

HERITAGE
OF THE
SAINTS

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HERBERT
LOCKYER



WHITAKER
HOUSE

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**THE HERITAGE OF THE SAINTS:
STUDIES IN THE HOLY SPIRIT**

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PREFACE

Years ago, when requested to give a message or two at a conference upon the topic of the Holy Spirit, I discovered my lack of any consecutive ideas of the theme appointed.

Accordingly, as soon as the conference was over, I gave myself up to the task of obtaining a thorough understanding of the truth revealed in the Scriptures concerning the Spirit. After months of prayerful meditation, I was able to classify and present an outline of what the Word of God had to say about the Spirit of God.

Someday I hope to print the results of such a blessed study. Meantime, owing to an incessant demand for their issue, I have collected several of the lectures on the Holy Spirit, which the Lord has been pleased to use both in Britain and America.

These addresses were delivered at the Moody Ministerial Conference, Montrose, Pennsylvania, where they were transcribed and are, with slight alteration, given as spoken. Such a form explains certain phrases and references.

May the life-giving Spirit use them in printed form, even as He blessed them when orally presented.

—Herbert Lockyer

CHAPTER ONE:

THE HOLY SPIRIT HIMSELF

It is essential to understand the truth regarding the person and work of the Spirit of God as unfolded in the Scriptures. Many people seem to think it is not necessary to have a clear conception of the truth of the Spirit because, they say, “The Spirit Himself believes in self-effacement; He never speaks about Himself.” Then they proceed to quote John 16:13: “*He shall not speak of himself.*” Because He does not speak of Himself, they claim, there is no need for us to say much about Him. But the little word “of” in that verse actually means *from*, which gives you a different understanding of the passage altogether. The word that fell from the lips of our Lord does not teach the self-effacement of the Holy Spirit but implies that the divine Spirit did not originate the truth He proclaimed, “He shall not speak *from* Himself.” The revelation He gives was received, not self-conceived. The presence and power of the Spirit is an

essential part of divine revelation. Believing as we do that the Holy Spirit made possible the Bible, we know that the Spirit of God has a great deal to say about Himself, for the Bible is full of the truth of the Spirit. You cannot understand many parts of the Word of God unless you fully accept the truth regarding the personality of the Spirit, for spiritual things are spiritually discerned.

Then in the next place, we should study the truth of the Spirit, seeing that the Spirit is the direct Agent between our hearts and the Lord, in this dispensation. In the Old Testament, you have the age of God the Father; in the Gospels, the age of God the Son; and from the Acts to Revelation, the age of God the Holy Spirit; and we live in the dispensation of the grace of God, when the Holy Spirit is functioning as the direct Agent between the hearts of the believers and the Lord Jesus Christ.

Again, we should know the truth of the Spirit, for is He not the administrator of the affairs of the church? It was He, on the day of Pentecost, who brought the church into being; He was responsible for her inception. The church, therefore, has intimate association with the Spirit of God. He is indeed within the church, administering all her affairs, and the church is only vital and powerful as she recognizes the lordship of the Spirit.

It is the purpose of the devil to prevent men and women from knowing the full truth regarding the personality and the power and the purpose of the Holy Spirit. Satan is an evil spirit, and he strives in every possible way to keep us from the Holy Spirit; for he knows full well that if the Spirit of God fills and possesses our lives, then his sway will be forever obliterated. When we enjoy the fullness of the Holy Spirit, the reign of the

enemy is brought to an end. Nothing can defeat the purpose of the devil in your life and mine like the realization of the truth of the Spirit's indwelling and infilling. Of course, it is very necessary to realize that it is impossible to understand the truth of the Holy Spirit unless we know the Holy Spirit Himself. The more we know the person, the more it will be possible for us to understand His personality and work.

There are three ways by which we can approach our meditation on the Holy Spirit:

I. HE IS NOT AN INFLUENCE

The Holy Spirit is not an influence. Let me stress this aspect of our theme, that the Spirit of God is more than an influence. During the third century, the error crept into the church that the Spirit of God was not a person but only an influence, an emanation from God, some kind of power or energy flowing from Him. And such an error has never left the church. This is the reason why so many, when speaking of the Holy Spirit, refer to Him as "It."

Suppose I came to your home, and you, showing me your son, related to me all his achievements at school, his gifts, and his abilities. After your description of him, suppose I said, "It seems to be very clever." How would you feel if I addressed your boy as "It"? Let us not grieve the Holy Spirit by denying His personality; He is not *something* but *Someone*, not "It" but a divine person.

Largely as a result of modernistic teaching, men have again come to look upon the third person of the Trinity as a mere influence emanating from God. True, He possesses many influences—"He came, sweet influence to impart" as we so

often sing¹—but He Himself is not an influence, He is a divine person. He is God.

II. HIS PERSONALITY

Let us now face the truth regarding His personality. Believing that He is a person, we must try to prove such a fact from the Word of God.

"THE"

There are one or two terms we must try to understand before we can fully comprehend the biblical revelation of the Spirit. There is the article *the*, and we ought to pay attention to that. In some references, the article is omitted and you have the plain term, *Holy Spirit*. Then again, in many references the article is used, and the simple explanation of the use and omission of the article is this: where you have the article *the*, the personality of the Holy Spirit is in the mind of the writer; but where the article is omitted, it is the power of the Holy Spirit that is stressed by the writer: "*And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance*" (Acts 2:4). And further, "*He said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost*" (Acts 19:2).

"HOLY"

Why is He called "the Holy Spirit?" Because He is holy within Himself; He comes from a holy God, represents a holy Savior in a world most unholy, and because His great work is

1. Harriet Auber, "Spirit of the Psalms," 1829.

to fashion men and women into the holiness of God. "Every thought of holiness [is] His alone."²

"SPIRIT"

The word *ghost* is the old English term for *spirit*, and *spirit* is used in contrast to that which is of the flesh and material. My spirit is the part of me that acts, and so in the Holy Spirit you have God in action.

THE THIRD PERSON

Then we refer to Him as the third person of the blessed Trinity. He is spoken of in that way, not in any sense of inferiority, for He is co-equal with the Father and with the Son. We speak of Him as the third person because His is the last revealed personality. The Old Testament is full of God; there you have the revelation of the Father. The four gospels are taken up with the Lord Jesus Christ. He came revealing the Father. With the ascension of the Lord Jesus, there came the descent of the Holy Spirit, and now we live in the age of the Spirit when it is His work to reveal the Lord Jesus to us even as the Lord Jesus revealed the Father. Thus He is spoken of as the third person because His is the last revealed personality.

I think the three persons forming the Trinity are illustrated in the root, the stem, and the fruit. In the root imbedded in the ground, you have a fitting type of God the Father; He is the foundation of all things. Out of the Father, the Lord Jesus sprang and is referred to as the "stem" or as the "branch." He came forth from the Father, and then the Holy Spirit appeared as the gift of the ascended Lord and He is the "fruit." Paul refers

2. Ibid.

to the “fruit of the Spirit,” and in the Spirit of God you have the fruit of the foundational work of the Lord Jesus Christ.

It is very easy to prove the personality of the Holy Spirit of God from the Word of God. For example:

1. The same words are used of the Holy Spirit as of any other person. Our Lord has a great deal to say about the Holy Spirit. Thirteen times in John 16, He refers to the Spirit as “He” and “Him,” and because our Lord used the personal pronoun, we know that the Spirit is indeed a person.

2. Language has no meaning if the Spirit of God does not possess personality. The actions performed against the Holy Spirit are absurd if He does not have personality. He can be blasphemed; He can be lied against, tempted, and resisted; and all these actions are utterly impossible unless you have personality. The wind is an influence, but you cannot grieve the wind. Grief is only possible where you have personality. Thus these actions performed by men against the Spirit of God prove His personality.

3. And then the actions performed by Him declare the truth of His personality. The Word declares that the Spirit thinks, plans, speaks, guides, and strives.

4. He also has the true elements of personality. It is difficult for people to believe in His personality seeing He does not possess a body. We can believe in the personality of Christ because He indwelt a human body, and that body glorified is now the center of attraction in glory. Some minds, however, find it hard to comprehend the truth of the Spirit’s personality, seeing He does not have a body.

There is a difference between personality and body. I have a personality altogether apart from my person, my body. Suppose

death laid hold of me and my body fell to the ground; well, my personality would remain the same. Although my body is the medium through which personality reveals itself, when death attacks the body, the personality within is not influenced by death. We live on; although death may lay hold of our persons or our bodies. My personality is really myself; my soul is myself. And within what we call personality, you have the mind, the heart, and the will. With the mind, we think; with the heart, we love; and with the will, we act or decide. When the body dies, these three possessions still exist, for we carry with us into eternity our minds and our hearts and our wills.

Now, the Holy Spirit, while He does not have a body, does possess the true elements of personality. He has a mind. With our minds, we think; and the Holy Spirit has a mind and is therefore able to think, act, plan, and guide. It was He who made possible the Word of God. Think of the wisdom displayed in the compilation of the Word of God!

Then there is the heart; and with the heart, we love. The heart is the source of affection; and we read, do we not, about the love of the Spirit? At His baptism, you remember how the Lord Jesus received a definite anointing of the Spirit. The Spirit of God came upon our Lord in the form of a dove. Why the dove? Because it is a love bird, and in such you have a type of the loving nature of the Spirit. This is why He is able to shed abroad in our hearts the love of God.

Again there is the will; and with the will, we decide. The mind sees something, the heart loves it, and then the will surrenders to it. Now, the Holy Spirit has a will. Paul speaks not only about the mind of the Spirit and the love of the Spirit, but also in 1 Corinthians 12, where you have outlined the gifts of the Spirit, the apostle tells us that the Spirit bestows His gifts

severally as He will. Thus He possesses all the elements contributing to what we call personality.

5. His personality can also be proved from the emblems that are used in the New Testament to describe His operations. Let me refer to two of these emblems. Our Lord spoke of the Holy Spirit as the Advocate. "I will send another Comforter or Advocate." (See John 14:16.) If the Spirit of God is not a person, there is no significance at all in the word that Jesus used to describe the ministry of the Spirit. An advocate pleads our cause; mere influence could never plead such. If I were in difficulty and required aid, would a mere influence help me? Not a bit of it. The Spirit of God, then, is a person because He can act as an Advocate in the time of need.

The Lord also refers to Him as a Porter. In John 10, where He talks about Himself as the Good Shepherd caring for the sheep, He speaks of the Holy Spirit in this descriptive fashion: "*To him the porter openeth*" (John 10:3). The Spirit is a Porter and it is He who opens the door and introduces the seeking sinner to the seeking Savior. Thus in the various titles that are used to describe the ministry of the Spirit, you have a further evidence of His personality.

III. HIS DEITY

In the last place, there is the deity of the Spirit, for He is not only a person, but a divine Person. The Bible does not set out to prove the personality and the deity of the Spirit; it simply states the fact in no uncertain terms. There are one or two ways, however, by which we are assured that the Spirit of God is a divine person:

1. He is associated with the Father and the Son. For example, there is His association with God and Christ in the work of redemption. In Hebrews 9:14, the Father, the Son, and the Spirit are all brought together in the work of the cross: “*Who [the Lord Jesus Christ] through the eternal Spirit offered himself without spot to God.*” Here you have the Father, Son, and Spirit related in the work of atonement. In the fifteenth chapter of Luke, you discover three wonderful pictures of the redeeming work of God, and how all the three persons in the Trinity are united in such a blessed work. In the loving father welcoming the prodigal, you have a picture of the heart of God, the heavenly Father. In the shepherd trying to find the lost sheep, you have a glimpse into the tender heart of the Good Shepherd out on the mountainside of sin, seeking the straying sheep. In the woman searching for the lost pieces of silver, you have portrayed the work of the Spirit of God in salvation. So Father, Son, and Spirit are all united in the marvelous work of bringing sinners to the knowledge of redeeming grace.

Further, you have all three related in the baptismal formula in Matthew 28:19–20, the last command of our blessed Lord: “*Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world.*”

All three are also brought together in the church’s benediction in 2 Corinthians 13:14, “*The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all.*”

2. In the next place, you discover that the Spirit of God possesses the same attributes as the Father and the Son. Now what are some of these attributes?

DEITY

First of all, there is deity. We know that God is divine and that the Lord Jesus was, and is, divine; and in like manner the Holy Spirit shares the same attribute of deity. In Acts 5:3–5, where the apostle Peter is bringing home to Ananias and Sapphira the fact of their dreadful sin, it is very clear that a comparison of the terms used indicates the faith of the early church in the deity of the Spirit:

But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back part of the price of the land? Whiles it remained, was it not thine own? and after it was sold, was it not in thine own power? why hast thou conceived this thing in thine heart? thou hast not lied unto men, but unto God. And Ananias hearing these words fell down, and gave up the ghost: and great fear came on all them that heard these things. (Acts 5:3–5)

OMNIPOTENCE

Omnipotence simply means “all-powerful.” We know that God is almighty and that the Lord Jesus in the days of His flesh was mantled with remarkable power. The Holy Spirit in like manner possesses the same attribute. Micah 3:8 says, “*I am full of power by the spirit of the LORD.*”

In the last book of the Bible, you have a reference to the seven horns, which are the seven Spirits of God: “*And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth*” (Revelation 5:6). The horn is the symbol of

power, and in the seven horns—related as they are to the Spirit of God—you have emphasized the thought of His omnipotence. He is all-powerful.

OMNIPRESENCE

Omnipresence means that a person has the power to be everywhere at the same time. In the days of His flesh, the Lord Jesus limited Himself. He indwelt a human body and so could only be in one place at a given time. But then, near the time of his death, He explained to His disciples that *“It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you”* (John 16:7). He went away in order that all disciples, no matter where they might gather themselves together, might realize and enjoy His presence.

Since the day of Pentecost, in the Person of the Holy Spirit, the Lord is everywhere at the same time. *“Whither shall I go from thy spirit? or whither shall I flee from thy presence?”* (Psalm 139:7). Here we are realizing His presence, and yet in almost every other town and city, there are people gathered together in the name of the Lord Jesus. Wherever the saints are to be found, they realize the presence of the Holy Spirit.

OMNISCIENCE

Omniscience means “all knowledge.” First Corinthians 2:10–11 says, *“But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man, save the spirit of man which is in him? Even so the things of God knoweth no man, but the Spirit of God.”*

In the book of Revelation, as previously noted, the phrase, “the seven eyes,” is applied to the Spirit of God: *“having seven*

horns and seven eyes, which are the seven Spirits of God sent forth into all the earth" (Revelation 5:6). The apostle John, in using this metaphor, implies that the Spirit of God has perfect vision, can see all things, and can discern our intents and judge our motives. Such is a solemnizing thought. To know that nothing is hid from the searching glance and from the perfect knowledge of the Spirit of God ought to lead us to walk humbly before our God.

ETERNITY

Eternity is another attribute of deity. God is eternal, and Christ is eternal. In Hebrews 9:14 we have the phrase, "*the eternal Spirit,*" which means that the Spirit has no revealed beginning and no revealed ending. He is coeternal with the Father and with the Son.

HOLINESS

Holiness is also an attribute of deity. God is holy; Christ is holy; and in like manner, the Spirit is referred to something like one hundred times as "*the Holy Spirit.*" He has this title because His great mission is to lay hold of men and women who are so unholy and transform them into the holiness of God. "*Be ye holy; for I am holy*" (1 Peter 1:16) is God's command, but it is the Holy Spirit who alone can impart divine holiness.

SOVEREIGNTY

As we think of the Spirit of God, we realize that He possesses this attribute as well as the others referred to. Take the teaching of the apostle in 2 Corinthians 3:17, where in the English Revised Version you have this phrase: "*The Lord is that Spirit: and where the Spirit of the Lord is, there is liberty*" (RV).

I think that Joseph B. Rotherham has a very beautiful way of translating it: “*Where the Spirit is Lord, there is liberty*” (Rotherham’s Emphasized Bible). He is indeed the Spirit of the Lord; He comes from the Lord; and it is likewise true that where “*the Spirit is Lord, there is liberty.*” This is why the early church was so active and powerful; she recognized the lordship of the Spirit. He dominated the church, and within such, everything was referred to the Spirit of God. This is why we should rename “Acts,” “The Acts of the Holy Spirit through the Apostles.” And not until the church returns to the recognition of the lordship of the Spirit of God can she expect Pentecostal power and results. When we recognize His sovereignty in our individual lives, there is liberty in prayer, in worship, and in service.

3. Last of all, the works performed by the Holy Spirit are only possible to deity. Think of the four outstanding works of the Spirit of God:

There is *creation*. Only God can create, and so the first reference to the Spirit of God is in Genesis 1:2. Right there at the beginning of the Bible, we read that “*the Spirit of God moved upon the face of the waters.*” It was He who made possible the beautiful world in which we live. In Job 26:13, we are told, “*By his spirit he hath garnished the heavens.*” So the Spirit of God created the world and beautified the heavens. And as He was responsible for creation, He is likewise responsible for our new creation. As He brought beauty and order out of chaos at the beginning, so He wonderfully transforms human lives now.

In the next place, *inspiration* streams from deity. Take what David has to say in 2 Samuel 23:2–3: “*The Spirit of the LORD spake by me, and His word was in my tongue. The God of Israel said, the Rock of Israel spake to me, He that ruleth over men must be just, ruling in the fear of God.*” Link this to what the New

Testament has to say about the Spirit, who, as God, has power to inspire. “*For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost*” (2 Peter 1:21). It is He who is responsible for all true inspiration. He inspired men to write the Old Testament and used others to form the New Testament.

Then you have *regeneration*. Who can regenerate except God? God is the Father of Life. The Spirit is referred to as the Spirit of life; and as such, He can regenerate. Coming to the teaching of our Lord in John 3, in His conversation with Nicodemus, He declared that the Holy Spirit is the Author of regeneration. I trust that you have experienced this initial work of the Spirit, that you know what it is to be wrought upon by the Spirit of God and raised from self into that new life that God has for you in His dear Son.

The last work of deity is *resurrection*. God alone is able to raise from the dead, as the apostle teaches in 1 Corinthians 15. The Lord had power to raise from the dead; and the Spirit of God shares the same power. It was He who made possible the resurrection of our Lord Jesus. As He raised Christ from the dead, so, indwelling believers, He is the pledge of their resurrection. We are sealed with the Holy Spirit until the day of redemption.

What a heritage we have in the Holy Spirit! Let us not forget the vast resources placed at our disposal in Him. There is no reason at all for our spiritual impoverishment, for we have a mighty gift indeed in our ascended Lord. It is our solemn obligation to possess our possessions. The Holy Spirit is indeed holy, but alas, we are so sinful. He is all-powerful; we are so weak. He is so wise; we are so ignorant. He is ever present, yet we are ignorant of His nearness. We sometimes act as though

He does not indwell our hearts. He is the sovereign One, but alas, we are so often defeated because we will not recognize and revere His lordship. Before He left His disciples, He declared, “*Ye shall receive power, after that Holy Ghost is come upon you*” (Acts 1:8). As we learn to obey the Holy Spirit and give Him the full control of our lives, we come by a new way altogether to believe in His personality and deity.