

# Pneumatology

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# I. Intro - Overview

## A. Definition of Pneumatology

Pneumatology is specifically the study of all things dealing with spirits. However, the common concept of Pneumatology among theologians is the study of the person and work of the Holy Spirit.

DEFINITION = *the theological study of the person and work of God the Holy Spirit.*

## B. History of the Doctrine of the Holy Spirit

Bibliography:

John F. Walvoord, *The Holy Spirit*, Chapter 26

Henry Thiessen, *Introductory Lectures in Systematic Theology*, pg. 145

Charles Ryrie, *Basic Theology*, Chapter 68

*The study of the doctrine of the Holy Spirit is predominantly a search of the Scriptures themselves. The notable lack of understanding of the doctrine even among learned men cannot be traced to a lack of scholarship in general, but to the failure to deduce the plain teachings of all Scripture passages on the subject of the Holy Spirit.<sup>1</sup>*

The early church **did** hold to a proper doctrine of the Holy Spirit. There were heretical groups (Gnostics, Ebionites and followers of Simon Magnus<sup>2</sup>) but they were not considered part of the church.

The early church revered the Holy Spirit first and foremost in its devotional literature. As time progressed, it became more necessary to document what they believed and accepted from their studies of scripture. Thus the writings of the early church fathers began to provide specific doctrines of the Holy Spirit in the second and third centuries.<sup>3</sup>

### 1. Recognized a limitation on the duration of sign gifts and revelation

One heretical group was Montanism.

*Montanus claimed for himself and his associates the Holy Spirit which had animated the apostles, and with Him, the spiritual gifts and powers of the apostles and the ability to receive special revelations.<sup>4</sup>*

In response, the early church stood against special revelation outside of the Word of God and that the sign gifts were never promised to be the Church's permanent possession. This was around the 1<sup>st</sup> century.

### 2. Sabellianism (Emanations)

This view from the first century rejected 3 separate persons. It viewed the Son and Holy Spirit as only modes of manifestation. One God who appeared in different forms for specific purposes.

*Dionysius, bishop of Alexandria, also exerted his influence against it, warning the leaders and finally writing a treatise against it, though in such moderate terms that he himself was charged with Arianism. Sabellius was finally excommunicated in 261 with the result that the movement was greatly checked.<sup>5</sup>*

Today's Unitarian views are a modified form of this early heresy. It was also the first major error to gain a following in the early church.

<sup>1</sup> John F. Walvoord, *The Holy Spirit – A Comprehensive Study of the Person and Work of the Holy Spirit*, Zondervan ©1991, pg 237

<sup>2</sup> John F. Walvoord, pg 238

<sup>3</sup> John F. Walvoord, pg 239

<sup>4</sup> John F. Walvoord, pg 239

<sup>5</sup> John F. Walvoord, pg 241

These views would fall into the category of Emanations.

### 3. Arianism (Tri-Theism)

This early church heresy held the opinion that Christ and the Holy Spirit were created beings. It even went on to teach that Christ created the Spirit.<sup>6</sup> This view resulted in the logical conclusion that a being created by another being cannot be equal and eternal with the first being. Thus they were three distinct individuals with hierarchy of quality. Father – Son – Holy Spirit. These views would fall under the category of Tri-Theism – the View that there are three distinct gods rather than three persons who are also one God (3 in 1).

The position of the early church fathers was to declare a belief in the Holy Spirit. They did not attempt to combat this view until the 4<sup>th</sup> century.

*The Council meeting at Constantinople in 381 added to the Nicene Creed the additional statement in reference to the Holy spirit: "The Lord and Giver of Life, who proceedeth from the Father, who, with the Father and Son together, is worshipped and glorified, who spake by the prophets." While the statement did not say that the Holy Spirit is God, nor that He is consubstantial with the Father and the Son, it nevertheless refuted the heretical Macedonians and in fact settled the question of the deity of the Holy Spirit as far as the church was concerned.<sup>7</sup>*

### 4. Soteriological Views

Augustine was influential in developing views on the salvation influence of the Holy Spirit. Again, this attention was stimulated by a heretical view which was on the arise in the 5<sup>th</sup> century. Pelagius, a British monk who traveled to Rome, believe that there was a little good in every man that allowed him to do good works apart from God's grace - Pelagianism. The pendulum swing against this view was to believe that man was so depraved that he was not only unable to do good, but was unable to mentally trust in God without a regenerating work of the Holy Spirit.

A separate view, held by the Roman Catholic church, believed that man was in able to do good until the Holy Spirit did a first work in the man, then he was able to do good. This view was referred to as Semi-Pelagianism and ultimately became the view of Roman Catholicism. However there was a time in the 6<sup>th</sup> century when it was rejected

*In the action of the synod of Orange (529), a further step was taken in opposing Semi-Pelagianism, minutely condemning its theological position point by point. Smeaton's quotation of the first seven canons of this council makes the theological position of this council clearly against Semi-Pelagianism. The church officially lined up on the side of Augustine, affirming the work of the Holy Spirit in awakening faith and in turning the unsaved to Christ.<sup>8</sup>*

### 5. Priests instead of the Holy Spirit for the common man

During the middle ages, the development of the doctrine of the Holy Spirit came to a standstill. The church expressly denied that the Spirit of God could teach all Christians through the Word of God.<sup>9</sup> The priest was the sole explainer of the Word of God and took the place of the Spirit of God.

### 6. Reformation Views

When the Roman Catholic Church was challenged by the reformation, much focus was turned again to the doctrine of the Holy Spirit. As before, when refuting false doctrine, correct doctrine becomes clearer.

At this time, the reformers rejected the priests as the sole explainer of the Word of God. They rather turned back to the Holy Spirit as the illuminator of the Word.

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<sup>6</sup> John F. Walvoord, pp 240-241

<sup>7</sup> John F. Walvoord, pp 242-243

<sup>8</sup> John F. Walvoord, pg 245

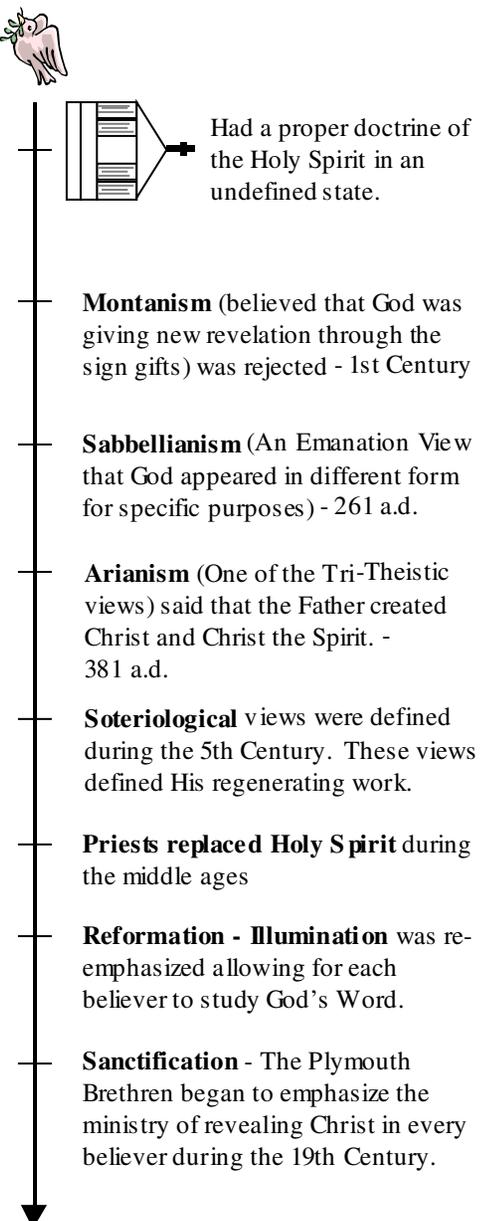
<sup>9</sup> John F. Walvoord, pg 246

The soteriological views became much more of an issue at this time. The doctrine of Election (where God chooses someone for salvation and then the Spirit regenerates them) was defined. In opposition to this view was the view that man had not ability to do good works, but could mentally assent to trust in God and thus receive the Holy Spirit.

### 7. Sanctification Views

Finally developed were the views that the Holy Spirit enables the believer to present the full life of Christ. These views were more clearly developed by the movement of the Plymouth Brethren in the 19<sup>th</sup> century.

### 8. Summary Chart



### **C. Who is He?**

The Holy Spirit is a unique person. He is not a mode of emanation from God. He is not a created being. He has all of the characteristics of a person and is referred to as a person in God's communication to us.

He is also part of the Trinity. He is Deity. He has the characteristics that are only ascribed to deity. He is also referred to as God throughout scripture.

#### **1. Person**

The Holy Spirit has a personality.

##### **a) Personality**

As a person, we see that the Holy Spirit has a mind that is described as able to plan and communicate. He also has emotions like grieving. We know that He makes his own personal choices, which indicates that He has a will.

##### **(1) Emotions**

##### **(2) Mind**

##### **(3) Will**

##### **b) Unique Spirit Being (Gender Neutral)**

We refer to Him as "He", but in actuality He is a spirit and spirit's do not have gender. However, Scripture does refer to Him with a personal pronoun because a Spirit is not an "IT" but a person. In our language (as well as the Hebrew and Greek languages) we have no way of referring to a being that is gender neutral.

##### **c) Relates to other beings**

He does have relationships with other individuals. We know that He has interacted with individuals through history. He has demonstrated the ability to communicate, empower and direct individuals.

#### **2. Deity**

As Deity, we see that the Holy Spirit is the third member of the Trinity.

##### **a) Characteristics of Deity**

Scriptures tell us that the Holy Spirit is everywhere present at once, knows all things of the mind of God, and is able to create. This is only possible if He is God.

##### **b) Referred to as Deity**

Scripture has referred to the Holy Spirit and then in a second reference to Him use the term God.

##### **c) Third Person of the Trinity**

Scripture is clear that the Holy Spirit is subordinate in function to the Father and the Son. He does the will of the Father in directing Jesus' earthly ministry. Once Jesus ascended, He said that He would send the Spirit back to us. The Spirit is equal with the rest of the Godhead in quality and character, but he is subordinate in function.

#### **D. What does He do?**

Since the Holy Spirit is a person, then we can look at his actions and communication to understand more about who he is. He can be known. If we want to know a person, than we look at how they relate to others and how they live their lives.

##### **1. Relationships**

###### **a) To Godhead**

We know that He glorifies the Father and communicates the will of the Father. We also know that he proceeds from the Father. He communicates to the Father in our behalf.

We also know that he ministered to the Son. He communicated to the Son and points others to the Son. He is working to glorify the Son in our lives today. He is obedient to the Son.

###### **b) To Humans in General**

He has communicated God's word to Humans. He has directed Humans. We know that there are times when He has empowered Humans for a specific job. Today, he is convicting humans for the fact that they are separated from God.

###### **c) To Church in General**

He is responsible for personally indwelling every believer and placing us in the Body of Christ. He is has made each believer alive and given them specific spiritual gifts just as He desires for each individual. He has emotions that are effected by the decisions of each individual believer.

###### **d) To Lost in General**

We know that He is revealing God to the Lost but not necessarily every individual. We know that He is convicting them of their condition.

##### **2. Ministries**

###### **a) To Godhead**

The Holy Spirit **obeys** the Father and the Son. He strengthened and empowered the Son during Christ's earthly ministry. He gave the direction of the Father to the Son during His earthly ministry. He performed the will of the Father in creation.

###### **b) To Humans in General**

The Holy Spirit only has one ministry to Humans in general (that crosses all time). That is the ministry of **communicating** God's Word to us. He has several ministries that are different depending on God's program. He has empowered individuals for service, he will be poured out on Israel in the future and will enable them to recognize that Jesus, whom they crucified, is God.

###### **c) To Church in General**

The Holy Spirit has several ministries to the Church. These include: Regeneration, Baptism into the Body of Christ, Indwelling and empowering with the Life of Christ, Sealing until we can be glorified, Gifting each individual, Adopting us as sons, helping us in our prayers, Illuminating us to understand the Mind of God, etc.

###### **d) To Lost in General**

The Holy Spirit has communicated God's Word and is drawing/convicting individual lost people through the lives of the individuals who make up the church.

## II. Who is He?

### A. Person

*Denial that the Spirit is a Person often takes the form of substituting the concept that He is a personification of, say, power—much like claiming that Satan is a personification of evil. This denial of His personality has occurred throughout church history, first by the Monarchians, the Arians, the Socinians and today by Unitarians, liberals, and some neoorthodox theologians.*

The fact that the Spirit has emotions, mind and will (the characteristics of a personality) shows that He is a person. He is not a human but He is a Spirit (hmmm...Holy SPIRIT...).

#### 1. Emotions

Eph 4:30 – It says that we should not **grieve** the Holy Spirit indicating that He can be grieved.

The Greek word used here is a word that speaks of a deep sorrow. It is used commonly to refer to sadness.

#### 2. Mind / Intellect

Romans 8:27 – refers to the “**mind set**” of the Spirit

The Greek word that is used for mind really refers to a mind set or way of thinking. It shows that the Spirit thinks in a particular manner.

1 Cor 2:10-12 – These verses show that the Spirit of God knows the mind of God and teaches us.

**Caution** - If you were to wrongly think of God like a human (body, soul and spirit) than this might sound like He is talking about **God's spirit** rather than **God the Holy Spirit**. This is confusing because of the comparison in the context that refers to man's spirit. However, this confusion arises, because this verse is using the word spirit of man to refer to all of the immaterial part of man rather than referring to the third element of man. There are several passages that do this – this was probably brought out in Anthropology (*The study of the makeup of man*).

If we take all of scripture into account than we see that God is not a human but is three in one. One of the persons of the Godhead is the Holy Spirit and that is whom He is talking about here. This complete understanding allows us to see from this verse that the Holy Spirit is able to understand and know the will and thinking of God and is able to relate it to us.

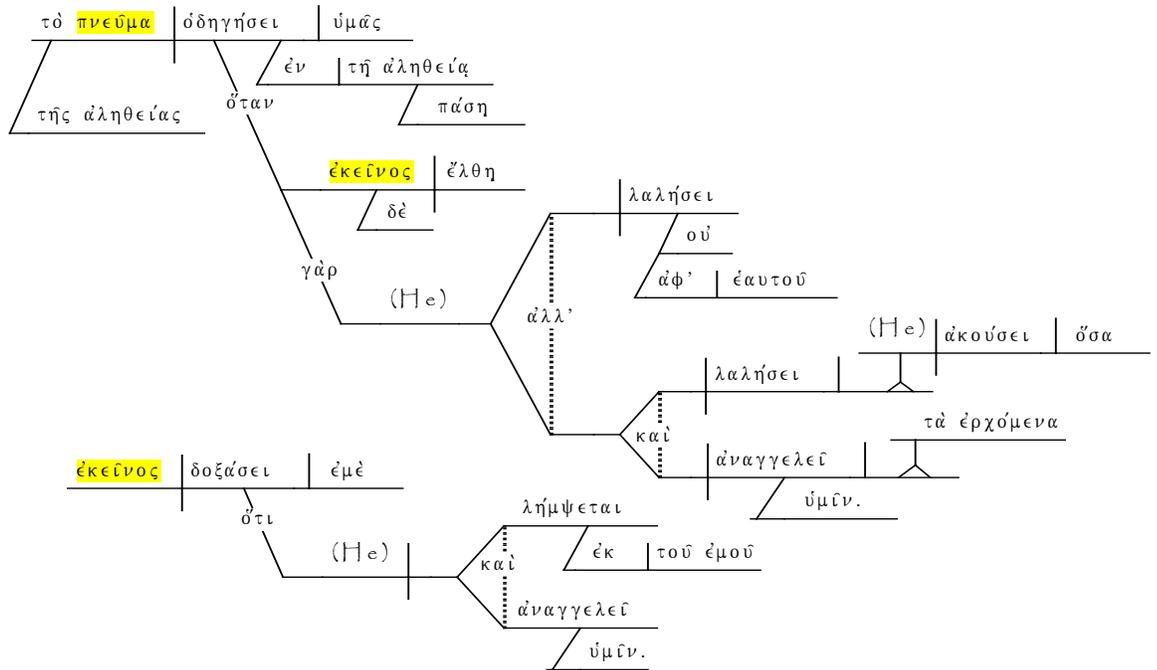
#### 3. Will

Acts 15:22-28 – It seemed good or best to the leaders, people and Holy Spirit to send these men giving only a specific set of guidelines. The Holy Spirit **chose** or decided to do this action.

1 Cor 12:11 – This basically says that He does as he **chooses**. He has a will and operates according to it.

**4. Unique Spirit Being (Gender Neutral)**

John 16:13,14 – Uses **masculine** pronouns, which emphasizes the person aspect of the Holy Spirit. This is an unusual case, which adds emphasis. Usually a pronoun agrees with the gender of the word it is replacing, however, the Greek word for Spirit is a neuter word. It does not emphasize gender.



Spirits did not have **bodies** and commonly indwelt human bodies. We see several times in the life of Christ where He is casting them out.

Luke 24:37-43 – This passage shows that Jesus was a human and not a spirit – even after the resurrection. The Holy Spirit would not have had a body and thus no gender per se.

**5. Relates to other beings**

Judges 3:10; Matthew 4:1, etc. - We see the Spirit **leading** individuals in scripture

Luke 12:12 – The Holy Spirit would teach the disciples

John 14:26 – We are promised that the Holy Spirit would teach us.

Acts 13:2 – The Holy Spirit said

Acts 20:23 – Paul said that the Holy Spirit warned Him

We will look at this much more in later sections.

## **B. Deity**

The Spirit is a **person**, but not just any person. He is **God**. We can see this because He has the characteristics, which can only be God. He is also referred to as God and then thirdly He can be seen as part of the Trinity of God.

### **1. Characteristics of Deity**

**ETERNAL** - Heb 9:14 tells us that He is the Eternal Spirit. Eternal is the idea of no beginning and no end. Several things are ever lasting (no end) but only God is eternal.

**OMNISCIENCE** - John 16:12,13 show that He will guide us into all truth and even tell us the future. We know that He is responsible for inspiration and the communication of all of God's Word. This would require that He know all that has happened and will happen. Only God is omniscient.

**OMNIPOTENT** – The works that He has done have been the actions of Deity:

#### **a) Creation – Gen 1:2**

The words used here might be referred to as the Breath of God, but this isn't consistent with other passages of scripture that use the same phrase to only refer to God the Spirit. (Ex 31:3; 35:31; Num 24:2; 1 Sam 10:10, etc.)

This shows that He was involved in the supernatural work of Creation.

#### **b) Regeneration – John 3:5 / Titus 3:5**

When we take these two passages together, we can see that it is the Work of the Holy Spirit to regenerate (create a new version of us) at salvation.

#### **c) Inspiration – 2 Peter 1:21**

It was the Spirit of God who empowered men to write the Words of God.

#### **d) Raising of the Dead – Rom 8:11 / 1 Peter 3:18**

It was the work of the Holy Spirit that raised Jesus from the dead.

He has the power to create earth, a new version of us and to raise the dead. All of these indicate that His power is limitless. Only God is All-Powerful.

**OMNIPRESENCE** – Ps 139:7-10 this passage shows that God the Holy Spirit is everywhere present.

### **2. Referred to as Deity**

He has all the characteristics of Deity and this is enough for us to confidently say that the Holy Spirit is God. However, a more clear indication than this is the fact that God says that He is **God!**

Isaiah 6:8-10 / Acts 28:25-27 – The passage in Isaiah says that these Words are God. The passage in Acts says that these words are from the Holy Spirit.

Ex 16:7 / Ps 95:8-11 / Heb 3:7-9 – Both of these OT passages refer to God and the Heb passages says about the same event that it is the Holy Spirit.

Acts 5:3-4 – these verses both refer to the same person only once as the Holy Spirit and once as God.

### **3. Third Person of the Trinity**

He is the third person of the Trinity, a separate individual person who is still God. He will be seen in separate ministry than the Father or Son, but yet when he is referred to the others are assumed to be involved as well.

John 14:16-18 – Christ says that He will send **another** (separate but of the same kind) and this other is the Holy Spirit. But then in verse 18 he makes it clear that in this action He will be coming to them as well.

2 Cor 3:17 – this passage refers to both Christ and the Spirit and says that where the Spirit is, so is Christ.

Matt 3:16, 17 – these verses refer to the Baptism of Christ and show that all three persons are **separate** at the event.

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Matt 28:19 – When Christ gives the great commission, He says that they are to baptize in the **one** name (singular) of the **three** individuals (Father, Son and Spirit).

Thus we can clearly see that the Holy Spirit is a person, that He is God and yet He is a separate person of the Trinity of God.

### III. What does He do?

#### A. Relationships and Ministries...

As a person, the Holy Spirit ministers in unique ways depending on the relationship He has with another person.

##### 1. To the Godhead

As part of the trinity, there are two other persons that the Holy Spirit is uniquely related to. This relationship is one of submission.

###### a) Submissive

Psalm 104:30 – Seems to indicate that the Father sent the Spirit to perform some act of creation.

At the end of Christ's earthly ministry, He said that the Holy Spirit would come. Several passages equate this action as taking place by Christ, but ultimately by the Father.

John 15:26 – Tells us that Christ "sent" the Holy Spirit.

Caution – 14:26 is almost the opposite – make sure the student is looking at the right verse.

John 14:16-17 – Tells us that God the Father would send the Holy Spirit.

Gal 4:6, 1 Peter 1:12 – both of these show that God the Father did send the Spirit of Christ to minister to believers.

John 16:13-14 – These verses certainly indicate that the Spirit will be obedient to Christ.

Christ asked the Father to send the Spirit back so that believers would not be alone. He sent the Spirit to form His body here on earth. It seems that the Son was asking the Father to send the Spirit so that the Spirit could continue to exercise Christ's ministry here on earth through believers. His role is one of ministering in the behalf of the Father and the Son.

###### b) Active

###### (1) Creation

Generally we see that creation was the work of GOD and usually this is assumed to focus on the Father. However, throughout scripture we see references to each member of the trinity being involved.

The plurality of Elohim as the word is used in Gen 1:1 may give indication to the trinity's involvement.

Gen 1:2 – The Spirit clearly had some part in the creation.

Job 26:13, 33:4 – These passages indicate that Job and Elihu both thought that God's Spirit was involved in his creation.

Psalm 33:6 – Says that the Spirit was involved in creating the Heavens.

Psalm 104:30 – Again the Spirit was sent by the Father to perform some act of creation.

###### (2) Communication – Inspiration

1 Peter 1:11 / 2 Peter 1:21 – both of the passages indicate that the Spirit was communicating God's Word through them. He was the instrument through which God's will was to be given.

###### c) Glorifying

We know of many passages that talk about how God's glory is revealed through creation. By the Holy Spirit's ministry in creation, He has brought Glory to God. (Ps 33:6 – Spirit created the heavens / Ps 19:1 – the Heavens declare God's Glory.)

John 16:14 – This clearly says that the Spirit's ministry today is to bring **glory** to Christ.

John 4:23 – Seems to indicate that the Spirit of God will be active in leading others to **Worship** God the Father. (Notice that they will worship in Spirit and in Truth – this is a key designation of the Spirit – The Spirit of Truth).

## 2. To OT Individuals

There are many instances in the Old Testament where the Spirit of God came upon men. We will not separate the Old Testament into separate Dispensations. The ministry of the Spirit seems to be the same throughout this time period.

### a) **Empowering for Service**

Exodus 28:3 – The craftsman of the temple were empowered by the Spirit.

Numbers 11:16,17 – Moses was going to give the Spirit to the men who were helping to lead Israel.

Judges 6:34 – Several of the Judges, including Gideon, Samson and others were empowered by the Spirit to accomplish some specific task.

1 Samuel 16:13 – The Spirit of God was upon David when he became anointed King.

2 Kings 2:9,10 – Elisha asked for the Spirit so he could minister as a prophet.

### b) **Come and Go**

1 Samuel 16:14 – Saul had the Spirit for ministry as King, but God took the Spirit back as he removed him from office and

### 3. To **Jesus** in His humanity

There are several indications that the Holy Spirit was very active in the ministry of Jesus Christ. Part of the importance and application we can get from this is to recognize that Jesus in His Humanity had all of the same **resources** we now have in the Person of the Holy Spirit. We are **empowered** to live the same life that Christ was empowered to live!

#### a) **Involvement with the Virgin Birth**

Luke 1:35 – Mary asks how she can have a baby since she has not had sexual relations with any man. God's answer is that the Holy Spirit is going to come upon her (this is the basic meaning of "overshadow") and cause her to have a baby who would be Christ. We do not understand this any further. (Mt 1:20)

(Interesting Note: The Holy Spirit was active in the birth of Christ and in the raising of Christ from the dead.)

Heb 10:5 tells us that God **prepared** Jesus a **Body** – This was probably the work of the Spirit.

Heb 2:14 indicates that Christ **took** this body on His own **will**.

Definitely the Holy Spirit was **active** in the birth of Jesus.

#### b) **Anointed at Baptism – No indication that He left until the end**

John 1:28-34 – It is clear in this passage that the Holy Spirit **descended** upon him. I believe that this is a picture of His **anointing** for ministry. It is after this point that He begins to minister in his office as Messiah.

**Messiah** means the **anointed** one. Christ is the English transliteration of the Greek transliteration of Messiah! - It means ANOINTED ONE.

Anointed is the **ceremonial** action of **appointing** someone to an **office**. Usually by pouring something on the head.

(This is similar to the knighting of an Englishman to the office of Knighthood.)

In Luke 4:18 – Jesus quotes Isaiah (42:6,7) and is calling **Himself** the anointed one.

In Isaiah 42:1-4 and 61:1-6 clearly indicate that God is **placing** His Spirit upon the coming Messiah.

Acts 4:27 and 10:38\* - Show that Christ was anointed by God for **service**.

When the time came for Christ to start His ministry, we have a **picture** of God the Father in heaven pouring the Spirit out upon Christ's head as a picture of anointing for office.

There is no indication that the Spirit ever left him until the point that Christ cries out "My God, My God, why have You forsaken me?"

#### c) **Direction**

Luke 4:1 tells us that He was led of the Spirit. We can assume that He was led more than just on this occasion.

#### d) **Empowering for Service**

Luke 10:21 – indicates that Christ **rejoiced** by the Spirit. (Remember that the Spirit had emotions). This probably means that the Spirit's rejoicing influenced Jesus' rejoicing.

Luke 4:18 – Certainly Christ is claiming here that He will do **works** because of the Spirit's ministry.

Matt 12:28 – Here Christ implies that he has been **casting** out Demons by the Spirit.

**NOTE:** There is some indication that possibly Jesus performed some of His ministry by His own power, but the evidence is very inconclusive. Mark 5:30, Luke 5:17, Luke 6:19, John 18:6

***When we take into account the Anointing of Christ for ministry and look at the summary in Acts 10:38 – There is good reason to believe that the entire ministry of Christ was under the empowerment of the Holy Spirit!***

**e) Raised from the Dead**

Romans 8:11 – Talks about the Spirit giving life to our mortal bodies. This isn't specifically saying that the Spirit will raise us from the dead physically, but spiritually. However it seems to say that the reason we can trust the Spirit for this is tied to the fact that God raised Christ from the dead. There seems to be good reason to say that He is implying that the Spirit was involved in that action and is therefore able to empower our lives.

1 Peter 3:18 – This is much clearer in indicating that the Spirit **raised** Jesus from the Dead.

**4. To the Disciples**

The Spirit did not indwell and maintain a consistent ministry in the Disciples. There is no indication that they had the Spirit until Christ gave Him to them. However, there is indication that He would work in their behalf when necessary.

**a) Received at Jesus' command**

Matt 10:1, 20 – In this passage, Christ **sends** His disciples out among the nation to cast out demons and minister to the nation of Israel. He indicates that this power is from the Spirit. However, we know that He gives them the Spirit again later, indicating that the Spirit must have **left** them.

**b) Empowering for Service**

John 20:22 – Christ **breathed** the Spirit upon them just before He left, but this was only temporary during the 10 days until Pentecost.

Matt 10:19, Mark 13:11, Luke 12:12 all say that the Spirit would give them the **words** to speak if they were ever judged for preaching.

The Primary ministry of the Spirit among the Disciples was to **empower** them to minister in Christ's **behalf**. Probably to stir the peoples interest in Christ and give authority to His ministry.

**c) Left**

John 7:39 – seems to indicate that prior to Christ's ascension and sending of the Spirit back to earth the Spirit could come and go from believers.

## 5. To the Apostles

The apostles were men who had been with Christ from the time of His Baptism (anointing of the Spirit) until his Resurrection. They were **eyewitnesses**. When Judas betrayed Christ, we know that they replaced him with Matthias.

### a) Received at **Pentecost**

Acts 1:8 - We know that Christ had told them to wait for **power** before setting to complete His final commission to them – The Great Commission. This is consistent with everything we have seen thus far regarding God's will to **empower** those who have a specific function in His program.

Acts 2:1-11 – This was the feast of **Pentecost**. 10 days after Christ's resurrection – they are gathered together in one place with **many** other Jews. It is on this day that the Holy Spirit empowers them. This is not a private action but a very **public** spectacle. It brought attention to them.

The sign of **Tongues** is displayed (Known Languages in this case). This causes everyone to be amazed. The wording here seems to be so strong as to indicate that they may have so baffled that they weren't paying attention even to what was being said.

The people do tell us what they were saying – they were talking about the great **deeds** God had done.

Acts 2:33 – This is the event that Christ had **promised** in John 14. He promised he would send the Spirit and this is it.

Acts 2:38 – Here Peter promises that anyone who would **believe** would receive the Spirit. This was the **beginning** of the Apostles ministry in the Spirit, but it was also the **offering** of the Spirit to any who would believe. He is speaking to the House of Israel primarily.

It seems he believed that this was the program that God promised in Joel. If so, then he is saying that all could receive the Spirit, but the program would be that of the Mill Kingdom (Christ -> Israel -> Nations).

### b) **Empowering for Service**

Peter – The same guy who was ready to go back to **fishing** on a few days earlier. The same guy who **denied** he knew Christ so that he could save his own skin. This same Peter is now ready to **boldly** speak against the Jews. He goes so far as to say – “You killed God's promise Messiah, the descendent for David's throne.”

Acts 2:43 – We know that the Apostles did many signs and wonders. It does not say that everyone was doing this, but the **Apostles** in particular.

Acts 4:8 – Again when Peter goes to speak, it says that he is **filled** with the Spirit. It does not say that the Spirit came upon him. I do not believe that this is indicating that Spirit received the Spirit **again** and **again** for ministry. I think it is indicating that the ministry of the Spirit specially influenced him on this occasion.

Acts 4:31 – All of the believers who are gathered and praying become **filled** with the Spirit and begin to speak courageously.

As we consider filling, a good passage to keep in mind is Acts 5:3. Here we see Ananias filled by Satan. This seems to indicate that Satan had **communicated** an idea to Ananias and he had set about to **follow** that course.

Acts 5:17 is also a near context to these early passages in Acts and it indicates that these men were filled with **Jealousy**. This does not mean that Jealousy is some being that they allowed to control them. It does mean that they allowed Jealousy to fill their **thinking** and thus were **influenced** by it.

Acts 5:28 – You have filled Jerusalem with your **teaching**. Here is another passage on filling and it seems to indicate that all of Jerusalem was **contemplating** the **message** of the apostles and were being **influenced** by them.

**c) Authenticated their Messages**

In Acts 14:1-4 we see the Apostles preaching. Signs and wonders accompanied their preaching. Christ seemed to be indicating that this would be the case when He told them to wait until they received power and they would witness.

2 Cor 12:12 – Paul states that apostles had specific **signs** that indicated who they were.

We know that there are two meanings for Apostles. The word specifically means a sent one. However, there was also a specific function of being an eyewitness of Christ. There were 13 of these. We have 12 specifically mentioned in Acts chapter 1 and then Paul was also an eyewitness of the resurrected Christ (probably saw his execution as well).

Romans 15:18,19 – Paul clearly states here that His message was accompanied by the **power** of the Spirit in signs and wonders.

\*Heb 2:3,4 I- And finally, this is the clearest passage where the author of Hebrews refers to those men who were **eyewitnesses** of Christ and their message was **authenticated** by the signs and wonders of the Spirit. (*Side note – this probably indicates that Paul nor any other Apostle was the author of Hebrews.*)

**d) Sign to Israel that God was working through a unique program apart from Israel**

1 Cor 1:21-23 talks about how the Jews require a **sign**. It then goes on to talk about how He preached the gospel, which is considered **foolishness**. They rejected it.

Back in Genesis, we learned how God judged by confounding the languages.

Later in Isaiah 28:11-13 there is a prophecy referring to the day when God's program would be withdrawn from Israel and it says that God's words would be **gibberish** to them and that He would speak in a different language. In Chapter 29, He goes on to describe how he would take His word away from Israel and would deal with others.

1 Cor 14:21-22 quotes this passage from Isaiah and says, "Here is a general principle, THE LANGUAGES (tongues) are a sign for unbelievers." It has the idea of a judgment or warning.

*Tongues were the judicial sign from God of Jewish confirmed unbelief. When the judgment was completed, the need for this key purpose ceased.*

*Remember that tongues were a sign not for the believer, but for the unbelieving Jew. "Wherefor, tongues are for a sign...to them that believe not."<sup>11</sup> As Zane C. Hodges notes, the conclusive word wherefore suggests that the statement to follow is the result of a legitimate deduction in which the apostle discovered the true intent of this miraculous phenomenon.*

*"The use of the definite article with the Greek word for 'tongues' (ai glossai) (the tongues)...further confirms that Paul finds this particular phenomenon to be the thing referred to by the Scripture he has cited."<sup>11</sup> "Wherefore, the tongues are for a sign."<sup>11</sup>*

There is good reason to believe that the Sign Gifts (especially Tongues) are just this - a **sign** to the Jews that God was now working through a **different** channel.

The Apostles had the unique ministry of building the **foundation** of the Church (Eph 2:20). As such, they needed:

- (1) special revelation from God – a message to the church,**
- (2) confirmation that this message was from God and**
- (3) to show Israel that this program was new and unique.**

The Holy Spirit ministered through the Apostles to accomplish this.

## 6. To the Church

The Apostles ushered in a new program apart from Israel, The **Church**. The Spirit is involved in almost every aspect of the Church.

### a) **Received at moment of Salvation**

Acts 11:16-17 is a passage that shows **Gentiles** also received the Spirit of God, not just Jews.

John 7:37-39 clearly shows that any who would believe in Christ would receive the Holy Spirit. There do not seem to be any conditions placed on this except belief.

Rom 8:9 indicates that anyone who is a believer **has** the Spirit. If you do not have the Spirit, than you are not saved. Pretty clear.

Every believer receives the Holy Spirit at the moment they believe.

### b) **Regeneration**

Titus 3:5 is the only NT reference to Regeneration in the sense of our salvation.

*The Greek word palingenesias is properly translated "new birth, reproduction, renewal, re-creation" (Thayer). It is applied not only to human beings but also to the renewed heaven and earth of the millennium (Matt. 19:28). In relation to the nature of man, it includes the various expressions used for eternal life such as new life, new birth, spiritual resurrection, new creation, new mind, "made alive", sons of God, and translation into the kingdom. In simple language, regeneration consists of all that is represented by eternal life in a human being.<sup>12</sup>*

John 1:13 refers to this new birth and says that we are "born of God".

John 3:3-5 says that we must be born of Water and used this to refer to the Spirit.

Titus 3:5 – certainly indicates that the Spirit regenerates us.

Regeneration is **unique** for the Church.

If regeneration accompanied OT belief and justification, it does not require that God empowered **every** believer to live righteously. They may have had a new spirit or life imparted through which they could have fellowship and relationship to God – but empowerment for righteousness seems to have been only when the Spirit came upon them – and we already know that He could leave.

Joel 2:28, 29 indicates that the Spirit of God will be poured out on all flesh during the Mill Kingdom. This may indicate regeneration. However, this also would be a different work that that of the Church's regeneration.

Eph 2:4-7 – We are "made alive" in **Christ**.

Eph 2:10 – We are created unto good works "in **Christ**".

Our regeneration is one of giving us the VERY **life** of Christ! Col 1:27; 3:4; 2 Cor 3:17. The Spirit regenerated us with the life of Christ and we now have all of His life to live out here on earth. We are the Body of Christ.

### c) **Baptizes into the body of Christ**

Baptism of the Spirit is probably one of the greatest sources of confusion regarding the ministries of the Spirit.

One night, around the year 1992, my wife and I, after reading a book on the Holy Spirit, knelt by our bed and genuinely and earnestly prayed for the Baptism of the Holy Spirit. We got up, looked at each other and then asked, "Do you feel any different?" The answer from both of us was, "I don't think so." I have seen this concept tied to the ministry of the "Filling of the Holy Spirit", the "Gifts of the Holy Spirit" and it has been referred to as the "Second Blessing". Extreme wings of the Christian faith were not the only ones to hold these views. D. L. Moody (evangelist, pastor and founder of Moody Bible Institute), R. A. Torrey (prolific writer,

<sup>12</sup> John Walvoord, pg 128  
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evangelist and president of Moody Bible Institute), C. T. Studd (missionary to China and founder of the African Inland Mission) and many others besides me believed these misconceptions.

John 14:20 – considers: **Christ** in us and Us in **Christ**. Christ in Us - refers to the work of **Regeneration**. Us in Christ - refer to the Work of **Baptism** by the Holy Spirit.

*Dr. Kenneth Wuest stated that “the Greek word for ‘baptism, speaks of the introduction or **placing of a person or thing into a new environment or into union with something else**, so as to alter its condition or its relationship to its previous environment or condition.”<sup>13</sup>*

“For as many of you as have been baptized into Christ have put on Christ” (Gal. 3:27).

*The Holy Spirit baptizes us into the Lord Jesus, and fills us with Him.*

*“The one spiritual baptism **positions the believer in Christ**’ (Rom. 6:3, 4; Gal. 3:27; Col. 2:12), **and into His Body** (1 Cor. 12:13). Since this position in the Lord Jesus is unchangeable, and eternal, the baptizing work of the Spirit is not repeatable. One ‘in Christ’ positionally, can never again through all eternity be ‘out of Christ’ positionally, as that position depends wholly upon the efficacy of the finished redemptive work of the Son, and does not hinge upon human merit or faithfulness...*

*The baptism with the Holy Spirit and regeneration are thus two **complementary and yet distinct works** of God, simultaneously and eternally wrought in the believer the moment he exercises saving faith in the Saviour. **By regeneration the soul is quickened from death unto life** (Eph. 2:1–4). By the Spirit’s baptizing work **the quickened soul is organically united to Christ as Head** (Eph. 1:22, 23) **and to all other believers as members of one body (God’s ecumenical Church!)** (1 Cor. 12:12–27)...*

*By regeneration He gives us His own very life. By the Spirit’s baptism He unites us in dissolubly and vitally to Himself. By the indwelling He grants us His continual presence. By the sealing He stamps us as His very own for all eternity. — M.F. Unger<sup>14</sup>*

The central passage for clarity on the Baptizing Ministry of the Holy Spirit is – **1 Cor 12:13**

**1 Corinthians 12:13** <sup>13</sup> *For by one Spirit we were all baptized into one body. Whether Jews or Greeks or slaves or free, we were all made to drink of the one Spirit.*

Several things we can see from this passage:

**(1) We are ALL baptized**

This indicates every believer is baptized. This must occur at the moment of salvation. This would explain why there is no exhortation in the Bible for a believer to become baptized in the Spirit.

**(2) We are ALL baptized into ONE BODY**

We are all part of the same body. We each may fill a different role within that body but it is still one body with unity. There are no distinctions because of race, gender, age, work, etc. Disunity is not a work of the Spirit.

**(3) We are ALL baptized into ONE BODY and receive the SAME SPIRIT**

We all have the same resource. God does not show favoritism. Each is different but each is the same.

Rom 6:1-4 sheds more light on this baptism. Here it indicates how we are **identified** with Christ. In water baptism, we are not showing a picture of salvation as it concerns justification.

<sup>13</sup>Stanford, Miles Stanford

<sup>14</sup>Stanford, Miles Stanford

But we are showing a picture of our identification. We look at what happened to Christ, and then because of our belief, we become identified with Christ in every aspect (Death, Burial and Resurrection) of His life.

*A sphere is that which surrounds an object on every side and may even penetrate that object. To be within a sphere is to partake of all that it is and all that it imparts. Thus the bird is in the air, and the air is in the bird; the fish is in the water and the water is in the fish; the iron is in the fire and the fire is in the iron. Likewise, in the spiritual realm, Christ is the sphere of the believer's position. He encompasses, surrounds, encloses, and indwells the believer. The believer is in Christ, and Christ is in the believer. Through the baptism with the spirit, the Christian has become as much an organic part of Christ as the branch is a part of the vine, or the member is a part of the body. Being thus conjoined to Christ, the Father sees the saved one only in Christ, or as a living part of His own Son, and loves him as He loves His Son (Eph 1:6; John 17:23).<sup>15</sup>*

There are three phrases used in scripture that can create some of the confusion. "With", "By" and "IN".

When Christ was anointed with the Holy Spirit, he was baptized WITH or IN water BY John the Baptist.

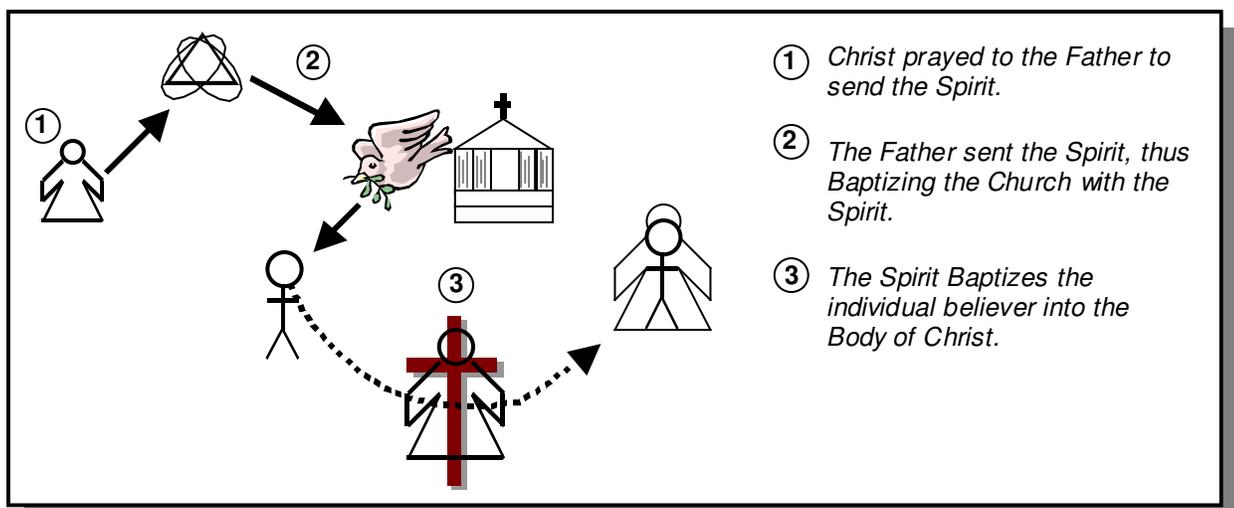
John 1:33 – Most versions translate this as saying Christ would baptize "WITH" the Holy Spirit.

Acts 1:4 – Again, most versions translate this as saying the Apostles would be baptized "WITH" the Holy Spirit.

This seems to have the same idea if we were to say they were baptized "IN" the Holy Spirit. It seems to refer to the **medium** that they would be immersed into – that which they have become forever changed because of their union to.

However, this could also mean "BY" the Holy Spirit. 1 Cor 12:13 certainly is more clear when taken as "by". This verse refers to what we were baptized into and calls it a **body**. This would not be a reference to the Spirit. It must be a reference of **who** baptized us into the body. It is by the Spirit that we are baptized into the body of Christ (which is a common term used repeatedly in Pauline teaching).

It is possible that Christ referred to Pentecost as the act of His Baptizing the Apostles with the Holy Spirit, but it is more likely that He was referring to the **time** when He would send the Spirit who would baptize us into His body and thus glorify Himself as he stated in John 14 and 16.



<sup>15</sup> L. S. Chafer, *Grace*, pp. 307-308

**d) Illuminates our understanding of Christ**

**(1) Renewing of the mind**

**e) Empowered for Service – Reveals Christ to the World**

**f) Gifting**

1 Cor 12:1 – Paul says that he did not want the Church at Corinth to be uninformed regarding the Spiritual things (from the context we recognize that he is talking about Gifts). It is important to know that the Spirit has given us gifts for a purpose and how this should affect us.

**(1) Purpose**

**1 Corinthians 12:7** <sup>7</sup> To each person the manifestation of the Spirit is given for the benefit of all...<sup>13</sup> For in one Spirit we were all baptized into one body. Whether Jews or Greeks or slaves<sup>4</sup> or free, we were all made to drink of the one Spirit. <sup>14</sup> For in fact the body is not a single member, but many.

The Spirit has given special gifts to each person because each person is a member of the body of Christ and has a purpose in ministering here on earth. The Spirit is making us the earthly Body of Christ. What does Christ want to accomplish in the world today? This is why we have been gifted - to carry out His plans today.

**1 Corinthians 12:27** <sup>27</sup> Now you are Christ's body, and each of you is a member of it.

Not every person has every gift. But they have them as the Spirit purposes to give them for the particular need of the Church. It stands to reason then that not every point in time must have every gift active. Nor must every congregation have every gift active. If the Holy Spirit ever gifted one individual with the gift at any point in time, this would have had benefit for the whole church throughout time. (The Holy Spirit gifted Apostles for the founding of the Church; we experience the results of that gift to this day.)

Every believer has **A** gift if not several.

**(2) List**

**(a) Gift of Office**

There are two types of Gifts. The first is the gifting of offices (or ministries) that men can function in.

**Ephesians 4:7** <sup>7</sup> But to each one of us grace was given according to the measure of the gift of Christ... <sup>11</sup> It was he<sup>12</sup> who gave some as **apostles**, some as **prophets**, some as **evangelists**, and some as **pastors and teachers**,<sup>13</sup> <sup>12</sup> to equip<sup>14</sup> the saints for the work of ministry, that is,<sup>15</sup> to build up the body of Christ, <sup>13</sup> until we all attain to the unity of the faith and of the knowledge of the Son of God--a mature person, attaining to<sup>16</sup> the measure of Christ's full stature.

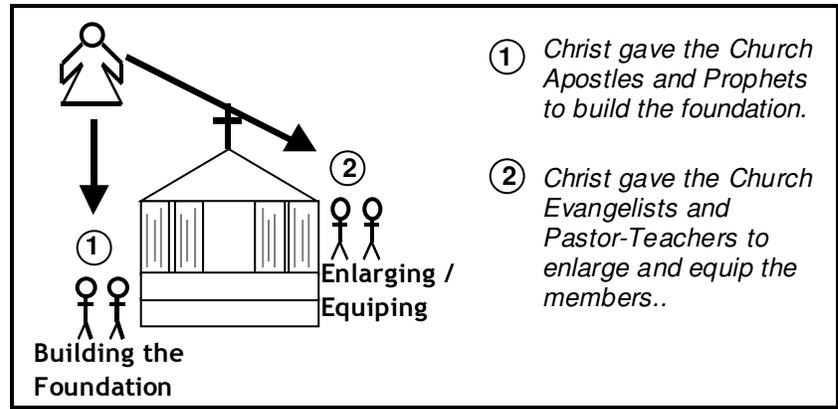
This aspect is specifically for the purpose of equipping the individual members of the body of Christ to function.

Apostles and Prophets were offices that specifically connected with founding of the Church.

**Ephesians 2:19-22** <sup>19</sup> So then you are no longer foreigners and noncitizens, but you are fellow citizens with the saints and members of God's household, <sup>20</sup> because you have been built<sup>24</sup> **on the foundation of the apostles and prophets**,<sup>35</sup> with Christ Jesus himself as<sup>36</sup> the cornerstone.<sup>37</sup> <sup>21</sup> In him<sup>38</sup> the whole building,<sup>39</sup> being joined together, grows into a holy temple in the Lord, <sup>22</sup> in whom you also are being built together into a dwelling place of God in the Spirit.

Once the Church was established and functioning, these offices were no longer necessary. The ministries that build up and enlarge the established Church continue to be necessary (Evangelists and Pastor-Teachers).

Summary of the Gifts of Office.



**(b) Gift of Individual Abilities**

There are also personal gifts that enable each individual to function within the body of Christ.

**Romans 12:6-8** <sup>6</sup> Having then **gifts** differing according to the grace that is given to us, let us use them: if *prophecy*, let us prophesy in proportion to our faith; <sup>7</sup> or *ministry*, let us use it in our ministering; *he who teaches, in teaching*; <sup>8</sup> *he who exhorts, in exhortation; he who gives, with liberality; he who leads, with diligence; he who shows mercy, with cheerfulness.*

God gives these gifts for service.

*Thus a spiritual gift may be defined as a God-given ability for service.<sup>16</sup>*

Here is a general list as given in scripture:

- (i) **Apostleship (1 Cor 12:28)**
- (ii) **Prophecy (Rom 12:6; 1 Cor 12:10)**
- (iii) **Miracles (1 Cor 12:28)**
- (iv) **Healing (1 Cor 12:9, 28, 30)**
- (v) **Tongues (1 Cor 12:10)**
- (vi) **Knowledge (1 Cor 13:8)**

Typically the above gifts are referred to as Sign Gifts – associated with the founding of the Church and the Judgment on Unbelieving Israel.

- (vii) **Ministering (Rom 12:7; 1 Cor 12:28)**
- (viii) **Teaching (Rom 12:7; 1 Cor 12:28)**
- (ix) **Faith (1 Cor 12:8-10)**
- (x) **Exhortation (Rom 12:8)**
- (xi) **Discerning Spirits (1 Cor 12:10)**
- (xii) **Showing Mercy (Rom 12:8)**
- (xiii) **Giving (Rom 12:8)**
- (xiv) **Administration (Rom 12:8; 1 Cor 12:28)**

There may be more gifts than these, but there is no indication one way or the other from Scripture.

<sup>16</sup> Charles C. Ryrie, pg. 83  
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### (3) Sign Gifts – Views

There are several views regarding the sign gifts.

#### (a) Sign to unbelieving Israel

This has already been covered under the Apostolic Ministry. This is the view that NTM holds to. We believe that the Sign gifts had a purpose in the foundation of the Church by confirming the message of the Apostles which has been recorded in the Scriptures for us.

#### (b) Gifts that must be ministered with special guidelines.

There are some who believe that these gifts have the potential of creating confusion and division. They believe that we still are gifted with these gifts today, but that they must be exercised in order and should not usurp the greater gifts.

**1 Corinthians 14:5** <sup>5</sup> I wish you all spoke with tongues, but even more that you prophesied; for he who prophesies is greater than he who speaks with tongues, unless indeed he interprets, that the church may receive edification...<sup>27</sup> If anyone speaks in a tongue, let there be two or at the most three, each in turn, and let one interpret. <sup>28</sup> But if there is no interpreter, let him keep silent in church, and let him speak to himself and to God. <sup>29</sup> Let two or three prophets speak, and let the others judge. <sup>30</sup> But if anything is revealed to another who sits by, let the first keep silent. <sup>31</sup> For you can all prophesy one by one, that all may learn and all may be encouraged. <sup>32</sup> And the spirits of the prophets are subject to the prophets. <sup>33</sup> For God is not the author of confusion but of peace, as in all the churches of the saints...<sup>39</sup> Therefore, brethren, desire earnestly to prophesy, and do not forbid to speak with tongues. <sup>40</sup> Let all things be done decently and in order.

The real question is the duration. If these gifts were not temporary, then they are still available today and must follow these guidelines. But are they still available today?

#### (4) Duration

The gifts in relationship to the Church must have a limited duration. At the very minimum they will end when the Church is raptured and the individuals are glorified.

There is definitely a sooner stopping point for Prophecy, Knowledge and Tongues.

**1 Corinthians 13:8-10** <sup>8</sup> Love never fails. But whether there are prophecies, they will fail; whether there are tongues, they will cease; whether there is knowledge, it will vanish away. <sup>9</sup> For we know in part and we prophesy in part. <sup>10</sup> But when that which is perfect has come, then that which is in part will be done away.

The question in this passage is what is the “perfect” that is coming? This can be in reference to the glorification of the Church. If it were, than it would include all of the gifts to the Church.

We know that several gifts were specifically connected to the Authentication of the Apostles Ministry.

We know that Paul says that the gift of Tongues was specifically to show judgment on unbelieving Israel.

This passage seems to indicate that there may be two different times when these gifts would end. (And we don't have to limit the ceasing of gifts to just these 3).

We have seen that the gifts were give for service. Once the service is complete, why would the gifts still be given? If judgment on Israel has been declared and the Program has now transitioned to the Church, the gift of Tongues is no longer necessary. This probably petered out, as they got closer to the year 70 A.D. when Jerusalem was destroyed.

Since the Church is complete in the sense of founding, it is no longer necessary to have the gift of Prophecy, Apostle, miracles, and the other signs connected to the apostolic ministry. These probably ended when Scripture was completed.

He uses the concept of maturity in the context of discussing “part” and “perfect”. This is a common term for maturity. This probably refers to the maturing of the Church. At that time the foundation of the Body of Christ was still being formed and thus the Body was not seen as clearly as it is once the Church was better established and the whole doctrine as presented in Scripture was complete.

When we look at the Spirit being poured out on other individuals besides the Church, we can see that the gifts of prophecy and miracles (and possibly other gifts) will be given to individuals during the millennium kingdom. This can be seen from Joel 2:28,29. However, this is not for the edification of the Church. This will be for Israel and the Nations to obey and worship God.

**(5) Discovery**

There are a lot of tools available today to help people discover their gifts. We know that gifts are important and necessary for the ministry of the Church. However, it is possible to get so caught up in attempting to discover the gift or pride in the gift that we do not minister.

The greater issue is ministering and loving one another. This is the emphasis of 1 Cor 13 (The Love Chapter).

Don't shun the tools that gifted men have developed to help equip the body. But the best way to discover our gifts is to get out and function. As we minister, others will clearly see where our gifts are. Allow others to have comment on where you fit in. Don't wait to confirm your gift before you minister. If you are frustrated in ministry, ask others where they think you might better fit.

Once we know what our gifts are, trust God to exercise them.

1 Peter 4:10,11 – Peter tells us the Importance of Stewardship of the gifts. God has a purpose. We have the gifts. We are expected to trust Him and get busy! We are empowered for Service, so serve!

**g) Intervening**

Intervening is in reference to the Spirit's ministry of praying in our behalf.

**Romans 8:18-28** <sup>18</sup> For I consider that the sufferings of this present time are not worthy to be compared with the **glory which shall be revealed in us.**

<sup>19</sup> For the earnest expectation of the creation eagerly waits for the revealing of the sons of God. <sup>20</sup> For the creation was subjected to futility, not willingly, but because of Him who subjected it in hope; <sup>21</sup> because the creation itself also will be delivered from the bondage of corruption into the glorious liberty of the children of God. <sup>22</sup> For we know that the **whole creation groans** and labors with birth pangs together until now.

<sup>23</sup> Not only that, but we also who have the firstfruits of the Spirit, even **we ourselves groan** within ourselves, eagerly waiting for the adoption, the redemption of our body.

<sup>24</sup> For we were saved in this hope, but hope that is seen is not hope; for why does one still hope for what he sees? <sup>25</sup> But if we hope for what we do not see, we eagerly wait for it with perseverance.

<sup>26</sup> Likewise the Spirit also helps in our weaknesses. For we do not know what we should **pray** for as we ought, but the Spirit Himself makes **intercession** for us with **groanings which cannot be uttered.**

<sup>27</sup> Now He who searches the hearts knows what the mind of the Spirit is, because **He makes intercession for the saints according to the will of God.**

<sup>28</sup> And we know that all things work together for good to those who love God, to those who are the called according to His purpose.

This is the only passage that clearly deals with this concept. It does speak to one key area that we know the Spirit is praying in our behalf on. It is possible that there may be other areas.

This passage specifically is dealing with the Spirit's prayer that God's will of perfecting us will be completed, even though we don't know specifically how that should be worked out. We might pray "Thy will be done." The Spirit is praying, "Thy will of ... be done." Where He is able to fill in exactly what that should be in our behalf.

**Ephesians 6:17-20** <sup>7</sup> And take the helmet of salvation, and the sword of the Spirit, which is the word of God; <sup>18</sup> praying always with all prayer and supplication in the Spirit, being watchful to this end with all perseverance and supplication for all the saints -- <sup>19</sup> and for me, that utterance may be given to me, that I may open my mouth boldly to make known the mystery of the gospel, <sup>20</sup> for which I am an ambassador in chains; that in it I may speak boldly, as I ought to speak.

This passage is a little less clear. It does show that the Spirit is to have a part in our praying for the body – specifically, in this case, for evangelism. This does not have to mean that the Spirit directs our prayers or leads in our prayers. It is a command that we can reject and does mean that our prayers should be affected by the Spirit's ministry to us.

#### h) Sealing / Earnest of the Believer's Hope

Sealing refers to one of the purposes in giving us the Spirit – specifically the purposes of guaranteeing that we will be glorified.

*2 Corinthians 1:21-22* <sup>21</sup> Now He who establishes us with you in Christ and has anointed us is God, <sup>22</sup> who also has sealed us and given us the Spirit in our hearts as a guarantee.

*Ephesians 1:13-14* <sup>3</sup> In Him you also trusted, after you heard the word of truth, the gospel of your salvation; in whom also, having believed, you were sealed with the Holy Spirit of promise, <sup>14</sup> who is the guarantee of our inheritance until the redemption of the purchased possession, to the praise of His glory.

*Ephesians 4:30* <sup>30</sup> And do not grieve the Holy Spirit of God, by whom you were sealed for the day of redemption.

Guarantee/ Earnest has the idea of a down payment. When you put a down payment on something, it proves that you will come back and complete the transaction. We are still awaiting the final transaction in our salvation. We have been justified. We are being sanctified. And we have the Spirit as a down payment that we will be glorified.

- (1) God is the agent that seals us**
- (2) The Spirit is the Seal that is placed on us.**
- (3) This occurs to all believers at the moment of justification.**
- (4) This should have an effect on our actions.**

#### i) Adoption – Future

This is basically the same concept as sealing. We have the Spirit of Adoption.

Adoption is the act by which the Father gives all the privileges of an adult son. We already have these privileges and can refer to our Father as a direct member of His family.

*Galatians 4:4-7* <sup>4</sup> But when the fullness of the time had come, God sent forth His Son, born of a woman, born under the law, <sup>5</sup> to redeem those who were under the law, that we might receive the adoption as sons. <sup>6</sup> And because you are sons, God has sent forth the Spirit of His Son into your hearts, crying out, "Abba, Father!" <sup>7</sup> Therefore you are no longer a slave but a son, and if a son, then an heir of God through Christ.

One day our adoption will be fully revealed, when we are glorified.

*Romans 8:14-17* <sup>14</sup> For as many as are led by the Spirit of God, these are sons of God. <sup>15</sup> For you did not receive the spirit of bondage again to fear, but you received the Spirit of adoption by whom we cry out, "Abba, Father." <sup>16</sup> The Spirit Himself bears witness with our spirit that we are children of God, <sup>17</sup> and if children, then heirs -- heirs of God and joint heirs with Christ, if indeed we suffer with Him, that we may also be glorified together.

## j) Common Misconceptions

There are several misconceptions regarding the ministry of the Holy Spirit. Most of these are the result of taking a passage out of context and then throwing it around as a cliché. We need to make sure that we understand the passage in its context and then be very cautious when we attempt to connect it to other passages.

### (1) Does not take over the will of the believer

Nowhere in scripture do you see people acting outside of their will. We are told not to grieve the Holy Spirit. If I asked my kids to be home by 10:00 and at 1:00am I am still waiting up for them to get home, I would be grieved that they did not obey. Obedience is an act of the will.

I must make a choice when it comes to the present work of the Spirit in my life.

### (2) Does not provide mystical control of the believer

There are some who look to the leading of the Spirit as that of telling us specific every day actions we should carry out. However, leading of the Spirit (as it is communicated to us) is always connected to receiving information, not control. There is nothing in scripture that says we can flip a switch and give the puppet controls to the Holy Spirit.

It is possible that the Spirit will give us special direction at time that we know is of God. Paul said that the spirit led them to not go to certain places just before he received the Macedonian call. However, this was not the norm in his life nor will it be in our lives. This appears to be a special work of the Spirit on occasion.

If you refuse to minister until you receive special instructions from the Spirit, you will be exercising a subtle form of disobedience, even as you may mean well.

### (3) Filling of the believer

This term is often times pulled out of the context in order to prove that the Spirit should control us. This is a common concept of many of the books on your recommended book list.

*Ephesians 5:13-21* <sup>13</sup> But all things that are exposed are made manifest by the light, for whatever makes manifest is **light**. <sup>14</sup> Therefore He says: "Awake, you who sleep, Arise from the dead, And **Christ will give you light**." <sup>15</sup> See then that you walk circumspectly, not as fools but as wise, <sup>16</sup> redeeming the time, because the days are evil. <sup>17</sup> Therefore do not be unwise, but **understand what the will of the Lord is**.

<sup>18</sup> And do not be drunk with wine, in which is dissipation; but **be filled with the Spirit**,

<sup>19</sup> speaking to one another in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord, <sup>20</sup> giving thanks always for all things to God the Father in the name of our Lord Jesus Christ, <sup>21</sup> submitting to one another in the fear of God.

Notice that the context refers to light, Christ giving them light and to understanding the will of God. The context is in reference to knowledge.

The statement "be filled with the Spirit" is based on the Greek preposition that can mean "by, with or in". There is very good reason to take this as "by".

(You can access a very good article from the Internet at:

<http://www.freemanfeedback.org/articles/Ephesians518.htm>

<http://www.freemanfeedback.org/articles/Filling.htm>)

This action would be one of being filled with something other than the Spirit, by the Spirit.

I believe the clearest way to understand this is to consider the ministry of the Spirit of leading us into all truth. As the Spirit leads us to truth, if we think on these things and accept them by faith, we will be influenced by that truth in our actions. This is not

control and requires that we appropriate the truth the Spirit is revealing. Thus the Spirit would fill us.

#### **(4) Walking in the Spirit**

Often times this passage from Galatians is used as equivalent of being controlled by the Spirit or being in fellowship with God or Abiding in the vine.

**Galatians 5:16-18** <sup>16</sup> I say then: *Walk in the Spirit, and you shall not fulfill the lust of the flesh.* <sup>17</sup> *For the flesh lusts against the Spirit, and the Spirit against the flesh; and these are contrary to one another, so that you do not do the things that you wish.* <sup>18</sup> *But if you are led by the Spirit, you are not under the law.*

This passage is saying that by walking in the Spirit, we will not do that which our flesh is lusting to accomplish.

In this particular context, Paul is writing to the Churches of Galatia in order to correct their misunderstanding of sanctification. They are attempting to be sanctified by the Law. Paul tells them that this is not of God, but is rather a desire of their flesh. The law stirs up our flesh, not the Spirit.

You cannot do what you would wish is in reference to their desire to be sanctified by the Law. If this way of sanctification is a desire of the flesh (that which is corrupt) than it cannot be a means of sanctification.

The only means of sanctification is the way that the Spirit is leading us into. Does the Spirit lead us to focus on Him and what He would have us do? NO. One of the first principles is that the Spirit is leading us to understand and focus on what we already have in Christ. If we walk in these truths, than we will be sanctified and will not fulfill the lust of the flesh.

This has nothing to do with control.

#### **k) Summary**

The Spirit has ministries that were accomplished the moment we were justified:

- (1) Regeneration**
- (2) Baptism**
- (3) Gifting**

The Spirit has ministries that are going on while we are being sanctified:

- (4) Illumination**
- (5) Empowerment**
- (6) Intervening**

And the Spirit has ministries that are preserving us for glorification:

- (7) Sealing**
- (8) Adoption**

There are no passages that indicate the Spirit should CONTROL the Believer.

It seems that the primary way the Church should cooperate with Spirit is that of believing what He is teaching us. Everything we need for life and godliness has already been provided in the new life He has given us. He will reveal this life in our walk as we walk by faith in what he is revealing to us.

He will show us Christ; we believe that this is true of our life and then the Spirit will empower.

## 7. To the Tribulation individuals

During the Tribulation the Spirit will have stopped His ministry of indwelling every believer. It seems that this will not be instituted again until the Millennium Kingdom. Also, there will be a ominous decrease in the ministry of the Spirit during this time.

*2 Thessalonians 2:6-7* <sup>6</sup> *And now you know what is restraining, that he may be revealed in his own time.* <sup>7</sup> *For the mystery of lawlessness is already at work; only He who now restrains will do so until He is taken out of the way.*

There are several reasons to consider this as referring to the Spirit's ministry through the Church.

- a) **This man of Lawlessness is empowered by Satan. For there to be a personal restrainer, this restrainer must be stronger than Satan and thus Deity.**
- b) **We know that the Spirit of God is active in convicting the world of sin. We also know that He will not always strive with them. There is a day coming when the Spirit will allow them to have free reign of sin.**
- c) **The Church age is distinctly the greatest time and ministry of the Spirit in all dispensations previous to the Millennium Kingdom.**

It would seem that when the Church is raptured out, the world will have a unique time of very little ministry of the Spirit. There is only one place during the tribulation when it is clear that individuals will have some special empowerment.

*Revelation 11:3-6* <sup>3</sup> *"And I will give power to my two witnesses, and they will prophesy one thousand two hundred and sixty days, clothed in sackcloth."* <sup>4</sup> *These are the two olive trees and the two lampstands standing before the God of the earth.* <sup>5</sup> *And if anyone wants to harm them, fire proceeds from their mouth and devours their enemies. And if anyone wants to harm them, he must be killed in this manner.* <sup>6</sup> *These have power to shut heaven, so that no rain falls in the days of their prophecy; and they have power over waters to turn them to blood, and to strike the earth with all plagues, as often as they desire.*

This seems to be a extremely unique situation. On the contrary, Revelation records many instances of their being false signs and miracles by which the people will be deceived.

## 8. To the Millennium Kingdom

With the introduction of the Millennium Kingdom, there is every indication that the Spirit will be poured out on all flesh. EVERYONE. This will be the greatest outworking of the Spirit during all time.

*Joel 2:28-32* <sup>28</sup> *"And it shall come to pass afterward That I will pour out My Spirit on all flesh; Your sons and your daughters shall prophesy, Your old men shall dream dreams, Your young men shall see visions.* <sup>29</sup> *And also on My menservants and on My maidservants I will pour out My Spirit in those days.*

<sup>30</sup> *"And I will show wonders in the heavens and in the earth: Blood and fire and pillars of smoke.* <sup>31</sup> *The sun shall be turned into darkness, And the moon into blood, Before the coming of the great and awesome day of the LORD.* <sup>32</sup> *And it shall come to pass That whoever calls on the name of the LORD Shall be saved. For in Mount Zion and in Jerusalem there shall be deliverance, As the LORD has said, Among the remnant whom the LORD calls.*

This ministry of the Spirit will be specifically for the purpose of empowering people to keep the laws of the Millennium Kingdom.

*Jeremiah 31:33-34* <sup>33</sup> *"But this is the covenant that I will make with the house of Israel after those days, says the LORD: I will put My law in their minds, and write it on their hearts; and I will be their God, and they shall be My people.* <sup>34</sup> *"No more shall every man teach his neighbor, and every man his brother, saying, 'Know the LORD,' for they all shall know Me, from the least of them to the greatest of them, says the LORD. For I will forgive their iniquity, and their sin I will remember no more."*

*Isaiah 44:3-5* <sup>3</sup> *For I will pour water on him who is thirsty, And floods on the dry ground; I will pour My Spirit on your descendants, And My blessing on*

*your offspring; <sup>4</sup> They will spring up among the grass Like willows by the watercourses. <sup>5</sup> One will say, 'I am the LORD's'; Another will call himself by the name of Jacob; Another will write with his hand, 'The LORD's,' And name himself by the name of Israel.*

**Isaiah 32:15-18** <sup>15</sup> Until the Spirit is poured upon us from on high, And the wilderness becomes a fruitful field, And the fruitful field is counted as a forest. <sup>16</sup> Then justice will dwell in the wilderness, And righteousness remain in the fruitful field. <sup>17</sup> The work of righteousness will be peace, And the effect of righteousness, quietness and assurance forever. <sup>18</sup> My people will dwell in a peaceful habitation, In secure dwellings, and in quiet resting places,

## 9. To the Lost

The last ministry of the Spirit we want to look at is the ministry that seems to cross all dispensations. It is the ministry to the lost.

### a) This ministry is through revealing the truth of God's Word.

Through the inspiration ministry of the Spirit, the truth of God's saving plan has been recorded and is available to every generation. There is no generation that did not have the message that God is willing to justify all who turn to Him in faith.

### b) This ministry is through conviction.

The Spirit has striven with man for many years. This is through the means of convicting, either through His word, the life of believers empowered by the Spirit, or through His ministry directly to the heart of them.

**Genesis 6:3** <sup>3</sup> And the LORD said, My spirit shall not always strive with man, for that he also is flesh: yet his days shall be an hundred and twenty years.

**John 16:8-11** <sup>8</sup> "And when He has come, He will convict the world of sin, and of righteousness, and of judgment: <sup>9</sup> "of sin, because they do not believe in Me; <sup>10</sup> "of righteousness, because I go to My Father and you see Me no more; <sup>11</sup> "of judgment, because the ruler of this world is judged.

**Hebrews 3:7-11** <sup>7</sup> Therefore, as the Holy Spirit says: "Today, if you will hear His voice, <sup>8</sup> Do not harden your hearts as in the rebellion, In the day of trial in the wilderness, <sup>9</sup> Where your fathers tested Me, tried Me, And saw My works forty years. <sup>10</sup> Therefore I was angry with that generation, And said, 'They always go astray in their heart, And they have not known My ways.' <sup>11</sup> So I swore in My wrath, 'They shall not enter My rest.' "

It seems that God will one day stop striving with man. This is probably in reference to the tribulation period.

In the meantime, men are convicted. The Holy Spirit can regenerate them. We have a message to share with them. Don't believe that they are callous without ever having been convicted. There is not a lost person who cannot be convicted, or has not been convicted. Reach out to them where they hurt.

## IV. Recommended Book List

### 1. Websites

[www.letusreason.org](http://www.letusreason.org)

[www.carm.org](http://www.carm.org)

### 2. Books

*\*The Holy Spirit – A Comprehensive Study of the Person and Work of the Holy Spirit – Walvoord*

*\*The Holy Spirit – Ryrie*

*Basic Theology – Ryrie*

*Systematic Theology Vol. 6 – Chafer*

*\*Let the Bible Speak...About Tongues – Schwab*

*The Line Drawn – Stanford*

*Person and Work of the Holy Spirit – Ridout*

*The Holy Spirit – Torrey*

*Lectures in Systematic Theology – Thiessen*

*He that is Spiritual – Chafer*

*The Holy Spirit in Today's World – Criswell*

\*These books are highly recommended because of the clarity and reference material they provide.