

The Doctrine of God the Holy Spirit

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1. The Holy Spirit in the Trinity (His Deity)

A. Titles of the Holy Spirit

1. Related to the Father - Gen 1:2, Matt 3:16, Luke 4:18, 1 Cor 6:11, Num 11:29, Judg 3:10, Ps 139:7, Isa 61:1, Matt 10:20, 2 Cor 3:3 Gen 6:3, Rom 8:11
2. Related to the Son - Rom 8:9, 1 Pet 1:11, Php 1:19, Acts 16:7, Gal 4:6, Acts 5:9, 8:39
3. Related to the Works of the Holy Spirit in Salvation - Spirit of Adoption Rom 8:15, Spirit of faith 2 Cor 4:13, Comforter John 14:16, 26, 15:26, 16:7
4. Related to His wisdom - Ex 28:3, Eph 1:17, Isa 11:2
5. Related to His goodness and Holiness – Is 63:10-11, Neh 9:20, Ps 143:10
6. Miscellaneous titles - Ps 51:12, 1 Peter 4:14, Rom 8:2, 1:4, Matt 1:20, 1 John 2:20, Eph 4:4, Rev 1:4, 3:1, 2 Cor 3:18

B. Association of the Holy Spirit with God

1. With Father and Son in the Baptismal formula – Mat 28:19
2. With Father and Son in the Apostolic benediction – 2 Cor 13:14
3. Identity with Jehovah
 - a. Compare Acts 28:25-27 & Isa 6:1-13; Heb 10:15-17 & Jer 31:31-34
 - b. Compare the Acts and Isaiah passages with John 12:41 for an equation of God the Father, God the Son, and God the Holy Spirit in the Godhead!
4. Identity with God – 2 Sam 23:2-3, Gen 1:2, Acts 5:1-4
5. In the writing of Scripture – Heb 1:1, 2 Peter 1:21
6. In indwelling, the Spirit is seen to be God:
 - a. In the church - 1 Cor 3:9, 16, Eph 2:22
 - b. In the individual – 1 Cor 6:19-20

C. Divine Attributes of the Holy Spirit

1. Personality
 - a. Intellect – Isa 11:2, 1 Cor 2:10-11, Eph 1:17
 - b. Emotion – Eph 4:30
 - c. Will – 1 Cor 12:11
 - d. Masculine Personal pronouns – John 15:26 (*he*), 16:13-14 (*he*, 2x)
 - e. Masculine Relative pronouns – Eph 1:13-14 (v. 14 *who* is masculine)
2. Omnipresent – Ps 139:7
3. Omniscience – 1 Cor 2:10-11
4. Omnipotence – Gen 1:2

5. Holiness – Luke 11:13
6. Eternity – Heb 9:14
7. Truth – John 14:17
8. Graciousness – Heb 10:29, Zech 12:10
9. Not: influence, force, energy, created, “non deity,” a good human spirit

D. Works of the Holy Spirit

These are an overview only, but they suffice to serve as the major points of the outline of the remainder of our study of the Holy Spirit, as a brief examination of the table of contents will reveal.

1. In revelation – 2 Peter 1:20-21
2. In the Old Testament – Gen 1:2, Ps 51:11
3. In relation to Christ – Luke 1:35
4. In salvation – John 3:6, 2 Thess 2:13
5. In sanctification – Gal 5:16-17
6. In the future – Joel 2:28

E. Detailed List of the Works of the Spirit

1. Empowering – Zech 4:6
2. Teaching – John 16:13
3. Guiding – Is 48:16, Rom 8:14
4. Comforting – John 14:26
5. Prayer – Rom 8:26
6. Conviction – John 16:8
7. Restraint of sin – Gen 6:3, Is 59:19, 2 Thess 2:7
8. Various commands – Acts 8:29, 13:2, 16:7
9. Regeneration – Rom 8:2, Titus 3:5

F. Potential Human Relationships with the Holy Spirit

1. May sin against Him or not – Isa 63:10
2. May grieve Him or not – Eph 4:30
3. May reverence Him or not – Ps 51:11
4. May obey Him or not – Acts 10:19-21
5. May walk in Him or not – Gal 5:16-17
6. May be filled with Him or not – Eph 5:18
7. May quench Him or not – 1 Thess 5:19

G. The Procession of the Holy Spirit

1. Definition of procession: As to His being and eternal relation to God the Father and God the Son, we say that the Holy Spirit “proceeds eternally

from the Father and the Son.” The exact nature of this is, admittedly, not open to the human mind. It is a doctrine derived from Scripture and we explain it in the best way we can using Scriptural terms.

2. Though you might not have heard of this doctrine, it is commonly understood as being necessary to the very nature of the Godhead. It is not optional or something that began in time, but is eternal, as God is eternal.
3. The Nicene Creed (325 A.D.) says: “And I believe in the Holy Ghost, the Lord and giver of life, who *proceedeth* from the Father and the Son, who with the Father and Son together, is worshipped and glorified.”
4. The Westminster Confession of Faith says: “In the unity of the Godhead there be three persons of one substance, power, and eternity; God the Father, God the Son, and God the Holy Ghost. The Father is of none, neither begotten nor proceeding; the Son is eternally begotten of the Father; the Holy Ghost eternally proceeding from the Father and the Son.”
5. John 15:26 says the Spirit “proceeds” from the Father. This verb is present tense, indicating a relationship to the Father and not just the sending ministry of the Spirit by the Son and the Father in the church age. Ps 104:30 is similar.
6. Another Scripture proof used for this doctrine is that the Spirit is said to be “of God” (1 Cor 2:11-12, Rom 8:9) and “of Christ (Rom 8:9, Gal 4:6).
7. The Spirit is said to proceed from both the Father (above) and the Son (John 16:7) though admittedly the last reference refers to the particular ministry of the Holy Spirit to commence at Christ’s ascension.
8. The Holy Spirit is, in an *economic* sense, subordinate to God the Father and God the Son. *Economic subordination* in the Trinity does not mean *ontological subordination*, that is, that the Holy Spirit is less God than the other members of the Trinity. It simply means that His function is as an obedient servant of the other two members.
9. See John 14:16-17, 26, 15:26, 16:7, 13 regarding the sending of the Holy Spirit and his role in revelation on behalf of the Father and the Son.

H. The Importance of the Doctrine of the Holy Spirit

1. Include the Holy Spirit in your worship and thoughts. He is God, after all!
2. Do not overemphasize the Holy Spirit
3. Denial of His deity is heresy
4. He is important throughout the Scriptures – Gen 1:2, Rev 22:17

I. Cautions

1. Avoid interpreting Scripture by experience; rather, interpret experience by Scripture.

2. The Holy Spirit in Divine Revelation and Inspiration

By the term *revelation*, we mean special revelation, as opposed to that universally available natural revelation which only gives a general, limited amount of information about God through his creation. In the first several sections, we will consider *revelation* itself, apart from its communication in written documents. Then we will take up the subject of the written documents when we look at the doctrine of *inspiration*.

No revelation was written until the time of Moses, about 1440 B.C. He penned the Pentateuch (Genesis, Exodus, Leviticus, Numbers, and Deuteronomy). This means that from the time of creation until 1440 B.C., there was not written revelation. The time from Abraham's departure from Ur of the Chaldees was about 2065 B.C. The flood occurred 1656 years after creation (exercise: can you verify this?), so the time from Adam to Abraham was at least 2000 years itself. One point of all these dates is to say that for the first 2500 years of humanity, at least, there was no written revelation from God. How privileged we are today! Another point is that revelation did occur apart from writing, and that is what we will study for the first few sections.

A. Means of Revelation

1. Spoken Word – Ex 19:9, Num 12:8, 1 Sam 3:1-14
2. Alternative means
 - a. Dreams (natural or imposed sleep) – Gen 15:12, 20:3-7, 31:10-13, 24, 37:5-20, 42:9, Num 12:6, Dan 10:9, Joel 2:28-32, etc. False prophets claimed the same – Jer 23:25.
 - b. Visions (fully awake or in a trance-like state) – Isa 1:1, 6:1, Ezek 1:3, 8:3, 11:24, 1 Kings 22:19.

B. Recipients of Revelation

1. Pagans like the Pharaoh - 41:15-32
2. Ordinary Folks who may or may not have been believers. The butler and baker of Pharaoh – Gen. 40, 41:11-13
3. Prophets.
 - a. A prophet had to have this revelation, else he was no prophet.
 - b. Tests of a prophet – Deut 13:1-3, 18:21-22
4. Apostles.

C. The Holy Spirit as the Agent of Revelation

1. 2 Peter 1:20-21. Thus, by extension, any “Thus saith the LORD” statements are to be attributed more specifically to the Holy Spirit.
2. David - 2 Sam 23:2
3. Ezekiel – Ezek 2:2, 8:3, 11:1, 24
4. Micah – Micah 3:8

5. In the NT, OT revelation is often attributed to the Holy Spirit – Matt 22:43, Acts 1:16, 28:25, Heb 3:7, 9:6-8, 10:15

D. In the New Testament

1. Additional means: direct revelation through the words of Christ – Heb 1:3
2. The person of Christ Himself explains the Father – John 1:18
3. NT revelation given through the apostles was pre-authenticated by Christ – John 16:12-15, 17:20
4. In the tribulation and millennial kingdom there will undoubtedly be further revelation from God – Rev 11:3-12, 7:3-8

E. Doctrine of the Inspiration of the Scriptures

Once revelation has been provided, inspiration guarantees that it is conveyed in accurate, authoritative form (particularly in writing). Not all revelation was written. Much was given through prophets to the nation of Israel, for example, and never touched the printed page.

Inspiration is properly limited to the written word but there is a sense in which the delivery of revelation from a prophet to others was inspired as well (it was authoritative!)

1. Verbal – 1 Cor. 2:13. Words, not just ideas are inspired.
2. Plenary – 2 Tim. 3:16-17. All, not just a portion.
3. The Message – 1 Cor 2:9-11, 13 – the “things” spoken make up a specific message conveyed by specific words in a specific arrangement, i.e. the grammar, syntax, etc. are required to make up a meaningful message.
4. Inerrancy – John 17:17. The Bible tells the truth.
5. Infallibility – The Bible cannot be wrong.
6. The Process – 2 Peter 1:20-21, John 16:13
7. Authority is immediate – 1 Cor. 14:37, 1 Thess. 4:2. This is because the word is from *God*.

F. Practical Value of the Doctrines of Revelation and Inspiration

1. We can know the revealed things of God – 1 Cor 2:12
2. The Holy Spirit is not only the revealer of the things of God but also the teacher – 1 Cor 2:12, 1 John 2:20, 27
3. We may ask Him to teach us the content of the Bible and the specifics of how it applies to our life.

3. The Holy Spirit in the Old Testament

The Holy Spirit's work touches all of creation in some way or another, as to its beginnings and sustenance, to men (whether regenerate or not), creatures, etc.

A. Creation

Creation is a work of God the Father (Gen 1:1) and God the Son (John 1:3, Col 1:16-17) but also of the God the Holy Spirit.

1. Also a work of the Spirit of God – Gen 1:2 (role in creating the earth), Gen 2:7 (role in creating man), Ps. 33:6, Job 26:13 (role in creating the heavens), Isa 40:12-13.
2. The plural term Elohim (Gen 1:1) encompasses a reference to all three members of the Trinity. However, we believe that the OT saint would not have understood the doctrine of the Trinity in the way we can speak today. We have further *progressive revelation* that aids our understanding, the benefit of which the OT saint did not have.
3. Transcendence and immanence argument. God is above all, but yet present in His creation. This argument would imply the Spirit of God had some bearing on the creation.
4. Anything that God (Elohim) did relative to creation can be ascribed in part to the Holy Spirit, in the sense that all the persons of the Godhead are at often at work together even in one endeavor.
5. Ps 104:29-30 and Job 33:4 refer to the Spirit's creative work after *the* creation, namely in preservation, sustenance, renewal.

B. Ministry in Indwelling and Enablement for Service

1. Indwelling was not permanent in the OT as it is in the NT. How do we know this?
 - a. The figure of the temple. In the OT, it is a building where God places His presence (1 Kings 8:10-11). In the NT, each believer is a temple of the Holy Spirit (1 Cor 6:19-20).
 - b. The New Covenant stipulations. In Ezek 36:27 a future ministry of the Spirit “within you” is in view. The OT saint did not have this.
 - c. NT revelation of the distinctive indwelling character of the Holy Spirit. John 7:37-39 is a prime example, where John says “the Holy Spirit was not yet given...” See also John 14:17, 16:13.
 - d. Explicit statements. Ps 51:11, 1 Sam 16:14.
 - e. The lack of enablement in the OT to fulfill the law. Deut 5:29 indicates this (as well as the whole NT teaching on the inability of the flesh to keep the law); Jer 31:33 indicates a change to an inward law; and the indwelling presence of the Spirit for the NT believer provides the ability to live the way God desires.

2. There was indwelling in the OT, particularly for special service or the “theocratic anointing” which leaders and judges of Israel were given to guide them in their role of leading the nation.
 - a. Interpretation of dreams - Gen 41:48
 - b. Artisans – Ex 28:3, 31:3, 35:30-35, 1 Kings 7:14
 - c. Leadership and administration – Num 11:17, 25, 27:18, 1 Sam 10:9-10, 16:13
 - d. Judges (subset of above) – Judg 3:10, 6:34, 11:29, 13:25, 14:6, 14:19, 15:14 (along with physical strength)
 - e. Prophet – Dan 4:8, 5:11-14, 6:3. This includes His work in revelation and inspiration as well (see previous section).
3. The Spirit of God must enable people to serve God properly, for it is impossible to serve God in a pleasing way.

C. Ministry Toward Mankind in General

1. Restraint of Sin – Gen 6:3, 2 Thess 2:6-7, Is 59:19
2. Wisdom and Guidance – Neh 9:20, Prov 1:23

D. Miracles

1. Miracles are not directly ascribed to the Spirit, but arguments of his immanence and examples of his work in creation and enabling for service are indications of His involvement in the miraculous. See 1 Kings 18:12, Ezek 3:12ff.
2. The NT shows the role of the Spirit in miracles there in the life of Christ – Matt 12:28, Luke 4:14-18. Here we have an argument from the lesser need of Christ for the Spirit to do miracles (He was God in the flesh!) to the greater need of men for the Spirit to work miracles through them.

4. The Holy Spirit in Relation to Christ

A. Ministry in General During the Period of the Gospels

1. Christ was born and lived under the rule of the Mosaic Law – Gal 4:4. Thus we might expect the ministry of the Holy Spirit to be like that in the Old Testament. Indeed, in general, it was.
2. Much like the OT, in that apparently not all believers were filled with the Holy Spirit. Consider the following examples in the period of the gospels who were:
 - a. John the Baptist- Luke 1:15
 - b. Elizabeth – Luke 1:41
 - c. Zacharias – Luke 1:67
 - d. Simeon – Luke 2:25
3. Other Temporary Endowments of the Holy Spirit
 - a. Spirit guiding in answering persecutors – Matt 10:20, Mark 13:11, Luke 12:12.
 - b. “Hold-over” filling of the Spirit until Pentecost – John 20:22

B. The Virgin Birth

1. Central importance of the Virgin Birth in the Bible
 - a. It is a “fundamental.” One who denies this cannot be a Christian, for such a denial impugns the deity of Christ, a necessary factor in His substitutionary atoning work.
 - b. Furthermore, this doctrine relates to Christ’s sinlessness. Christ is said to be made “in the likeness of sinful flesh” (Rom 8:3, Php 2:7) but He “knew no sin” (2 Cor 5:21); “did no sin” (Isa 53:9, 1 Peter 2:22); was “without sin” (Heb 4:15); “holy, harmless, undefiled, separate from sinners” (Heb 7:26); “in him is no sin” (1 John 3:5). See also John 8:46.
 - c. Must be taken at face value by faith.
2. The Trinity in the Conception of Christ.
 - a. Holy Spirit was involved in the conception of the child Jesus – Matt 1:18, 20-21; Luke 1:35.
 - b. Both the Father and Son were involved in this too – Heb 10:5, Ps. 40:6, Heb 2:14.

Note that the remainder of this section really belongs under Christology, but we put it here to complete the outline regarding Christ’s birth.
3. Christ was begotten or born, not created – Matt 2:1, 1:20, Luke 2:7, Gal 4:4. He is not a creation!
 - a. Traducianism – people receive their soul, and inherited sin nature, from their parents, through conception. This view harmonizes with the

position we've taken above. But the lack of transmission of the sin nature to Christ must be accounted for. Is it the lack of a father? Or is Christ a special case unlike the normal traducian method. This would fall to an alternate view:

- b. Creationism – people receive a soul that is directly created by God. This has problems such as how sin originates in the person (immediately at birth or something?). In this view, it may be easier to see how Christ's soul was not defiled with sin. But again, how precisely is the special case explained?

Traducianism is generally the best explanation for the normal human generation process. To apply it to Christ, however, yields some problems because He did not have a human father, so the creationist view seems to fit in that case a little better. The Scriptures do not reveal this to us specifically.

4. The Sinlessness of Christ Resulting from His Birth.

- a. It is clearly the case that Christ was to be born of a virgin woman. Note the abundant scriptural testimony: Gen 3:15, Isa 7:14, Matt 1:18, 1:20-23, 2:11, 2:13, 2:20-21, 12:46-48 (parallels Mark 3:31-32, Luke 8:19-21), 13:55, Mark 6:3, Luke 1:35, 1:43, 2:5-7, 2:16, 2:34, 2:48, 2:51, John 19:25-27, Acts 1:14, Gal 4:4. But Mary was a sinner. How did Christ remain clear of sin?

- b. One explanation offered for Christ's sinlessness is the *immaculate conception of Mary*. This is the Roman Catholic view which says that in order for Christ to avoid receiving the stain of sin, his mother was conceived in such a way that original sin did not touch her. This view only serves to move the problem back one generation *and* makes it worse, for Mary had both a sinful mother and a father, but Christ only has a human mother. It doesn't really explain Christ's sinlessness. It is not supported in the Protestant Canon of the Scriptures.

- c. We believe that Christ was sinless and not just a super-sanctified person. This is related to the impeccability of Christ – He was a person of such a sort that he *could not sin*.

| | | | |
|----------------------|-----------------|----------|------------|
| For Adam : | possible | | to sin |
| | possible | not | to sin |
| For Christ : | not | possible | to sin |
| For Unsaved : | not | possible | not to sin |
| For Saved : | similar to Adam | | |

- d. Imputation of Adam's sin. Rom 5:12-21 teach that all people are imputed Adam's sin. This imputation carries with it guilt.

- e. Meaning of *imputation* – This is a legal term which means to reckon to one's account.

- f. Christ was not imputed the sin of the race, particularly Adam's sin, until the cross – 2 Cor 5:19, 21.
- 5. The Humanity of Christ Resulting from His Birth.
 - a. Note that the normal human birth gives rise to a new *person*. There was no new *person* when Christ was conceived, because His person already existed from eternity past!
 - b. In Christ, there is *one* person with *two* natures (the human and the divine). The marvel of how this works out is called the *hypostatic union*.
 - c. Jesus was a real human with a body (Heb 2:14), soul (Matt 26:38, Mark 14:34, John 12:27, Acts 2:27) and spirit (Mark 2:8, 8:12, Luke 23:46; John 11:33, 13:21).
- 6. Denials in Church History.
 - a. Cerinthian Heresy – Say that Christ's conception was not miraculous; Jesus was only temporarily possessed by a heavenly spirit.
 - b. Docetic Heresy – Say that Christ's body was unreal, basically implying that he was not born.

C. Life

- 1. Fullness of the Spirit – Isa 11:2-3, 42:1-4, 61:1-2, Luke 4:1, John 3:34; by implication Luke 1:15 as well.
- 2. Jesus developed and grew as a human – even though Heb 13:8, Luke 2:40, 2:52.
 - a. He was advanced beyond his years mentally and probably also physically (Luke 2:47).
 - b. Yet He still had limitations on his knowledge, from a human perspective – Matt 24:36, Mark 13:32; John 14:10.
 - c. The knowledge gained by Christ was experiential in terms of obedience (Heb 5:8), trials and temptations (Heb 2:10, 2:18).
 - d. This growth is attributed to His human nature, not His divine nature!
 - e. The Holy Spirit was undoubtedly involved in this aspect of His life.
- 3. The Baptism of Christ
 - a. This was the inauguration of Christ's public ministry.
 - b. The Holy Spirit descended upon Christ at the baptism in a special way, i.e. it was not the first contact of the Holy Spirit with Christ.
 - c. This work of the Spirit was an opportunity for a declaration of the Trinity in the Godhead – note the passages Matt 3:16-17, Mark 1:10-11, Luke 3:21-22
 - d. John the Baptist was told by God that the one upon whom the Spirit rested was the Messiah, the one who would baptize with the Holy Spirit, the Son of God – John 1:32-34.
- 4. The Prophetic Work of Christ Enabled by the Holy Spirit

- a. Normally enabled by the Holy Spirit – Matt 10:19, John 16:13-14 (cf. Mark 13:11; Luke 12:12).
 - b. OT Scriptures to this effect are fulfilled in Christ. Compare Mat 12:18-21 with Isa 42:1-4 and Luke 4:18-21 with Isa 61:1-2.
5. Miracles
- a. Christ said he cast out demons by the power of the Holy Spirit - Matt 12:28 (Luke 11:20).
 - b. The Luke 4:18-19 quotation shows that one of the prophesied ministries would be the restoration of sight to the blind. Correlate this with Luke 4:14.
 - c. Some indication that Christ had inherent miracle-working power – Mark 5:30, Luke 5:17, 6:19, 8:46.

D. Sufferings

- 1. Christ Faced Sufferings – Isa 53:3
- 2. The Spirit's Role in the Temptation – Mark 1:12, Luke 4:14
- 3. OT Statements Regarding God's Help for the Servant – Isa 49:5, 8; 50:7, 8
- 4. The Spirit's Role in the Crucifixion and Atoning Work
 - a. He offered Himself through the Holy Spirit – Heb 9:14
 - b. The Spirit was not involved in the substitution Himself – Ps 22:1, Matt 27:46
 - c. The Spirit's ministry to Christ was particularly toward His human nature.
- 5. Application: The Spirit Comforts Christians in Their Troubles
 - a. John 14:26, 15:26

E. Resurrection and Glorification

- 1. God the Father's Role in the Resurrection – Acts 2:24, Eph 1:17-20
- 2. God the Son's Role in the Resurrection – John 10:17-18, 11:25
- 3. God the Holy Spirit's Role in the Resurrection – The revelation here is limited and some of the verses are difficult to interpret: Rom 8:11, 1 Peter 3:18, Rom 1:4
 - a. In keeping the Lord's body from decay – Ps 16:10?
 - b. In producing a resurrected, spiritual body
- 4. In the Glorification of Christ – the work of the Spirit here is only an inference. There are no explicit texts to support.

related to eternal decree/purpose: Acts 2:23, Rom 8:29, 1 Cor 2:7, 2 Tim 1:9, Titus 1:2

5. The Holy Spirit in New Testament Salvation

A. Common Grace

1. Common grace is defined as the “entire work of the Holy Spirit on behalf of the unsaved world” (p. 107). This is “common” in the sense that it is a ministry to the whole world, is not directed toward salvific ends, and it is not connected to the proclamation of the Bible. That is to say, it is non-redemptive in nature.
2. It includes:
 - a. Restraining sin – Gen 6:3, 2 Thess 2:6-7. Civil government helps in this – 1 Peter 2:14, Rom 13:3-4. Things are not as bad as they could be.
 - b. Promotion of good – Rom 2:14. Good things do happen in spite of the sinful nature of man. Some people do fear God.
 - c. Natural blessings – Acts 14:17.
 - d. These can be seen as coming from several sources: a direct operation of the Spirit; the human conscience as created by God; and the nature of man as created in God’s image.
3. It is based on the mercy of God and the work of Christ – Ps. 145:9. Grace is always God’s unmerited favor, in whatever realm it operates. Here, it is operative in a general sense, commonly to all mankind.

B. The General Aspect of God’s Call

1. The general call is more specific than common grace because it operates in the realm of salvation and is more particularly connected to the proclamation of the Bible. It is redemptive in nature. In it, God invites all men to come to Christ for salvation. Matt 9:13.
2. In the presentation of the gospel, it relates to the conviction of sin, righteousness, and judgment – John 16:8-11.
3. The general call operates in conjunction with the Word of God, not apart from it, nor is it inherent alone in the Word. Without the preaching of the word, there is no salvation (Rom 1:16, 10:14, 17, Heb 4:12); without the general call and then the effectual call, there is no salvation.
4. The general call is limited.
 - a. It may lead to some level of understanding of the gospel; but it does not guarantee a change of mind toward the gospel and so does not produce salvation; only efficacious grace and the effectual call can do that.
 - b. It can be resisted.
 - c. It is not the same as the work of illumination, in which the Christian is caused by the Spirit of God to understand the truth of God.

5. Application: This work of the Spirit is required whenever an effective gospel presentation is made. You cannot evangelize effectively without His work from the very earliest stage.

C. The Efficacious Aspect of God's Call and Efficacious Grace

1. Differentiating this from common grace and the general call. As indicated above, common grace is "common" in the sense that it is operative for the whole world. The general call focuses on those who hear the gospel. Efficacious grace is focused on the saving operation of God and the carrying out of the general call to a redemptive end, with the result that He actually brings sinners to salvation – Matt 22:14.
2. The efficacious call is defined by Walvoord as "the work of the Holy Spirit in moving men to effective faith in Jesus Christ as Savior" (p. 119).
3. This is a very important subject. It touches the following other areas of theology:
 - a. The sovereign and effective decree of God, which is the eternal plan by which God has rendered certain all events of the universe (past, present, and future). It is effective in the sense that all of God's decree will come to pass unconditionally. The effectual call is the effective aspect of God's decree with respect to individual salvation. God's sovereignty and omnipotence guarantees this.
 - b. Assurance of salvation. The effectual call gives you great confidence in your salvation.
 - c. Baptism of the Spirit (see below). This baptism has to do with the effective work of the Spirit and is not some extreme experience as taught by some, particularly charismatics.
 - d. Evangelism. Without the effective work of the Spirit of God, evangelism will not get anywhere. The preacher does not depend on himself or his finely honed skills, but on the power of the Spirit through the Word of God.
4. Scriptures related to the call of God with results in salvation
 - a. In Romans: 1:6-7, 8:28-30, 9:11, 24, 11:29
 - b. In 1 Corinthians: 1:1, 2, 9, 24, 26, 7:15, 17, 18, 20, 21, 22, 24
 - c. In Galatians: 1:6, 15, 5:8, 13
 - d. In Ephesians: 1:18, 4:1, 4
 - e. 1 Thessalonians: 2:12, 4:7, 5:24
 - f. 2 Thessalonians: 2:13
 - g. 1 Peter: 1:15, 2:9, 21, 3:9, 5:10
 - h. Others: Col 3:15, 2 Thess 2:14, 1 Tim 6:12, 2 Tim 1:9, Heb 3:1, 9:15, 2 Peter 1:3, 10
5. It is an act of God.
 - a. It is never a human action or choice, e.g. Rom 1:1

- b. It is instantaneous, not a process.
- 6. It *cannot* (or better, *is not*) be resisted. It is not coercion or compulsion but is a work of God on the human will which causes it to exercise a choice *for* God.
- 7. “While in the experience of the individual, faith in Christ is a result of choice and act of the human will, it is nevertheless a work of efficacious grace.
- 8. Arguments for Efficacious Grace
 - a. The effectual call is needed because of the inability of man to understand spiritual things on his own. His total depravity and spiritual death prevent him from doing any spiritual work. John 6:44, Rom 8:7, 1 Cor 1:18, 2:14, 2 Cor 4:4, Eph 2:8, 4:18.
 - b. It is tied to predestination. Without a certainly effective work of God on a sinner, He could not guarantee the salvation of those he predestined to be saved – John 6:37, 39, 17:12.
 - c. Works of God, once He has decided them, are always effectual – Dan 4:34-35.
 - d. Analogous to regeneration, which is an act of God (Titus 3:5), we see that the initiating work, the effective call and the grace associated with it, are an act of God as well.
 - e. Humans are still responsible: God’s efficacious work does not let anyone off the hook – John 3:18, Rom 9:19.

D. Regeneration

- 1. Regeneration is the instantaneous impartation of spiritual or eternal life - John 3:3-7, Titus 3:5.
- 2. Often confused with other aspects of salvation such as conversion, justification, sanctification, union with Christ, or the whole of salvation. It is actually limited in meaning to the definition above.
- 3. Regeneration is an act of God; man cannot do it on his own
 - a. The will of God brings it about – John 1:13, James 1:17-18
 - b. Jesus Christ is involved also – John 5:21, 2 Cor 5:17, 1 John 5:12
 - c. Ascribed to the Holy Spirit as the efficient agent – John 3:3-7, Titus 3:5
- 4. It answers to the need of a spiritual dead person – Eph 2:1, 5, Col 2:13
- 5. Figures used to describe regeneration
 - a. Likened to resurrection, which only God can do – John 5:21, 25, Rom 6:13, Eph 2:5. The believer’s walk is then commanded to be as a “living” walk – Rom 6:13, Eph 2:5-6, Col 2:12, 3:1-2.
 - b. A creative act, which is again limited to God – Eph 2:10, 4:24, 2 Cor 5:17
 - c. Sometimes described as a new birth – John 1:13, 3:7, James 1:18

6. There is no visible method or process or means. There is no experience because it is a completely supernatural instantaneous work of God, in other words, a miracle. Experience such as feelings should and will follow.
7. The new nature is imparted at regeneration – 2 Peter 1:4. Of course, many other things happen simultaneously with regeneration – saving faith, justification, adoption, etc.
8. A major implication of this doctrine is eternal security and the attendant assurance.

E. Spirit Baptism

Refer to the following Scriptures: Matt 3:11, Mark 1:8, Luke 3:16, John 1:33, Acts 1:5, 11:16, Rom 6:1-4, 1 Cor 12:13, Gal 3:27, Eph 4:5, Col 2:12.

1. Problems in understanding Spirit baptism
 - a. Not operative before Pentecost or after the rapture of the church. This is probably the key to understanding Spirit Baptism and the nature of the church. Baptism is a distinguishing mark of saints in the present age. To ignore this fact will lead to all manner of doctrinal problems.
 - b. Not same as regeneration (new life provided by the Spirit) or indwelling (abiding presence of the Spirit) or filling (controlling power of the Spirit).
 - c. Not subsequent to regeneration as a second work of grace for *some* Christians; it applies to *all* Christians.
 - d. Not equated with the exercise of special gifts such as tongues etc.
 - e. Not experiential, i.e. felt or resulting in a feeling. The filling of the Spirit is experimental, but not Spirit baptism. In this regard, it can be likened to the concept of citizenship in a country. It is positional.
 - f. Not same as water baptism. Spirit baptism is “real” and water baptism is “ritual.”
2. Who is baptized by the Spirit?
 - a. All Christians, regardless of race (Jews or Gentiles) or social status (bond or free) – 1 Cor 12:13
 - b. Supported also by Eph 4:5 where Paul speaks of “one baptism” being the same for all believers. Not all believers have had water baptism at any given point in time; some do not even practice it at all (not that these are the way things ought to be!). “One” indicates the unity of all believers in the things listed.
3. When does Spirit baptism happen for the individual?
 - a. At salvation – Tie Acts 1:5 to 11:15 and the Cornelius account.
 - b. Implication also of the absence of any command to be baptized by the Spirit.

- c. It is once and not repeated (as filling is repeated or continuous)
 - d. See also Rom 6:3-4, Col 2:12, and Gal 3:27 for the time of Spirit baptism for the individual.
4. When is Spirit baptism operative in general?
- a. During the present age only, since it is tied to the formation of the Church, which is only in this dispensation (Pentecost to Rapture).
 - b. It is not mentioned in the OT as being operative for OT saints. Acts 1:5 is a future reference “not many days hence” and 11:16 is a past reference which ties the beginning of this ministry to the Day of Pentecost. It was not operative in the OT nor after the rapture.
 - c. For other predictive references, see Matt 3:11, Mark 1:8, Luke 3:16, and John 1:33. These prove that Spirit baptism is a work of the Holy Spirit future to the time of Jesus. OT believers did not experience it.
5. Permanency of Spirit Baptism and the Meaning of Baptizo (βαπτίζω)
- a. The word for baptize means to dip or immerse in its physical connection. Thus, we baptize by dunking people under water!
 - b. In its secondary or metaphorical meaning it means to identify, to “immerse” one thing into something else so completely that the former is identified with the latter.
 - c. Obviously the physical connotation is a temporary “dipping,” otherwise, you would have to hold your breath a long time ☺
 - d. The secondary meaning is of a permanent nature. Spirit baptism is not a quick in and out type thing. Once you are in, you remain in!
6. What is Spirit baptism?
- a. It is a placing of a believer **into the body of Christ** – 1 Cor 12:13 “into one body”. Walvoord calls this the “union” of the believer with the body of Christ which is a result of Spirit baptism. **Thus Spirit Baptism is the means by which God forms the Church.**

As a result, the body is well-formed (Eph 4:16) and not just a random collection. Each person is specifically brought into the body and has his own place there.

1. Formation and increase – Acts 2:47, 1 Cor 6:15, 12:12-14, Eph 2:16, 4:4-5, 16, 5:30-32, Col 1:24, 2:19

2. The Head of the Body – 1 Cor 11:3, Eph 1:22-23, 5:23-24, Col 1:18

3. Work of Christ in the body – Eph 5:29, Php 4:13, Col 2:19

4. Sanctification of the Body – Eph 5:25-27

5. Gifts – Rom 12:3-8, 1 Cor 12:27-28, Eph 4:7-16

6. Unity – John 17:21

- b. It is placing the believer **into union with Christ**, giving him a new position – John 14:20. This “is primarily **identification**...with Christ in His righteousness, His death, His burial, His resurrection, and His glorification” (p 142). Rom 6:1-4, Col 2:12.

It results in a standing before God where the believer is seen in Christ, loved as Christ, etc. Eph 1:6 and John 17:23. Walvoord p 145: “It is the active joining of a soul to the body of Christ in a point of time.” p. 147 it is “a sovereign act of God in which the soul is taken to Himself [God].”

- c. These two things (the placement into the body of Christ and the union with Christ Himself) are symbolized in water baptism.
- d. It is an act whose immediate instrument is the Holy Spirit (1 Cor 12:13) but whose ultimate agent can be seen as the Lord Jesus Christ (John 16:7).

7. Some results of Spirit Baptism

- a. Put into the body of Christ – 1 Cor 12:13
- b. Put on Christ – Gal 3:27
- c. Identification with Christ in his cross work – Rom 6:4, Col 2:9-13
- d. Unified with the body of Christ – Eph 4:5

8. Spirit baptism is a positional truth, not experiential

- a. It does not depend on “spiritual maturity, yieldedness, or indoctrination. Every believer, while totally unconscious of the reality of the truth until taught, is baptized by the Spirit as soon as faith is placed in Christ.” (p. 147)
- b. Position is the ground of experience, but not experiential itself. It has built into it the possibility of proper experience, the expectation of proper experience, and “frees up” God to work with you and in you (Php 1:6, 2:12-13) so that the possibility is exercised to meet the expectation.
- c. It is an instantaneous work of God.

F. Indwelling

Refer to the following Scriptures: John 7:37-39, Acts 11:17, Rom 5:5, 8:9, 8:11, 1 Cor 2:12, 6:19-20, 12:13; 2 Cor. 5:5, Gal 3:2, 4:6, 2 Tim 1:14, 1 John 3:24, 4:13.

1. Evidence of universal indwelling – *All Christians* are indwelt by the Spirit.
 - a. Absence of the Spirit proves unsaved condition – Rom 8:9, 1 John 4:13.
 - b. Christians with major problems are indwelt by the Spirit – 1 Cor 6:19-20
 - c. The gift nature of the Spirit – Acts 11:17. See also John 7:37-39, Acts 2:38, 5:32, 10:45, Rom 5:5, 1 Cor. 2:12, 2 Cor 5:5 (the last is technically the earnest of the Spirit).
2. Evidence of permanence – All Christians are indwelt *permanently* by the Spirit. See John 14:16.
3. Problem Passages
 - a. It is thought that the Spirit could be lost. This comes from texts which are applied to the wrong age – 1 Sam 16:14, Ps 51:11, Luke 11:13. The work of the Spirit should not be assumed to be the same in every dispensation. It is not.
 - b. Spirit indwelling thought to depend on obedience – Acts 5:32. The obedience spoken of here is the “obedience of faith” as in Acts 6:7 (see also Heb 5:9, 3:18-19, Rom 1:5, 15:18, John 3:36). The Christian faith does have a “commanding” aspect to it – we are able to say, with the Bible, that it is *necessary* to believe (Acts 17:30).
 - c. Spirit indwelling temporarily delayed for the apostles to witness and validate – Acts 8:14-20, 19:1-6. This showed that the salvation of the Samaritans and Gentiles was legitimate. Peter, an apostolic “witness” was already present at Pentecost (Acts 2) and when the gospel went officially to the Gentiles (Acts 10). In Acts 19:1-6, the so-called disciples were actually disciples of John the Baptist, and not yet of Jesus Christ.
 - d. The anointing work of the Spirit is not separate from indwelling but is the initial act of indwelling. See 2 Cor. 1:21, 1 John 2:20, 27. The idea of anointing is also used of our Lord (Luke 4:18, Acts 4:27, 10:38).
4. Definition: What exactly is indwelling?
 - a. We must take into consideration that the Holy Spirit, as God, is omnipresent (Ps. 139:7-10). There is a difference then between indwelling and “plain” omnipresence.
 - b. The Spirit is present in the body of the believer. John 7:37-39, 1 Cor 6:19. This is to look at the situation in a *spatial* sense. This

- presence issues in the Holy Spirit's working in you in a *spiritual* sense as well in a way that he does not do in unbelievers.
- c. The analogy to the OT temple. Here there was a special manifestation of God's presence (1 Kings 8:10, Ezek 10:18) even though no temple could ever contain God (1 Kings 8:27, Acts 17:24). Christians are called temples (1 Cor 6:19, 2 Cor 6:16).
 - d. We could say indwelling is the ministry of the Spirit whereby He works in Christians in a saving and sanctifying way beyond mere omnipresence. In other words, indwelling is "active" whereas omnipresence is "passive."
 - e. Indwelling is not itself an experience but forms a basis for the other ministries of the Spirit to the believer which do result in positive spiritual experience.
 - f. It is different than what happened to the OT saint. This is evident because of the change that is indicated starting in John 7:37-39.
5. There is a distinction made in the Bible between indwelling and other ministries of the Spirit to the believer.
 - a. Spirit Baptism is a legal work of the Spirit and is done once and completed. Indwelling is continuous. In short, baptism causes union and indwelling is presence. Baptism is done TO the believer while indwelling is done IN the believer.
 - b. When the Spirit "fills" a believer, it means that He guides or controls that believer. This is possible for indwelt people, but is not really the same as indwelling, for indwelt saints can, unfortunately, not be exhibiting behavior that shows they are filled by the Spirit (Eph 5:18). In short, indwelling is presence, filling is control.
 6. Application. The believer is called a temple of God, which is to be holy. Holy means to be set apart from sin. If you are a believer, sins which you commit are done in the very presence of God who dwells in you. This should cause dismay and self-examination at sin, and a healthy hatred of sin.

G. Seal

1. Scripture passages – 2 Cor 1:22, Eph 1:13, 4:30. The Holy Spirit is the seal.
2. What is a seal? **The seal is a mark which indicates ownership.**
3. In theological terms, the implications of the Holy Spirit as a seal include a permanent mark of ownership, security, protection, safety, authority, finished transaction, mark of recognition.
4. The Holy Spirit is the seal by virtue of his indwelling presence. Like indwelling, this cannot be "felt." We say it is not experiential.
5. All Christians have the seal; it is not something for the elite few.

6. The seal marks each Christian “unto the day of redemption” when we are fully glorified with Christ.
7. One implication of this doctrine is that we can be assured of our salvation because God says the Spirit of God is the seal that “closes the case” on our salvation. It’s “all wrapped up” at the point of salvation and seal. The seal indicates eternal security.
8. Eph 1:13 should be translated “having believed, you were sealed with the Holy Spirit” rather than “after you believed, you were sealed...”

H. Earnest

1. Scripture passages - 2 Cor 1:22, 5:5, Eph 1:14. The Holy Spirit is the earnest.
2. What is an earnest? **An earnest is a down payment**, as in “earnest money” for a house, money which says to the seller that the buyer is serious about purchasing the property. It is a pledge that the full amount will later be paid.
3. In theological terms, the Holy Spirit as our earnest guarantees that we will receive the full blessings of salvation. It is God’s down payment on what will surely come later.
4. The Holy Spirit is the earnest by virtue of his indwelling presence. Like His sealing ministry, the earnest cannot be “felt.”
5. Given you have the Spirit as the earnest of *your* salvation today, just imagine what will be in glory!
6. Both the seal and the earnest look toward the future. While the seal indicates eternal security, the earnest indicates a more complete divine blessing.

6. The Holy Spirit's Relation to the Life of the Church Saint

While some of the aforementioned ministries of the Spirit of God extend beyond the initial moment of salvation into the time of the Christian's life (particularly His indwelling, sealing, and earnest ministries), and the others certainly have an impact on the Christian's life beyond the immediate point of salvation, there are additional ministries of the Spirit of God that are particularly important as they relate to how a Christian can live a successful Christian life.

A. Spiritual Gifts

Primary Passages: Rom 12:4-8, 1 Cor 12-14, and Eph 4:7-13 (indirectly).

Thayer defines spiritual gifts as “extraordinary powers, distinguishing certain Christians and enabling them to serve the church of Christ, the reception of which is due to the power of divine grace operating in their souls by the Holy Spirit.” (J.H. Thayer, *Greek-English Lexicon of the New Testament*, p. 667).

1. Introduction

- a. Two extremes: abuse or ignorance, or a combination of both. So-called gifts can be abused (TV healing ministries), gifts can be ignored (a common problem for all of us), or gifts such as tongues can be claimed for today yet are not used according to their scriptural instructions, indicating their spurious quality.
- b. Terminology.
“things of the Spirit” – Greek “pneumatikon” – 1 Cor 12:1
“gifts of grace” – Greek “charisma” – Rom 12:6
things “given” – 1 Cor 12:7
These indicate the source and realm of spiritual gifts.
- c. Gifts are sovereignly bestowed. 1 Cor 12:11
- d. When are they given? At salvation is as good an answer as any, though it is not stated explicitly in the Scriptures. It seems to be tied to Spirit Baptism since they are close together in context (1 Cor 12:13) though they are not the same thing. Like natural talents which are part of the person at his natural birth, spiritual gifts seem to come at one's spiritual birth when he is brought into the Church. This calls for us to use and develop our gifts but not to try to get different ones.
- e. Gifts are not the same as natural talents. God may greatly use people who are not talented at all in a certain area naturally but instead flower in an area by the power of God. This is the point – gifts are not originated or empowered by man, but by God.
- f. Every Christian has one or more gifts. 1 Cor 12:7, 11, 27, Rom 12:5.

- g. Gifts do differ in importance, visibility. 1 Cor 12:22, 28, 14:5, 19. All are essential!
 - h. Gifts are to be used. 1 Peter 4:10.
 - i. Love is the key to proper use of spiritual gifts. 1 Cor 13.
 - j. Note the difference between gifts given to men and men given as gifts to the church.
2. Permanent Spiritual Gifts (available today to serve God and the Church)
- a. Teaching – this includes the explanation and application of truth that has already been set forth in God’s revelation. Rom 12:7, 1 Cor 12:28-29, Eph 4:11, 1 Peter 4:11.
 - b. Ministering or helping – See Rom 12:7, 1 Cor 12:28. This includes helping in spiritual things, and many Christians have this gift (so exercise it!) What particular things? There is a wide range.
 - c. Administration – leadership in the church. God has given the pastor oversight in administration over the whole church, but others in the church may be gifted to lead (Rom 12:8, 1 Cor 12:28, Heb 13:7).
 - d. Evangelism
 - i. If we remember the distinction made between gifts and men gifted to the church, we recall Eph 4:11 where the evangelist is listed along with the apostle, prophet, and pastor. As such, this is technically an office.
 - ii. The evangelist was an itinerant gospel preacher – a missionary – who could effectively preach the gospel to the unsaved. “Evangelists” who itinerate today in some circles are not this but are more exhortational or “revival” in their preaching.
 - iii. There seems to be a gift or work of evangelism today – 2 Tim 4:5.
 - iv. This is a good example of something where every Christian possesses a basic knowledge of the gospel but not all are equally effective at its proclamation. We are all to do what we can to spread the gospel.
 - e. Pastor
 - i. This is another of the above category. Technically this is an office.
 - ii. The pastor is a mature Christian *elder* who cares for, protects, and guides the members of the church as a *shepherd*, administrates the church business as an *overseer*, and expounds the Word of God and thus feeds the flock as a *teacher*.
 - f. Exhortation – the practical aspect of preaching. An exhorter calls for action based on the teaching of the Bible. Rom 12:8.

- g. Giving – This has to do with the proper use of earthly possessions (*money* and *stuff*) to help and support others, particularly the poor and needy. Rom 12:8.
 - h. Showing Mercy – again in Rom 12:8. Similar to above but those with this gift help the afflicted and sick.
 - i. Faith. All Christians have faith, obviously, but such ones as are gifted with this gift can demonstrate extraordinary faith in difficult circumstances or in the working out of details in their lives. 1 Cor 12:8-10.
3. Temporary Spiritual Gifts (only available during the apostolic age).
- a. Apostleship
 - i. Qualifications included 1) having been with Jesus from his baptism to the resurrection (Acts 1:22) and having been an eyewitness to the resurrection (Acts 1:22, 1 Cor 9:1, 15:8); 2) Working miracles (2 Cor 12:12, Acts 5:12); 3) having been directly called by Christ or the Holy Spirit (Acts 9).
 - ii. An apostle is a representative of God. He would preach the gospel, start local churches (Eph 2:20), write Scripture.
 - iii. This is declared to be the most important gift (1 Cor 12:28). Do you see why that might be?
 - iv. This word refers to a gift as well as an office.
 - v. There was no provision for succession, so the gift disappeared.
 - vi. Groups such as the Roman Catholic church and Mormons argue that there are apostles for today. They have no scriptural grounds.
 - b. Prophecy – predictions or proclamations of God’s truth
 - i. A prophet is one who speaks for God, having received direct revelation (Eph 3:3-6). This revelation was foundational to the establishment of the Church (Eph 2:20).
 - ii. See the following texts: 1 Cor 12:10, 28, 14:1-40, Rom 12:6.
 - iii. There are many examples: Agabus (Acts 11:27-28, 21:10-11), one or more of Barnabas, Simeon, Lucius, Manaen, Paul (Acts 13:1), four daughters of Philip (Acts 21:9), Judas and Silas (Acts 15:32). Paul definitely was gifted in this way (Acts 16:6, 18:9-10, 22:17-21; 27:23-24).
 - iv. The need for prophets was due to the doctrinal transition between Judaism and the Christian Church age.
 - v. This is the best gift for edification, exhortation, comfort (1 Cor 14:3, 22, 39). It far outstrips tongues in value to the local Church.
 - vi. The cessation of the prophetic gift is mentioned in 1 Cor 13:8.
 - c. Miracles – the start of the “lesser” gifts in 1 Cor 12:28.
 - i. Note that miraculous events are used in the Bible to authenticate God’s messengers (the three major miracle periods: Moses,

Elijah/Elisha, and Jesus and the apostles). Not all ages have had miracles as a centerpiece. See Heb 2:1-4.

ii. Furthermore, today we have the complete form of God's message: the Bible, so the gift of miracles is not needed to authenticate any new revelation.

iii. Christ performed many miracles, as did the apostles throughout the Acts. 2 Cor 12:12 ties miracles to apostles.

iv. We do not deny that miracles can occur today, and maybe do. They are probably very rare, as most events that occur can be explained by God's work in "secondary causation." A miracle is basically a "special case" where God intervenes in time/space/mass/energy and effects something not according to the normal laws of things.

d. Healing – 1 Cor 12:9, 28, 30. This can be considered a subcategory of miracles. Healing can happen today, but there is no gift of healing.

e. Tongues – the least of the "lesser" gifts in 1 Cor 12:28. Yet, the most controversy surrounds this gift. See 1 Cor 14:19.

See Walvoord, *Holy Spirit*, pp. 180-88. See also Raymond H. Saxe, *The Battle For Your Bible: A Study of Experience Versus Scriptural Tongues*. Available in draft form online at <http://fellowshipbibleannarbor.org/TheBattleForYourBible.htm>.

i. Tongues are real languages. Acts 2:1-13, 10:46, 19:6, 1 Cor 12:10, 28, 30; 14:1-40. They are not "ecstatic utterances" where the speaker has lost control of himself (1 Cor 14:32).

ii. Regulations for tongues in the NT-era: orderly, as a sign to unbelievers, interpreted, only two or three (1 Cor 14:40, 22, 27). These are mostly not heeded in today's charismatic churches.

iii. Paul taught that tongues would cease (1 Cor 13:8).

iv. Tongues are a sign of judgment - Isa 28:11, 14:21-22. Correlate this with the Jewish rejection of Christ at the crucifixion and note how God is judging Israel by turning to world evangelism instead of his earlier Israel-centric program.

v. Psychological or demonic activity can account for the "tongues" of today. Be EXTREMELY careful!

vi. Speaking in tongues is sometimes made a test of true salvation. This is rubbish.

f. Interpreting Tongues – 1 Cor 12:10, 14:26-28. This gift passed out of existence when tongues did.

g. Discerning Spirits – allowed for the discerning of true and false Spirits, as oral revelation was necessary in that day. 1 Cor 12:10. Today this is connected to testing the doctrine of the proposed teacher to the known standard of the Scriptures – 1 John 4:1-2.

B. Commands for the Believer Related to the Holy Spirit

1. Be filled with the Spirit. Eph 5:18.
 - a. The meaning of “to fill” can be seen in the following verses which use the same verb:
 - i. Luke 2:40 – Jesus was “filled with wisdom.”
 - ii. John 12:3 – The odor of the ointment permeated the house. Here the *effect* of the odor is emphasized.
 - iii. John 15:11 – “That your joy might be full.” See also John 16:24, 17:13, Acts 13:52, Rom 15:13, 2 Tim. 1:4, 1 John 1:4, 2 John 12.
 - iv. John 16:6 – “Sorrow has filled your heart.”
 - v. Acts 5:3 “Why has Satan filled your heart to lie to the Holy Spirit?”
 - vi. Acts 5:28 – “You have filled Jerusalem with your doctrine.” Again the doctrine’s *effect* is indicated.
 - vii. Rom 1:29 – “Being filled with all unrighteousness...” Here attitudes and actions are said to be filling a person, controlling or characterizing him. The opposite is indicated in Php 1:11 where the believers are to be filled with the fruits of righteousness.
 - viii. Rom 15:14 – “Filled with all knowledge.”
 - ix. 2 Cor 7:4 – “I am filled with comfort.”
 - x. Eph 3:19 – to be “filled with all the fullness of God.”
 - xi. Col 1:9 – prayer for believer to be “filled with the knowledge of his will in all wisdom and spiritual understanding.”
 - b. The meaning can be seen in the following which have the same idea, though a different word:
 - i. Luke 5:26 – “And they were filled with fear...”
 - ii. Luke 6:11 – They “were filled with rage.”
 - c. Summarizing what we have found, we can see that **to be filled with the Holy Spirit is to be controlled by Him, to be characterized by His fruit, to have His effects evidenced in your life.** The opposite of this would be to control yourself, to evidence tendencies of the sin nature.
 - d. It is to be *continual* in the Christian’s life. The filling of the Spirit is to be in increasing evidence in the believer’s life. It is not so much an “on and off” experience as a growing experience. In other words, filling is not all or nothing. It is good spiritual health, not necessarily full development.
 - e. Some results of the filling of the Spirit (McCune, pp. 195-196).
 - i. Strength in temptation – Luke 4:1-2
 - ii. Witnessing – Acts 4:5-6, 23, 31, 9:17, 20
 - iii. Equipping for local church work – Acts 6:1-3

- iv. Courage in the face of death – Acts 6:5, 7:54-58
 - v. Singing, thanksgiving, submitting, etc. Eph 5:18ff.
 - vi. The fruit of the Spirit – Gal 5:22-23.
2. Walk by/in the Spirit. Gal 5:16, 5:25.
 - a. This overlaps to a large degree the command to be filled with the Spirit.
 - b. The Spirit of God provides the power to eliminate sinful works from your life. See also Rom 8:13.
 - c. This indicates that there is a continual battle with what is called the *sin nature*.
 3. Do not quench the Spirit. 1 Thess 5:19.
 - a. To quench means to suppress or stifle. The word is used elsewhere of putting out a fire (Matt 12:20, Heb 11:34). Walvoord says it means to say “no” to God’s will, a lack of willingness to do his will.
 - b. Quenching of the Spirit can happen in many life situations, but all are related to the believer’s response to the Word of God. In its context in 1 Thess 5:19, it has to do with not despising prophecies. This refers to revelation from God; in other words, do not reject God’s revelation. Today, God’s revelation is found in the Bible exclusively.
 4. Do not grieve the Spirit. Eph 4:30.
 - a. This is closely related to quenching the Spirit. This is a text that shows the personality of the Holy Spirit, since He can be grieved.
 - b. This can be dealt with by confession of sin. 1 John 1:9.
 - c. Sin is also dealt with by self-examination and judgment (1 Cor 11:31).

C. The Work of the Holy Spirit in the Believer

1. Progressive Sanctification
 - a. Largely, we have already seen the role of the Holy Spirit in sanctification as related in the Bible’s commands to be filled, walk, not quench, and not grieve the Spirit. In fact, Walvoord deals with this doctrine in his section on walking in the Spirit.
 - b. The doctrine of sanctification itself could take up a large study.
 - c. The Spirit of God is involved in pre-salvation “sanctification” but this does not fit under this category (2 Thess 2:13, 1 Peter 1:2, 22).
2. Illumination or Spiritual Understanding
 - a. This is the work of the Spirit in causing us to understand the Bible.
 - b. 1 Cor 2:9-16 is the main passage bearing on this topic. It teaches that man cannot know things of God unless God reveals them (and

God has, 2:10) and that man cannot know the things of God unless God gives him the Spirit (and for believers, he has, 2:12).

- c. Another passage that has implications in this connection is John 16:12-15. The primary application of this text is to the apostles and the revelation that they would receive in order to write the Bible and preach authoritatively until the time when the Bible was completed.
3. Guidance – Rom 8:14
4. Intercession in Prayer
 - a. Rom 8:26. This ministry of the Spirit works in perfect coordination with the advocacy work of the second person of the Trinity (Heb 7:25, 1 John 2:1) and the will of God the Father. Together we see a powerful Triune involvement in prayer.
5. Worship - Eph 5:18-20
6. Assurance of Salvation
 - a. Rom 8:16, Gal 4:6, 1 John 3:24, 4:13
 - b. Assurance is blunted by unconfessed sin, particularly patterns of sin in the life of the believer.
7. Spiritual Gifts – see above.

Note the interplay of all of these things in the Christian life!

7. The Holy Spirit in the Future

A. In the Tribulation

1. Why is this doctrine not talked about much? The pretribulation, premillennial arrangement of eschatology of the Bible is not widely understood. If you don't have a tribulation in your understanding of eschatology, you are not going to talk about anything *in the tribulation!* Here is some terminology:
 - a. **Pretribulation rapture** – the Lord Jesus Christ will come to the clouds and receive all those in the Church to himself and take them back to heaven with him, *before the 7-year tribulation*. They will be “kidnapped” from the earth (the modern meaning of the verb “caught up” in 1 Thess 4:17). See 1 Thess 4:13-18. Other views are: mid-tribulation rapture, post-tribulation rapture, partial rapture. Another key verse here is Rev 3:10.
 - b. **Tribulation** – The seven year period of terrible judgment on the earth. Rev 6-19. We know how long it is from Dan 9:27 and the book of Revelation. The somewhat strange terminology of “a time, times, and half a time” in Dan 7:25, 12:7, Rev 12:14 refers to the middle point of the tribulation (3.5 years). Zech 13:8-9 tells us that during this period, 2/3 of Israel will die and 1/3 will be purified (see 2.a. below).
 - c. **Premillennial coming** – the Lord Jesus Christ will come to the earth 7 years after the rapture (i.e. after the tribulation) but *before the 1000-year kingdom*, to establish his kingdom on the earth. See Matt 25:31ff, Rev 20:1-7. Other views are Amillennialism and Post-millennialism.
2. In salvation. Many will be saved during the tribulation.
 - a. Rom 11:25-26 – Israel will be saved.
 - b. Rev 7:1-17 – the 144,000 witnesses and the great multitude. Correlate this with Matt 24:14.
 - c. Joel 2:28-32, Acts 2:16-21 – the work of the Spirit here has some aspects similar to what we experience today, but the fulfillment of this text is technically in the tribulation because of all the signs in the heavens (Acts 2:19-20). See the book of Revelation (chs. 6-19) for fulfillment of these other things.
 - d. Acts 2:21. Some work of the Spirit of God must occur for salvation to happen (this is a so-called *theological* argument because it brings in our understanding of other Scriptures, such as John 16:7-11, 1 Cor. 2:9-16).
 - e. John chapter 3 indicates that there will be salvation in Israel. Note a few facts about this verse:

- i. The kingdom is a real geo-political kingdom, not simply a “spiritual” one.
 - ii. Salvation does not mean you have entered the kingdom; the text only says it is a pre-requisite for entering the kingdom.
- f. The work of the Spirit in baptizing people into the body of Christ is will not happen during the tribulation since God’s program has moved from the church-age back to national and individual basis. The body of Christ is altogether in heaven and no more are added after the rapture. Don’t misunderstand—people are *saved* and *saints*, just not *church-saints*.
- 3. In restraint of evil. See 2 Thess 2:7, with some caveats like Rev 7:3, 12:6, 14-16.

B. In the Millennial Kingdom

- 1. Sin will be greatly reduced (due to the Spirit’s restraining work) and the curse will be lifted (Isa 32:15), Christ will rule directly on the earth, resurrected saints assist in that rule, and any rebellion will be immediately crushed (Psalm 2:8-9).
- 2. Salvation will be far more widespread than today. See the following Scriptures: Ezek 36:24-31 (note connection with John 3), Jer 31:31-34, Isa 44:2-4, 60:21, Jer 24:7.
- 3. Israel will be a special object of God’s saving work during this time. See Ezek 37:1-14. Gentile nations will be saved as well (Zech 14:16).
- 4. Spirit-indwelling will be the rule in this kingdom age – Ezek 36:27, 37:14, Jer 31:33. This will be even more pronounced than today.

8. The Holy Spirit in Historical Theology

A. During Periods of Church History

1. Ante-Nicene (100-300 AD)
 - a. Early belief in the deity of the Holy Spirit
 - b. Montanism claimed powers of apostleship and special revelation. This forced the church to formulate its doctrine of the canon of Scripture and the present-day work of the Holy Spirit. Note two important points at this juncture:
 - i. As heresies arose, orthodox doctrine was more clearly laid out
 - ii. Heresies we see today are mostly recycled from earlier periods. Knowing historical theology can save you from a multitude of sins. (Remember some groups that claim to have special revelation and other manifestations of the Spirit which were actually temporary gifts?)
 - c. Sabellianism – no Trinity, but rather three modes of manifestation of a purely monotheistic God. Also called monarchianism or modal monarchianism. Leads to the idea of *patripassianism*, that God the Father died on the cross.
2. Nicene (300-325)
 - a. Arianism – taught that the Son of God and the Spirit of God are created beings. This avoids Sabellianism because the second and third persons are distinct, but it denies their deity. Arius' views were condemned at the Council of Nicea, 325.
3. Post-Nicene (325-451)
 - a. Macedonius said the Spirit was just a creature.
 - b. Orthodox defenders of the faith were Athanasius, Basil, Gregory Nazianzen, Gregory Nyssen. They supported the doctrines of the Spirit's omniscience, omnipotence, omnipresence.
 - c. Deity of the Spirit was assumed orthodox doctrine from this point on.
 - d. Holy Spirit seen in the western church (see 4.b. below) particularly to be needed to work in a person to receive Christ—i.e. that sin and depravity required this work of the Spirit. Pelagius denied this doctrine and said that there was no original sin, and said that man is able to do good apart from God. These views were condemned at the council of Ephesus in 431. Augustine defended the Biblical position.
4. Middle Ages (451-1100)
 - a. Orthodox teachers taught that the Spirit “proceeded from the Father and the Son.” This is a theological construct to understand the relationship among the persons of the Trinity.

- b. This was one of the reasons for the split between the western (Catholic) and eastern (Orthodox) churches – schism occurred in 1054.
- 5. Pre-Reformation (1100-1517)
 - a. The Holy Spirit was downplayed in light of the Catholic church and the idea that she was central in salvation and in production of the Scriptures.
 - b. This period was characterized by a lack of attention to the Spirit.
- 6. Protestant Reformation (1517-1600)
 - a. Predestination, total depravity, and efficacious grace were all propounded here by the reformers and the consequent need of the work of the Holy Spirit in salvation.
 - b. The doctrine of illumination was raised as well—the need of the Spirit to teach the Bible. This supported the idea of the priesthood of the individual believer, i.e. that he could understand the Bible and did not need a priest to do it for him.
- 7. Post-Reformation (1600-1800)
 - a. Rise of Arminianism, which taught that “the human will decided the matter of salvation, not the work of the Holy Spirit” (p. 248).
 - b. Rise of rationalism and humanism. This denied the Scriptures altogether along with the work of the Spirit. English deism was a form of rationalism. We can see the impact of this on founding fathers of the United States.
 - c. Wesley, under the influence of the Moravian movement, preached in America the idea of perfectionism along with a particular kind of “filling” of the Spirit.
- 8. Modern Times (1800-present)
 - a. Abraham Kuyper produced a larger work on the Spirit (1888).
 - b. Effects of rationalism continue to undermine true doctrines of the Spirit.
 - c. Note these folks who do not teach even close to our viewpoint: Schleiermacher, Ritschl.
 - d. The Baptism of the Spirit, dispensationally construed, is due to the Plymouth Brethren movement (Darby and Kelly).
 - e. Revivalism, and the preaching of D. L. Moody emphasized the work of the Holy Spirit.
 - f. Over-emphasis of the Holy Spirit in Pentecostal and charismatic movements, so-called “third wave.” Revival of ideas of new revelation, tongues.
 - g. Rise of major heresies like Jehovah Witnesses, Mormons. These particularly deny the person and work of the Spirit.

B. Liberal and Neo-Orthodox Views of the Last 100-200 Years

1. First we discuss liberalism. It does not believe in the Trinity. The deity of Christ is not accepted by them. Thus the Spirit is not honored either.
2. Denial of either transcendence or immanence of God. Both doctrines are to be taken by conservatives together, as the Scriptures teach.
3. Denial of supernatural, such as miracles, including inspiration.
4. Denial of need for revelation. God can be discovered by man, or is impossible to discover by man. Some, like Karl Barth, suggest that the Bible is not divine truth, but is a way that man can be brought into an experience of divine truth.
5. Barth's views are often lumped in with neo-orthodoxy, though some like Walvoord understand neo-orthodoxy only as the American and British counterparts of Barth's views. Chief exponents: Brunner (the Swiss-American connection that ties in with Barth), Neibuhr, and Tillich.
6. Neo-orthodox beliefs return to a supernatural kind of religion, as opposed to liberalism. But, their beliefs are similar to liberalism in that they question the bodily resurrection of Jesus (though Barth did not), demur on the deity of Christ, eternal punishment, etc.
7. Further, they do not support the deity of the Holy Spirit (Barth did support this), and also are basically Unitarian. Some deny the personality of the Spirit.
8. The neo-orthodox view of revelation is that it is not the Bible that is revelation (as we would say) but that it is *God*. The personal experience gives one something that he could not have otherwise.

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