting down – but the past tense indicates that He sat down deliberately once (a momentary completed action) to show that He had completed all that had been prophesied by type. He was glorified by the blood brought before the Father.

When He had placed His own precious incorruptible blood on the heavenly mercy seat, and sat down at the right hand of the Father – thus proving that His priestly duties were all completed, He was free to return to His disciples on earth and to take the Holy Spirit with Him as implied in John 7:39

(p45)

We refute ‘reason 3.’ regarding ‘progressive’:

Dr Scofield seems to teach that the disciples did receive the Holy Spirit to some slight extent at Jn 20:22 but this was just an incipient reception culminating at Pentecost, when He came upon them with great power, giving life to the church as an organism and baptising each with the Holy Ghost at the same time. ie; the reception of the Holy Ghost was progressive. Each disciple had life at Jn 20:22 but no power until Pentecost “when they were united with the living body of Christ.” Then he quotes 1 Cor 12:13 “For by one Spirit are we all baptised into one body.” ie; we become members of the Body at Pentecost.

(p50)

Dr Erdman has a similar view. “John 20:22 gave the disciples a fuller knowledge of the truth; it was completed in the greater gift of Pentecost.”

(p50)

We shall now clearly prove, from the laws of Greek grammar, that the reception of the Holy Ghost at Jn 20:22 was a completed reception without any idea of continuance.

“Receive ye (*labete* – 2nd aorist imperative) the Holy Ghost”

Jelf: ‘The **present imperative** expresses a command in its continuance, the **aorist imperative** expresses the command simply as a fact without any continuance.’

Goodwin: ‘The present imperative denotes a continued or repeated action, while the aorist imperative denotes a simple occurrence of the action.’ Eg; *Poiei* (Present imp.) *touto* – do this and keep on doing it; *Poieson* (Aorist imp.) *touto* – do this (without any idea of continuance.)

Similar comments are quoted from Arnold, Kuhner and A.T. Robertson. The latter gives the example from John 5:8: “Rise (*egeirai* – Aorist imp), take up (*aron* - Aorist imp.) thy bed and walk (*peripatei* – Present imp.)

Hence we say that this command (John 20:22) was obeyed in all its completeness (as demanded by the Aorist imperative) because Christ’s one and only purpose at that time was to give each disciple “eternal life within.” The Holy Spirit had been with the disciples in the person of Jesus, but now He entered them, fulfilling Christ’s prediction of John 14:17. He who is life (*zoe* – Rom 8:10) entered to give them eternal life. The experience of Pentecost was something entirely different, and followed some time after they had received life.

Chapter Two:

Did the Church begin at Pentecost?

In this chapter we shall prove that the church was in existence before the Day of Pentecost – even before Calvary – and that the purpose of Pentecost was not to birth the church, but to empower each member of it.

Scofield, Erdman, Grey, Campbell Morgan, Scroggie, etc. all teach that the ‘upon’ baptism of Pentecost was just to give life to the church as a once-for-all event – thereby birthing the church – and that since then, the only baptism is that by which the individual is baptised into the Body of Christ (the church) at new birth – thereby receiving all that the church received at the first Pentecost.

We shall now clearly prove that this teaching is simply unscholarly nonsense. Thank the Lord for the Greek language which will most clearly reveal to us the beginning of His church and regarding this mighty ‘upon’ baptism for power. We shall see whether or not God meant this ‘upon’ baptism to continue throughout this church age or not.

Matt 16:18: Jesus said He would build His church – upon *petra* (a large rock) [not Peter, *petros* – a little stone].

Christ is the foundation rock (see 1 Cor 10:4). Also “no other foundation can any man lay.” (1 Cor.3:11)

Just as God formed this marvelous creation we call a body; just as He perfected the child Jesus in the womb of Mary, so the Lord created His church and prepared it to be filled with His Spirit.

In preparation for building His church, the Lord spent all night in prayer and then began to call out His disciples (the ‘called-out’ ones.) He carefully selected the twelve who would be the superstructure of His church.

(One may ask, “Why Judas?” – so that there would always be a witness of all He did *in private* to finally give testimony, “His was innocent blood.” (Matt 27:4))

John 13:18: “I know whom I have chosen for My own purposes.” He had a carefully selected group for Himself.

John 15:15: “ ... Ye have not chosen Me, but I have chosen (*exelexamen* – a strong word of careful selection) you, and ordained you, that you may go and bring forth fruit, and that your fruit should remain.”

John 15:19: “You are not of this world but I have chosen (*exelexamen*) you out of the world....”

Acts 10:40,41: “...God has shown Him ... to witnesses chosen before ...”

Jesus had a carefully chosen group (‘called – out’ – *ekklesia* - church) to be the superstructure of His church, Himself being the great foundation stone (*petra*) as well as the head. (p62)

But did this group of followers have eternal life?

YES! Luke 10:20: “... rather rejoice because your names are written in heaven.”

They were saved and had eternal life, but how could this be so apart from the Holy Ghost who had not yet come – because Jesus was not yet glorified (John 7:39)? This is explained by John 14:16,17 “ ... I will send you *another* Comforter”. The Holy Spirit was already with them in the person of Jesus, He who is ‘the life’ (*he zoe*).

They already had guaranteed eternal life but would receive life *within* just as soon as Jesus died and was glorified.

Now this carefully selected group Christ calls ‘the church’ (*he ekklesia*) in Matt 18:15-17 where He sets forth certain rules and regulations for all His followers to obey. “If one sins against you tell it to the *church* ...”

Some would say that this is for as future people in a future organisation called the ‘church’, **but the Greek will not allow for a future interpretation.** *Scofield* writes of these verses as “discipline in the future church”; *Gaebelein*

writes “the assembly is here mentioned, we repeat, in anticipation of its building in the future.”

Dr James Gray, Dr Erdman, Dr Campbell Morgan, Dr Scroggie all agree with these men in stating that the church began at Pentecost, and that whenever a sinner accepts Christ as Saviour, he is baptised into the church, thus sharing with Peter and the 120 disciples in their Pentecostal baptism.

In expounding Matt 18:15-17 all these men state that Christ was addressing His future church, which did not come into being until Pentecost. Their one and only reason for concluding this is quoting Matt 16:18 – “I will build...” (a future tense) – failing to see that the foundation is already laid.

Let us examine Matt 18:15-17 to look for any Present or Aorist imperatives.

Remember: “*The imperative is always considered to be in the time present to the speaker. The Present imperative expresses the command in its continuance; the Aorist imperative expresses the command simply as a fact without any continuance.*”

Many imperatives in Greek literature express entreaties or exhortations made by inferiors to superiors – to express desires hoping for results. These may not be acted upon immediately and could be future, but when the one in supreme authority in matters specified (such as Christ) gave a positive command, whether Present or Aorist imperative, it must be obeyed at once. It can never have a future meaning.

(p67,68)

“If thy brother trespass against thee (the chosen ones – the church), go (*upage* – Present imperative) and reprove him between thee and him alone” It would appear that there was some issue to be dealt with right then – in the time present to the speaker. Note that Jesus does not say “you should go” for some future issue that may come up, though the use of the Present imperative would imply ‘keeping on going’ until the current issue is resolved.

“But if he will not hear thee, then take with thee (*paralabe* – Aorist imperative) one or two more.” The command must be obeyed right now, not by some future church yet to be established.

“And if he shall neglect to hear them (the other witnesses) tell (*eipe* – Present imperative) it unto the church (*he ekklesia*).” As the positive imperative can never have a future meaning, evidently the church was already in existence at Matt 18. ***This truth cannot be denied without denying the fundamental laws of Greek Grammar regarding the Present and Aorist imperatives in positive commands.***

We shall consider as further proof, the other uses of these three imperatives (*upage*, *paralabe* and *eipe*) in other NT references:

Upage (go): Matt 8:4 (leper – with two other imperatives); Matt 8:31 (legion of demons); Matt 8:13 (Roman Centurion); Matt 9:6 (palsied man); Matt 27:65 (Pilate to Jewish leaders);

Paralabe (take): Matt 2:13 (angel of the Lord to Joseph); Matt 2:20 (God to Joseph);

Also in Septuagint OT: Gen 22:2 (God to Abraham); Gen 43:12 (Jacob to his sons); Ex 2:9 (Daughter of Pharoah to Moses’ mother); We could quote many hundred more passages which bear out the truth of our statement regarding the use of Present and Aorist positive imperatives.

Eipe (tell): Matt 27:7 (angel at the tomb); Luke 7:41 (Christ to Simon); Luke 13:32 (Christ to his enemies); 1 Chron 17:4 (God to Nathan); 1 Chron 21:10 (God to Gad); We could give another hundred examples which hold true.

Had Christ been addressing a future church He would have used the future tense as He always did when speaking of future events. (Matt 7:21-23; Matt 10:26; Matt 13:29,30; Matt 20:19; Matt 25:31-46)

Consider the Sermon on the Mount. No one of our distinguished teachers above ever doubts that He was speaking to people present. Let us compare Matt 18:15,17 with Matt 5:29,30 (Sermon on the Mount):

Matt 18:15: “ If ... go (*upage* – Present imperative) and reprove (*elegxon* – Aorist imperative) ...”

Matt 5:29: “ If ... pluck it out (*exele* – Aorist imperative) and cast (*bale* – Aorist imperative) ...”

In both cases we have a conditional sentence followed by two positive commands in the imperative.

Matt 18:17: “If ... tell (*eipe* – Present imperative) it to the church.”

Matt 5:30: “If ... cut it off (*ekkopson* – Aorist imperative).”

Comment as above. A conditional sentence followed by two positive imperatives.

If the first quotes have a future meaning, then so must the latter!

Hence we conclude that the church was already in being at Matt 18:17 – the church (*ekklesia* – from *ek* and *kaleo*) of Christ’s own calling and choosing. John 13:18: “I know whom I have picked out for Myself” (*exelexamen* – from *ek* and *lego*).

They had eternal life guaranteed by the presence of Christ with them, but life did not enter them until the Resurrection morning when Jesus breathed upon them. They were later to receive power at Pentecost.

We have thus proved (1) Christ had a carefully selected group of followers - before Pentecost.

- (2) He called this ‘picked-out’ group, His brethren - before Pentecost (Jn 20:17; Jn 21:23; Matt 28:10).
- (3) These picked-out men were ordained as servants - before Pentecost (Jn 15:17).
- (4) They were commissioned to take His place and do His work – before Pentecost (Jn 20:21).

One more proof comes from the use of the words in Acts 2:47 “And the Lord added to the church daily such as should be saved.”

‘Should be saved’ is *tous sozomenous* – the ones then being saved. *Sozomenous* is the present participle accusative plural of *sozo* – to save. It expresses what was happening at that present time.

‘Added to’ is *prosetitheî* - 3rd singular Imperfect tense of *prostithemi* - and always means adding to something already in existence. Thus we have a further proof of the church being in existence before Pentecost. The use of the **Imperfect** tense here brings out the thought that the lord added to the church then (on the day of Pentecost) and continued to do so right along afterwards.
(p110)

Other uses of the verb *prostithemi*: Deut 1:11 (Sept); Deut 4:2; Deut 12:32; Deut 19:9; Deut 23:15; Matt 6:27; Luke 17:5; plus many others which confirm that the ‘adding to’ is always to something already in existence.
(p93)

Chapter Three:

The Purpose of Pentecost

What did Jesus promise to His church at Pentecost?

POWER. Not life, for they already had that, receiving it at Jn 20. In that chapter, verse 22 we have the wonderful word *emphusao* which has real significance.

First let us remind ourselves that Pentecost stands for the completion of the harvest and not for the beginning of anything. The beginning of harvest was at Passover, 50 days before (resurrection day). On the day of Pentecost, Christ choose to complete His church by baptising every individual member then present, with the power to be effective in witnessing for Him. That is how He desired His church to be through all subsequent ages. His last words in Mark 16:15-20 set forth His plans for this whole church age. How we have failed Him!

Consider the word *emphusao* - “I breathe into”. This is God’s one great Greek word to express the impartation of life to a body. (p88)

Gen.2:7; 1 Kings 17:21; Job 33:4; Ezekiel 37:9; - all give life to a body (or bodies). (Septuagint - Greek version of OT)

In Jn 20:22 He breathed into (*emphusao*) all of those gathered there and they all received life within, in obedience to His command *labete*.

In the Pentecost record the word *emphusao* never appears. The upon baptism of Pentecost was never to give life (use of *emphusao*) but always to give power (*dunamis*).

Matthew Henry writes: -of John 20:22 – “As the breath of the Almighty gave life to man, and began the old world, so the breath of the mighty Saviour gave life to His ministers and began the new world.”

- of Pentecost – “The Holy Ghost is given at this feast in fire and in tongues, for the promulgation of the evangelical law, not as that to one nation, but to every creature.”

One might ask, **What difference does it make if the church began at Pentecost or before?**

By teaching that the baptism of Pentecost was to give life to an organism rather than power to an already living church, we have robbed the church of its soul winning power (*dunamis*) which only comes into any of God’s saints through this **upon** (*epi*) baptism – the promise of the Father. In Luke 24:49 Jesus emphasises **the** promise (*he epaggelia*) of His Father, indicating it to be by far the most important of the promises Christ made to His church. He repeats the promise in Acts 1:8.

The erroneous teaching of so many must grievously sadden the Holy Spirit for it denies the clear teaching of the (Greek) Bible.

Jesus, Paul and Peter have taught clearly concerning this upon baptism – for us to teach contrary to them is a grave mistake.

Scofield et.al. would have us believe that the baptism of Pentecost and the baptism of 1 Corinthians 12:13 which puts us into the body of Christ, are now one and the same. In other words we are baptised with the Holy Ghost just as soon as we are saved; and this is now the one and only baptism with the Spirit for a child of God. The mighty upon baptism (*epi*) for power (Luke 24:49 and Acts 2:3) is no more.

(p101)

What did then happen to the 120 disciples on the day of Pentecost?

Everyone of them experienced the **upon** (*epi*) baptism as promised by the Father and Jesus. As a result they were all **filled** with the Holy Ghost (Acts 2:4). This was a second definite experience after conversion.

We shall soon prove that this will be the experience of every saint, truly baptised with the Holy Spirit. Chronologically, the baptism with the Holy Spirit must always follow conversion. Anyone denying this fact has a superficial knowledge of Greek grammar.

Every time in the Bible where the Holy Spirit came upon (*epi*) anyone, the object was to give some servant of God a special efficiency for some special service, and never, never, never to impart life.

(Num 11:25; Jud 3:10; 6:34; 11:29; 14:6; 15:14; 1 Sam 16:3; 2 Chron 12:18; Luke 4:18; Acts 2:3.)

(p106)

We have now proven (1) that Christ did address His own church at Matt 18:18 and that all who teach that Christ’s words in Matt 18:15-17 had reference to a future church at Pentecost are simply ignorant of the rules of Greek Grammar; (2) that the upon baptism at Pentecost was to give power and efficiency for service, and not to give life to the church as an organism. This we have proven by showing that Christ Himself predicted in Luke 24:49 and Acts 1:8 that when the Spirit did fall upon them it would be to endue each disciple with power (*dunamis*) and not with life (*zoe*). Again we have proven this same fact by showing that God has never once (either in OT or NT) imparted life to a body, or to an organism, by means of this upon baptism; and we know that He did not do so at Pentecost, for the church had already received its life, as an organism at John 20:22 when Christ “breathed into them” (*emphusao*) and said “Take (*labete* – 2nd Aorist Imperative) the Holy Ghost.”

(p107)

Here let us make a real study of the baptism with the Holy Ghost.

The Greek text will teach us clearly God's own truth on this most important of subjects.

Many would say that nothing but immersion can rightly be called a *baptism* and they find it hard to believe that the Spirit falling **upon** (*epi*), descending upon (*epi*) or poured out upon (*epi*) could ever be called a *baptism*. Because of this, they have readily been persuaded that 1 Cor 12:13 "For by one Spirit are we all baptised into (*eis*) one body" must mean the baptism with the Holy Ghost as *Scofield et.al.* teach.

Bowman, in his scholarly book *Historical Evidences of the New Testament* p.127, quotes from "The Didache (Teaching) of the Apostles" as follows: "But concerning baptism, thus baptise: Having proclaimed beforehand all these things, baptise in the name of the Father, and of the Son, and of the Holy Ghost, in living (running) water. But if thou hast not living (running) water, then baptise in other water; and if thou art not able (to baptise) in cold, then in warm water. But if thou hast neither, then pour water upon the head thrice, in the name of the Father, of the Son and of the Holy Ghost." The Didache was written between AD 70 and 160. (p112)

Truly, baptism can be an *upon* experience.

- 1) In Matt 3:16; Mark 1:10; Luke 3:22 and John 1:33 we have the account of Jesus' baptism with the Spirit. In each account the Spirit descended upon (*epi*) Him.
- 2) In Acts 2:3 the disciples were baptised, as foretold by John the Baptist, by the Holy Ghost coming upon (*epi*) them, individually as a tongue of fire. As a result, they were all then filled with the Holy Ghost.
- 3) In Acts 10:44,45 we read of the Spirit falling upon (*epi*) Cornelius and his household.
- 4) In Acts 19:6 the Ephesians were baptised with the Holy Ghost coming upon (*epi*) them.

"If such language carries to a common and candid mind any impression, it is that when the Spirit is poured out upon (*epi*), shed forth upon (*epi*), or falls

upon (*epi*) a man, that is his baptism." (Dr A.T.Pierson – *Acts of the Holy Spirit* –p.90)

Peter agrees with this: "And as I began to speak, the Holy Ghost fell upon (*epi*) them, as (*hosper* – exactly as) upon us at the beginning (the beginning of the outpouring of the Spirit at Pentecost – and not the beginning of the church as an organism in Jn 20:22). Then remembered I the word of the Lord, how He said, John indeed baptised with water but ye shall be baptised with the Holy Ghost." Acts 11:15,16.

Christ and Peter both define the baptism with the Holy Ghost as the Spirit coming upon (*epi*), falling upon (*epi*) or poured out upon (*epi*) a person, and not as the Spirit coming into (*eis*) us. Surely, we had better believe them rather than many teachers of today.

Then what is the baptism of 1 Corinthians 12:13?

The baptism of 1 Corinthians 12:13 is the baptism of **true repentance** or regeneration, which alone can put us into (*eis*) the Body of Christ; it is not the baptism with the Holy Ghost.

In Mark 1:4 we read, "John did baptise and preach the *baptism of repentance.*" Then Luke 3:3 tells us that John came "preaching the *baptism of repentance* for the remission of sins." (Note: repentance is here called a baptism).

In Acts 19:4 Paul says, "John verily baptised the *baptism of repentance* (not *with* the baptism of repentance), saying unto the people that they should believe on him, who should come after himself, that is on Jesus Christ." Here Paul declares that John's baptism of repentance **included** saving faith in the Lord Jesus Christ, or regeneration. This is the baptism of 1 Cor 12:13. Paul again calls 'repentance' a baptism in Acts 13:24.

In Acts 11:18 the Jewish Christian leaders exclaim, "Then hath God to the Gentiles also given repentance unto life (*eis zoen* – into life)."

ie; repentance is a gift of God and an essential experience before salvation, since it puts us *into life*.

But Romans 8:10 tells us that “the Spirit is life (*zoe*)” so the repentance that puts us into life must also, at the same time, put us into the church, Christ’s body. Why? Because the Spirit Himself, who is now our life (*zoe*) is also the life and only life of the church.

Again Acts 2:7,10 says “For grief according to God (genuine sorrow for sin) worketh an unregrettable repentance unto (*eis-* into) salvation (literal reading).” Here God assures us that genuine repentance is needful to put us into salvation (*eis soterian*); and this assuredly means into the church of Christ.

The man who is not genuinely repentant, and realises that he is a lost and helpless sinner before he professes to accept Christ by faith, is never truly saved. (p116)

Remember these three facts:

Christ commanded His disciples to preach repentance. (Luke 24:17)

Peter preached repentance when 5000 were won. (Acts 3:19)

Paul preached repentance (Acts 26:20).

Now, since John calls repentance a baptism (Mark 1:4; Luke 3:3) and Paul calls repentance a baptism (Acts 13:24; Acts 19:4), and since true repentance is the gift from God which puts us into life (*eis zoen* – Acts 11:18), and also into salvation (*eis soterian* – 2 Corinthians 7:10), then we know for a certainty, that this baptism must also be the baptism which puts us into the body of Christ – the church. No one can deny this conclusion unless he is prepared to say that one can come into eternal life and into salvation, and yet not be in the body of Christ. This would be absolutely foolish.

Hence, the baptism of repentance which puts us into life and into salvation must be the baptism of 1 Cor 12:13 which puts us into the body of Christ. (p118)

Chapter Four:

Reasons why we know that Salvation must Precede the Baptism with the Holy Ghost. (p119)

1. Typical arguments of Exodus 29:4,21; Leviticus 14:13-18 (p119)

Aaron and his sons were washed with water (indicating a setting apart by cleansing – salvation) followed by oil (symbolic of the Holy Spirit anointing for service) being applied upon (*epi*) them later.

The leper had the blood of the trespass offering applied first before the anointing oil. It is always blood (~salvation) before oil (~anointing).

2. The Disciples were filled after their conversion. (p121)

As we have previously shown, the disciples were ‘saved’ in Luke 10:20 but they had not yet received ‘life’. This was breathed into (*eis*) them at John 20:22 after Jesus had been glorified at His resurrection. They received power when they were baptised with the Holy Ghost (upon – *epi*) 50 days later at Pentecost.

3. The Samaritan believers were also baptised with the Holy Ghost after their conversion. (p122)

Acts 8:12 tells us they were saved and baptised in water. In other words they were baptised into the Body of Christ – the church. vv.14 to 16 tell us that several days later, Peter and John came there and “prayed for them that they might receive the Holy Ghost for, as yet, He was fallen upon (*epi*) not one of them.” After Peter and John had laid hands upon them and prayed, they received the Holy Ghost. (v17)

4. Paul was baptised with Holy Ghost after his conversion. (p123)

Acts 9:6 tells us of Paul’s conversion. He yielded to the Lord and surrendered his will. Three days later Ananias comes and Paul is baptised with the Holy Ghost. (v17). Note that the ‘filling with the Holy Ghost’ is the same as the ‘baptism with the Holy Ghost’. What Jesus calls the ‘baptism’ in Acts 1:5 is

termed the ‘filling’ in Acts 2:4 as we see from Peter’s words in Acts 11:15. As a result of the Holy Ghost coming upon each believer “they were all filled with the Holy Ghost.”

5. Cornelius was baptised with the Holy Ghost after his conversion.

(p124)

Acts 10:2 tells us that Cornelius was “a devout (*eusebes* – thoroughly good) man, and one constantly fearing God with all his house, who was constantly giving much alms to the people, and was constantly praying to God.” This is a direct translation of these three present participles (*phoboumenos* – constantly fearing; *poion* - constantly doing; *deomenos* – constantly praying). Now this record surpasses Peter’s own definition of a real Christian in Acts 10:34 – “Of a truth I perceive that God is no respecter of persons: but in every nation he constantly fearing (*phoboumenos*) Him, and constantly working (*ergazomenos*) righteousness, is accepted with Him.” The Greek word, ‘accepted’ (accepted with Him) is *dektos*, an adjective from *dechomai* – I receive into, I approve, I admit or grant access to.

The Present Participle in Greek is always used to denote a continuing verb. ie, ‘constantly ...’

But had Cornelius heard the **gospel** before? Yes! See Acts 10:36f – “That word (*rema*) I say ye know, which was published through all Judea.” This word ‘know’ is *oidate* (2nd perfect of *eido* – I see) and is the same word used by Jesus in John 13:18 - “I *know* whom I have chosen.” Cornelius had not only heard the gospel, he had understood it in a comprehensive way.

Romans 10:8f reveal to us the theological truths embraced in this word *rema*: Cornelius surely was saved. He comprehensively knew the truth and he lived the life.

Then how do we explain Acts 11:14? We must examine the words “shall be saved” (*sothese* – 2nd person sing. Future indicative passive of *sozo* – I save). In the passive voice, throughout all Greek literature, this word means “to be kept safely, or to be brought to a safe place, a place of security.” Paul uses the word in this way in Acts 27:20,21 speaking of the ship in the storm. Further in Acts 27:31 “Except these abide in the ship, ye cannot be saved.” In Greek literature outside of the Scriptures, this verb *sozo* is never used of the

salvation of the soul. Peter came to Cornelius to bring him to a place of safety and assurance, not for the salvation of his soul, which he already had. This Peter did in Acts 10:34,35. This is the exact meaning of *sothese* - shall be saved.

While Peter spoke these words of assurance to Cornelius, the Holy Ghost “fell upon all who heard the word.” This was their baptism. We should not be surprised, for Cornelius had spent several weeks constantly fearing, constantly praying and constantly serving the poor. This had prepared his heart just as tarrying in Jerusalem had prepared the disciples before Pentecost.

6. The Ephesian Christians were baptised with the Holy Ghost after their conversion.

(p130)

In Acts 19:2 Paul asks them, “Have you received the Holy Ghost since you believed?” Literally, this reads, “Did ye, having previously believed (*pisteusantes* – Aorist participle), receive the Holy Ghost?” Then he lays his hands on them and prays, and Acts 19:6 tells us that “the Holy Ghost came upon them and they spoke with tongues and prophesied.” Peter would call this their baptism with the Holy Ghost (see Acts 11:15) with the same ‘evidence’ as on the day of Pentecost.

This truth is evident in the use of the Aorist Participle.

Whenever the Aorist participle denotes a state or condition (eg; believing) it always denotes a time past or previous to the main verb (“received”). To support this, McCrossan quotes from Greek scholars Kuhner, Babbit, Robertson, Goodwin and Worrell. eg; “The Aorist Participle properly refers to time past relatively to the leading verb.” Goodwin.

Hence, ‘believing’ (or entrance into the condition of the saved) was prior to any ‘receiving’ of the “upon” baptism.

If Paul had meant to ask them “Did you receive the Holy Ghost the moment you believed?” he would have used the Present Participle (*pisteuontes* – believing). Ie; “Did you believing (at the moment of believing), receive the Holy Ghost?” – but this is not what he asked. An example of this is in John 2:23. “Now when He was in Jerusalem ... many believed on His name, when

they saw (*theorountes* - Present Participle of *theoreo*) the miracles that He did.”

(McCrossan now shows other NT references using the Aorist Participle (*pisteusantes*) to show this principle: Eph 1:13; Mark 16:16; Luke 8:11; Acts 11:21; Heb 4:3)

7. This is the testimony of our greatest soul-winners. (p137)

Lawson’s book “*Deeper Experiences of Famous Christians*” tells of John Fletcher, A.B.Earle, Christmas Evans, Billy Bray, Jacob Knapp, Finney, Geo Mueller, A.J.Gordon, D.L.Moody, A.T. Pierson, Gen’l Booth and many others who were baptised with the Holy Ghost – giving them the mighty power by which they ministered.

8. We know that not all Christians are filled with the Holy Ghost when they first receive eternal life, because Christ’s human nature was not. (p138)

He had the Holy Spirit within Him from the first – yet He needed to be baptised with the Holy Ghost before even He could be effectively used of the Father. His human nature needed to be empowered. Only after His baptism coming out of the Jordan could He say, “The Spirit of the Lord is upon (*epi*) Me ...” Never forget that His ministry was not in the power of the 2nd person of the trinity but in the power of the 3rd person.

Chapter Five:

The Promise of the Father

There are TWO different kinds of power for every Christian. (p140)

One is given us at conversion and the other with the upon baptism of the Holy Ghost, which baptism we have now fully proven is only experienced by those who are saved and whose hearts have been prepared by earnest prayer.

The first power is *exousia* found in John 1:12 “But as many as received Him, to them gave He *power* to become the sons of God, even to them that believe on his name.” The word for sons is *tekna* which comes from *tikto* (I bring forth) and so refers to children of God by the process of the new birth.

Exousia comes from *ek* meaning ‘out of’ and *ousia* from the Present participle feminine of the verb *eimi* (to be). Hence *exousia* means ‘being out of’ or a power allowed by a higher power. This is a power all believers have (eg; to stop swearing, etc.) Our arch-enemy Satan has this same power! (*exousia*) There was a time when he had a much greater power - *dunamis*. In Luke 10:19 Christ promised His disciples authority over the *dunamis* of Satan. This great power, Satan lost after Christ rose from the dead. Why? 1 John 3:8 tells us: “For this purpose the Son of God was manifested, that He might destroy (annul) the works of the devil.” Now the Holy Spirit is restraining him so that Satan’s power, in this church age, is always called *exousia*, not *dunamis*. See Acts 26:18; Eph 2:2; Col 1:13 where *exousia* is used each time.

Now we all have the same limited power as Satan has BUT he is far more skillful than we are so he constantly wins the victory over all who rely solely on this *exousia* power.

However, the promise of the ‘upon’ baptism with the Holy Ghost is for *dunamis* power, not *exousia*. Acts 1:8 “But ye shall receive power (*dunamis*) after that the Holy Ghost is come upon you; and you shall be witnesses unto me both in Judea, and in Samaria and unto the uttermost parts of the earth.”

We need this *dunamis* power! With this *dunamis* power controlling us, a life of victory and usefulness is assured.

This power will make us mighty in prayer. Eph 3:20: “Now unto Him who is able to do exceeding abundantly above all we ask or think, according to the power (*dunamis*) constantly working (Present participle – *energoumenen*) in us.”

This is for us today! Peter, Paul and Jesus all teach us that the Father has promised a **gift** to us – and that gift is the power of the Holy Ghost – the upon baptism.

Peter says in Acts 2:38f “Repent and each of you be baptised in the name of the Jesus Christ for the forgiveness of your sins; and you shall receive the gift (*dorea*) of the Holy Ghost. For the promise is for you and your children and for all who are afar off, as many as the Lord shall call to Himself.”

This gift is the upon baptism of the Holy Ghost as shown in Acts 11:17 where Peter again says, “God gave them (Cornelius and his household) the like **gift** as he did to us, who had previously believed (exact translation) on the Lord Jesus Christ.” He is speaking here of the Holy Ghost falling upon the household of Cornelius. (v15,16).

This is a promise for all, for Acts 2:39 says, “For the promise (*he epaggelia*) is for you, and for your children, and for all that are afar off, even as many as the Lord our God may have called to Himself.” This is an exact translation. The word translated ‘may have called to Himself’ is *proskalesetai* (3rd sing.1st Aorist subjunctive Middle voice of *proskaleo* – I call to.) In *proskaleo* the middle voice always means to ‘(call) to oneself’.

Are these ‘called to Himself’ people the saved? Yes. **The Aorist is very often used in all its forms, to denote the coming into a condition.** (Kuhner). This is supported by Goodwin and Robertson. (p145). Hence those referred to in Acts 2:39 have entered into the state or condition of the saved –

called to the Lord. The Aorist also brings out the idea of past, completed action.

(Note the NASB version of Acts 11:17: “...God gave to them the same gift as He gave to us also after believing in the Lord Jesus ...”)

In Acts 2:39 the expression ‘the promise’ is *he epaggelia* – the very same promise we find in Luke 24:49: “And behold I send the promise (*he epaggelia*) of my Father upon (*epi*) you: but tarry ye in Jerusalem until ye be endued with power (*dunamis*) from on high.” Peter, on the Day of Pentecost, equates this ‘promise’ with the prophecy of Joel 2:28f. All other promises of God in the New Testament, are mere promises, but this upon baptism for power (*dunamis*) is called “**the**” promise – His most important promise to all His children in this church age.

Summary: Peter has clearly assured us in Acts 2:38,39 that this very same “upon” baptism of Luke 24:49; Acts 1:8 and Acts 2:3,4 (*he epaggelia* – the promise of the Father) is for every Christian today, because it is “for all who the Lord our God may have called to Himself.” This means – as we have now proven – for all who have entered into the state or condition of the saved. (p147)

Paul agrees! In Ephesians 3:5 he writes, “Which in other ages was not made known unto the sons of men, as it is now revealed unto His holy apostles and prophets by the Spirit; (6) that the Gentiles should be fellow heirs, and of the same body (the church), and partakers (joint-partakers – *summetocha*) of the promise (*he epaggelia* – same as Luke 24:49) of Him (God the Father) in Christ Jesus through the Gospel.” This was written years after the upon baptism of Cornelius in Acts 10.

When Paul assures us that we Gentiles are to be joint-partakers of “the promise of Him (God the Father) in Christ, every skilled Greek grammarian knows that he is writing of this ‘upon’ baptism of Luke 24:49; Acts 1:8; 2:3,4 and Acts 2:39. **All who deny this conclusion, brand both Peter and Paul as false teachers, and also reveal their ignorance of Greek grammar.**

(p148)

Remember that this ‘upon’ baptism for power (*dunamis*) – “**the**” promise of Luke 24:49 and Acts 2:39 – is only for those whom God has already called to Himself, as Peter declares so plainly in Acts 2:39, or for those who have already entered into the state or condition of the saved. It therefore cannot be experienced at the same time as salvation

(p148).

The Lord Himself confirms this! In Luke 24:49, just before He ascended, the Lord said to His disciples: “And behold, I send (*apostello* – I send, Present tense) the promise of my Father upon you: but tarry in Jerusalem until ye be endued with power from on high.”

“The Present and the Aorist tenses differ only in this, that the Present expresses an action in its duration, that is going on and being repeated, while the Aorist expresses simply its occurrence” Goodwin

(p149)

The Present tense – such as *apostello* in Luke 24:49 – expresses a continued action. “I send – and will keep on sending”.

By using the Present Tense in Luke 24:49 Jesus has told us, as plainly as the Greek language can possibly express, the fact that this upon baptism of Pentecost (the promise of the Father) would continue, and be repeated over and over again throughout this whole church age.

(p150)

Had Jesus meant to teach otherwise – that the upon baptism was to happen once and once only (to found the church as *Scroggie, et al.* would teach us), He could have used the Future tense or the Prophetic Aorist. (used for future events certain to happen – but once). Note here that Peter and Paul also used the Present Tense (denoting continuity) in our previous references:

(p151)

Acts 2:39: “The promise is (*estin* – 3rd sing. Present tense of *eimi* – to be) for you and” (continuing).

Ephesians 3:6: lit: “The nations (*ta ethne*) to be (*einai* – Present Infinitive of *eimi* – to be) fellow-heirs”

The New Testament clearly teaches two spiritual baptisms, the one (1 Cor 12:13) for the repentant sinner to put him into the Body of Christ (the church), and the other for the saved (the called of God) to give power (*dunamis*) for service, and victory over sin, self and the devil.

(p154)

Chapter Six:

Three more pertinent Questions:

1. After I am saved, how may I be baptised with the Holy Ghost?
2. What is the difference between being baptised with the Holy Ghost and being sanctified?
3. How will I know when I am baptised with the holy Ghost? Is speaking in some unknown tongue God's one and only sign of being baptised?

Question One: How may I be baptised with the Holy Ghost?

(p161)

1. We must seek conscientiously to obey the teachings of the Lord.

Acts 5:32: "And we are His witnesses of these things; and so is also the Holy Ghost, whom God has given to them constantly obeying Him (Christ) as their ruler." (Exact translation)

"Constantly obeying (Him) as ruler or Prince" is the one Greek word '*peitharchousin*' – Present Participle of *peitharcho* which comes from *peitho* – I obey, and *archon* – a ruler. The Present participle expresses the idea of doing something constantly and continuously. We may not be able to obey perfectly, but the Lord knows the intent and ability of our hearts.

McCossan here suggests (and interprets) some verses for obedience:

Romans 12:1 – "... present your bodies a living sacrifice ..."
self-denying.

Romans 12:9 – "... abhor that which is evil, cleave to that which is good..."
separation.

Romans 12:20 – "... if your enemy hunger, feed him; if he thirst, give him
to drink." charity.

Phil 2:5 – "Let this mind be in you which was also in Christ Jesus."
attitude

Luke 6:38 – “Give and it shall be given unto you ...”
generosity

“These and all other teachings of the Word, we must conscientiously seek to obey as Christ only gives His Spirit “to them constantly obeying Him as their ruler.”

2. Our hearts must be prepared by prayer before God will impart to us the faith needed to be baptised with the Holy Ghost.

This gift, “the promise (*he epaggelia*) of the Father”, is only given to those who have a God-prepared heart. Luke 24:49 – “And behold, I send the promise of my Father upon (*epi* – baptism) you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high.” Acts 1:14 tells us that they obeyed this command “by persistently continuing (*proskarterountes* – Present Participle) in prayer and supplication,” and the Spirit did come upon them ten days later.

One might ask “Why is it necessary to tarry in prayer and supplication, when Christ has said, in Luke 11:13, “If ye then being evil, know how to give good gifts to your children; how much more shall your heavenly Father give the Holy Spirit to them that ask Him?” Some would have us believe that to receive the baptism of the Holy Ghost, all one has to do is ask and believe you’ve received – just like switching on an electric light switch!! “Breath Him in and breath self out”!! Here again they reveal ignorance of the real meaning of the Greek text.

Consider the verbs in our text: “...Father give the Holy Spirit to them that ask Him.”

The leading, or principle verb is the verb ‘will give’ (*dosei* – 3rd Sing. Future of *didomi* – I give). The expression ‘to them that ask’ is ‘*tois aitousin*’ – Literally – ‘to the ones asking’. *Aitousin* is the Present participle Dative plural of *aiteo* – I ask, and so brings out the thought again of asking constantly and continuously. (Present Participle rule).

A.T.Robertson (Greek Grammar of the New Testament, p.891) says, “**The time (of the Present Participle) comes from the principal (or leading) verb.**”

Thus in our text, the time of the asking is continuously future – going on asking – as the giving is in the future tense. Jesus is promising a future experience of the baptism with the Holy Ghost for those who ask, and keep on asking, until the Father gives the gift. Why does God delay? Because He knows how easy it is for us to ask and seek when moved by emotions – but such asking is not of the earnest kind that will not let hold of God until He has fulfilled the promise. God has made “the” gift of the Spirit (this upon baptism for power) a future experience for all who ask and keep asking (the exact meaning of the Present Participle in Luke 11:13 with this future verb), because only such are ever truly in earnest, and willing to let God extract from their lives everything which might hinder their spiritual growth and usefulness, no matter what the cost. (p166)

As another example of the Greek Grammar Law quoted above, McCrossan considers John 5:24. “Verily, verily, I say unto you, he hearing (*akouon* – Pres.Part.) my word, and believing (*pisteuon* – Pres. Part.) on Him having sent me, hath (*echei* – Present Tense) everlasting life.”

Now by the law above, ‘hath’ (*echei*) being in the Present Tense, makes the two Present participles (hearing and believing) also refer to the same present time as the verb itself. Thus, at the moment a sinner hears the Word of God and believes it, that very same moment he has eternal life. Supposing that the verse had used only one different word – instead of *echei*, the future verb, *exei* (will have). The verse would then have meant, “He hearing and continuing to hear my word, and believing and continuing to believe (exact meaning of the Present participles) on Him that sent me, will have (some time in the future) eternal life.” Thankfully, this is not what Jesus said.

Question Two: What is the difference between being baptised with the Holy Ghost and being sanctified?

(p174)

The Bible clearly teaches two kinds of sanctification:

1. Firstly there is an **imputed** sanctification. That is that sanctification or holiness which God, in His goodness and love, has graciously placed to the account of every saint at the time of their conversion, because of Christ having died for their sins.

1 Corinthians 1:30: “But of Him are ye in Christ Jesus, who of God is made unto us wisdom and righteousness, and holiness (*hagiasmos* – sanctification) and redemption.” Christ’s own holiness or sanctification (same word) is placed to our account in glory the moment we are saved. Without such holiness (same word) we cannot see the Lord. (Hebrews 12:14). Now whenever you read in the NT of saints “having been sanctified”, it is always this imputed sanctification that is referred to and not a holy Christlike character that has been built up through our own splendid living by the help of the Holy Ghost. To prove this, consider some verses following:

1 Cor 1:2: “ ... to the ones having been sanctified ... “ (literal translation) (*hegiasmenois* – dative plural Perfect Participle passive of *hagiazō*). Notice “in Christ Jesus”. We know from reading the letter that the people of Corinth were far from perfect in their living – it was an imputed sanctification.

Acts 26:18: “ ... among them which are sanctified ...” Same Perfect Participle passive of *hagiazō*; so literally reads “ among them having been sanctified ..” The same Perf. Part. Passive (*hegiasmenois*) is used in Acts 20:32. and in Jude 1:1.

Hebrews 10:10: “We have been sanctified through the offering of the body of Jesus Christ once for all.”

Hebrews 10:29: “ ... wherewith he was sanctified ...” (*hegiasthe* – 1st Aorist Passive of *hagiazō*). Now every place where you find the Perfect participle passive (as in most places), or the Aorist Passive (as here), this always refers to the sanctification or holiness of 1 Corinthians 1:30, which has been

imputed to us through the atoning blood of Christ. Note: the use of the passive voice in all cases, (ie; we had nothing to do with the sanctifying action – it was done to us); the use of the Perfect and Aorist tenses in all these cases (indicating very clearly a sanctification already completed).

2. Secondly, there is a **practical** sanctification spoken of in the Bible.

(p177)

As soon as we are saved God begins the *process* of sanctifying us. This is taught in Hebrews 2:11: “For both he that sanctifieth and they who are sanctified are all of one.”

Literally, this reads, “For both he constantly sanctifying (*ho hagiazōn* – Present Participle) and they constantly being sanctified (Present participle passive) are all of one.”

Again, Hebrews 10:14 reads, “ ... them that are sanctified” – literally, “those constantly being sanctified” (*tous hagiazomenous* – Present participle passive of *hagiazō*). Hence: “For by one offering God has perfected forever them who are now constantly being sanctified.”

Yes, there are two kinds of sanctification; one imputed and the other experimental.

And who is the sanctifier? It can be none other than the Holy Ghost.

Now the most important event that can happen to any saint, in this whole process of experimental sanctification, is the **upon** baptism with the Holy Ghost, the “promise” (*he epaggelia*) of the Father. Reader, we need (desperately need) this baptism!

Only through this baptism can we have power (*dunamis*) for effective service. (Acts 1:8)

It was the secret of Stephen’s wonderful life (Acts 6:8) and Paul’s (Eph 3:7) which he wished all Gentiles to know. By it he could do “all things” (Phil 4:3) through Christ ‘constantly putting power (*endunamōnti* – Present Participle) into me’.

Only through this baptism can we have real power in prayer (Eph 3:20) “ ... according to the power (*dunamis*) constantly working in us” (*energoumenen* – Present Participle).

This power gives us victory over sin. (Eph 3:16) “... to be strengthened with might (*dunamis*) by His Spirit” Also Colossians 1:11.

We need such power to be all that the Lord wants us to be! Beware therefore of anyone who teaches you that the baptism of the Holy Ghost is not for you today. They are robbing you of your *dunamis* in Christ!

Resolve, like the disciples of old, and a multitude of saints through the ages, to ask (and keep on asking), seek (and keep on seeking), knock (and keep on knocking), until you be endued with power from on high.

Chapter Seven:

How will I Know?

Question Three: How will you know when you are baptised with the Holy Ghost?

(p184)

Our Pentecostal brethren will tell us that the one and only sign is ‘speaking in other tongues’. This we refute and shall now prove, using the Greek Grammar.

How we know that all saints will not speak in tongues when baptised with the Holy Ghost:

1. Because Christ Himself did not so speak.

Jesus (in Acts 1:5,8) and Peter (Acts 11:15,16) have assured us that the Spirit coming upon (*epl*) or descending upon, is the baptism with the Holy Ghost. Jesus was baptised with the Holy Ghost at Luke 3:22 but there was no speaking with tongues involved. Jesus Himself tells us what happened there. Luke 4:18 – He received **anointing** for His coming ministry. Acts 10:38 tells us this anointing was with power (*dunamis*)

2. Joel 2:28 (quoted by Peter to explain Pentecost) tells us that the Spirit will be poured upon all flesh “and (your) sons and daughters will prophesy” (not ‘speak in tongues’). (Joel uses the word *propheteuo* - to preach or teach God’s Word, and not *prophemi* – to foretell events.) (see Septuagint). This is exactly what happened at Acts 4:31 – “they were all filled with the Holy Ghost (same word for ‘filled’ as in Acts 2:4 - *eplesthesan*) and they spake the Word with boldness.” God now gave them the gift of prophecy or preaching. Further, the word for ‘spake’ is *elaloun* – Imperfect tense of *laleo* – indicating that their speaking or teaching was continuous, not just a once-for-ever thing. They received a gift – the gift of preaching/teaching the Word.

Joel’s prophecy says nothing about tongues – why not believe him?

3. Speaking in tongues is always a gift of the Holy Ghost and never the one and only sign to the believer.

1 Corinthians 14:12 tells us that “tongues are for a sign, not to them that believe (the saints) but to them that believe not.” Yet we have so many believers who claim it to be ‘the’ sign (the proof to them, as believers) of being baptised with the Holy Ghost! Certainly, tongues is ‘a’ sign as it is another of the gifts given by the Holy Ghost, given to the church today as a sign that it is the very same Holy Ghost who is baptising people today as He did so long ago. If all pastors would only realise this fact, and really seek the upon baptism for power (*dunamis*) as the disciples did in Acts 1:14, then God would once again demonstrate His mighty soul-winning and body-healing power as He did so long ago. Instead, we have ministers denying this power (*dunamis*) and multitudes seeking the gift (of tongues) instead of the giver of all gifts, the Holy Ghost!

In 1 Corinthians 12:30 Paul asks “Do all speak in tongues?”. He starts his interrogative sentence with the word *me* which always demands the answer ‘No’ in Greek. If the question expected the answer ‘Yes’, the sentence would have begun with *ou*. So Paul asserts that ‘tongues’ is a sign to the unbeliever and not to the believer, and that not all the saints will speak in tongues. Why not believe him? In 1 Corinthians 12:8-11 he declares that God gives one gift to one person and another gift to another “dividing these gifts to each one severally as He will.” As we shall show, speaking in tongues is one of these gifts and not all will receive that gift.

Consider Acts 2:4: “They were all (*apantes* – each one of the 120) filled with the Holy Ghost, and began to speak with other tongues as the Spirit gave (*edidou*) them utterance (or to utter forth).”

The word ‘tongues’ here is *glossais* and is the speaking organ, not a language. The great miracle here is that the Holy Ghost took control of their tongues so that they spoke (with anointing) so that they were understood by peoples of all languages present – including of course Aramaic, the language of the vast majority of listeners. (McCossan takes time out to prove from several

secular encyclopediae that the common language of the disciples was Aramaic just as with most of their listeners – p198).

4. Many of those, who were (all) filled with the Holy Ghost, spoke in the language understood by the majority of people listening and not in another language (Acts 2:8).

The word ‘speak’ is *hoi lalountes* (lit: ‘the ones speaking’ – Present participle) indicating that the speaking was continuous (‘continuing to speak’), and the word for ‘gave’ *edidou* is in the Imperfect tense emphasising that the gift given by the Holy Ghost was used continually afterwards. It became the habitual thing for them to do. It was not a once-for-all sign of their baptism with the Holy Ghost but an ongoing gift for service.

(McCossan here gives quotes from many Greek scholars to reinforce that **“the Aorist tense is the most common tense in Greek to represent what has taken place. The Imperfect tense represents an action as going on in time past, continued, accustomed or repeated action.”** This of course, means a gift.)
(p191)

Here someone may ask, “Is the Imperfect tense used in all other passages where the saints were baptised with the Holy Ghost? YES!

Acts 4:31: “ ... and they were all filled (*eplasthesan* – same word as in Acts 2:4) with the Holy Ghost, and they spake (*elaloun* – Imperfect tense of *laleo* – I speak) the word of God with boldness.” This means they preached then – and continued to do so. Note that their gift here was not ‘tongues’ (as a different language) but preaching the Word.

Acts 10:44-46: “ ... the Holy Ghost fell upon (*epi*) all of them ... and they were astonished ... because upon (*epi*) the Gentiles was also was poured out the gift of the Holy Ghost. For they heard (*ekouon* – Imperfect tense of *akouo* – I hear) them speak with tongues and magnifying God.”

5. Peter himself tells us in this context, that “speaking in tongues” is a gift of the Holy Ghost, and not the one-and-only sign of the baptism. Where? In Acts 11:17 which reads, “Forasmuch then as God gave them (Cornelius

and his household) the like gift as He did unto us, who believed on the Lord Jesus Christ; what was I, that I could withstand God?"

Some would say that the word "gift" here refers to the 'gift of the Holy Ghost' – ie, the baptism, and not to "speaking in tongues." This is a serious mistake. "The like gift" reads in the text, '*ten isen dorean*' – literally, "the very same gift in every respect" with each word being in the accusative, singular, feminine case. Every Greek scholar knows this to be the true rendering of Acts 11:17. Hence, the word "gift" can only refer to the baptism of the Holy Ghost *with tongues*, since it was the very same gift in every respect which Peter himself and the other disciples had received at Pentecost.

Acts 19:6: " ... And when Paul had laid hands on them (the Ephesian believers), the Holy Ghost came upon (*epi*) them (their baptism); and they spake (*elaloun* – Imperfect tense of *laleo* – I speak) with tongues and prophesied (*propheteuon* – Imperfect tense of *propheteuo* - I prophesy)

Here they received two gifts – tongues and preaching (not *prophemi* – foretelling) and both were ongoing as shown by the Imperfect tense.

Certainly 'speaking in tongues' is one of the marvelous gifts of the Holy Ghost but as it was to be exercised continuously it cannot be the one-and-only 'sign' accompanying the baptism of the Spirit, a once-for-all or crisis experience in the life of the believer. (p195)

6. Many of the great spiritual giants since Apostolic days, when baptised with the Holy Ghost have not spoken in tongues. All these can give testimony of a mighty upon baptism of the Holy Ghost subsequent to their conversion, resulting in mighty soul-winning power through prophecy, preaching or teaching the Word (as in Acts 4:31), a gift even surpassing the gift of tongues from a standpoint of usefulness to God.

McClossan lists Tertullian, Origen, Augustine, Savorola, Madam Guyon, Fenelon, George Fox, John Bunyan, John Wesley, Charles Wesley, George Whitefield, Fletcher, Christmas Evans, Lorenzo Dow, Peter Cartwright, Billy Bray, Charles Spurgeon, George Mueller, Jonathan Edwards, Andrew

Murray, A.J.Gordon, A.T.Pierson, Hudson Taylor, General Booth, D.L.Moody, A.B.Simpson, F.B.Meyer, Stuart Holden, Wilbur Chapman, Dr.Torrey, Billy Sunday and John McNeil.

7. We know by our own experience and that of others that not all will speak in a foreign tongue when baptised .

McClossan gives the example of a woman he knows, once quite timid who, at her baptism with the Spirit, came into a glorious hour of worship but in her own language. She received power at that time to become a noted evangelist.

"If only our dear Pentecostal brethren (whom God, on the whole, is so wonderfully blessing) would only believe and teach the above Bible truth regarding tongues – a Bible truth which no living person can successfully deny without branding the God-inspired greek text a lie – they would at once eliminate 95% of their spurious baptisms; for this false teaching is the one chief cause of all their injurious fanaticism, and fleshly demonstrations.... To seek the gift, rather than the blessed Giver Himself, grieves the Holy Spirit ..."
(p203)

Do not suppose that everyone who is baptised with the Holy Ghost will be a great evangelist – as Peter was on the Day of Pentecost. In 1 Corinthians 12:4 we read "Now there are diversity of gifts but the same Spirit ... to one is given ... to another," etc. The Spirit gives different gifts to different people when He baptises us with the upon baptism. All the disciples were filled with the Holy Ghost just as completely as Peter was (the Greek verb reveals this fact) but only Peter seems to have become the great evangelist, adding thousands to the church. Andrew seems to have the gift for personal work; Nathaniel seems to be baptised as a prayer warrior; John was given a wonderful love for both God and man and became a wonderful teacher and pastor, praying for the sick with great results; John, Matthew and James were also prepared by their baptisms to write their gospels and epistles. But what do we know of the others, Philip, Bartholomew, Thomas, Judas the brother of James and Simon Zelotes?

Doubtless they were baptised and had gifts, differing from their fellow disciples.

The Holy Ghost gave two gifts to the Ephesian believers (Acts 19:6) – those of tongues and preaching. He gives the gifts as He wills, that the Body of Christ (the church) might have corporate power (*dunamis*).

One may ask “How do you explain Mark 16:17, “And these signs shall follow them that believe (not just the Spirit-filled). In My name they shall cast out devils, they shall speak with new tongues, etc.”?”

The word for ‘new’ here is *kainos* which means new, refreshed or renewed, not *heteros* – another (tongue). Lying tongues are changed into truthful tongues, blaspheming tongues into praising tongues, etc.

Then, if speaking in tongues is not the one-and-only sign of being baptised with the Holy Ghost, **how will we know when we are baptised?**

1 Corinthians 12:7 says “But the manifestation of the Spirit is given to every man (literally, to each) to profit withal.”

The Spirit will so manifest Himself, that you will worship the Lord as never before in all your life.

He will manifest Himself by making Christ real to you – as real as your own loved ones.

He will manifest Himself by giving new understanding of His Word, and a real love for the lost.

He will give you a spirit of prayer such that you will love time spent with the Lord.

He will give you greater love for the Lord and for fellow men.

He will impart to you in much greater measure, the fruit of the Spirit, Galatians 5:22. (p209)

“When a man is filled with the Spirit, he will surely know it – and soon all around him will know it too.” Tozer.

Note that the first-named fruit of the Spirit is love, defined for us more fully in 1 Corinthians 13:4-8. This chapter is placed between the two main chapters teaching on the operation of the gifts of the Holy Ghost. In God’s sight, the

one-and-only sign that we have been baptised with the Holy Ghost is not that we have spoken in tongues, but that the love of 1 Cor.13:4-8 is constantly being manifested in our lives.

The fact that Christ is today baptising thousands of men and women throughout the world with the gift of tongues, is only another great sign of His soon return. In Acts 2:16 Peter quotes from Joel the prophet: “And it shall come to pass in the last days, saith God, I will pour out my Spirit upon all flesh, and your sons and your daughters shall prophesy (propheteuo – teach and preach the word, not prophemi – to foretell events). And on my male servants and on my female servants, I will pour out in those days of my Spirit, and they (both men and women) shall prophesy (teach and preach the Word).”

Now Pentecost was just a sample of what will happen in the last days. Why? Because at Pentecost, only the men exercised the gift of preaching and teaching, though many women were among the disciples present in the Upper Room when the Holy Ghost came upon them, baptising them all. This has been true down through the years, until in recent years when many women are now proclaiming the Word with great power. Surely we are in ‘the last days’ of which Joel spoke!

In closing our remarks about this “upon” baptism, please remember three facts:

This baptism is for every ‘saved’ person who will pay the price Peter and the other disciples paid. Peter is our witness to this fact in Acts 2:39; Paul also in Ephesians 3:5.

We must seek the Holy Ghost the giver, not His gifts.

Do not let anyone shake your faith by suggesting you have not been baptised with the Spirit just because you did not speak in tongues.

(McCrossan closes this section by giving an account of a mighty baptism with the Holy Ghost experienced by F.B.Meyer.) (p216)

Chapter Eight:

Physical Healing in the Atonement

In pp.219f McCrossan introduces his readers to the work of George Jeffreys in Great Britain (c.1930s) and the miracles accompanying that work. He is contrasted with most pentecostals in North America and is, in McCrossan's view, the most 'successful soul-winner' of his day. His 'secret' is an emphasis on obedience to the Scriptures regarding tarrying until endued with power from on high, and an expectation of miracles accompanying the preaching of the Word. (See Mr Roberts' splendid book, "*Pentecostal Rays*") Jeffreys and his fellow pastors all pray for the sick with telling results. However, they never make a show of it by inviting people to the platform, etc. there is no fanaticism allowed in the meetings; all is orderly and there are no distracting noises.

(I can testify of this remarkable man and his work having been for several years a member of one of the churches he founded in Wales – GE)

Here let us consider an interesting verse Paul wrote in **1 Corinthians 11:19**, "For it is necessary also that there be sects (*aireseis*) among you, in order that the approved ones (*hoi dokimoi*) may become evident among you."

The noun *aireseis* (from which we get our word 'heresies') comes from the verb *aireo* (I take) and means 'a taking for oneself, or a choice or choosing'. Here Paul predicts that God's own servants are yet going to divide according to their own choice.

Some would believe in a state church, others not; some would believe in baptism by immersion, others not; some would believe in divine healing, others not; some would believe in the *upon* baptism for power, others not; some would believe that all are baptised in the Spirit at conversion, others not; some would believe in eternal security, others not; etc. This God has foretold.

However Paul also tells us *why* this would be allowed to happen. In order to give God the opportunity of revealing to His church which group of all His

own followers (for Paul is here only speaking of true believers and not those cults which deny the atonement) is most approved by Him.

We would have no hesitation in saying that the most marvelous soul-saving work today is found among those who teach and practise an *upon* baptism of the Spirit subsequent to conversion and accompanied by divine healing and other miracles, (especially, in McCrossan's time, the work of Geo. Jeffreys and associates).

This evidently has the approval of God according to 1 Cor. 11:19.

Jeffreys' work (and God's evident approval) emphasises again that Christ's great promise in Luke 24:49 is still for every child of God today, who will pay the price of earnest and persistent prayer. "Behold, I send the promise of my Father upon you: but tarry ye in Jerusalem until ye be endued with power from on high."

Peter tells us that this promise "is for you and for your children, and for all who are afar off, even as many as the Lord has called to himself." (Acts 2:39) – ie; for every child of God today!

Paul assures us that "the Gentiles should be fellowheirs and of the same body (the church) and joint partakers (*summetocha*) of the promise (*he epaggelia*) of Him in Christ by the gospel."

How the Saviour must be grieved by the false teaching of so many of his people that robs the church of its *dunamis* power to be witnesses in this world!

Many church leaders today teach that we do need to be filled with the Spirit but that we receive such 'by faith' and really do not need to 'tarry' (earnestly pray) for the filling. They quote Luke 11:13 to prove their contention: "If ye then being evil, know how to give good gifts to your children, how much more shall your heavenly Father give the Holy spirit to them that ask Him." From this verse they teach that all we have to do is 'ask' for the power and we shall have it. "Don't depend on your feelings" they say, "just believe!"

This false teaching we have clearly dealt with on pp.40f. The result of such teaching is seen in the weak testimony of so many of God's people and the drift away from the churches of the "Christian" west where evidence of God's presence is so seldom seen.

Is there any remedy for His paralysed church?

YES! Firstly; let every saved pastor and saved church member begin to seek the "upon" baptism with the Holy Ghost for power (*dunamis*) as the disciples did for ten days before Pentecost.

[McCrossan now lists many notable Christians who had this testimony of 'tarrying' until endued with power from on high.

Savorola, Madam Guyon, John Wesley, George Whitfield, Christmas Evans, Peter Cartwright, Charles Finney, Elder Knapp, A.B. Earle, A.J. Gordon and many others. (He quotes from "Deeper Experiences of Famous Christians" by Lawson). He especially relates the experience of D.L. Moody in 1871 and Moody's account of that time. To quote Moody; "The disciples were ordered to tarry at Jerusalem ten days, or until they were endued with power from on high; and the power came, and then they were ready for God's service. The devil has tried to blind you. He does not care how many Christians there are in the world, if they have not got the power of the Holy Ghost. What we need is to tarry at Jerusalem until we get this power." What would Moody say to the students of Moody's college if he should return today?!

McCrossan further quotes from J. Edwin Orr's splendid book, "The Promise is For You" telling of miracles among the workers of China Inland Mission after much praying for an infilling (baptism) of the Holy Spirit.

He then adds other names such as Billy Bray, Christmas Evans, F.B. Meyer, George Mueller, General Booth, Wilbur Chapman, A.B. Simpson and 'all the mighty soul-winners of the past'.]

(p244)

Secondly; we pastors and people – after having received this baptism – must all begin to pray for the sick, as many other Spirit-filled saints are doing, and so, once again, give Christ an opportunity to confirm His word with signs following.

(Mark 16:20)

We should expect the Lord to be doing miracles (such as healing) through his church today.

Because:

(1) “He is the same (*ho autos* – the very same in all respects) yesterday, today and for ever” Hebrews 13:8. In Ephesians 1: 19 – 23 we read “that we might know the exceeding greatness of his power to us who believe and hath put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fulness of him that filleth all in all.” The word ‘filleth’ is *pleroumenou* which is the Present participle middle voice. The middle voice always expresses the thought of doing something to one’s self, or for one’s self, or in one’s own interest.

Here Paul asserts that Christ now has all power; He is far above all principality and power, and might and dominion; He is now the head of his body, the church, which is the completion or consumation of his work on earth; that he is now filling all in all in the interests of his church.

We know he is doing all this through the agency of the Holy Spirit.

We still recognise him as Jehovah-shammah – the Lord ever present; as Jehovah-jirah – the Lord our Provider; as Jehovah-nissi – the Lord our banner; as Jehovah-shalom – the Lord our Peace; as Jehovah-raah – the Lord our Shepherd; as Jehovah-tsidkenu – the lord our Righteousness: then why not continue to recognise him as Jehovah-rapha – the Lord our Healer (Exodus 15:26)? He is unchanging!

(2) The same Holy Spirit is in the church today that raised Jesus from the dead and who did all of his miracles. Romans 8:11 says “If the spirit of him who raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by the Spirit that dwelleth in you.” In Acts 10:38 we are told that God anointed Jesus with the Holy Ghost and

power (*dunamis*): who went about doing good and healing all ...” The promise to the disciples (and to all of us) is for this same power (*dunamis*) by whom they also did mighty miracles.

The word (in Romans 8:11) for ‘quicken’ is *zoopoiesei* which comes from *zoe* (life) and *poieo* (I make). The Holy Spirit can keep making life in our mortal bodies. Some would have us believe that this refers to the Spirit’s work in resurrection, but the Greek will not permit this interpretation. ‘Our mortal bodies’ is *ta thneta somata humon*. The word for a dead body is always *nekros* or *nekus* and never, never *thnetos* (mortal). In Romans 6:12 we read “Let not sin reign in your mortal (*thnetos*) body.” Could sin reign in our dead body (*nekros*)? Again 2 Cor.4:11 says, “.. that the life also of Jesus might be made manifest in our mortal (*thnetos*) flesh” - not in our dead (*nekros*) bodies.

(3) God confirmed His word with signs following, for several hundred years after the all the apostles were dead.

McCrossan quotes the writings of ‘the Church Fathers’, - Tertullian (AD150-); Irenaeus (AD177); Origen (AD247); Augustine (AD354-); St.Chrysostom (AD344-407). All refer to the normalcy of miracles of healings in their days.

(p252)

As an example, Theodore of Mopsueste (AD 429) writes, “Many heathen among us are being healed by Christians from whatever sickness they have, so abundant are miracles in our midst.) Note the date!

(4) Miracles of healings have continued since the days of the church Fathers right up to the present day, wherever men with the *upon* baptism have prayed for the sick in the name of the Lord Jesus Christ.

McCrossan gives a comprehensive list of references, concluding with a lengthy account of the ministry of Dr Charles Price in the American north west during 1921 and following.

(p254f)

(5) However the greatest reason why we should expect Christ to confirm his word with signs following, as he did in the Apostolic Church (Mark 16:20) is because **bodily healing is in the atonement**. Christ actually died for our sicknesses just as he died for our sins.

In Isaiah 53:4 we read, “Surely he (Christ) hath borne our griefs (*kholee* – sicknesses) and carried our sorrows (*makob* – pains).” (Hebrew words).

Kholee is from *chalah* – to be weak or sick. In Deut.7:15 we read, “The Lord will take away from thee all sickness (*kholee*).” This word is translated ‘sickness’ in Deut.28:61; 1 Kings 17:17; 2 Kings 1:2; 8:8 and other places.

Makob (pains) is so translated in Job 33:19 – “He is chastened also with pain (*makob*).” Also Jer 51:8. Then Isaiah 53:4 literally means “Surely he hath borne our sicknesses and carried our pains.” Every unprejudiced Hebrew scholar knows this is the exact meaning. (McCossan quote Young and Lesser to support this.)

Let us now examine the other Hebrew words in Isaiah 53:4 – borne (*nasa*) and carried (*sabal*).

Nasa means to bear in the sense of suffering punishment for something. See Lev.5:1. “If a soul sin ... he shall bear (*nasa*) his iniquity.”

In Isaiah 53:12 Christ bears (*nasa*) “the sins of many”. How? Vicariously as our substitute.

In Isaiah 53:4 God uses the very same verb ‘*nasa*’ to express the fact that Christ also bore our sicknesses. How? Vicariously as our substitute!

Surely, *nasa* must have the same meaning in both verses!

Sabal means to bear something as a penalty or chastisement. See Lamentations 5:7. “Our fathers have sinned ... and we have borne (*sabal*) their iniquities.”

In Isaiah 53:11 Christ shall see of the travail of his soul and be satisfied ... “for he shall bear (*sabal*) their iniquities.” How? Vicariously as our substitute.

In Isaiah 53:4 God uses the very same verb ‘*sabal*’ to express the fact that Christ also carried our pain. How? Vicariously as our substitute!

Surely, *sabal* must have the same meaning in both verses!

“Of these two words expressing the servant’s taking their burden upon his shoulders (*nasa* and *sabal*), the former implies not only the taking of it, but the bearing of it away; and the latter emphasises the weight of the load.” Alex. Maclaren.

Regarding Isaiah 53:4 Matthew says, “... and he cast out the spirits with his word and healed all that were sick, that it might be fulfilled which was spoken by Isaiah the prophet, saying, Himself took our infirmities and bare our sicknesses.” Some today would say that this refers to the earthly ministry of Jesus and not to a future ministry of healing for us today. However, the word ‘fulfilled’ is *plerothe* – 1st Aorist subjunctive passive of *pleroo* – exactly the same word as used in Matthew 12:17 where the prophet Isaiah is again quoted. This prophecy will be fulfilled (*plerothe* -same word) with reference to Christ’s coming, his judgment upon the Gentile nations and their finding their hope in Him. Evidently, a prophecy yet to be fulfilled. But can the Aorist tense, which generally expresses momentary completed past action, ever be used to express future events? YES – Jelf quotes, “**The Aorist, like the Perfect, is also used to express future events which must surely happen.**”

When Matthew quoted Isaiah 53:4 in Matt.8:16 and then again quoted Isaiah 42:1-4 in Matt. 12:17, he used the Aorist tense to show that both prophecies were **certain** – not that they were completed in the past. (p283)

(McCossan continues this teaching on healing at length but this is sufficient for our purposes. – GE)

Chapter Nine:

Eternal Security

In John 10:27-30 Christ clearly teaches eternal security for His sheep. “My sheep know my voice, and I know them, and they follow (and continue to follow – exact meaning of the present tense as here) me. And I give to them eternal life; and they shall not, no they shall not perish (exact meaning of these two words for ‘not’ – *ou* and *me*) for ever, neither shall any one (*tis*) seize them out of my hand. My Father who has given them to me is greater than all; no one (*oudeis*) is able to seize them out of the hand of the Father. I and my Father are One.”

Here Christ assures us of two facts:

- (1) He gives every real Christian ‘eternal life’ (*zoen aionion*).
- (2) No one (*oudeis*) is able to seize them out of His father’s hand.

The word *aionion* comes from *aiei* (always) and *ion* (Present participle of *eimi* – I go), and so means “going on or lasting for ever.” It is the same word as used in Romans 16:26 to express the fact that God is eternal (*theos aionion*). Hence this eternal life will last as long as God lasts. Every Greek grammarian knows this is the exact meaning.

The word *oudeis* (no one) comes from *ou* (not) and *eis* (one). Thus it means that, after Christ has saved us and given us *zoen aionion*, no one (Satan, or evil men, or even your own self – “no one”) is able to seize us away from God our Father. Both *oudeis* (no one) and *tis* (indefinite pronoun – any one) include your own self. Inserting here ‘no man’ (which does not occur in the Greek text) has led many to believe that we can pluck ourselves from God’s hand. However, *oudeis* (not any one person in all the world) and *tis* (not anyone) will not allow such translation, as both words include ourselves as all true Greek scholars know. To deny this makes the inspired Greek text a lie and Christ Himself a liar!

In John 6:37 and 39 Jesus again teaches eternal security.

Now let us examine Romans 8:30 where Paul writes: "... and whom he (God) called, them he also justified (*edikaiosen* – 1st Aorist of *dikaioo* – to accept as righteous or saved); and whom he justified (or saved), them (all the justified ones) he also glorified (*edoxasen* – 1st Aorist of *doxazo* – I glorify)."

Here Paul teaches us (as all skilled Greek grammarians know) that, just as soon as God saves us, and accepts us as righteous in his sight because of the shed blood of Christ our Saviour, that very moment we are also glorified, and are as safe as we will be in a million years from now. This is the exact meaning here of the Prophetic Aorist (*edoxasen*) glorified. **The Prophetic Aorist is only used when the event predicted is absolutely certain to come to pass.**

Paul assures us we are safe for all eternity.

Hebrews 10:14 also teaches us we are saved for ever, or perpetually.

Then what about the many who, having once professed Christ, have now turned away? Were they ever saved? NO! Fully 60% (says McCrossan) of current church members have never been born again – they have made a head acknowledgement but there has never been true repentance that leads to salvation. These are those John refers to when he writes, "They (former church members) went out from us, but they were not of us; for if they had been of us (or really saved), they would no doubt have continued with us: but they went out, that they might be made manifest that they were not all of us." (1 John 2:19). Peter refers to them in 2 Peter 2:22 – "...dog returning to its vomit; sow returning to the mire." That is their real nature as there has never been creation of a new nature within, only possible through a genuine Holy Spirit repentance.

Real Christians may backslide but they will always be unhappy in that condition (being convicted of the Holy Spirit) until they return to Christ's fellowship.

See what John writes in 1 John 3:7: "Little children, let no man deceive you: he constantly practising (*poion* – present participle) righteousness is

righteous, even as he is righteous. He constantly practising (*poion* – present participle) sin is of the devil." (literal translation). Such are not Christians and never were. Like Peter's sow, they were all cleaned up for a time outwardly, but the sow nature remained unchanged.

Some may ask, What about Hebrews 6: 4 – 6 ?

"For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of then world to come, if they fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame."

We are assured that these words do apply to true believers who have backslidden, and the apostle declares that it is impossible for God to renew (*anakainizein* – to renovate or renew) such unto repentance while they keep crucifying (*anastaurountas* – present participle of *anastauroo* – I crucify) to themselves the Son of God afresh, and while they keep putting (Him) to an open shame (*paradeigmatizontas* – present participle of *paradeigmatizo* – I expose to ignomy and shame). Before God will renovate (make as good as new) the true backslider, he must cry out to God to forgive him, and by God's help and grace determine to quit sinning altogether. The moment God (who reads the heart) sees this determination, that moment He will restore him to where he was before he fell.

Romans 8: 38: "For I am persuaded that neither death, nor life, nor angels, nor principalities (Satan and all his hosts), nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature (or created thing) shall be able to separate (*chorisai* – disunite) us from the love of God, which is in Christ Jesus our Lord."

'Any created thing' includes ourselves. We are eternally secure! All who deny this make Paul's inspired Greek text a lie.

Finally recall Paul's words in Romans 6:23: " ... but the gift (free gift – *charisma*) of God is eternal life (*zoe aionios* – as in John 10:28) through Jesus

Christ our Lord.” In Romans 11:29 Paul adds “For the gifts (*charismata*) of God and calling of God are without repentance (*ametameleta*). *Ametameleta* is the nominative plural neuter of *ametameletos* meaning ‘not to be repented of’ or ‘irrevocable’ or ‘enduring’.

Paul’s clear teaching is that eternal life is a free gift from God, irrevocable and lasting for ever – exactly what he taught us in Romans 8:30 and 8:38,39.

Thus Hebrews 7:25 is true – “Wherefore he is able also to save those right through to the end (*eis to panteles*) coming to God through him (Christ), seeing he is constantly living for the purpose of interceding for them.” (Exact meaning). *Panteles* comes from *pan* (neuter of *pas* – all) and *teles* (from *telos* – the final or completed end).

Yes, all who deny “eternal security” for Christ’s real sheep (the truly saved) make the inspired Greek text a lie!