

PNEUMATOLOGY (V 1.01)

COPYRIGHT INFORMATION

AUTHOR: Dr Gavin Paynter. Copyright © 2022. Used by permission. All rights reserved worldwide.

Unless otherwise stated, Scripture quotations are taken from:

- The Holy Bible, English Standard Version® (ESV®), Copyright © 2001 by Crossway, a publishing ministry of Good News Publishers. Used by permission. All rights reserved.
- New American Standard Bible®, Copyright © 1960, 1962, 1963, 1968, 1971, 1972, 1973, 1975, 1977, 1995 by The Lockman Foundation. Used by permission.
- The Holy Bible, New International Version®, NIV®, Copyright © 1973, 1978, 1984, 2011 by Biblica, Inc.™ Used by permission. All rights reserved worldwide.
- The New King James Version®. Copyright © 1982 by Thomas Nelson. Used by permission. All rights reserved.

LESSON OBJECTIVES

After this lesson you should be able to:

- Understand the development of Pneumatology in Church history.
- Understand the personhood of the Holy Spirit.
- Understand the doctrine of the deity of the Holy Spirit versus the cultic non-trinitarian views.
- Understand the work of the Holy Spirit in the Old and New Covenants.
- Understand the different views on the Baptism in the Holy Spirit.
- Understand the arguments of Cessationism versus Continuationism.

TABLE OF CONTENTS

COPYRIGHT INFORMATION.....	1
LESSON OBJECTIVES.....	1
TABLE OF CONTENTS.....	2
TABLE OF FIGURES	3
TABLES.....	3
1. INTRODUCTION.....	4
1.1) DEFINITION.....	4
1.2) ETYMOLOGY AND USAGE.....	4
2. THE PERSON OF THE HOLY SPIRIT.....	4
2.1) THE DEFINITION OF THE HOLY SPIRIT	4
2.2) THE NAMES OF THE HOLY SPIRIT	5
2.3) SCRIPTURAL METAPHORS FOR THE HOLY SPIRIT.....	6
2.4) THE PERSONHOOD OF THE HOLY SPIRIT.....	7
2.5) THE DEITY OF THE SPIRIT	12
3. THE WORK OF THE HOLY SPIRIT IN THE OLD TESTAMENT	20
3.1) HIS WORK IN CREATION.....	21
3.2) HIS WORK IN REVELATION	21
3.3) HIS WORK IN THE OLD TESTAMENT BELIEVER.....	23
4. THE WORK OF THE HOLY SPIRIT IN THE NEW TESTAMENT	25
4.1) THE WORK OF THE HOLY SPIRIT IN THE TIME OF CHRIST.....	25
4.2) ACTS OF THE APOSTLES	27
4.3) PAULINE EPISTLES	28
5. THE HOLY SPIRIT'S WORK IN THE NEW COVENANT.....	28
5.1) HIS WORK WITH UNBELIEVERS.....	28
5.2) HIS WORK IN SALVATION.....	31
5.3) HIS WORK WITH BELIEVERS	33
6. THE BAPTISM IN THE HOLY SPIRIT	41
6.1) Para, En & Epi.....	42
6.2) A DISTINCT BAPTISM.....	45
6.3) OTHER BIBLICAL TERMS FOR SPIRIT BAPTISM	46
6.4) OLD TESTAMENT BACKGROUND.....	47
6.5) THE PURPOSE OF BAPTISM IN THE HOLY SPIRIT.....	48
6.6) HOW TO RECEIVE THE BAPTISM IN THE HOLY SPIRIT	55
6.7) THE INITIAL EVIDENCE OF THE BAPTISM IN THE HOLY SPIRIT	56

6.8)	CONTINUAL FILLING WITH THE SPIRIT	58
7.	BLASPHEMY AGAINST THE SPIRIT: THE UNPARDONABLE SIN	59
7.1)	WHAT IS THE UNPARDONABLE SIN OF BLASPHEMING THE HOLY SPIRIT?.....	60
7.2)	CAN IT BE COMMITTED TODAY?	61
8.	THE HOLY SPIRIT'S WORK IN THE FUTURE	62
9.	DEVELOPMENT OF PNEUMATOLOGY IN HISTORY	63
9.1)	DEVELOPMENT.....	63
9.2)	PATRISTIC PERIOD	63
9.3)	MEDIEVAL PERIOD	66
9.4)	REFORMATION	67
9.5)	CONTEMPORARY ERA	67
10.	CULTIC VIEWS AND CHRISTIAN DENOMINATIONAL VARIATIONS	69
10.1)	NON-TRINITARIAN VIEWS	69
10.2)	THE FILIOQUE CONTROVERSY	71
10.3)	CHRISMATIONS AND CONFIRMATION	72
10.4)	PENTECOSTALISM	72
10.5)	CESSATIONISM VERSUS CONTINUATIONISM.....	73

TABLE OF FIGURES

Figure 1: The trinity	13
-----------------------------	----

TABLES

Table 1: Para, En & Epi	42
Table 2: The 3 main baptisms	45

1. INTRODUCTION

1.1) DEFINITION

The English term “pneumatology” comes from two Greek words: πνεῦμα (pneuma, spirit) and λόγος (logos, teaching about). Pneumatology includes studying the person of the Holy Spirit, the deity of the Spirit and the work of the Holy Spirit throughout Scripture and Church history. It also includes Christian teachings on the new birth, the indwelling of the Spirit, sanctification, spiritual gifts, Spirit-baptism, and the inspiration of Scripture.

Due to Christianity's historical relationship with Judaism, theologians often identify the Holy Spirit with the concept of the Ruach Hakodesh in Jewish scripture, on the theory that Jesus (who was Jewish) was expanding upon these Jewish concepts. Similar names, and ideas, include the Ruach Elohim (Spirit of God), Ruach YHWH (Spirit of Yahweh), and the Ruach Hakodesh (Holy Spirit).¹

1.2) ETYMOLOGY AND USAGE

As in English, the Greek word for spirit (pneuma) and the Hebrew (ruach) are multi-faceted words meaning different things depending on the context.² They can refer to spiritual beings (God, angels, demons), the Holy Spirit, the human spirit, breath, wind, attitudes, atmosphere (as in mood). In the New Testament Greek - the term "pneuma" is related to the verb "pneo" which means wind (John 3:8) or breath (Rev 11:11). The word is found around 385 times in the New Testament:

- 105 times in the four gospels
- 69 times in the Acts of the Apostles
- 161 times in the Pauline epistles
- 50 times elsewhere.

These usages vary: in 133 cases it refers to "spirit" and in 153 cases to "spiritual". Around 93 times, the reference is to the Holy Spirit, sometimes under the name pneuma and sometimes explicitly as the pneûma tò Hagion (Πνεῦμα τὸ Ἅγιον). (In a few cases it is also simply used generically to mean wind or life.) It was generally translated into the Vulgate as Spiritus and Spiritus Sanctus.³

2. THE PERSON OF THE HOLY SPIRIT

2.1) THE DEFINITION OF THE HOLY SPIRIT

The word "holy" is often used as an adjective describing the Spirit of God. "Holy" is "kadesh" in the OT Hebrew and "hagios" in the NT Greek. The full phrase "Holy Spirit" occurs three times in the Old Testament (Ps 51:11; Isa 63:10, 11), and 93 times in the New Testament. The word "holy" refers to sacredness, spotless purity, separateness, or exclusiveness. It means to be "set apart." Since the Spirit of God is so often called "The Holy Spirit," His "set-apartness" is emphasized.

- The Holy Spirit is set apart from angelic spirits.
- The Holy Spirit is set apart from human spirits.

¹ https://en.wikipedia.org/wiki/Holy_Spirit_in_Christianity

² cf. <https://www.revisedenglishversion.com/Appendix/6/bb>

³ https://en.wikipedia.org/wiki/Holy_Spirit_in_Christianity

2.2) THE NAMES OF THE HOLY SPIRIT

In English, the Holy Spirit is also called the Holy Ghost but these terms are synonymous in Greek – they are the same word.

... one derives from the Old English *gast* and the other from the Latin loanword *spiritus*. Like *pneuma*, they both refer to the breath, to its animating power, and to the soul ... The King James Bible typically uses “Holy Ghost”. Beginning in the 20th century, translations overwhelmingly prefer “Holy Spirit”, partly because the general English term ‘ghost’ has increasingly come to refer only to the spirit of a dead person.⁴

Old Testament

In Hebrew “*ruach*” is the word for “spirit”. Hence in the Old Testament, the Holy Spirit is called:

- His Holy Spirit (*Ruah qadesow*) - Isaiah 63:10
- Your Holy Spirit (*Ruah qadseka*) - Psalm 51:11
- Spirit of God (*Ruah Elohim*) - Genesis 1:2
- The Breath of the Spirit of Life (*Nismat Ruah hayyim*) - Genesis 7:22
- Spirit of YHWH or The Spirit of the LORD (*Ruah YHWH*) - Isaiah 11:2
- Spirit of Wisdom and Understanding (*Ruach hakmah ubinah*) - Isaiah 11:2
- Spirit of Counsel and Might (*Ruah esah ugeburah*) - Isaiah 11:2
- Spirit of Knowledge and Fear of YHWH (*Ruah daat weyirat YHWH*) - Isaiah 11:2
- My Spirit (*rū-ḥî*) - Gen 6:3
- Spirit of grace and supplication⁵ (*rū-ah ḥen wə-ṭa-ḥă-nū-nîm*) - Zech 12:10

New Testament

In the New Testament. The Holy Spirit is called:

- Holy Spirit (*Pneumatōs Hagioi*) - Matt 1:18
- My Spirit (to *Pneuma mou*) - Matt 12:18
- Spirit of God (*Pneumatī Theou*) - Matt 12:28
- The Spirit (to *Pneumatōs*) - John 3:8
- Spirit of Truth (*Pneuma tēs Alētheias*) - John 16:13
- Spirit of Jesus (*Pneuma Iēsou*) - Acts 16:7
- Spirit of Holiness (*Pneuma hagiōsynēs*) - Rom 1:4
- Spirit of Life (*Pneuma tēs zōēs*) - Rom 8:2
- Spirit of Adoption (*Pneuma huiothesias*) - Rom 8:15
- Spirit of Faith (*Pneuma tēs pisteōs*) - 2 Cor 4:13
- Spirit of Wisdom and Revelation (*Pneuma sophias kai apokalypseōs*) - Eph 1:17
- Spirit⁶ of love, might, and a sound mind (*Pneuma dynamēōs kai agapēs kai sōphronismou*) - 2 Tim 1:7
- Eternal Spirit (*Pneumatōs aiōniou*) - Heb 9:14

⁴ https://en.wikipedia.org/wiki/Holy_Spirit_in_Christianity

⁵ Many English Bible versions render this as “spirit” – referring rather to an attitude and not the Holy Spirit.

⁶ Some hold that “spirit” here refers to the Holy Spirit. Others understand it to refer to the inner spirit or attitude that should characterize every believer.

- Spirit of Grace (Pneuma tēs charitos) - Heb 10:29
- Spirit of Christ (Pneuma Christou) - 1 Pet 1:11
- Spirit of Glory and of God (doxēs kai to Theou Pneuma) - 1 Pet 4:14
- The Comforter or Paraclete (Ho Paraclētos) - John 14:26, 16:7

2.3) SCRIPTURAL METAPHORS FOR THE HOLY SPIRIT

Scripture uses several important metaphorical expressions to refer to the Spirit. Here are a few:

1. Clothing (Luke 24:49, Acts 1:8): (Symbolic of protective power)
This idea involves being dressed by another person so that one is characterized by this new clothing. In the case of the Spirit, it refers to his gift of power to us so that our lives might be consistent with the gospel message we preach.
2. Dove (Matt 3:16; Mark 1:10; Luke 3:22; John 1:32): (Symbolic of purity)
The text refers to the Spirit descending out of heaven as a dove. The symbol of the dove represents the beginning of an age of blessing and peace.
3. Fire (Acts 2:3) (Symbolic of glory and judgment)
In Exodus 24:17 “the sight of the glory of the LORD was like a consuming fire” (NKJV). The Pentecost Spirit is also likened to tongues of fire. Fire represents the holy presence of God, as for example, in the “burning bush” (Ex 3:2-5), the pillar of fire (Ex 13:21-22), the fire on Mount Sinai (Ex 24:17) and the fire associated with the wilderness tabernacle (Ex 40:36-38). In all these cases, the holiness of God is supreme.
4. Oil (Luke 4:18; Acts 10:38; 2 Cor 1:21; 1 John 2:20) (Symbolic of anointing)
5. Water (John 7:37-39) (Symbolic of refreshment)
Jesus referred to the Spirit as “streams of living water” welling up within the believer and flowing out in blessing and service. This symbol portrays the Spirit as the one who can fulfil the deepest longings of the heart to know God, i.e., to enjoy eternal life (John 4:14; 17:3).
6. Wind (John 3:8) (Symbolic of his immaterial and invisible essence)
Jesus referred to the Spirit as a wind—a metaphor which emphasizes the unfathomable nature of his moving in the hearts of people to give them life and bring them to faith. This is a fitting term to describe the Holy Spirit who - like the wind – is invisible (John 3:8), immaterial (John 4:24) and powerful (Acts 2:2).
7. Pledge (2 Cor 1:22, 5:5; Eph 1:14) (Symbolic of a down payment or guarantee)
The Spirit is also referred to as a guarantee or pledge of the Christian’s glorification. In this case, the present gift of the Spirit is the guarantee that the totality of what has been promised to us will someday be fulfilled (Rom 8:30). BAGD (the standard Greek lexicon used in NT studies) refers to the Spirit in these passages as the “first instalment, deposit, down payment, [or] pledge, that pays a part of the purchase price in advance, and so secures a legal claim to the article in question, or makes a contract valid.”
8. Seal (2 Cor 1:22; Eph 1:13, 4:30) (Symbolic of ownership)
Closely related to the idea of the Spirit as a “pledge” is the Spirit as a seal of God. In 2 Cor 1:22 and Eph 1:14, 4:30, Christians are said to be “sealed” by the Spirit of God. A seal in the ancient

world referred to a mark (with a seal) as a means of identification so that the mark which denotes ownership also carries with it the protection of the owner (cf. Rev 7:3). This forms a basis for understanding the symbolic expression which speaks of those who enter the Christian fellowship as being sealed with or by the Holy Spirit.” Thus the sealing of the Spirit speaks to the divine ownership of the Christian which translates into security and protection. This does not mean that the Christian will never sin or be chastened by God (1 John 1:9; Heb 12:1-11), but it does mean that God will never abandon them (cf. Rom 8:38-39).

Because of these symbols that are used in speaking of the Holy Spirit, some people have come to an erroneous conclusion that the Holy Spirit is a mere impersonal influence or force from God.

2.4) THE PERSONHOOD OF THE HOLY SPIRIT

The personality (and therefore “personhood”) of the Holy Spirit has been denied by certain groups throughout the history of the church. Charles Ryrie describes how some have tried to do this:

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 neo-orthodox theologians. But there is a great deal of evidence that He is a person.⁷

Some point out that the noun for “spirit” in the New Testament is *pneuma* which is neuter and, therefore, the spirit is correctly referred to as “it” rather than “he.” In keeping with this idea, some refer to it [him] as “God’s active force,” almost in a Gnostic sense of an emanation from the one, true God. Before we look at the Biblical evidence, it is important to point out that there is no necessary connection in Koine Greek between grammatical gender and personal gender so it is simply false to say that since the Greek noun *pneuma* is neuter the spirit must be an “it.” It is important, then, to see what the Scriptures say about his personhood, i.e., is he really a person, albeit divine? This is especially so in a culture moving more toward New Age thinking and pantheism. The Holy Spirit is not the “god” within us which we possess via our own natures, nor is he some amorphous feeling or “active force.” All these views denigrate him and rightly deserve rejection. There are several lines of evidence in the NT which argue for the personality of the Holy Spirit.⁸

The Holy Spirit possesses and exhibits the elements of personality.

The Holy Spirit is addressed as a person, possesses the necessary characteristics of a person and acts as a person, therefore, the Holy Spirit is a person. Personality is that which distinguishes God, humans and angels from the rest of creation. Defined simply, personality is a cluster of functions (not technically attributes) innate in all spiritual beings.⁹ It may be defined as “possessing self-consciousness, intellect, emotion, and will.” What is some of the evidence that demonstrates that the Holy Spirit has personality?

⁷ Ryrie, C. C. (1999). *Basic Theology: A Popular Systematic Guide to Understanding Biblical Truth* (pp. 394–395). Chicago, IL: Moody Press.

⁸ <https://bible.org/seriespage/4-pneumatology-holy-spirit>

⁹ THE DOCTRINE OF THE HOLY SPIRIT Mark A. Snoeberger

(1) His attributes

The Holy Spirit possesses the essential attributes of personality.

- Self-Consciousness (the ability to objectify oneself in one's own thoughts and know that one has done so.)

1 Cor 2:11 (NASB) For who among men knows the thoughts of a man except the spirit of the man which is in him? Even so the thoughts of God no one knows except the Spirit of God.

- Knowledge

Isa 11:2 (NKJV) The Spirit of the LORD shall rest upon Him, The Spirit of wisdom and understanding, The Spirit of counsel and might, The Spirit of knowledge ...

- Intellect (intelligence)

He possesses a rational mind:

Rom 8:27 (ESV) And he who searches hearts knows what is the mind of the Spirit ...

The Holy Spirit is able to perceive and correlate facts, to reason and to apply knowledge (wisdom). In 1 Cor 12:8, he gives gifts of wisdom and knowledge. In Rom 8:26–27, because the Spirit knows the will of God and our desires he is able to serve as an effective intercessor.

In John 14:26, Christ said this about him, “But the Advocate, the Holy Spirit, whom the Father will send in my name, will teach you everything, and will cause you to remember everything I said to you.” In order to teach others, one must have intelligence, including knowledge and wisdom. The Holy Spirit is our teacher and therefore distributes knowledge to us. Intellect is also demonstrated in how the Holy Spirit knows the mind of God. The Holy Spirit knows “the deep things of God” (1 Cor 2:10). There are many things that we cannot understand about God because they are too deep. We even struggle with what is revealed: “How can God be three persons in one, the Holy Trinity?” “How can God be in control of everything and yet we make free decisions?” and “How can Jesus be fully God and yet fully man?” We can’t fully understand these mysteries, but the Holy Spirit understands, as he knows the deep things of God. When Paul says the Holy Spirit “searches” and “knows” the things of God (v. 10-11), this demonstrates both the Holy Spirit’s distinctness from God the Father and their unity. Paul parallels the Holy Spirit’s knowledge of God with a person’s spirit knowing that person (v. 11). Certainly, this is a mystery. Clearly, the Holy Spirit demonstrates personality through intellect. He knows God and his will and reveals it to people.¹⁰

- Emotions

The Holy Spirit demonstrates personality through his emotions. Affection, by which we mean not a mechanism of reflexes and reactions, but an inclination or aversion toward an object or action that expresses itself in feeling, is an established function of the Holy Spirit.¹¹ The Holy Spirit loves:

Rom 15:30 (ESV) I appeal to you, brothers ... by the love of the Spirit ...

He can be outraged (Heb 10:29). He can be grieved:

Eph 4:30 (ESV) And do not grieve the Holy Spirit of God ...

¹⁰ Pneumatology Series: The Holy Spirit's Personhood - Gregory Brown

¹¹ The Doctrine Of The Holy Spirit - Mark A. Snoeberger

No doubt, many things grieve the Holy Spirit, but here Paul talks about how we shouldn't grieve him by our speech. Since the Holy Spirit indwells believers, he is with us when we slander others, complain, or tell rude jokes. All this grieves the Holy Spirit and therefore demonstrates his personality. Galatians 5:22 says the fruits of the Spirit are love, joy, peace, and patience, which are not only dispositions but emotions. He experiences jealousy.¹²

James 4:4-5 (NKJV) Adulterers and adulteresses! Do you not know that friendship with the world is enmity with God? Whoever therefore wants to be a friend of the world makes himself an enemy of God. Or do you think that the Scripture says in vain, "The Spirit who dwells in us yearns jealously"?

While there is disagreement over whether the word "Spirit" above refers to the human spirit or God's Spirit, many see this as referring to the Holy Spirit being jealous over us. He demonstrates the same type of righteous jealousy a husband experiences when his wife cheats on him.

- Purpose

Purpose is reaction to a future goal, which exists only in the mind, as though it were already present. Personal beings can construct plans apart from brute instinct, and exercise personal prerogatives to achieve those plans.¹³ In Rom 15:18–19, the Spirit used signs and miracles to lead the Gentiles to a place of obedience. In Acts 16:7, the Spirit pursued his purpose by redirecting Paul's missionary efforts.

- Will (makes choices)

1 Cor 12:11 (NIV) All these are the work of one and the same Spirit, and he distributes them to each one, just as he determines.

The Holy Spirit's will is demonstrated in how he directs believers into doing God's plans. E.g. the Holy Spirit calls for the elders of the Antioch church to set apart Paul and Barnabas for missionary work.

Acts 13:2 (ESV) While they were worshiping the Lord and fasting, the Holy Spirit said, "Set apart for me Barnabas and Saul for the work to which I have called them."

- Moral Agency

Moral agency is a sense of obligation in issues of right and wrong that is shared by persons. As God, the Holy Spirit is the standard of moral purity and is thus free from all that is evil, and perfectly represents what is good.¹⁴ He is the Holy Spirit and the Spirit of Truth (John 14:17; 15:26; 16:13)

(2) His actions

By action we mean the independent performance of deeds in accordance with one's thinking. The Holy Spirit is continually performing an endless list of activities which can be performed only by a person. That is, several actions are attributed to him which could not be accomplished by an impersonal power, influence or thing.

- He creates (Gen 1:2)
- He is capable of thought - Paul speaks of searching the "mind of the Spirit" (Rom 8:27)
- Communication - He has the ability to utilize language, or words (1 Cor 2:13). He speaks through Scripture (Acts 1:16). He spoke to Philip, commanding him to go to the eunuch (Acts 8:29). He

¹² Pneumatology Series: The Holy Spirit's Personhood - Gregory Brown

¹³ The Doctrine Of The Holy Spirit - Mark A. Snoeberger

¹⁴ Ibid.

called Barnabas and Saul to the ministry (Acts 13:2). In describing how the leaders in the Jerusalem church discerned that the Gentiles should not practice the Mosaic law, Acts 15:28 says: “For it seemed best to the Holy Spirit and to us not to place any greater burden on you than these necessary rules.” This implies communication - they came to this conclusion through a work of the Spirit in them—no doubt, as they discussed and sought God through prayer.

- He sends Barnabas and Saul out on their journeys.

Acts 13:4 (ESV) So, being sent out by the Holy Spirit, they went down to Seleucia ...

- He commands - he forbade Paul and Silas to travel to northern Galatia.

Acts 16:6-7 (NIV) Paul and his companions travelled throughout the region of Phrygia and Galatia, having been kept by the Holy Spirit from preaching the word in the province of Asia. When they came to the border of Mysia, they tried to enter Bithynia, but the Spirit of Jesus would not allow them to.

- He reveals, instructs (1 Cor 10:13; 1 John 2:20–21) and teaches (John 14:26)
- He testifies:

John 15:26 (NIV) “When the Advocate comes, whom I will send to you from the Father—the Spirit of truth who goes out from the Father—he will testify about me.”

- He guides into all truth:

John 16:13 (NIV) But when he, the Spirit of truth comes, he will guide you into all truth.

- He convicts (demonstrates the guilt, proves culpability) the world of sin.

John 16:8 (ESV) And when he comes, he will convict the world concerning sin and righteousness and judgment ...

- He intercedes:

Rom 8:26 (ESV) Likewise the Spirit helps us in our weakness. For we do not know what to pray for as we ought, but the Spirit himself intercedes for us with groanings too deep for words.

- He bears witness with our spirits (Rom 8:14), comforts (John 14:26) and empowers (Zech 4:6).
- He has fellowship with believers

Phil 2:1 (NASB) Therefore ... if there is any fellowship of the Spirit, if any affection ...

(3) His treatment

The Holy Spirit can be treated (or mistreated) like a person. That is, many of the actions spoken of as performed upon or against the Spirit could not be performed against an impersonal power or influence. For instance:

- He can be obeyed (Acts 10:19–21).
- He can be blasphemed (Matt 12:31).
- He can be called upon (Ezek 37:9).
- He can be lied to and tested

Acts 5:3,9 (NASB) But Peter said, “Ananias, why has Satan filled your heart to lie to the Holy Spirit ... Why is it that you have agreed together to put the Spirit of the Lord to the test?”

- He can be resisted.

Acts 7:51 (NASB) "You men who are stiff-necked and uncircumcised in heart and ears are always resisting the Holy Spirit; you are doing just as your fathers did."

- He can be grieved.

Isa 63:10 (NIV) Yet they rebelled and grieved his Holy Spirit.

- He can be insulted.

Heb 10:29 (NIV) How much more severely do you think a man deserves to be punished ... who insulted the Spirit of grace?

John F. Walvoord states the conclusion and implications as follows:

It is a fundamental revelation of Scripture that the Holy Spirit is a person in the same sense that God the Father is a person and the Lord Jesus Christ is a person. The Holy Spirit is presented in Scripture as having the same essential deity as the Father and the Son and is to be worshipped and adored, loved and obeyed in the same way as God. To regard the Holy Spirit in any other way is to make one guilty of blasphemy and unbelief. We tread therefore on most holy ground in thinking of the Holy Spirit of God and the truth involved is most sacred and precious.¹⁵

The Holy Spirit is identified by personal pronouns.

The Scripture often switches to a masculine pronoun when referring to the Holy Spirit.

John 16:13-14 (NIV) But when he, the Spirit of truth comes, he will guide you into all truth. He will not speak on his own; he will speak only what he hears, and he will tell you what is yet to come. He will bring glory to me by taking what is mine and making it known to you.

Eph 1:13-14 (NIV) ... When you believed, you were marked in him with a seal, the promised Holy Spirit, who (masc.) is a deposit ...

The Greek word for Spirit, *pneuma* is a neuter noun. Grammatically we would expect a neuter pronoun to be used as a substitute for the neuter noun. However, such is not the case. Rather, the masculine, *ekeinos* (He) is used. The purposeful change in grammar emphasizes the personality of the Holy Spirit. There would have been no reason to change from the neuter to the masculine unless the Spirit was understood to be a person.¹⁶ While the Scripture writers occasionally leave the neuter in place as a matter of grammatical propriety (John 14:17; Rom 8:16, 26), the fact that they sometimes violate grammatical norms and switch to a masculine pronoun is telling. They understood the Spirit to be a person.¹⁷

The Holy Spirit is juxtaposed with other persons and assumed to be a person.

- In John 14:16-17, the Holy Spirit is called "another Comforter." The term indicates that the Spirit was another of the same kind. He was replacing the person, Jesus Christ.

¹⁵ John F. Walvoord, *The Holy Spirit*, p. 5.

¹⁶ Paul Enns, *The Moody Handbook of Theology*, p. 249.

¹⁷ *Ibid.*

Jesus said he would send “another” in his place (John 14:16). The word for another is *allos* in Greek and refers to another just like Jesus. It is reasonable to conclude from this that the Spirit is a person since Jesus is clearly a person. Further, Jesus referred to him as a *parakletos* (enabler, encourager, comforter, etc.) which requires that he be a person since the functions of a *parakletos* are personal; Jesus functioned as a *parakletos* to the disciples.¹⁸

- In Matt 28:19, just as believers are baptized in the name of two other persons, Father and Son, so also they are baptized in the name of another person, the Holy Spirit.
- In 2 Cor 13:14, the Spirit is again juxtaposed with the other members of the Trinity in the apostolic benediction.

Application

Why is the Holy Spirit’s personhood important and how should we apply this reality? Daryl Aaron says:

This is important practically because we cannot have a personal relationship with a thing, only with another person. Being a Christian means we are in a personal relationship with the triune God—three persons in one divine essence. As is true of any relationship that matters to us, we should want to nurture our relationship with God the Father and with God the Son and with God the Spirit.¹⁹

In light of this, because the Spirit is a person, we should develop a sensitivity to him and his activity, as we do with other people. As mentioned, Scripture says we can “grieve” the Holy Spirit. We should learn to sense his grieving when we are committing sin or in a spiritually unhealthy environment or relationship. Often, we should feel the Spirit’s anger or grieving over our sins, the sins of our friends, church, or nation. At other times, we may sense his power or presence. In Luke 4:18, Christ, in quoting Isaiah, said this about himself, “The Spirit of the Lord is upon me, because he has anointed me to proclaim good news to the poor. He has sent me to proclaim release to the captives and the regaining of sight to the blind, to set free those who are oppressed ...” Christ could discern the Holy Spirit’s presence on him to do ministry. As we cultivate our relationship with God, we should be able to discern more of the Spirit’s work as well, in our lives, churches, and communities.²⁰

2.5) THE DEITY OF THE SPIRIT

The word “deity” refers to that which is divine, or God. Personality is one of the perfections or characteristics of God. As Ryrie points out:

Not only is the Spirit a Person, but He is a unique Person, for He is God. Proofs of personality are not necessarily proofs of Deity; but proofs of Deity are also proofs of His personality. If God is a Person, and if the Spirit is also God, then He is a Person also.²¹

Christian denominations have different theological approaches on various pneumatological questions. Nontrinitarian Christians, who reject the doctrine of the Trinity, differ significantly from mainstream

¹⁸ <https://bible.org/seriespage/4-pneumatology-holy-spirit>

¹⁹ Aaron, Daryl. *Understanding Theology in 15 Minutes a Day: How can I know God?* Baker Publishing Group. Kindle Edition.

²⁰ <https://bible.org/seriespage/1-holy-spirit-s-personhood>

²¹ Charles C. Ryrie, *Basic Theology*, p. 334.

Christianity in their beliefs about the Holy Spirit. But for the majority of Christian denominations, the Holy Spirit is believed to be the third person of the Trinity, a Triune God manifested as God the Father, God the Son, and God the Holy Spirit, each entity itself being God.

The Holy Spirit partakes of the essence of God that subsists in each member of the Godhead wholly and indivisibly, simultaneously and eternally. The Holy Spirit is co-equal, co-existent, and co-eternal with the Father and the Son.²²

It is interesting that throughout Scripture the Holy Spirit is not given a personal name such as Yahweh or Emmanuel, but is described only in terms of his work. Perhaps that omission has led some to think of the Holy Spirit as a force, a power, or an influence—some entity less than a person.²³ E.g. the Jehovah's Witness and Christadelphian cults view the Holy Spirit not as an actual person separate from God the Father, but as God's eternal “energy” or “active force”, that he uses to accomplish his will in creation and redemption.²⁴

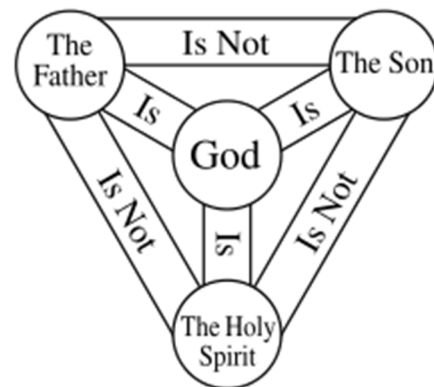


Figure 1: The trinity

Those who challenge the idea that the Holy Spirit is God suggest that the Holy Spirit may simply be an impersonal force of some kind, a source of power controlled by God but not fully a person Himself. Others suggest that perhaps the Holy Spirit is just another name for Jesus, in spirit form, apart from His body. These ideas do not line up with what the Bible actually says about the Holy Spirit, though. The Bible describes the Holy Spirit as a person who has been present with the Father and the Son since before time began. The Spirit is integral to all of the things that God is described as doing in the Bible.²⁵

The Holy Spirit is different from the Father and the Son in that he proceeds from the Father (or, according to Catholics and Protestants, from the Father and the Son) as described in the Nicene Creed. The Triune God is thus manifested as three Persons (Greek hypostases), in One Divine Being (Greek: Ousia), called the Godhead. Walvoord writes:

In the sacred Scriptures, the evidence for the deity of the Holy Spirit is superabundant. In general the doctrine is supported by the names and titles of the Holy Spirit, His identification and association with God, His procession and relation to the Holy Trinity, His divine attributes, and His many divine works. These combine to confirm and enhance the significant contribution of each to the whole and harmonize in a great symphony of Scriptural testimony.²⁶

The deity of the Holy Spirit is not as easily established as that of the Father and the Son. It might be said that the deity of the Father is simply assumed in Scripture, that of the Son is affirmed and argued, while that of the Holy Spirit must be inferred from various indirect statements found in Scripture. There are, however, several bases on which one may conclude that the Holy Spirit is God in the same

²² The Doctrine Of The Holy Spirit - Mark A. Snoeberger

²³ <https://www.thenivbible.com/blog/understanding-the-holy-spirit-role-in-trinity/>

²⁴ https://en.wikipedia.org/wiki/Holy_Spirit_in_Christianity

²⁵ <https://www.gotquestions.org/is-the-Holy-Spirit-God.html>

²⁶ The Holy Spirit, p. 8.

fashion and to the same degree as are the Father and the Son.²⁷ In the Scripture the Holy Spirit is called God, he possesses the perfections of God, he performs the works of God, therefore he is God!

1. The Holy Spirit is called God and identified as God.

There are several passages where the Holy Spirit is identified as God in such an unmistakable that it is impossible to conclude other than that he is God.

a. Direct references.

The Holy Spirit is the Lord.

2 Cor 3:17-18 (ESV) Now the Lord is the Spirit, and where the Spirit of the Lord is, there is freedom ... For this comes from the Lord who is the Spirit.

Lying to God is equated with lying to the Holy Spirit.

Acts 5:3-4 (NASB) But Peter said, "Ananias, why has Satan filled your heart to lie to the Holy Spirit ... You have not lied to men but to God ..."

When he is called "the Spirit of God" that indicates that he is the very person of God.

2 Sam 23:2-3: The Spirit of the LORD spoke through me; his word was on my tongue ...

As man and his spirit make one and the same being, so God and his Spirit are only one.

1 Cor 2:11 (NASB) For who among men knows the thoughts of a man except the spirit of the man which is in him? Even so the thoughts of God no one knows except the Spirit of God.

b. Associated by name with the Father and the Son.

The Holy Spirit is associated with the Father by eleven different titles and with the Son by five distinct titles. This association identifies the Holy Spirit with the other members of the Trinity. The titles point to the equality of the Holy Spirit with the Father and Son not to inferiority or dependence.

Isa 61:1 (NIV) The Spirit of the Sovereign LORD is on me ...

2 Cor 3:3 (NIV) You show that you are a letter from Christ, the result of our ministry, written not with ink but with the Spirit of the living God ...

Phil 1:19 (NIV) ... for I know that through your prayers and the help given by the Spirit of Jesus Christ, what has happened to me will turn out for my deliverance.

1 Pet 1:10-11 (NIV) Concerning this salvation, the prophets ... searched intently and with the greatest care, trying to find out the time and circumstances to which the Spirit of Christ in them was pointed when he predicted the sufferings of Christ and the glories that would follow.

In Matthew 28:18-20 and 2 Cor 13:14 the Spirit's juxtaposition with the other members of the Trinity assumes an equality afforded none but God.

2. The Holy Spirit possesses the unique attributes of God.

God the Father, God the Son, and God the Holy Spirit each possess all of the divine attributes coequally, eternally, and infinitely. What is true of one divine person is also true for the other two persons. Augustine affirms:

²⁷ Millard J. Erickson, *Christian Theology*, vol. 3, page 857.

For as the Father is God, and the Son is God, and the Holy Spirit is God, which no one doubts to be said in respect to substance, yet we do not say that the very Supreme Trinity itself is three Gods, but one God ... So the Father is omnipotent, the Son omnipotent, and the Holy Spirit is omnipotent; yet not three omnipotents, but one omnipotent ... Whatever, therefore, is spoken of God in respect to Himself, is both spoken singly of each Person, that is, of the Father, and the Son, and the Holy Spirit; and together of the Trinity itself, not plurally but in the singular.²⁸

The Holy Spirit has the attributes which only the true God possesses.

- Eternal

Heb 9:14 (NIV) How much more, then, will the blood of Christ, who through the eternal Spirit offered himself unblemished to God, cleanse your consciences ...

- Holiness

The Spirit is most often addressed as the “Holy Spirit” (93 times). This more than any other title identifies his divine nature.

Rom 1:4 (NKJV) and declared to be the Son of God with power according to the Spirit of holiness, by the resurrection from the dead.

- Truth

John 16:13 (NKJV) ... when He, the Spirit of truth, has come, He will guide you into all truth ...

- Wisdom

Isa 11:2 (NKJV) ... The Spirit of wisdom and understanding, The Spirit of counsel and might, The Spirit of knowledge and of the fear of the LORD.

- Grace

Heb 10:29 (NKJV) ... and insulted the Spirit of grace

- Glory

1 Pet 4:14 (NKJV) ... for the Spirit of glory and of God rests upon you.

- Omniscience (all knowledge)

Isa 40:13–14 (NKJV) Who has directed the Spirit of the Lord, Or as His counsellor has taught Him? With whom did He take counsel, and who instructed Him, And taught Him in the path of justice? Who taught Him knowledge, And showed Him the way of understanding?

- Omnisapience (all wisdom)

1 Cor 12:8 (NKJV) for to one is given the word of wisdom through the Spirit, to another the word of knowledge through the same Spirit

²⁸ De Trinitate (On the Trinity)

- Omnipresence (everywhere present at once)

Ps 139:7-8 (ESV) Where shall I go from your Spirit? Or where shall I flee from your presence? If I ascend to heaven, you are there! If I make my bed in Sheol, you are there!

- Omnipotence (all powerful)

In Luke 1:35, the Spirit is described as having the “power of the Most High.”

3. The Holy Spirit performs the works of God.

- Creation

In Genesis 1:2, the Spirit of God “hovered over the waters,” that is, he was overseeing the process of creation.

- He conceived the human nature of Christ in the virgin Mary.

Luke 1:35 (NKJV) ... The Holy Spirit will come upon you, and the power of the Highest will overshadow you; therefore, also, that Holy One who is to be born will be called the Son of God.

- He resurrects - he is “the Spirit of life” (Rom 8:2) and the source of life.

Rom 8:11 (NKJV) But if the Spirit of Him who raised Jesus from the dead dwells in you, He who raised Christ from the dead will also give life to your mortal bodies through His Spirit who dwells in you.

- Revelation

Eph 3:4-5 (NKJV) by which, when you read, you may understand my knowledge in the mystery of Christ), which in other ages was not made known to the sons of men, as it has now been revealed by the Spirit to His holy apostles and prophets

- Inspiration of Holy Scripture

2 Pet 1:21 (NKJV) for prophecy never came by the will of man, but holy men of God spoke as they were moved by the Holy Spirit.

- Conviction of sin

John 16:8 (NKJV) And when He has come, He will convict the world of sin, and of righteousness, and of judgment

- Regeneration

In John 3:3, 5–8, “born again” or “born from above” are interchangeable with “born of the Spirit.”

All three persons of the trinity are involved in the salvation process. However, the direct agent of the new birth is the Holy Spirit (John 3:5-8).

Titus 3:4-7 But when the kindness and love of God our Saviour appeared, he saved us, not because of righteous things we had done, but because of his mercy. He saved us through the washing of rebirth and renewal by the Holy Spirit, whom he poured out on us generously through Jesus Christ our Saviour ...

- Sanctification

Sanctification is a threefold process. Positionally, we are set apart by the Holy Spirit and made holy in Christ at conversion (1 Cor 1:30; Heb 10:14). Practically, believers progress in sanctification as they grow in the likeness of Christ. (1 Thess 5:23; 1 Pet 1:16). Perfect, complete sanctification comes when believers pass into the presence of Christ (Eph 5:26-27; 1 John 3:2-3). All three persons of the trinity are involved in the process of sanctification.

2 Thess 2:13-14 But we ought always to thank God for you, brothers loved by the Lord, because from the beginning God chose you to be saved through the sanctifying work of the Spirit and through belief in the truth. He called you to this through our gospel, that you might share in the glory of our Lord Jesus Christ.

- Indwells believers

Our bodies are described as God's temple and "a temple of the Holy Spirit" – equivalent terms.

*1 Cor 6:19 (ESV) Or do you not know that your **body is a temple of the Holy Spirit** within you ...*

*1 Cor 3:16 (ESV) Do you not know that you are **God's temple** and that God's Spirit dwells in you?*

The Holy Spirit in the Trinity

A. The Holy Spirit in Trinitarian statements.

1. Baptismal formula

Matt 28:19 Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit

2. Benediction formula

2 Cor 13:14 May the grace of the Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit be with you all.

3. Birth narrative of Christ

Luke 1:35 The angel answered, "the Holy Spirit will come upon you, and the power of the Most High will overshadow you. So the holy one to be born will be called the Son of God."

B. The Holy Spirit in Trinitarian activities.

- Salvation

2 Cor 1:21-22 Now it is God who makes both us and you stand firm in Christ. He anointed us, set his seal of ownership on us, and put his Spirit in our hearts as a deposit, guaranteeing what is to come.

Gal 4:6 (ESV) And because you are sons, God has sent the Spirit of his Son into our hearts, crying, "Abba! Father!"

Titus 3:4-7 But when the kindness and love of God our Saviour appeared, he saved us, not because of righteous things we had done, but because of his mercy. He saved us through the washing of rebirth and renewal by the Holy Spirit, whom he poured out on us generously through Jesus Christ our Saviour, so that, having been justified by his grace, we might become heirs having the hope of eternal life.

1 Pet 1:1-2 To God's elect ...who have been chosen according to the foreknowledge of God the Father, through the sanctifying work of the Spirit, for obedience to Jesus and sprinkling by his blood: grace and peace be yours in abundance.

Jude 1:20-21 But you, dear friends, build yourselves up in your most holy faith and pray in the Holy Spirit. Keep yourselves in God's love as you wait for the mercy of our Lord Jesus Christ to bring you to eternal life.

- Resurrection life

Rom 8:8-11 Those controlled by the sinful nature cannot please God. You, however, are controlled not by the sinful nature but by the Spirit, if the Spirit of God lives in you. And if anyone does not have the Spirit of Christ, he does not belong to Christ. But if Christ is in you, your body is dead because of sin, yet your spirit is alive because of righteousness. And if the Spirit of him who raised Jesus from the dead is living in you, he who raised Christ from the dead will also give life to your mortal bodies through his Spirit, who lives in you.

- Revelation

Eph 1:17 I keep asking that the God of our Lord Jesus Christ, the glorious Father, may give you the Spirit of wisdom and revelation, so that you may know him better.

- Judgment

Heb 1:29-31 How much more severely do you think a man deserves to be punished who has trampled the Son of God under foot, who has treated as an unholy thing the blood of the covenant that sanctified him, and who has insulted the Spirit of grace? For we know him who said, "it is mine to avenge; I will repay," and again, "the Lord will judge his people." It is a dreadful thing to fall into the hands of the living God.

C. The Holy Spirit in Trinitarian relationships.

- Distinct but acting in union in the incarnation.

Luke 1:35 The angel answered, "The Holy Spirit will come upon you, and the power of the Most High will overshadow you. So the holy one to be born will be called the Son of God."

- Distinct in manifestation.

Mark 1:9-11 At that time Jesus came from Nazareth in Galilee and was baptized by John in the Jordan. As Jesus was coming up out of the water, he saw heaven being torn open and the Spirit descending on him like a dove. And a voice came from heaven: you are my Son, whom I love; with you I am well pleased.

- Oneness and equality with Yahweh, Lord.

That which God spoke to Isaiah is said by Paul to have been spoken by the Holy Spirit.

Isa 6: 8-9 (ESV) And I heard the voice of the Lord saying ... "Go, and say to this people: 'Keep on hearing, but do not understand; keep on seeing, but do not perceive.'"

Acts 28:25-26 (ESV) And ... they departed after Paul had made one statement: "The Holy Spirit was right in saying to your fathers through Isaiah the prophet: "'Go to this people, and say, "You will indeed hear but never understand, and you will indeed see but never perceive."

- Distinct in person, yet one in nature with the Father and the Son.

John 14:16-20 And I will ask the Father, and he will give you another Counsellor to be with you forever-the Spirit of truth. The world cannot accept him, because it neither sees him nor knows him. But you know him, for he lives with you and will be in you. I will not leave you as orphans; I will come to you. Before long, the world will not see me anymore, but you will me. Because I live, you also will live. On that day you will realize that I am in my Father, and you are in me, and I am in you.

In this text Jesus promised the disciples “another Helper.” Helper is the Greek word *parakleton* which comes from two words, “alongside” and “called”. Hence, “one called alongside to help.” In 1 John 2:1 the Lord Jesus is called the sinning saint’s Paraclete (“advocate” in most versions). The Holy Spirit is “another of the same kind” as Christ, a Helper who is called alongside to help the believer. The Holy Spirit’s work as the believer’s Paraclete (helper) demands his deity since his work is the same as Christ’s in His role as Paraclete. It becomes apparent that the works of the Holy Spirit indicate his deity-his oneness within the Godhead, together with the Father and Son.²⁹

D. Theological affirmations regarding the person of the Holy Spirit.

1. The Holy Spirit is consubstantial (one in essence, substance, being, nature) with the Father and the Son.
2. The Holy Spirit is distinct from, but equal with the Father and the Son.
3. The Holy Spirit possesses all of the perfections of Deity, including personality.
4. The Holy Spirit exercises all of the prerogatives of Deity, being worthy of our worship, devotion, (obedience), and service.

*A Note on the Holy Spirit as God in the Old Testament*³⁰

The idea of plurality within the Godhead is not immediately revealed in Scripture, and the doctrine of the Trinity is not clearly revealed until the New Testament. Emphasis in the OT is instead on the unity and singularity of God (Deut 6:4). This does not mean, of course, that God was not Triune in the OT; however, OT saints probably did not know this. It is probable, then, that many OT saints perceived the Spirit of God as analogous with the human spirit—the immaterial thinking, willing, and feeling functions of any person, divine or human (cf., e.g., Ps 73:21; 77:3, et passim). As such, God’s statement, “My spirit will not always contend with man” (Gen 6:3) may have been understood by the OT reader simply as “I will not always contend with man” (so also Gen 1:2). Alternately, OT saints may have seen the coming of the “Spirit of Yahweh” as the adoption of a divine disposition or gift (cf. Elisha’s receipt of a double portion of Elijah’s “spirit” in 2 Kings 2:9). The totality of the references to the Spirit of Yahweh in the OT, especially as he empowered and informed OT figures such as theocratic leaders and prophets, suggests that at a minimum, they did personalize the Spirit of God (cf. 1 Samuel 10:10; Job 33:4; Psalm 51:11; 139:7; Isaiah 63:10). That they fully grasped his distinct personality within a Triune arrangement, however, is unlikely. Instead, OT saints probably saw the Angel of Yahweh as the material representation of their personal God (cf. Gen 31:11–13, Zech 1:12–13) and the Spirit of Yahweh as the immaterial manifestation of their personal God. As revelation progressed, however, the distinct personhood of the Spirit may possibly have been visible to the astute reader, though we have no explicit evidence that this occurred. Note the following:

Isaiah 48:16—“The Lord God has sent me, and his Spirit.”

²⁹ Paul Enns, *The Moody Handbook of Theology*, pp. 252-253.

³⁰ *The Doctrine Of The Holy Spirit* - Mark A. Snoeberger

Isaiah 61:1 The Spirit of the Lord God is upon me, because the Lord has anointed me to bring good news to the afflicted.

Chafer writes:

Though strangely slighted, neglected, and unrecognized, the Spirit is the adorable, majestic, ever glorious, equal member of the Godhead Three. That He is disregarded cannot be due to any failure on the part of the Bible to declare His person or to set forth the boundless character and infinite importance of his work. Naturally, human thought begins with the First Person and extends to the Second Person, and it is highly probable that, having contemplated these, the point of saturation is so nearly reached there is little ability left that might respond to the proper claims to the Third Person in the Godhead. It becomes the solemn duty of every student of God's Word to correct, so far as possible, every tendency to ignore the truth concerning the Spirit, and by prayer and meditation to come into a deeper realization of His Person and presence. Reprovable indeed is the Christian who does not know some facts concerning the One whose temple he is. It is true that it is the Spirit's ministry to glorify Christ, but there is no warrant from the Word of God for the indignity which a common disregard for the Spirit imposes on Him.³¹

3. THE WORK OF THE HOLY SPIRIT IN THE OLD TESTAMENT

Christian writers have seen in various references to the Spirit of Yahweh in the Hebrew Scriptures an anticipation of the doctrine of the Holy Spirit. The Hebrew word *ruach* (usually translated "spirit") is often found in texts referring to the free and unhindered activity of God, either in creating or in revitalizing creation, especially in connection with the prophetic word or messianic expectation.³²

The work of the Spirit in the OT is much broader than just the production of Scripture, as important as that is. The Spirit was involved in creating the cosmos (Gen 1:2; Job 26:13). He is currently intricately involved in sustaining creation (Ps 104:29-30) and will someday, in a period of enormous divine blessing, completely renew it. The nature of the Spirit's present ministry testifies to this future work (Isa 32:15; Rom 8:18-27). The Holy Spirit came upon certain people to impart wisdom and practical skills, strength and ability. He did this during the building of the tabernacle, the ark of the covenant, and all the tabernacle's furnishings (Exod 31:1-11). He was also the strength and guidance behind the building of the temple (Zech 4:6). The Spirit was involved in the administration of the nation of Israel by giving gifts of administration and wisdom (Gen 41:38; Num 11:25; Deut 34:9). He also raised up national leaders during the dismal period of the Judges. He gave strength, courage, capability in war, and leadership abilities to several people (Judges 3:10; 6:34; 14:19). Later on he anointed Saul, David, and Solomon for leadership by giving them strength and ability to prophesy, but in the case of Saul, the Spirit subsequently withdrew because of his disobedience (1 Sam 10:10; 16:13). The Holy Spirit was also involved in the regeneration (Ezek 36:26-28), instruction, and sanctification of Israel in the OT (Neh 9:20; Ps 51:11; 143:10; Isa 63:10). It is also said that he will produce righteousness and justice among the people of God in the messianic age (Isa 11:2-5; 32:15-20).³³

³¹ Lewis Sperry Chafer, *Systematic Theology*, vol. 1, pp. 413-414.

³² <https://www.britannica.com/topic/Holy-Spirit>

³³ <https://bible.org/seriespage/4-pneumatology-holy-spirit>

3.1) HIS WORK IN CREATION

This has to do with his work in relation to the universe. While Scripture does teach that the Son created all things, there are a number of references that indicate that the Spirit did have a part in the work of creation. The references include his part in regard to the creation of man (Job 33:4) and animals (Ps 104:30). Job 26:13 tells us that the Spirit participated in “garnishing the heavens” and according to Gen 1:2, in the restoration of the earth.³⁴ The Bible testifies that all three persons of the Trinity had part in creation. Creation was performed:

- By the Father (Rev 4:11)
- Through the Son (Col 1:15-16; Heb 1:2)
- With the Spirit (Ps 104:30; Job 33:4)

To be more specific, the Bible implicitly teaches that creation was performed:

- By the plan of the Father (Gen 1:26; cp. Eph 1:3-11)
- Through the Word of the Son (John 1:1-3; Heb 11:3)
- With the power of the Spirit (Gen 1:2, 2:7; Job 33:4)

The Holy Spirit was active in creation of the universe (Gen 1:1-2), in the creation of man (Gen 2:7; Job 33:4) and in the creation of animals (Ps 104:24-31; v. 30). The Spirit gave these features to creation:

- Life - Ps 104:30; Job 33:4
- Order - Isa 40:12-13; Job 26:13
- Adornment - Ps 133:6; Job 26:13
- Preservation - Ps 104:29-30

3.2) HIS WORK IN REVELATION

The word "revelation" simply refers to the truth which God has revealed, the manifestation or disclosure of truth by God to man. God revealed himself to man by two means:

a) General revelation:

God uses natural means to reveal Himself in a general sense to mankind. He reveals Himself by:

- Creation (Rom 1:20; Ps 19:1-6)
- Conscience (Rom 2:15)

b) Special revelation:

God used supernatural means to reveal himself in a special sense to specific individuals. Special revelation is closed and complete for today. The Bible is God's specially revealed truth for man.

The Holy Spirit is the author of revelation. He used various persons to author revelation. In the OT, he spoke through prophets (1 Sam 19:20; 2 Chron 24:20). In the NT, he spoke through:

- The Son of God (Isa 61:1 and Luke 4:18; John 1:1,14; Heb 1:1-2)
- The Apostles and NT prophets (John 14:26; Eph 3:5)

The Holy Spirit has used various means to author revelation. He revealed the Word of God by:

- Dreams and visions (Num 12:6; Ezek 8:3, 11:24; Acts 2:17; Rev 1:10, 4:2, 17:3, 21:10)
- The spoken Word (Acts 8:29, 10:19, 11:12)

³⁴ <https://fairbluff.org/the-doctrine-of-the-holy-spirit-pneumatology>

- The written Word (2 Sam 23:2; 1 Tim 4:1; Rev 2:7, 11, 17, 29; 3:6, 13, 22; 14:13).

Paul asserts the Holy Spirit's involvement in the production of sacred Scripture.

2 Tim 3:16 (NKJV) All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness

"Inspiration of God" is one Greek word, theopneustos, literally meaning "God-breathed."

2 Tim 3:16 (NIV) All Scripture is God-breathed ...

(ESV) All Scripture is breathed out by God ...

Theopneustos is a special word, used nowhere else in Scripture, that emphasizes the work of the Holy Spirit, in producing the Bible. The word "pneustos" from "Pneuma" refers to both "breath" and "Spirit," implying the divine creative action of the Holy Spirit (See: 2 Thess 2:8, where the Spirit is associated with the mouth of the Lord). Just as man's life had its source in the creative breath of the Spirit of God (Gen 2:7; Job 33:4), the Scriptures came to man the same way: by the creative power of the Holy Spirit.

"God-breathed" does not suggest that God breathed into Scriptures that already existed; rather, He breathed the Scriptures out of himself via his Spirit. This is the unique process in which the Spirit controlled and directed the hearts, minds, and wills of chosen men as they wrote exactly and totally what God wanted, so that the original manuscript was without error or omission. Scriptures are not a product of human investigation, reason, or origin, "but holy men of God spoke (in written form) as they were moved (passively carried along) by the Holy Spirit." (2 Pet 1:21)

The word for "moved" is a strong one, meaning "borne along," as a ship before the wind (Acts 27:16-17). Theophilus of Antioch (Autolytus, II. ix.) writes "men of God, moved (or, filled) by the Holy Ghost, and becoming prophets, inspired and made wise by God Himself, became taught of God." (Ellicott ³⁵)

So we may infer from this that the Spirit took the initiative and directed the work, but in no way suppressed the personalities, including the emotional and intellectual input, of the human authors. In fact, it appears that he used all of this (and more), for the spiritual/emotional/ethical experience of David writing lyric poetry (in the Psalms, for example) was not the same as Paul's experience in writing 1 Thessalonians or Ezra's experience in writing the book after his name or John writing Revelation. The fact that we have an intimate involvement of the Spirit of God with the writers of Scripture speaks not to mechanical dictation or even conceptual inspiration (cf. Gal 3:16), but instead to a divine-human concurrence (1 Cor 2:12-13). When we go to the OT we see this phenomenon in several places, not the least of which is the clear example of Ezekiel 2:2: "As he spoke to me, the Spirit entered me and raised me to my feet and I heard him speaking to me" (cf. 8:4; 11:1, 24). Jesus said that David spoke by the Holy Spirit (Matt 22:43; cf. Acts 2:30).

God's written Word came to man by means of the Holy Spirit.

- a) The Holy Spirit was responsible for the production of the Old Testament. The Spirit spoke through its writers. David said: "The Spirit of the LORD spoke by me, And His word was on my tongue." (2 Sam 23:2, NKJV)

³⁵ https://biblehub.com/commentaries/2_peter/1-21.htm

Isaiah 48:16–17 And now the Lord God has sent me, and His Spirit. This is what the LORD says ...

The NT credits the OT Scriptures to the Holy Spirit:

- Matt 22:42 and Mk 12:36 credit Ps 110:1 to the Holy Spirit
- Acts 28:25 credits Isaiah 6:9-10 to the Holy Spirit
- Heb 3:7 credits Ps 95:7-11 to the Holy Spirit
- Heb 9:7-8 credits Exod 30;10 and Lev. 16:11-12 to the Holy Spirit
- Heb 10:15-16 credits Jere. 31:33-34 to the Holy Spirit
- Acts 1:16 credits Ps 41:9 to the Holy Spirit

Acts 1:16 The Scripture had to be fulfilled, which the Holy Spirit foretold by the mouth of David.

The New Testament is also regarded as Scripture (2 Pet 3:15-16 ³⁶) and hence is “given by inspiration of God” (2 Tim 3:16) through the vehicle of the Holy Spirit.

3.3) HIS WORK IN THE OLD TESTAMENT BELIEVER

Different to the New Covenant

How did the Holy Spirit minister to the OT believer? The Holy Spirit's relationship toward believers was different in the Old Covenant than it is today in the New Covenant. This does not mean that God changes, but simply that his methods of dealing with men change. The Spirit's relationship to the OT saint was one of an accompanying presence (he was "with" or "upon" them). The Holy Spirit's relationship to the NT saint is one of an indwelling presence - he is "in" us (John 14:17). In Isaiah 63:11 the phrase "where is he that put His Holy Spirit within him?" in the Hebrew literally reads: "Where is he that set his holy spirit **in among** him (Israel)?" Describing the Holy Spirit's relationship to the people of Israel as they left Egypt, we read:

*Haggai 2:5 (NKJV) 'According to the word that I covenanted with you when you came out of Egypt, so My Spirit remains **among** you; do not fear!'*

The Holy Spirit's intimate indwelling was a future promise (not experienced by the OT saint) (Ezek 36:27; 37:14; John 14:17). The NT terms "baptism" and "indwelling" cannot be applied to the OT saint. The baptism of the Spirit was future (prophetic) even from John the Baptist's day (John 3:11). The promise of the baptism of the Spirit was not fulfilled until Pentecost (Acts 1:5,8; 2:1-4). The Spirit's person and ministry was not fully understood nor even recognized by the saint himself. The Holy Spirit's ministry is more understood by the NT believer because we have more revelation than the OT saint had. Certain specially chosen OT saints experienced the Spirit coming "upon" them. E.g.:

- Moses and the Seventy Elders (Num 11:17, 25-26)
- The Judges: Othniel (Judges 3:10), Gideon (Jud 6:34), Jephthah (Jud 11:29), Samson (Jud 13:25, 14:6, 19; 15:14)
- The prophets: Elisha (II Kings 2:15), Azariah (2 Chron 15:1), Zechariah (2 Chron 24:20)
- Kings: Saul (1 Sam 10:6, 10:10, 11:6), David (1 Sam 16:13, 14)
- The messengers of Saul (1 Sam 19:20)

³⁶ 2 Pet 3:15-16 (NIV) Bear in mind that our Lord's patience means salvation, just as our dear brother Paul also wrote you with the wisdom that God gave him ... His letters contain some things that are hard to understand, which ignorant and unstable people distort, as they do the other Scriptures, to their own destruction.

- Amasai, the Leader of David's Thirty (1 Chron 12:18)

To accomplish God's purpose, the Spirit even "came upon" some individuals whose spirituality is questionable. E.g.:

- Balaam - Num 24:2
- Samson - Jud 14:6, 19; 15:14
- King Saul - 1 Sam 10:6, 10; 11:6; 19:23

Some OT saints, though not "baptized" with the Spirit, were "filled" with the Spirit for special acts of service. This filling, like the NT filling describes the control of the Spirit. E.g.:

- Bezaleel for the building of the Tabernacle (Exod 31:3, 35:31)
- Prophetic ministry (2 Chron 15:1-7; Zech 7:12)

The Spirit physically carried God's prophets to different locations. E.g.:

- Elijah (1 Kings 18:12)
- Ezekiel (Ezek 11:1, 37:1)

He revealed unknown truth to specific men (as evidenced even by the pagans who witnessed such power). E.g.:

- Joseph (Gen 41:38)
- Daniel (Dan 4:8,9,18; 5:11,14)

The Spirit provoked God's men to preach his Word. E.g.:

- Elihu (Job 32:18)
- Ezekiel (Ezek 11:5)
- Micah (Micah 3:8)

The Holy Spirit came upon such men to give them power, judgment, and might (Micah 3:8)

The Theocratic Anointing vs the general ministry of the Spirit

The Holy Spirit enabled specific leaders to rule over God's nation. This ministry of the Spirit is sometimes termed the "Theocratic Anointing". Essentially, the Spirit gave the leaders administrative and judicial abilities far beyond their natural capabilities. E.g.:

- Moses and the Seventy Elders (Num 11:17, 25-26)
- Joshua (Num 27:18; Deut 34:9)
- The Judges (Judg 3:10; 6:34; 11:29; 13:25)
- The Kings
 - Saul (1 Sam 10:6; 10:10)
 - David (1 Sam 16:13,14)

It is important to distinguish the Holy Spirit's specific ministry (in the lives of certain OT leaders, judges, kings, and prophets) from the Holy Spirit's general ministry (in the lives of every OT believer). Though the OT says very little about the general ministry of the Spirit to all believers we know that the Holy Spirit had a personal, abiding relationship with OT believers.

Ps 51:11 (NIV) Do not cast me from your presence or take your Holy Spirit from me.

The Holy Spirit gave rest to Israel:

Isa 63:14 (NIV) like cattle that go down to the plain, they were given rest by the Spirit of the Lord.

The Holy Spirit was often rebelled against (resisted - Acts 7:51) and grieved (Isa 63:10) in the OT, like in the NT (Eph 4:30).

Inspired utterances

In the OT, the Holy Spirit manifested himself in a variety of ways, but his most characteristic and frequent work and ministry was that of giving inspired utterance. In addition to prophetic writings, there were many instances when people prophesied orally at the Spirit's prompting—e.g., Num 11:25–26; 24:2,3; 1 Sam 10:6,10; 19:20–21. This inspiration to prophesy is the link that connects OT oracular utterances with Joel's prediction that one day all God's people would prophesy (Joel 2:28,29) and with Moses' intense desire—he himself being a prophet— that all God's people might prophesy (Num 11:29). A vital connection exists between OT people prophesying and comparable experiences of NT people prior to the Day of Pentecost, especially as recorded in Luke 1–4. In those chapters Luke records that certain people were filled with the Spirit—John the Baptist, his mother Elizabeth, and his father Zechariah—and also that a number of people prophesied under the influence of the Holy Spirit—Elizabeth, Zechariah, Mary and Simeon.³⁷

4. THE WORK OF THE HOLY SPIRIT IN THE NEW TESTAMENT

4.1) THE WORK OF THE HOLY SPIRIT IN THE TIME OF CHRIST

Synoptic Gospels

The Holy Spirit is mentioned by all three authors of the synoptic gospels. Most of the references are in Luke's gospel; this emphasis is continued by the same author in the Book of Acts. The Holy Spirit does not simply appear for the first time at Pentecost after the resurrection of Jesus but is present in Luke (in 1–2) prior to the birth of Jesus. In Luke 1:15, John the Baptist was said to be "filled with the Holy Spirit" prior to birth, and the Holy Spirit came upon Mary in Luke 1:35. In Luke 3:16, John the Baptist stated that Jesus baptized not with water but with the Holy Spirit; and the Holy Spirit descended on Jesus during his baptism in the Jordan River. In Luke 11:13, Jesus provided assurances that God the Father would "give the Holy Spirit to those who ask him". Mark 13:11 specifically refers to the power of the Holy Spirit to act and speak through the disciples of Jesus in time of need: "Whenever you are arrested and brought to trial, do not worry beforehand about what to say. Just say whatever is given you at the time, for it is not you speaking, but the Holy Spirit." (NIV) Matthew 10:20 refers to the same act of speaking through the disciples but uses the term "Spirit of your Father".³⁸

Johannine literature

Three separate terms, namely Holy Spirit, Spirit of Truth and Paraclete are used in the Johannine writings. The "Spirit of Truth" is used in John 14:17, 15:26 and 16:13. The First Epistle of John then contrasts this with the "spirit of error" in 1 John 4:6. 1 John 4:1–6 provides the separation between spirits "that confesses that Jesus Christ has come in the flesh is of God" and those who in error refuse it – an indication of their being evil spirits. In John 14:26, Jesus states: "But the Comforter, [even] the Holy Spirit, whom the Father will send in my name, he shall teach you all things".³⁹ When Jesus'

³⁷ <https://ag.org/Beliefs/Position-Papers/Baptism-in-the-Holy-Spirit>

³⁸ https://en.wikipedia.org/wiki/Holy_Spirit_in_Christianity

³⁹ Ibid.

physical presence was gone, his people could become his body. Jesus said, “And I will pray the Father, and He will give you another Helper, that He may abide with you forever” (John 14:16). As a man, Jesus could only be in one place at a time – thus he said that the disciples would actually be better off with the Spirit’s continual presence than if he stayed on the earth with them.

John 16:7 (NKJV) Nevertheless I tell you the truth. It is to your advantage that I go away; for if I do not go away, the Helper will not come to you; but if I depart, I will send Him to you.

Jesus and the Holy Spirit

The New Testament details a close relationship between the Holy Spirit and Jesus during his earthly life and ministry. The Holy Spirit was involved in:

- The Virgin birth of Christ
- The public ministry of Christ
- The resurrection of Christ

Specific New Testament references to the interaction of Jesus and the Holy Spirit during his earthly life, and the enabling power of the Holy Spirit during his ministry include:

- 1) Mary gave birth to Jesus after being conceived by the Holy Spirit (Matt 1:18, Luke 1:35), with the result that Christ, while fully human, was completely sinless.
- 2) Baptism of Jesus, with the Holy Spirit descending on him as a dove (Matt 3:13–17, Mark 1:9–11, Luke 3:21–23).
- 3) Temptation of Jesus: After his baptism and anointing by the Holy Spirit “Jesus, full of the Holy Spirit, left the Jordan and was led by the Spirit into the wilderness” to be tempted (Luke 4:1).
- 4) Jesus declares in Nazareth that he has fulfilled the prophecy in Isaiah which speaks of his anointing by the Spirit and the nature of his ministry.

Luke 4:17-21 (NIV) and the scroll of the prophet Isaiah was handed to him. Unrolling it, he found the place where it is written: “The Spirit of the Lord is on me, because he has anointed me to proclaim good news to the poor. He has sent me to proclaim freedom for the prisoners and recovery of sight for the blind, to set the oppressed free, to proclaim the year of the Lord’s favour.” Then he rolled up the scroll, gave it back to the attendant and sat down. The eyes of everyone in the synagogue were fastened on him. He began by saying to them, “Today this scripture is fulfilled in your hearing.”

- 5) Christ was anointed by the Holy Spirit (Luke 4:18, John 1:32) which empowered him for service for God (Acts 10:38).
- 6) Jesus was filled and led by the Holy Spirit (Luke 4:1, Isa 42:1). "Spirit without measure" having been given to Jesus in John 3:34, referring to the word spoken by Jesus being the words of God.
- 7) The Spirit empowered Christ to perform miracles and cast out demons (Matt 12:28).
- 8) Jesus was “full of joy through the Holy Spirit” when the 70 disciples return (Luke 10:21).
- 9) In his Farewell Discourse to his disciples, Jesus promised that he would "send the Holy Spirit" to them after his departure (John 15:26).
- 10) It was the Spirit “who raised Jesus from the dead” (Rom 8:11). Christ was “made alive by the Spirit” (1 Pet 3:18), a reference to the Spirit’s work in Christ’s resurrection.
- 11) Until his ascension, Jesus was "giving instructions through the Holy Spirit to the apostles" (Acts 1:2).

- 12) It is the Spirit who causes the Church, the Bride of Christ, to yearn for the return of Christ (Rev 22:17).

4.2) ACTS OF THE APOSTLES

The Holy Spirit empowered the fledgling Church.

The Acts of the Apostles has sometimes been called the "Acts of the Holy Spirit". Of the 70 or so occurrences of the word *Pneuma* in Acts, 55 refer to the Holy Spirit. From the start, in Acts 1:2, the reader is reminded that the ministry of Jesus, while he was on earth, was carried out through the power of the Holy Spirit and that the "acts of the apostles" continue the acts of Jesus and are also facilitated by the Holy Spirit. Acts presents the Holy Spirit as the "life principle" of the early Church and provides five separate and dramatic instances of its outpouring on believers in Acts 2:1–4, 4:28–31, 8:15–17, 10:44 and 19:6.⁴⁰ References to the Holy Spirit appear throughout Acts, Jesus stating at the beginning, "For John baptized with a water, but in a few days you will be baptized with the Holy Spirit ... But you will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth." (Acts 1:5,8)

Pentecost

Pentecost is the ancient Greek name for the Feast of Weeks, a prominent feast in the calendar of ancient Israel. For Christians, it is a day commemorating the descent of the Holy Spirit upon the followers of Jesus. The Feast of Pentecost was originally a festival for expressing thankfulness to the Lord for the blessing of the harvest. It took place 7 weeks after the Feast of Firstfruits and pointed to the great harvest of souls and the gift of the Holy Spirit for both Jew and Gentile, who would be brought into the kingdom of God during the Church Age.

Romans 8:23 We ourselves, who have the first-fruits of the Spirit ...

Jesus fulfilled the Feast of Pentecost. Fifty days after his resurrection (the FirstFruits), on the "Feast of Pentecost" 120 disciples were praying in the upper room, when in fulfilment of what Jesus had said, the Holy Spirit was poured out.

Acts 2:1-4 (NIV) When the day of Pentecost came, they were all together in one place. Suddenly a sound like the blowing of a violent wind came from heaven and filled the whole house where they were sitting. They saw what seemed to be tongues of fire that separated and came to rest on each of them. All of them were filled with the Holy Spirit and began to speak in other tongues as the Spirit enabled them.

This speaking in tongues is a seeming reversal of the judgment at Babel. At Babel, the people are scattered and become different nations. At Pentecost, people "from every nation under heaven" (Acts 2:5) are gathered together. At Babel, languages are confused and people cannot understand each other. At Pentecost, believers speak in languages they do not know and are understood by all.

Acts 2:8-11 (NIV) Then how is it that each of us hears them in our native language? Parthians, Medes and Elamites; residents of Mesopotamia, Judea and Cappadocia, Pontus and Asia, Phrygia and Pamphylia, Egypt and the parts of Libya near Cyrene; visitors from Rome (both Jews and converts to Judaism); Cretans and Arabs—we hear them declaring the wonders of God in our own tongues!"

⁴⁰ Ibid.

At Babel, the Gentiles rebel against God. At Pentecost the gospel is proclaimed to the Gentiles and they become part of the New Covenant church. (Acts 2:37-41). Pentecost is sometimes referred to by Christians as the “Birthday of the Church”. After receiving the Holy Spirit, Peter preaches to the crowd in Jerusalem, gathered from around the world to celebrate Pentecost, and some 3,000 people are saved, baptized and then devote themselves to teaching, fellowship, communion and prayer.

4.3) PAULINE EPISTLES

The Holy Spirit plays a key role in the Pauline epistles; and the Apostle Paul's pneumatology is closely connected to his theology and Christology, to the point of being almost inseparable from them. 1 Thessalonians, which was likely the first of Paul's letters, introduces a characterization of the Holy Spirit in 1 Thess 1:6 and 4:8 which is found throughout his epistles. In 1 Thess 1:6 Paul refers to the imitation of Christ (and himself) and states: "You became imitators of us and of the Lord, for you welcomed the message in the midst of severe suffering with the joy given by the Holy Spirit", whose source is identified in 1 Thess 4:8 as "God who gives you his Holy Spirit". These two themes of receiving the Spirit "like Christ" and God being the source of the Spirit persist in Pauline letters as the characterization of the relationship of Christians with God. For Paul the imitation of Christ involves readiness to be shaped by the Holy Spirit, as in Romans 8:4 and 8:11 ("And if the Spirit of him who raised Jesus from the dead is living in you, he who raised Christ from the dead will also give life to your mortal bodies because of his Spirit who lives in you.") 1 Thessalonians also refers to the power of the Holy Spirit (1:5), a theme also found in other Pauline letters.⁴¹

5. THE HOLY SPIRIT'S WORK IN THE NEW COVENANT

5.1) HIS WORK WITH UNBELIEVERS

Though unbelievers in the world cannot personally receive the Spirit (John 14:17; Jude 1:19), the Scripture indicates that he is at work in the world. The Holy Spirit works on behalf of all men (saved and lost) in these areas:

- He restrains sin
- He glorifies Jesus
- He convicts of sin

a) He restrains sin

God's control of man's sin is due to his “common grace” or his undeserved goodness experienced by all men including the unsaved.

Ps 145:9 (NIV) The Lord is good to all; he has compassion on all he has made.

Examples of God's common grace:

- He sends rain on the just and unjust (Matt 5:44, 45)
- He provides food and gladness even for pagans (Acts 14:15-17)
- He restrains man's acts of sin (Gen 20:6). Believers (who are indwelt by the Holy Spirit) are to a large extent the "moral conscience" of society. A society will reflect the beliefs of its people. God's children are to be salt and light (Matt 5:13-16) i.e., to prevent or retard moral decay and spiritual darkness.

⁴¹ Ibid.

- He restrains the effects of sin e.g.:
 - Through law and government (Rom 13)
 - Through discoveries of medicines
 - Through the presence and voice of believers (1 Cor 7:14), e.g. God withheld his catastrophic judgment on Sodom because of the presence of the righteous man Lot (Gen 18:23-32, 19:21-22)

The person of the Godhead most closely associated with the exercise of "common grace" - and in particularly controlling sin - is the Holy Spirit.

Gen 6:3 "My Spirit shall not always strive with man ... "

God's Spirit patiently strove with man prior to the flood, but because they did not respond, but rather increased and continued in wickedness (Gen 6:5-6), God judged that generation (v. 7). Though God in his mercy and grace does exercise control over the proneness of man's depraved heart, he is under no obligation to do so. When men persist in sin, and rebel against the "light" God gives them (e.g. creation and conscience), God will ultimately let go of them and let them plunge into the depths of sin and subsequent ruin (Rom 1:18-32).

2 Thess 2:7 (NKJV) 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.

The word "restrain" means to hold back, to withhold; to grab something and hold it tightly so that it does not get loose and out of control (e.g., holding on the leash of a vicious dog). Who is the Restrainer? One view is that the restrainer is the Holy Spirit who is holding back the appearing of the Antichrist and the onslaught of sin. One day the Holy Spirit's restraint will be removed.

Scripture does not teach that the Holy Spirit himself will be removed prior or during the Tribulation period; indeed, he will be on earth sealing, saving souls and performing signs (Joel 2:28-32; Acts 2:16-21; Rev 7:4; Zech 12:10; Ezek 39:29; cp. Isa 44:3 with Rev 22:17). The Biblical understanding, therefore, is not that the Spirit himself is removed, but that his restraining power is removed. The Holy Spirit's hand, which has been holding back Satan's wickedness and wicked one, will one day be withdrawn. At that time the world will experience the full force of man's evil.

b) He glorifies Jesus

The Holy Spirit reveals and glorifies Jesus to the world. This is illustrated by the encounter of the newly Spirit-filled Peter and John with the Sanhedrin.

Acts 4:13 (NIV) When they saw the courage of Peter and John and realized that they were unschooled, ordinary men, they were astonished and they took note that these men had been with Jesus.

This is the role of the Holy Spirit - not to call attention to himself, but to glorify Jesus.

John 16:14 (ESV) He will glorify me, for he will take what is mine and declare it to you.

c) He convicts of sin

In addition to providing wise counsel, attorneys also provide evidence used to convict criminals. In a similar fashion, the Holy Spirit will prove the sin, righteousness, and judgment of the world.⁴² The Holy Spirit brings conviction of sin to the world.

John 16:8-11 (NKJV) And when He has come, He will convict the world of sin, and of righteousness, and of judgment: of sin, because they do not believe in Me; of righteousness, because I go to My Father and you see Me no more; of judgment, because the ruler of this world is judged.

He convicts man about:

- The sin of unbelief (v. 9): the lost do not have faith in Christ.
- The righteous moral standards (v. 10) taught by Christ.
- The judgment that has come and therefore will come (v. 11). The prince of this world is Satan. "At the cross, Christ triumphed over Satan, serving notice on unbelievers of their judgment to come".⁴³

Charles C. Ryrie states, "Thus the convicting work of the Spirit is the placing of the truth of the Gospel in a clear light before the unsaved person so he acknowledges it as truth whether or not he receives Christ as personal Saviour ... What truth is it that He makes clear? It is the truth about sin, righteousness and judgment (John 16:8 ff.)."⁴⁴

The highest level of conviction cannot come apart from the Bible (Acts 11:28), but men are convinced of basic truth concerning God by means of general revelation (Rom 1:20). If this conviction is not rejected but responded to rightly (in faith), God will reward them that seek him (Heb 11:6). Thus, in a real sense, all men are convicted in a general sense by the Spirit in the areas of sin, righteousness, and judgment.

- The Holy Spirit is busy today inviting all men to come to salvation (Rev 22:17).
- The Holy Spirit's specific message is often incomprehensible to the world (1 Cor 2:14) because the world responds to another spirit (Eph 2:2, 1 John 4:6).
- The Holy Spirit's conviction is often resisted by the world (Heb 10:29).

Acts 7:51 (NIV) "You stiff-necked people, with uncircumcised hearts and ears! You are just like your fathers: You always resist the Holy Spirit!"

- The Holy Spirit convicts and thereby sanctifies those who are chosen to be heirs of salvation (2 Thess 2:13, 1 Pet 1:2).

On one occasion, Smith Wigglesworth recalled, "I was traveling to Cardiff in South Wales. I had been much in prayer on the journey. The carriage was full of people whom I knew to be unsaved, but as there was so much talking and joking, I could not get in a word for my Master. As the train was nearing the station, I thought I would wash my hands ... and as I returned to the carriage, a man jumped up and said, 'Sir, you convince me of sin,' and fell on his knees there and then. Soon the whole carriage

⁴² <https://www.christianity.com/wiki/holy-spirit/10-roles-of-the-holy-spirit-in-christian-life.html>

⁴³ Ryrie KJV Study Bible, p. 1526

⁴⁴ A Survey of Bible Doctrine (Chicago: Moody, 1972), p. 75

of people was crying out the same way. They said, ‘who are you? What are you? You convince us all of sin’...”⁴⁵

Sinners were often brought under conviction of sin almost as soon as they entered the cities where Charles Finney was preaching. Finney seemed so anointed with the Holy Spirit that people were often brought under conviction of sin just by looking at him. When holding meetings at Utica, New York, he visited a large factory there and was looking at the machinery. At the sight of him one of the operatives, and then another, and then another broke down and wept under a sense of their sins, and finally so many were sobbing and weeping that the machinery had to be stopped while Finney pointed them to Christ.⁴⁶

The TIME magazine of 23 Nov 1959 called the South African A/G evangelist Nicholas Bhengu “the black Billy Graham” and stated that his ministry resulted in the crime rate dropping by as much as a third in some areas. At one meeting the police took away 3 vanloads of stolen goods and weapons that people surrendered when they came to Christ. The TIME article states, “it is not unusual for Evangelist Bhengu to end up by walking down to the police station hand in hand with someone on the wanted list.”⁴⁷ This was no doubt due to the conviction of sin brought by the Holy Spirit.

5.2) HIS WORK IN SALVATION

The Spirit is involved in the works of calling, regeneration, uniting the believer with Christ and indwelling the repentant sinner. Salvation includes regeneration and justification of the repentant sinner, and then sanctification and glorification for the believer.

- Regeneration, or the new birth, is a work of God's grace whereby believers become new creatures in Christ Jesus. It is a change of heart wrought by the Holy Spirit through conviction of sin, to which the sinner responds in repentance toward God and faith in the Lord Jesus Christ.
- Justification is God's full acquittal upon principles of his righteousness of all sinners who repent and believe in Christ. Justification brings the believer into a relationship of peace and favour with God.
- Sanctification is the experience, beginning in regeneration, by which the believer is set apart to God's purposes, and is enabled to progress toward moral and spiritual maturity through the presence and power of the Holy Spirit dwelling in him.
- Glorification is the culmination of salvation and is the final blessed and abiding state of the redeemed.⁴⁸

Justification

*1 Cor 6:9-11 (NKJV) Do you not know that the unrighteous will not inherit the kingdom of God? Do not be deceived. Neither fornicators, nor idolaters, nor adulterers, nor homosexuals, nor sodomites, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners will inherit the kingdom of God. And such were some of you. But you were washed, but you were sanctified, but **you were justified in the name of the Lord Jesus and by the Spirit of our God.***

⁴⁵ Stanley Frodsham, ‘Smith Wigglesworth, Apostle of Faith’

⁴⁶ J. Gilchrist Lawson, “Deeper Experiences of Famous Christians” (1911)

⁴⁷ <https://content.time.com/time/subscriber/article/0,33009,865071,00.html>

⁴⁸ The Baptist Faith and Message adopted by the Southern Baptist Convention June 14, 2000
<https://www.utm.edu/staff/caldwell/bfm/2000/4.html>

In the context, Paul described the former sinful life of the Corinthian believers by listing various habitual sins, and he contrasted it with their new life in Christ. In their conversion from the old to the new, they were washed, sanctified, and justified, and Paul linked these works to the name of Jesus and the Spirit of God. Elsewhere in the New Testament, washing is associated with baptism in the name of Jesus Christ, while sanctification is associated with the Holy Spirit. In traditional Protestant theology, justification is typically identified with faith, but here we see that in Paul's theology it is important also to identify justification with both the name of Jesus and the Holy Spirit. In other words, justification rests upon the saving action of the man Jesus Christ, in his historical death, burial, and resurrection, but it also rests upon the present work of the Spirit of Christ in the believer's heart. ⁴⁹

Regeneration

This is the Spirit's work in relation to the repentant sinner. Unger states that regeneration is "The spiritual change wrought in man by the Holy Spirit, by which he becomes the possessor of a new life." ⁵⁰ Warfield states that regeneration is "a radical and complete transformation wrought in the soul (Rom 12:2; Eph 4:23) by God the Holy Spirit (Titus 3:5; Eph 4:24), by virtue of which we become 'new men' (Eph 4:24; Col 3:10), no longer conformed to this world (Rom 12:2; Eph 4:22; Col 3:9), but in knowledge and holiness of the truth created after the image of God (Eph 4:24; Col 3:10; Rom 12:2)." ⁵¹ Titus 3:5 speaks of the Spirit's work of regeneration. In this passage it refers to the new birth. It is the impartation of God's life to those who receive Jesus as their Lord and Saviour (cf. John 1:12, 13; 3:5-6).

The Holy Spirit is responsible for the New Birth (regeneration). There are two aspects of the new birth. The legal (judicial) aspect whereby the believer is adopted into a new family; and the practical (experiential) aspect whereby the believer receives a new nature. Both the imputation of new life and the impartation of new life are the works of the Spirit.

a. Adoption into a New Family

John 3:5-6 (NKJV) Jesus answered, "Most assuredly, I say to you, unless one is born of water and the Spirit, he cannot enter the kingdom of God. That which is born of the flesh is flesh, and that which is born of the Spirit is spirit."

To be born out of a mother's womb (v.4) is the same as being born out of (Greek ek) "water" (v. 5 - cp. Job 38:8) or in other words to be born out of (ek) "flesh" (v. 6). Jesus taught that this physical birth is not enough to enter into "the kingdom of God." A spiritual birth is needed to become part of God's family. This spiritual birth is accomplished by the Spirit of God (v. 3:7; 1:13).

Though the "new birth" is provided because of the love of God (1 John 3:1), caused by the Word of God (1 Pet 1:23), and received by faith in Christ (Gal 3:26) -- this spiritual birth would be impossible without the work of the Spirit of God! The Holy Spirit is responsible for sanctifying ("setting apart") an individual who is chosen unto salvation (2 Thess 2:13; 1 Pet 1:2).

Titus 3:5-6 (NKJV) not by works of righteousness which we have done, but according to His mercy He saved us, through the washing of regeneration [palingenesias] and renewing [anakainōseōs] of the Holy Spirit, whom He poured out on us abundantly through Jesus Christ our Saviour

⁴⁹ The Role of the Holy Spirit in Justification: by David K. Bernard

⁵⁰ Merrill F. Unger, The New Unger's Bible Dictionary (Chicago: Moody, 1988), p. 1070

⁵¹ Benjamin B. Warfield, Biblical and Theological Studies, p. 351

Regeneration [palingenesias]: Greek "palin" = again; "genesis" = birth

Renewing [anakainōseōs]: Lit. to make "new again" = when the Spirit of God renews an individual, he imputes the righteousness of Christ to the repentant sinner and thus brings him back to the original relationship which Adam had with God before the fall (cf. Romans 5).

b. Reception of a New Life

To those to whom the Holy Spirit gives the new birth, he also gives a new life. He imparts a new nature (2 Cor 5:17), a new "heart" (Rom 2:29), new spiritual sight (2 Cor 3:14-17), and a desire and ability to live a new lifestyle (2 Cor 6:9-11; cp. Phil 2:13). The evidence of the new birth is:

- An enablement to overcome the world (1 John 5:4).
- A lifestyle characterized by righteousness (1 John 2:29), not continual sin (1 John 3:9; 5:18).
- A love for God (1 John 4:7) and one's brother (1 John 3:10)

5.3) HIS WORK WITH BELIEVERS

The Holy Spirit's ministry in the life of every believer is extensive and great! It is vitally important to understand this work, since every aspect of the believer's spiritual life derives its power exclusively from the direct working of the Holy Spirit. Everything from salvation to sanctification to power for daily living to our future bodily resurrection is because of the Holy Spirit.

Sanctification

While the New Birth is an event, sanctification is a process made possible by the indwelling Holy Spirit in the believer. The Christian is sanctified (made holy) by the Spirit:

Rom 15:16 (NIV) ... so that the Gentiles might become an offering acceptable to God, sanctified by the Holy Spirit.

Rom 8:13 (NIV) For if you live according to the sinful nature, you will die; but if by the Spirit you put to death the misdeeds of the body, you will live

2 Thess 2:13 (NIV) ... God chose you to be saved through the sanctifying work of the Spirit and through belief in the truth.

1 Pet 1:2 (NIV) who have been chosen according to the foreknowledge of God the Father, through the sanctifying work of the Spirit ...

Enns states, "Sanctification comes from the Greek verb meaning 'to set apart.' It is used in two ways: (1) the believer is positionally sanctified; he stands sanctified before God; (2) the believer grows in progressive sanctification in daily spiritual experience."⁵²

As a person receives Christ as their Lord and Saviour, that person is sanctified or set apart for God (John 10:36). Sanctification is also the daily process by which the Spirit, for the rest of the person's life, is conforming the believer to the image of Christ (John 17:17; 1 Cor 6:11; Heb 13:12). Positional and practical sanctification are the work of the Spirit (1 Pet 1:2), He baptizes the believer (1 Cor 12:13),

⁵² Paul Enns, *The Moody Handbook of Theology*, p. 646

cleanses (Eph 5:26), indwells the believer (1 Cor 6:19; 1 John 2:27), produces fruit (Gal. 5:22-23), fills the believer (Eph 5:18), and seals (Eph 4:30).⁵³

Part of the sanctification process is the ongoing conviction of sin. While he convicts the world of sin, the Holy Spirit also brings conviction of sin to the Christian. He is a HOLY Spirit and is grieved when we sin:

Eph 4:30 (NIV) And do not grieve the Holy Spirit of God, with whom you were sealed for the day of redemption.

The Spirit not only convicts of sin but gives us the power to conquer sin .

Rom 8:13 (NIV) For if you live according to the flesh, you will die; but if by the Spirit you put to death the misdeeds of the body, you will live.

The fruit of the Holy Spirit

As we are sanctified, we bear the fruit of the Holy Spirit which is evidenced by godly character.

Gal 5:16, 22-23 (NIV) So I say, walk by the Spirit, and you will not gratify the desires of the flesh ... But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self-control. Against such things there is no law.

The “fruit of the Holy Spirit” consists of “permanent dispositions”, virtuous characteristics engendered in the Christian by the action of the Holy Spirit. These nine characteristics are in contrast to the “works of the flesh” and highlight the positive manifestations of the work of the Holy Spirit in believers.⁵⁴

*Acts 13:52 (NIV) ... And the disciples were filled with **joy** and with the Holy Spirit.*

*Rom 5:4 (NIV) because God’s **love** has been poured out into our hearts **through the Holy Spirit**, who has been given to us.*

*Col 1:8 (NIV) and who also told us of your **love in the Spirit***

*Rom 15:30 (NIV) I urge you, brothers and sisters, by our Lord Jesus Christ and by the **love of the Spirit**, to join me in my struggle by praying to God for me*

Lives in believers and fills them

The Holy Spirit indwells believers.

1 Cor 3:16 (ESV) Do you not know that you are God’s temple and that God’s Spirit dwells in you?

The Christian life, which begins by the power of the Spirit, must also continue by the power of the Spirit.

Gal 3:3 (NIV) Are you so foolish? After beginning by means of the Spirit, are you now trying to finish by means of the flesh?

The Holy Spirit desires to daily commune with those he indwells.

⁵³ <https://www.fairbluff.org/the-doctrine-of-the-holy-spirit-pneumatology>

⁵⁴ ISBE

2 Cor 13:14 (NIV) May the grace of the Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit be with you all.

Phil 2:1 (NKJV) Therefore if there is any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any affection and mercy ...

He is jealous over his children (James 4:5); he wants to continually speak to his church.

Rev 2:7 (NKJV) "He who has an ear, let him hear what the Spirit says to the churches ... " [cf. Rev 2:11,17,29; 3:6,13,22]

He enables us to know God better and to have a deeper relationship with the Father.

Eph 1:7 (NIV) I keep asking that the God of our Lord Jesus Christ, the glorious Father, may give you the Spirit of wisdom and revelation, so that you may know him better.

Rom 8:14-15 (NIV) because those who are led by the Spirit of God are sons of God. For you did not receive a spirit that makes you a slave again to fear, but you received the Spirit of sonship. And by him we cry, "Abba, Father."

Gives spiritual satisfaction

John 7:37-39 (NIV) "If anyone is thirsty, let him come to me and drink. Whoever believes in me, as the Scripture has said, streams of living water will flow from within him." By this he meant the Spirit, whom those who believed in him were later to receive.

Gives spiritual liberty

2 Cor 3:6 (NIV) He has made us competent as ministers of a new covenant - not of the letter but of the Spirit; for the letter kills, but the Spirit gives life.

2 Cor 3:17 (NIV) Now the Lord is the Spirit, and where the Spirit of the Lord is, there is freedom.

Acts 15:28 (NIV) "It seemed good to the Holy Spirit and to us not to burden you with anything beyond the following requirements ..."

Illumination

The Holy Spirit is a helper who teaches and reminds. In John 14:26 Jesus told his disciples, "the Holy Spirit, whom the Father will send in my name, he will teach you all things and bring to your remembrance all that I have said to you" (John 14:26, ESV). The Greek word "Parakletos" in this passage is translated "Helper" in the ESV, "Advocate" in the NIV, and "Counsellor" in the KJV. The meaning of this word relates to "legal counsel." The Holy Spirit provides wise counsel to Christ's followers. Jesus knew he would be going away and that his followers would need the Holy Spirit as a helper and an advocate to remind them of his teachings.⁵⁵

Since the Holy Spirit provides the inspiration for Scripture, and is the author of Scripture, he is the means by which we are illuminated and come to know Scripture (1 Cor 2:9-16; Eph 1:17-18; Heb 6:4, 10:32). It is that ministry of the Holy Spirit in which he assists believers in understanding the truth of Scripture. Our minds are enlightened and the meaning and application of the Word of God becomes clear to the believer.

⁵⁵ <https://www.christianity.com/wiki/holy-spirit/10-roles-of-the-holy-spirit-in-christian-life.html>

1 John 2:27 (NIV) As for you, the anointing you received from him remains in you, and you do not need anyone to teach you. But as his anointing teaches you about all things and as that anointing is real, not counterfeit -just as it has taught you, remain in him.

The anointing of the Holy Spirit prevents us going into spiritual error (leads us into truth).

John 16:12-13 (NIV) "I have much more to say to you, more than you can now bear. But when he, the Spirit of truth, comes, he will guide you into all truth."

John 14:16-17 (NIV) "And I will ask the Father, and he will give you another Counsellor to be with you forever - the Spirit of truth. The world cannot accept him, because it neither sees him nor knows him. But you know him, for he lives with you and will be in you."

He gives us the mind of Christ:

1 Cor 2:12-16 (NIV) We have not received the spirit of the world but the Spirit who is from God, that we may understand what God has freely given us. This is what we speak, not in words taught us by human wisdom but in words taught by the Spirit, expressing spiritual truths in spiritual words. The man without the Spirit does not accept the things that come from the Spirit of God, for they are foolishness to him, and he cannot understand them, because they are spiritually discerned. The spiritual man makes judgments about all things, but he himself is not subject to any man's judgment: "For who has known the mind of the Lord that he may instruct him?" But we have the mind of Christ.

The Holy Spirit is a source of revelation and wisdom.

1 Cor 2:10-11 These are the things God has revealed to us by his Spirit. The Spirit searches all things, even the deep things of God. For who knows a person's thoughts except for their own spirit within them? In the same way, no one knows the thoughts of God except the Spirit of God.

God gives his followers the Holy Spirit so that we may know him better. Since the Holy Spirit is God's Spirit, he knows the thoughts of God and reveals those thoughts to believers. The Holy Spirit opens believers' eyes to the hope of salvation and the inheritance they have in Christ.⁵⁶ Christians have access to revelation and wisdom from the Holy Spirit.

Eph 1:17-20 I keep asking that the God of our Lord Jesus Christ, the glorious Father, may give you the Spirit of wisdom and revelation, so that you may know him better. I pray that the eyes of your heart may be enlightened in order that you may know the hope to which he has called you, the riches of his glorious inheritance in his holy people, and his incomparably great power for us who believe. That power is the same as the mighty strength he exerted when he raised Christ from the dead and seated him at his right hand in the heavenly realms.

Gives spiritual guidance

We are led either by natural instincts or by the Spirit:

Jude 19 (NIV) These are the men who divide you, who follow mere natural instincts and do not have the Spirit.

⁵⁶ Ibid.

Some churches have lots of programs but no Christ! Paul says that in the last days people will “have a form of godliness but denying its power.” (2 Tim 3:1-5) i.e. occupied with religious ritual which has lost the significance. A Chinese Christian recently visited churches on a US tour. When asked what he thought about American spirituality, he answered, “I am amazed at how much the church in America can accomplish without the Holy Spirit.”⁵⁷

Zech 4:6 (NIV) So he said to me, “This is the word of the LORD to Zerubbabel: ‘Not by might nor by power, but by my Spirit,’ says the LORD Almighty.”

John 14:26 (ASV) But ... the Holy Spirit, whom the Father will send in my name, he shall teach you all things, and bring to your remembrance all that I said unto you.

Through the work of the Spirit, we may be led by God:

Luke 2:26 (NIV) It had been revealed to him by the Holy Spirit that he would not die before he had seen the Lord’s Christ. Moved by the Spirit, he went into the temple courts.

The Holy Spirit will sometimes stop us going where we want to go:

Acts 16:6-7 (NIV) Paul and his companions travelled throughout the region of Phrygia and Galatia, having been kept by the Holy Spirit from preaching the word in the province of Asia. When they came to the border of Mysia, they tried to enter Bithynia, but the Spirit of Jesus would not allow them to.

And at other times lead us where we do not want to go:

Luke 4:1-2 (NIV) Jesus, full of the Holy Spirit, returned from the Jordan and was led by the Spirit in the desert, where for forty days he was tempted by the devil.

The Spirit warned Paul of his imprisonment in Jerusalem:

Acts 21:10-11 (NIV) ... a prophet named Agabus came down from Judea. Coming over to us, he took Paul’s belt, tied his own hands and feet with it ... The Holy Spirit says, “In this way the Jews of Jerusalem will bind the owner of this belt and will hand him over to the Gentiles.”

We read of the disciples at Tyre that “through the Spirit they urged Paul not to go on to Jerusalem” (Acts 21:4). Yet note that although the Holy Spirit warned Paul of prison and hardship, he said he was “compelled by the Spirit” to still go to Jerusalem despite the danger.

Acts 20:22-23 (NIV) ... compelled by the Spirit, I am going to Jerusalem, not knowing what will happen to me there. I only know that in every city the Holy Spirit warns me that prison and hardships are facing me.

The man with God’s spirit can make decisions based on “the mind of Christ”

1 Cor 2:12-16 (NIV) We have not received the spirit of the world but the Spirit who is from God, that we may understand what God has freely given us. This is what we speak, not in words taught us by human wisdom but in words taught by the Spirit, expressing spiritual truths in spiritual words. The man without the Spirit does not accept the things that come from the Spirit of God, for they are foolishness to him, and he cannot understand them, because they are spiritually discerned. The spiritual man makes judgments about all things, but he himself is not

⁵⁷ “Why Isn’t the American Church Growing?” - by Kevin Turner

subject to any man's judgment : "For who has known the mind of the Lord that he may instruct him?" But we have the mind of Christ.

Giving assurance of salvation

The Holy Spirit was given as a seal. Those who hear the gospel and believe it – are “sealed with the Holy Spirit”.

*Eph 1:13 (ESV) In him you also, when you heard the word of truth, the gospel of your salvation, and believed in him, **were sealed [esphragisthēte] with the promised Holy Spirit***

The Greek word translated “sealed” is “esphragisthēte” which derives from “sphragizō”. In Biblical times a seal was an instrument of metal or stone, with an engraved pattern or design on it. It would be pressed into soft wax or clay leaving an imprint. Things besides just documents could be sealed e.g., we read of the stone placed over the mouth of the lion's den that “the king sealed it with his own signet ring and with the rings of his nobles, so that Daniel's situation might not be changed” (Daniel 6:17, NIV). The imagery of sealing has multiple connotations with the Scofield Bible noting:

In the symbolism of Scripture, a seal signifies (1) **A finished transaction** (Jer. 32:9, 10; John 17:4, 19:30), (2) **Ownership** (Jer. 32:11, 12; 2 Tim. 2:19), (3) **Security** (Esth. 8:8; Dan 6:17; Eph 4:30).

○ Ownership

In terms of the usage of “sphragizō” in Ephesians 1:13 the ISBE (International Standard Bible Encyclopaedia) suggests the intended meaning is a mark of ownership by God.

But it also was used to verify the authenticity of who sent a letter, especially a king's decree, because it would have the King's special stamp on it, similar to what we might use a signature for today.⁵⁸ As the owner sets his seal on his property, God indicates who are his property - he “set his seal of ownership on us and put his Spirit in our hearts” (2 Cor 1:22, NIV). And just as documents are sealed until the proper time for opening them, so we are sealed by the Holy Spirit until “the day of redemption.

*Eph 4:30 (ESV) And do not grieve the Holy Spirit of God, **by whom you were sealed for the day of redemption.***

Commentator Albert Barnes writes, “Christians are said to be ... sealed by the Holy Spirit Eph 1:13; Eph 4:30; that is, the Holy Spirit is given to them to confirm them as belonging to God... God grants to them His Holy Spirit as the certain pledge that they are His, and shall be approved and saved in the last day.”

The Spirit inside us gives us assurance of salvation – it is proof that we are God's children.

*1 John 3:24 (NIV) Those who obey his commands live in him, and he in them. And **this is how we know that he lives in us: We know it by the Spirit he gave us.** (cf. 1 John 4:13)*

*Rom 8:14-16 (NIV) because those who are led by the Spirit of God are sons of God. For you did not receive a spirit that makes you a slave again to fear, but you received the Spirit of sonship. And by him we cry, “Abba, Father.” **The Spirit himself testifies with our spirit that we are God's children.***

⁵⁸ https://en.wikipedia.org/wiki/Holy_Spirit_in_Christianity

Gal 4:6-7 (NIV) Because you are sons, God sent the Spirit of his Son into our hearts, the Spirit who calls out, "Abba, Father." So you are no longer a slave, but a son; and since you are a son, God has made you also an heir.

- Security

The seal was normally placed on a document (typically a scroll) and would have to be broken in order to unroll the scroll and read the contents. It fulfilled a similar function to "tamper-proof seals" on modern packages. Thayer's lexicon enumerates the various uses of "sphragizó" to include "(1) to set a seal upon, mark with a seal, to seal (1a) **for security: from Satan**". Just as a modern criminal knows they'll get into trouble by tampering with a sealed document, so the Holy Spirit seal warns Satan to "back off" from tampering with God's property.

*Job 1:9-10 (ESV) Then Satan answered the LORD and said, "Does Job fear God for no reason? **Have you not put a hedge around him and his house and all that he has, on every side?**"*

Jesus himself asked the Father regarding his disciples, "My prayer is not that you take them out of the world but that you **protect them from the evil one**" (John 17:15, NIV).

- Deposit

The seal of the Holy Spirit also acts as a deposit.

*Eph 1:13-14 (NIV).... When you believed, you were marked in him with a seal, the promised Holy Spirit, **who is a deposit guaranteeing our inheritance until the redemption of those who are God's possession...***

God has given a down-payment - the deposit of the Holy Spirit guaranteeing our later full redemption as sons.

*2 Cor 1:21-22 (NIV) Now it is God who makes both us and you stand firm in Christ. He anointed us, set his seal of ownership on us, and put his Spirit in our hearts as **a deposit, guaranteeing what is to come.** [cf. 2 Cor 5:5]*

Some businesses require a deposit to reserve an item for a customer. This indicates that the customer is serious about the deal – they have committed by giving a down-payment upfront. The Holy Spirit is God's deposit and guarantee. The NIV phrase "a deposit guaranteeing" is one word in the original Greek translated as "earnest" in the KJV. Originally a Hebrew word, it came into Greek usage through Phoenician traders. John Stott makes the startling revelation that the word is used in modern Greek for **an engagement ring** (i.e., the guarantee of the future marriage). But in ancient commercial transactions it signified a "first instalment, deposit, down payment, pledge, that pays a part of the purchase price in advance, and so secures a legal claim to the article in question, or makes a contract valid".⁵⁹ He further notes:

In this case the guarantee is not something separate from what it guarantees, but actually the first portion of it ... A deposit on a house or in a hire-purchase agreement, however, is more than a guarantee of payment; it is itself the first instalment of the purchase price. So it is with the Holy Spirit. In giving him to us, God isn't just promising us our final inheritance but actually giving us a foretaste of it, which, however, 'is only a small fraction of the future endowment'.⁶⁰

⁵⁹ "The Message of Ephesians," The Bible Speaks Today, IVP, Leicester, 1979, p.48

⁶⁰ Ibid.

Encourages, comforts and strengthens

The one possessing the Spirit will often be persecuted.

Gal 4:29 (ESV) But just as at that time he who was born according to the flesh persecuted him who was born according to the Spirit, so also it is now.

1 Pet 4:14 (ESV) If you are insulted for the name of Christ, you are blessed, because the Spirit of glory and of God rests upon you.

But the Spirit gives us the ability to be strong in the “inner man”.

Eph 3:16-17 (NIV) I pray that out of his glorious riches he may strengthen you with power through his Spirit in your inner being, so that Christ may dwell in your hearts through faith ...

He strengthens and encourages the Church:

*Acts 9:31 (NIV) Then the church throughout Judea, Galilee and Samaria enjoyed a time of peace. It was **strengthened; and encouraged by the Holy Spirit**, it grew in numbers, living in the fear of the Lord.*

John 14:26 (ASV) But the Comforter (Greek: paráklētos), even the Holy Spirit, whom the Father will send in my name...

‘Comforter or ‘paraclete’ comes from the Greek word paráklētos, that can signify “one who consoles or comforts, one who encourages or uplifts; hence refreshes, and/or one who intercedes on our behalf as an advocate in court”.⁶¹

The Spirit gives us strength:

- to face and to overcome temptation

Luke 4:1-2 (NIV) Jesus, full of the Holy Spirit, left the Jordan and was led by the Spirit into the wilderness, where for forty days he was tempted by the devil ...

- when we face danger and death:

Acts 7:55-58 (NIV) But Stephen, full of the Holy Spirit, looked up to heaven and saw the glory of God, and Jesus standing at the right hand of God. Look, he said, I see heaven open and the Son of Man standing at the right hand of God. At this they covered their ears and, yelling at the top of their voices, they all rushed at him, dragged him out of the city and began to stone him.

Facilitates prayer

We all have times we feel weak and don’t know what to do. The Holy Spirit helps us line up with God’s will during those times by interceding for us.⁶² He enables us to pray in accordance with God’s will:

Rom 8:26-27 (NIV) In the same way, the Spirit helps us in our weakness. We do not know what we ought to pray for, but the Spirit himself intercedes for us with groans that words cannot

⁶¹ <https://en.wikipedia.org/wiki/Paraclete>

⁶² <https://www.christianity.com/wiki/holy-spirit/10-roles-of-the-holy-spirit-in-christian-life.html>

express. And he who searches our hearts knows the mind of the Spirit, because the Spirit intercedes for the saints in accordance with God's will.

He assists us so that we can pray with wisdom.

Eph 6:18 (NIV) And pray in the Spirit on all occasions with all kinds of prayers and requests. With this in mind, be alert and always keep on praying for all the Lord's people.

Jude 20 (NIV) But you, dear friends, by building yourselves up in your most holy faith and praying in the Holy Spirit

Facilitates worship

The Spirit equips us to worship in the way God desires.

John 4:23-24 (NIV) "Yet a time is coming and has now come when the true worshipers will worship the Father in spirit and truth , for they are the kind of worshipers the Father seeks. God is spirit, and his worshipers must worship in spirit and in truth."

Phil 3:3 (NIV) For it is we who are the circumcision, we who worship by the Spirit of God...

Facilitates unity

The Holy Spirit promotes unity with other believers.

*Eph 4:3 (NIV) Make every effort to keep **the unity of the Spirit** through the bond of peace.*

Calls people to ministry

It is the Holy Spirit who "calls" people to the ministry.

Acts 20:28 (NIV) Keep watch over yourselves and all the flock of which the Holy Spirit has made you overseers ...

He also empowers those who are called to ministry - to serve effectively

1 Cor 2:4-5 (NIV) My message and my preaching were not with wise and persuasive words, but with a demonstration of the Spirit's power, so that your faith might not rest on human wisdom, but on God's power.

*Acts 6:1-7 (NIV) The Hellenistic Jews among them complained against the Hebraic Jews because their widows were being overlooked in the daily distribution of food. So the Twelve gathered all the disciples together and said, It would not be right for us to neglect the ministry of the word of God in order to wait on tables. Brothers and sisters, choose seven men from among you who are known to be **full of the Spirit and wisdom**. We will turn this responsibility over to them and will give our attention to prayer and the ministry of the word.*

6. THE BAPTISM IN THE HOLY SPIRIT

The believer is also promised the baptism in the Holy Spirit which we'll examine in this separate section.

Many Christian denominations hold that the Baptism with the Holy Spirit is identical with conversion, and that all Christians are by definition baptized in the Holy Spirit. The "seven gifts of the Holy Spirit" are poured out on a believer at baptism. These 7 gifts are: wisdom, understanding, counsel, fortitude

(strength), knowledge, piety and fear of the Lord. This is the view of the Catholic Church and many other Christian groups.⁶³

Pentecostal denominations and the charismatic movement teach that the absence of the supernatural gifts was due to the neglect of the Holy Spirit and his work by the major denominations. Believers in the relevance of the supernatural gifts sometimes speak of a Baptism with the Holy Spirit or Filling with the Holy Spirit which the Christian needs to experience in order to receive those gifts.⁶⁴ They maintain that this is an experience distinct from regeneration and some refer to this as “a second work of grace” or “a second blessing.”

Greek	Relationship	Object	Purpose
PARA	WITH you	An unbeliever	Convicts of sin, draws to Christ
EN	IN you	A new believer	Comforts, sanctifies
EPI	UPON you	A believer baptized in the Holy Spirit	Anointing

Table 1: Para, En & Epi

6.1) Para, En & Epi

There are three different Greek prepositions used in Scripture that describe our relationship with the Holy Spirit – ‘para’, ‘en’ and ‘epi.’

- 1) PARA (WITH YOU) - The Holy Spirit is with a person, even prior to conversion. He convicts them of sin (John 16:7-9) - and convinces them that Jesus is the Saviour.
- 2) EN (IN YOU) - While ‘PARA’ is ‘with’ you (a coming alongside), ‘EN’ is living in you (John 14:16-17).
- 3) EPI (UPON YOU) - But there is a third relationship that a believer can have which is separate and distinct from the first two. (Acts 1:8)

a) Para – with you

The Holy Spirit brings conviction of sin to the sinner.

John 16:7-9 (NIV) ... Unless I go away, the Counsellor will not come to you; but if I go, I will send him to you. When he comes, he will convict the world of guilt in regard to sin and righteousness and judgment: in regard to sin, because men do not believe in me ...

b) En – in you

When anyone calls on God to be saved, the Holy Spirit then comes INTO that person’s life. He is no longer just with or alongside.

John 14:16-17 (NIV) And I will ask the Father, and he will give you another advocate to help you and be with you forever— the Spirit of truth. The world cannot accept him, because it neither sees him nor knows him. But you know him, for he lives with (PARA) you and will be in (EN) you.

The person becomes a temple of the Holy Spirit.

1 Cor 6:19 (NIV) Do you not know that your body is a temple of the Holy Spirit, who is in (EN) you ...

⁶³ https://en.wikipedia.org/wiki/Holy_Spirit_in_Christianity

⁶⁴ Ibid.

So, every believer has the Holy Spirit in them, who begins a sanctifying work in us by transforming us into the image of Christ (Rom 15:16).

c) Epi – upon you

Pentecostals maintain that the EPI experience (baptism in the Holy Spirit) is a unique experience, which is distinct from the EN experience (salvation). At salvation the Holy Spirit baptizes us into the body of Christ, but with this experience Jesus baptizes us with the Holy Spirit.

Acts 1:8 (NASB) “... but you will receive power when the Holy Spirit has come upon (EPI) you”

The word ‘EPI’ in the Greek means ‘upon’ or ‘over’. This ‘EPI’ experience (baptism with the Holy Spirit) is the empowering of the believer for service to God. While John the Baptist’s main ministry was baptism in water, Jesus came to baptize with the Holy Spirit.

Acts 1:4-5 (NIV) Do not leave Jerusalem, but wait for the gift my Father promised, which you have heard me speak about. For John baptized with water, but in a few days you will be baptized with the Holy Spirit.

‘En’ without ‘epi’

It is significant that the New Testament nowhere equates the expression “filled with the Holy Spirit” (verse 4) with regeneration. It is always used in connection with persons who are already believers.⁶⁵ Narrative accounts recorded in Acts in which believers experience the baptism in the Spirit have a direct bearing on the issue of whether this is indeed from regeneration.

The account of the “Samaritan Pentecost” indicates that you can have the ‘EN’ (in you) experience without having had the ‘EPI’ (upon you) experience.

Acts 8:14-16 (NIV) When the apostles in Jerusalem heard that Samaria had accepted the word of God, they sent Peter and John to them. When they arrived, they prayed for them that they might receive the Holy Spirit, because the Holy Spirit had not yet come upon (EPI) any of them; they had simply been baptized into the name of the Lord Jesus.

This demonstrates that one may be a believer and yet not have a charismatic-type of spiritual experience. The following observations show that the Samaritans were genuine followers of Jesus prior to the visit of Peter and John: (1) Philip clearly proclaimed to them the good news of the gospel (v. 5); (2) they believed and were baptized (vv. 12,16); (3) they had “accepted [dechomai] the word of God” (v. 14), an expression synonymous with conversion (Acts 11:1; 17:11; cf. 2:41); (4) the laying on of hands by Peter and John was for them to “receive the Holy Spirit” (v. 17), a practice the New Testament never associates with receiving salvation; and (5) the Samaritans, subsequent to their conversion, had an observable and dramatic experience of the Spirit (v. 18).⁶⁶

The first instance of disciples receiving a charismatic-type of experience occurred on the Day of Pentecost (Acts 2:1–4). The coming of the Spirit on that day was unprecedented; it was a unique, historic, once-for-all and unrepeatable event connected with the institution of the New Covenant. But as Acts indicates, at a personal level the disciples’ experience at Pentecost serves as a paradigm for later believers as well (8:14–20; 9:17; 10:44–48; 19:1–7).⁶⁷ The Pentecost experience of the disciples was subsequent to their conversion. They were involved in ministry (Jesus sent out the 12 and the 70)

⁶⁵ <https://ag.org/Beliefs/Position-Papers/Baptism-in-the-Holy-Spirit>

⁶⁶ Ibid.

⁶⁷ Ibid.

before they received the baptism of the Holy Spirit. Jesus told the 70 disciples to “rejoice that your names are written in heaven” (Luke 10:20). Jesus speaks of those who “believed in him” receiving the Spirit “later,” i.e., they were saved but had not received the anointing yet.

John 7:39 (NIV) By this he meant the Spirit, whom those who believed in him were later to receive.

The narrative about Cornelius (Acts 10:44–48) reaches its climax with the outpouring of the Holy Spirit upon him and his household. He was not a Christian prior to Peter’s visit; he was a God-fearer—a Gentile who had forsaken paganism and embraced important aspects of Judaism without becoming a proselyte, that is, a full-fledged Jew. Apparently, Cornelius’s household believed and were regenerated at the moment Peter spoke of Jesus as the one through whom “everyone who believes in him receives forgiveness of sins through his name” (verse 43). Simultaneously, it seems, they experienced an outpouring of the Spirit like the one on the Day of Pentecost, as Peter later told the leadership of the church in Jerusalem (11:17; 15:8,9).⁶⁸

Acts 11:15 (NKJV) And as I began to speak, the Holy Spirit fell upon (EPI) them, as upon (EPI) us at the beginning.

The expressions used to describe that experience do not occur elsewhere in Acts to describe conversion: “the Holy Spirit fell upon” (10:44; cf. 8:16 [NASB]; “the gift of the Holy Spirit” (10:45; 11:17; cf. 8:20); “poured out on” (10:45); “baptized with the Holy Spirit” (11:16). The Spirit baptism of the new believers in Caesarea parallels that of believers in Jerusalem (Acts 2), Samaria (Acts 8), and Damascus (Acts 9). But unlike the experience of their predecessors, they had a unified experience whereby their conversion and their baptism in the Spirit occurred in rapid succession.⁶⁹

In Acts 19 the men Paul encounters in Ephesus were called disciples (v. 1) but hadn’t yet received the Holy Spirit baptism.

Acts 19:1-3 (NIV) ... There he found some disciples and asked them, “Did you receive the Holy Spirit when you believed?” They answered, “No, we have not even heard that there is a Holy Spirit.”

We see that the response of Paul was to give them instruction (vv. 3-4), baptise them (v. 5) and then pray for them to receive the baptism of the Holy Spirit (v.6).

What did Paul mean by the question, “Did you receive the Holy Spirit, having believed?” (a strict translation of verse 2). He sensed among them a spiritual lack but did not question the validity of their belief in Jesus. Since in the Book of Acts the clause “to receive the Holy Spirit” refers to Spirit baptism (8:15,17,19; 10:47; see also 2:38), Paul is asking if they have had the experience of the Holy Spirit coming upon them in a charismatic way, as did indeed happen to them subsequently (v. 6).⁷⁰

The EPI experience generates an outward flow of the Holy Spirit, visible by both service and victory. In an article entitled “The baptism of the Holy Spirit for service”, D. L. Moody wrote:

In some sense, and to some extent, the Holy Spirit dwells with every believer; but there is another gift, which may be called the gift of the Holy Spirit for service. This gift, it strikes me, is entirely distinct and separate from conversion and assurance.

⁶⁸ Ibid.

⁶⁹ Ibid.

⁷⁰ Ibid.

God has a great many children that have no power, and the reason is, they have not the gift of the Holy Ghost for service. God doesn't seem to work with them, and I believe it is because they have not sought this gift. ⁷¹

6.2) A DISTINCT BAPTISM

There are 3 main baptisms ⁷² for the Christian:

- Baptism into the body of Christ
- Baptism in water
- Baptism in the Holy Spirit

In the Greek baptizo simply meant 'immersion'. Although we often associate baptism with a religious rite and normally water baptism, this was not the case with the early readers of the Greek NT books. They would have understood these terms as "immersion in water", "immersing in the Holy Spirit", etc. The imagery of baptism portrays immersion, as seen in the analogy between the baptism in water that John administered and the baptism in the Spirit that Jesus would administer. ⁷³

Matt 3:11 (NIV) I baptize you with water for repentance. But after me will come one who is more powerful than I ... He will baptize you with the Holy Spirit and with fire.

The baptism in the Holy Spirit is distinct from regeneration in that in the former Jesus is the baptizer and the element is the Holy Spirit ("He will baptize you with the Holy Spirit") while in the latter the Holy Spirit is the baptizer and the element is the Body of Christ (the Church):

1 Cor 12:12 (NKJV) For by one Spirit we were all baptized into one body—whether Jews or Greeks, whether slaves or free ...

	1) Baptism into the body of Christ	2) Baptism in water	3) Baptism in the Holy Spirit
Baptizer	Holy Spirit	A believer	Jesus
Candidate	A repentant sinner	A believer	A believer
Element	Body of Christ	Water	Holy Spirit

Table 2: The 3 main baptisms

The A/G (US) state in their Position Paper on "The Baptism in the Holy Spirit".

Being baptized in the Spirit must be differentiated from Paul's statement in 1 Cor 12:13 which, following the Greek word order, reads: "by [en] one Spirit we all into one body were baptized." The context of that passage demonstrates that "by" is the best translation, indicating that the Holy Spirit is the instrument or means by which the baptizing takes place. In verses 3 and 9 of the chapter, Paul uses the same preposition twice in each verse to indicate an activity of the Holy Spirit. In 1 Cor 12:13, "baptized into one body" speaks about the Spirit's work of incorporating a repentant sinner into the body of Christ (see Rom 6:3; Gal 3:27 for the equivalent expression "baptized into Christ"). This is the "one baptism" of Ephesians 4:5; it is

⁷¹ Moody, "His Words, Work, and Workers"

⁷² The Bible also talks of John's baptism of repentance (Mark 1:4, Luke 3:3, Acts 19:4), a baptism in fire (Matt 3:11, Luke 3:16) and a baptism in suffering (Matt 10:38-39, Luke 12:50).

⁷³ <https://ag.org/Beliefs/Position-Papers/Baptism-in-the-Holy-Spirit>

the indispensable, all-important baptism that results in the “one body” of verse 4. To summarize: At conversion, the Spirit baptizes into Christ/the body of Christ; in a subsequent and distinct experience, Christ will baptize in the Holy Spirit.⁷⁴

All of these baptisms are mentioned by Peter in Acts 2:38 on the day of Pentecost: “(1) Repent and (2) be baptized, every one of you, in the name of Jesus Christ for the forgiveness of your sins. And (3) you will receive the gift of the Holy Spirit.”

For those who conflate this experience with the indwelling of the Spirit which happens at salvation (regeneration) we must note that Spirit baptism began on the Day of Pentecost (Acts 2:1-4). Many, wrongly interpret John 20:22 as evidence that the Holy Spirit was given before Pentecost.

John 20:22 (NKJV) And when He had said this, He breathed on them, and said to them, “Receive the Holy Spirit.

This is an impossibility for the following reasons.

- The Bible says that the Spirit would only be given after Christ's glorification (John 7:39).
- Jesus predicted that the promise of the Father (John 14:16) - that is, the Father's sending of the Spirit - would be fulfilled after his ascension. In every instance that Spirit baptism is mentioned before Pentecost, it is mentioned as future (Matt 3:11; Mark 1:8; Luke 3:16; John 1:33). After his resurrection, and before his ascension, Jesus still promised that the baptism of the Spirit was future.

Acts 1:5 (NKJV) “... but you shall be baptized with the Holy Spirit not many days from now.”

- The Spirit actually came 10 days after Christ's ascension. Peter explicitly indicates that the fulfillment of Christ's promise of the Spirit happened then.

Acts 2:33 (NKJV) Therefore being exalted to the right hand of God, and having received from the Father the promise of the Holy Spirit, He poured out this which you now see and hear.

The Holy Spirit did not come in John 20:22, but rather Jesus is preparing his disciples to take or accept him when he does come (Acts 1:4). The reference to "breathing on them" (v. 22) is Jesus' way of showing the association of the Spirit ("pneuma" = wind or breath) with Jesus Christ Himself. The Holy Spirit is the "Spirit of Christ" (Rom 8:9; Phil 1:9; Acts 16:7; Gal 4:6; John 14:16).

6.3) OTHER BIBLICAL TERMS FOR SPIRIT BAPTISM

Various biblical terms are used for this experience, especially in the Book of Acts, which records the initial descent of the Spirit upon Jesus' disciples and gives examples of the Spirit's similar encounters with God's people. The following expressions in Acts are used interchangeably for the experience:⁷⁵

- baptized in the Spirit—1:5; 11:16; see also Matthew 3:11; Mark 1:8; Luke 3:16; John 1:33.
- the Spirit coming, or falling, upon—1:8; 8:16; 10:44; 11:15; 19:6; see also Luke 1:35; 3:22
- the Spirit poured out—2:17,18; 10:45
- the gift my Father promised—1:4

⁷⁴ Ibid.

⁷⁵ Ibid.

- the gift of the Spirit—2:38; 10:45; 11:17
- the gift of God—8:20; 11:17; 15:8
- receiving the Spirit—8:15,17,19; 19:2
- filled with the Spirit—2:4; 9:17; also Luke 1:15,41,67. This expression, along with “full of the Spirit,” has a wider application in Luke’s writings.

Not one of these terms fully conveys all that the experience involves. They are metaphors conveying the idea that the recipients are thoroughly dominated or overwhelmed by the Spirit, who already dwells in them (Rom 8:9,14–16; 1 Cor 6:19; Gal 4:6).⁷⁶

6.4) OLD TESTAMENT BACKGROUND

The outpouring of the Spirit on the Day of Pentecost (Acts 2) was the climax of God’s promises, made centuries before, about the institution of the New Covenant and the coming of the age of the Spirit. The Old Testament sheds light on the issue regarding the coming of the Holy Spirit to believers in the New Covenant. Two prophetic passages in particular are significant:

Ezek 36:25-27 (NIV) I will sprinkle clean water on you, and you will be clean; I will cleanse you from all your impurities and from all your idols. I will give you a new heart and put a new spirit in you; I will remove from you your heart of stone and give you a heart of flesh. And I will put my Spirit in you and move you to follow my decrees and be careful to keep my laws.

Joel 2:28–29 (NIV) And afterward, I will pour out my Spirit on all people. Your sons and daughters will prophesy, your old men will dream dreams, your young men will see visions. Even on my servants, both men and women, I will pour out my Spirit in those days.

The Ezekiel passage speaks about cleansing new believers from all spiritual filthiness and replacing their heart of stone with a “new heart” and a “heart of flesh.” This takes place as a result of the indwelling Holy Spirit, who will enable them to live in obedience to God’s decrees and laws. The promise predicts the New Testament teaching about regeneration. Jesus spoke of the need to be “born of the Spirit” (John 3:5,8) and Paul, echoing Ezekiel’s prophecy, says that God “saved us through the washing of rebirth and renewal by the Holy Spirit” (Titus 3:5). The result is an altered lifestyle made possible by the indwelling Spirit.⁷⁷

Joel’s prophecy differs substantially from Ezekiel’s. It speaks of a dramatic pouring out of the Spirit that results in prophesying, dreams and visions. The term charismatic in our day has come to identify those who believe in and experience, personally and corporately, the dynamic way the Spirit manifests himself through various gifts, such as those enumerated in 1 Cor 12:7–10. On the Day of Pentecost, the disciples were “filled with the Holy Spirit,” which Peter says was in fulfilment of Joel’s prophecy (Acts 2:16–21).⁷⁸

The prophecies of Ezekiel and Joel, however, do not predict two separate, historic comings of the Holy Spirit. They represent two aspects of the one overall promise that includes both the Spirit’s indwelling and his filling or empowering of God’s people.⁷⁹

⁷⁶ <https://ag.org/Beliefs/Position-Papers/Baptism-in-the-Holy-Spirit>

⁷⁷ Ibid.

⁷⁸ Ibid.

⁷⁹ Ibid.

6.5) THE PURPOSE OF BAPTISM IN THE HOLY SPIRIT

In the life of Christ, the 'EPI' (upon) experience or 'anointing' is associated with preaching, works of power and miraculous signs.

Luke 4:18 (NASB) The Spirit of the Lord is upon (EPI) me, because he anointed me to preach the gospel to the poor. He has sent me to proclaim release to the captives, and recovery of sight to the blind, to set free those who are oppressed ...

The baptism in the Holy Spirit is for:

- Power (and boldness) to witness effectively
- Miraculous signs (the gifts)

Power to evangelise effectively

The Holy Spirit is a witness (within us) to the resurrection.

Acts 5:32 (NIV) "We are witnesses of these things, and so is the Holy Spirit, whom God has given to those who obey him."

John 15:26-27 (NIV) "When the Counsellor comes, whom I will send to you from the Father, the Spirit of truth who goes out from the Father, he will testify about me. And you also must testify, for you have been with me from the beginning."

What is the primary purpose for the baptism in the Holy Spirit? Is it to speak in tongues or to perform miracles? Is it to get goosebumps and fall over? NO – Jesus gave his disciples the reason. Jesus instructed his disciples not to embark on the Great Commission he had given them (i.e. evangelising), until they were baptized in the Holy Spirit.

Acts 1:4-8 (NIV) On one occasion, while he was eating with them, he gave them this command: Do not leave Jerusalem, but wait for the gift my Father promised, which you have heard me speak about. For John baptized with water, but in a few days, you will be baptized with the Holy Spirit ... But you will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth.

Luke 24:49 (NIV) I am going to send you what my Father has promised; but stay in the city until you have been clothed with power from on high.

So, the primary reason for the baptism in the Holy Spirit is that we may receive power to be witnesses worldwide i.e., evangelism and missions. The Holy Spirit equips us to witness effectively.

a) He teaches us what to say:

Luke 12:11-12 (NIV) "When you are brought before synagogues, rulers and authorities, do not worry about how you will defend yourselves or what you will say, for the Holy Spirit will teach you at that time what you should say."

b) He emboldens us:

- And so, on the Day of Pentecost we see Peter who previously denied the Lord to a servant girl, boldly proclaiming the gospel even to those who crucified Jesus (Acts 2:23).
- Before being released with threats of further punishment if they did not refrain from speaking about Jesus, the disciples pray:

*Acts 4:29-31 (NIV) Now, Lord, consider their threats and enable your servants to speak your word with great boldness. Stretch out your hand to heal and perform signs and wonders through the name of your holy servant Jesus. After they prayed, the place where they were meeting was shaken. And they were all **filled with the Holy Spirit and spoke the word of God boldly.***

- Standing before the mob that would subsequently kill him, Stephen is empowered by the Holy Spirit to witness boldly:

Acts 7:54-56 (NIV) When they heard this, they were furious and gnashed their teeth at him. But Stephen, full of the Holy Spirit, looked up to heaven and saw the glory of God, and Jesus standing at the right hand of God. "Look," he said, "I see heaven open and the Son of Man standing at the right hand of God."

- Paul exhorts Timothy:

*2 Tim 1:6-8 (NIV) For this reason I remind you to fan into flame the gift of God, which is in you through the laying on of my hands. For God **did not give us a spirit of timidity, but a spirit of power, of love and of self-discipline. So do not be ashamed to testify about our Lord ...***

The Spirit facilitates evangelism, e.g.:

- a) Conversion of the Ethiopian eunuch

Acts 8:29 (NIV) The Spirit told Philip "Go to that chariot and stay near it".

- b) Conversion of Cornelius

Acts 10:19-20 (NIV) While Peter was still thinking about the vision, the Spirit said to him , "Simon, three men are looking for you. So get up and go downstairs. Do not hesitate to go with them , for I have sent them ".

He also facilitates mission work, e.g., he prompted the first ever mission trip.

Acts 13:2 (NIV) While they were worshiping the Lord and fasting, the Holy Spirit said, "Set apart for me Barnabas and Saul for the work to which I have called them".

Rise & phenomenal growth of Pentecostalism

Evangelistic zeal is a major characteristic of Spirit-Baptized Christians. Being full of the Holy Spirit and winning the lost go hand in hand.

Charles Finney is often called the "father of modern revivalism". On the evening of the same day in which Finney received the pardon of his sins, he received a mighty overwhelming baptism of the Holy Spirit which started him immediately to preaching the gospel. Sometimes the power of God was so manifest in Finney's meetings that almost the entire audience fell on their knees in prayer or were prostrated on the floor. When in the pulpit he sometimes felt almost lifted off his feet by the power of the Spirit of God. In Finney's meetings remarkable physical manifestations seemed to accompany the work of the Holy Spirit ... Often a hallowed calm, noticeable even to the unsaved, seemed to settle down upon cities where he was holding meetings.⁸⁰

⁸⁰ J. Gilchrist Lawson, "Deeper Experiences of Famous Christians" (1911)

R.A. Torrey was an American evangelist and pastor who headed the Bible Institute of the Chicago Evangelization Society (now Moody Bible Institute) According to Torrey, in his early days D.L. Moody had a tremendous desire to do something, but had no real power. He worked very largely in the energy of the flesh.⁸¹ In Moody's words:

I remember two holy women who used to come to my meetings. It was delightful to see them in the congregation. When I began to preach, I could tell by the expression on their faces that they were praying for me. At the close of the Sunday evening service they would say to me, "We have been praying for you." I said, "Why don't you pray for the people?" They answered, "You need power." "I need power"? I said to myself. "Why, I thought I had power." I had a large Sunday school and the largest congregation in Chicago. There were some conversions at the time. I was, in a sense, satisfied. But right along, these two godly women kept praying for me, and their earnest talk about being anointed for special service set me thinking. I asked them to come and talk with me, and we got down on our knees. They poured out their hearts that I might receive the anointing from the Holy Spirit, and there came a great hunger into my soul. I did not know what it was. I began to pray as I never did before. I really felt that I did not want to live if I could not have this power for service. The hunger increased. I was praying all the time that God would fill me with His Holy Spirit. Well, one day in the city of New York – oh, what a day! I cannot describe it. I seldom refer to it; it is almost too sacred an experience to name. Paul had an experience of which he never spoke of for fourteen years. I can only say that God revealed Himself to me, and I had such an experience of His love that I asked Him to stay His hand. I went to preaching again. The sermons were not different, I did not present any new truths; and yet hundreds were converted. I would not now be placed back where I was before that blessed experience if you gave me all Glasgow – it would be as the small dust of the balance.

The Holy Spirit equips us to witness effectively. And so it's not surprising that we've seen a phenomenal growth in Christianity corresponding to the Pentecostal and Charismatic resurgence.

Pentecostals read the book of Acts and believe that the gifts of the Holy Spirit are available for them today. They observe that the early church was focused on evangelism and believe they must behave and respond in the same way. Evangelism is their primary goal. Because of this focus, Pentecostal missions' programs have dynamically entered unconverted areas of the world, often at great risk, believing God would enable them to reach these areas for Christ.⁸²

On November 9, 2003, St. Petersburg Times writer Sharon Tubbs stated in an article entitled "Fiery Pentecostal Spirit Spreads into Mainstream Christianity" that Pentecostalism is the world's fastest-growing Christian movement.⁸³ From only one million in AD 1900, Pentecostals / Charismatics / Neocharismatics have mushroomed to 524 million affiliated believers (with unaffiliated, 602 million). It is, after Roman Catholicism, the largest Christian tradition.

⁸¹ R.A. Torrey - "Why God Used D.L. Moody"

⁸² Charisma magazine

⁸³ http://www.sptimes.com/2003/11/09/Worldandnation/Fiery_Pentecostal_spi.shtml

From the late 1950s onwards, the Charismatic movement, which was to a large extent inspired and influenced by Pentecostalism, began to flourish in the mainline Protestant denominations, as well as the Anglican and Roman Catholic churches.⁸⁴ It is said that Pentecostalism was probably the most influential social movement of the twentieth century. While communism and fascism have died or are dying out, Pentecostals are growing at an unprecedented rate and will eventually make up the majority of all Christians worldwide.⁸⁵ Missions' expert David Barrett estimated in a Christianity Today article that the Pentecostal and charismatic church is growing by 19 million per year.⁸⁶

The Assemblies of God is the largest Pentecostal Fellowship in the world. In 2022 there were more than 160 members of the World Assemblies of God Fellowship. Members are national church bodies that collectively number approximately 370,000 local churches and 70 million adherents.⁸⁷ It is the fourth largest international body of Christians. Assembly of God (A/G) leaders credit their church's rapid and continuing growth (20.4% in US adherents in the decade between 1989-99) to its acceptance of the New Testament as a model for the present-day church.

- Brazil has the largest number of A/G adherents with over 15 million.
- In 1990, the A/G Church in Nigeria had 3,682 churches with 707,782 members. By 1999 the number of churches increased to 7,726 with 1,811,396 members.⁸⁸
- The largest church in the world, Yoido Full Gospel Church in Seoul, South Korea, is an A/G congregation. By 2007, membership stood at 830,000, with 7 Sunday services translated into 16 languages.⁸⁹

The A/G US Position Paper on "The Baptism in the Holy Spirit states:

These themes of Spirit baptism and world evangelization are closely related emphases in the Book of Acts. A cause-effect relationship between the two is obvious, but Jesus did not say that world evangelization was the sole purpose of the power. The Spirit's work in Spirit baptism must be understood in a wider context than that which Acts emphasizes, yet a Spirit-baptized person who does not bear witness to Christ is a contradiction in terms. Both from a biblical standpoint and from a missionary/evangelistic standpoint, receiving this power must be understood to include the proclamation of the gospel. The proclamation is primarily verbal, but the power Jesus promised included the performance of miracles in His name. The Book of Acts records evidences of the Spirit's work—vocal gifts, healings, exorcisms, raisings from the dead, etc.—which the Lord used in preparing an audience for the proclamation of the gospel.⁹⁰

To be used by God in the miraculous

The anointing imparts power to do good and destroy the works of the devil:

⁸⁴ <https://www.newworldencyclopedia.org/entry/pentecostalism>

⁸⁵ <https://southasianconnection.com>

⁸⁶ Wikipedia

⁸⁷ <https://worldagfellowship.org/>

⁸⁸ www.ad2000.org/celebrate/ezemandu.htm

⁸⁹ http://en.wikipedia.org/wiki/Yoido_Full_Gospel_Church

⁹⁰ <https://ag.org/Beliefs/Position-Papers/Baptism-in-the-Holy-Spirit>

Acts 10:38 (NIV) ... how God anointed Jesus of Nazareth with the Holy Spirit and power, and how he went around doing good and healing all who were under the power of the devil, because God was with him.

Hence it is accompanied by the gifts of the Holy Spirit, which are manifested in miraculous works.

Acts 6:5-8 (NIV) ... They chose Stephen, a man full of faith and of the Holy Spirit ... Now Stephen, a man full of God's grace and power, performed great wonders and signs among the people.

The work of the Holy Spirit under the Old Covenant was less extensive than that under the New Covenant. The Spirit was restricted to certain chosen individuals, such as high priests and prophets. But on the Day of Pentecost, Peter cites the following prophecy of Joel 2:28 as being fulfilled.

Acts 2:17 (NIV) "In the last days, God says, I will pour out my Spirit on all people. Your sons and daughters will prophesy, your young men will see visions, your old men will dream dreams."

The gifts

The "gifts of the Holy Spirit" relate to the Spirit's work in equipping the believer for service. They are distinct from the Fruit of the Spirit and consist of specific abilities granted to the individual Christian. They are frequently known by the Greek word for gift, charisma, in English charism, from which the term charismatic derives.

Spirit baptism opens up the receiver to the full range of spiritual gifts. This is a natural consequence of having already submitted to something supernatural and suprarational by allowing oneself to be overwhelmed by the Spirit. But this does not rule out spiritual gifts among those not Spirit filled. Both the Old Testament and the Gospels show that most of the gifts occurred prior to the Day of Pentecost, yet it was not until after the outpouring of the Spirit on that day that there occurred among God's people a much higher incidence and a broader range of spiritual gifts. Since the edification of God's people is the overarching purpose of spiritual gifts in the assembly (1 Cor 12:7; 14:3–6,12), Spirit-filled believers should desire them earnestly (1 Cor 12:31; 14:1).⁹¹

There is no generally agreed upon exhaustive list of the gifts, and various Christian denominations use different lists, often drawing upon 1 Corinthians 12, Romans 12 and Ephesians 4.⁹² Pentecostals and Charismatics associate the gifts listed in 1 Cor 12:8-10 with the anointing or EPI experience:

- The word of wisdom
- The word of knowledge
- Faith
- Gifts of healing
- Miraculous powers
- Prophecy
- Distinguishing between spirits
- Speaking in tongues
- Interpretation of tongues

The gifts of the Spirit are unmerited or unearned. The Greek word for "gift" is charisma (it occurs five times in 1 Cor 12). This word is related to the word "charis" which means "grace." Hence, the word "gift" simply means a result of grace. The gifts of the Spirit are abilities that the Spirit freely gives by

⁹¹ Ibid.

⁹² https://en.wikipedia.org/wiki/Holy_Spirit_in_Christianity

grace. The gifts of the Spirit are sovereignly bestowed by the Holy Spirit (1 Cor 12:4-11). The choice of who gets what gift is left up to the will of the Spirit who divides up the gifts "to every man severally as He will" (v. 11).

The gifts of the Spirit are diversified and are not all possessed by every believer (vv. 14-31).

- While every believer should have at least one gift, no believer has all the gifts.
- That is why a church "body" is needed so that each member can use their gift to help out other members where they are lacking (vv. 14-31).

Speaking in tongues

Speaking in tongues is considered a controversial issue in many modern churches.

Often blamed for creating division, or attributed to heresy or fanaticism, the practice has been banned entirely by many churches. This seems somewhat ironic since the primary author of the New Testament, the Apostle Paul, possessed an abundant gift of tongues (1 Cor 14:18), encouraged all believers to have the same experience (1 Cor 14:5), and warned the church to not forbid persons from speaking with tongues (1 Cor 14:39).⁹³

The English technical term for speaking in tongues is "glossolalia." The word does not occur in Scripture but is derived from the Greek words glossa (tongue, language) and lalia (speech).

In Acts 2, the languages spoken by the disciples were unknown to them but were understood by others. They were human, identifiable languages. Luke says that the disciples spoke in other tongues—that is, languages not their own. However, in the other occurrences in Acts where speaking in tongues is mentioned (10:46; 19:6), there is no indication the languages were understood or identified. Paul's writings imply that Spirit-inspired languages may not always be human, but may be spiritual, heavenly, or angelic (1 Cor 13:1; 14:2,14) as a means of communication between a believer and God.⁹⁴ Two very important observations are in order:

- a) On the Day of Pentecost, all who were filled with the Spirit spoke in tongues (Acts 2:4).
- b) Peter, in explaining to the crowd the meaning of the disciples' experience, said it was in fulfillment of Joel 2:28,29 (Acts 2:16–21). Especially significant is that Peter, in the middle of quoting Joel, inserted the words "and they will prophesy" (verse 18c), stressing prophetic utterance as a key feature of the fulfillment. But is speaking in tongues the same as prophesying? Both oral prophesying and speaking in tongues occur when the Holy Spirit comes upon someone and prompts the person to speak. The basic difference is that prophesying is in the speaker's own language, whereas speaking in tongues is in a language unknown to the speaker. But the mode of operation for the two gifts is the same. Speaking in tongues may therefore be considered a specialized or variant form of prophesying as to the manner in which it functions.

Speaking in tongues is the initial, empirical indication that the infilling has taken place but it also benefits the speaker spiritually, for Paul says that "anyone who speaks in a tongue does not speak to men but to God" and that "he who speaks in a tongue edifies himself" (1 Cor 14:2,4). This is the devotional aspect of tongues, which is associated with praising God and giving him thanks (vv. 16,17). This aspect is sometimes called a prayer language. It is an element in praying in the Spirit (Eph 6:18; Jude 20). Because it is a means by which believers edify themselves spiritually, tongues may be called

⁹³ <https://www.victorious.org/cbook/chur63-speaking-tongues>

⁹⁴ <https://ag.org/Beliefs/Position-Papers/Baptism-in-the-Holy-Spirit>

a means of grace. It is not an experience that occurs only at the time of being baptized in the Spirit; it ought to be a continual, repeated experience. This is implied in Paul's statement to the Corinthians: "I wish all of you to continue speaking in tongues" (1 Cor 14:5, a strict translation reflecting the Greek verb tense). In addition, some qualified exegetes understand Paul to mean praying in tongues, or at least to include it, when he says that "the Spirit helps us in our weakness. We do not know what we ought to pray for, but the Spirit himself intercedes for us with groans that words cannot express" (Romans 8:26).⁹⁵

For common edification

The gifts of the Spirit are temporary; only love (a fruit) will last forever (1 Cor 13:8-13). Hence the gifts of are to be exercised in love (1 Cor 13:1-3). The motive for using your gift is not to show off your gift, but to genuinely love those to whom you minister your gift. For whose benefit are the gifts?

*1 Cor 12:7 (NIV) Now to each one the manifestation of the Spirit is given **for the common good.***

*1 Cor 14:12 (NIV) So it is with you. Since you are eager to have spiritual gifts, try to excel in **gifts that build up the church.***

While the anointing leads to our own spiritual satisfaction, it is an inner source of blessing flowing out to others. Others too can drink from that stream of living water that flows from within us – and be blessed.

John 7:37-39 (NIV) "If anyone is thirsty, let him come to me and drink. Whoever believes in me, as the Scripture has said, streams of living water will flow from within him." By this he meant the Spirit, whom those who believed in him were later to receive.

As speaking in tongues (without interpretation) is only for self-edification, Paul encourages believers to seek the prophetic gift.

1 Cor 14:1-5 (NIV) Follow the way of love and eagerly desire gifts of the Spirit, especially prophecy. For anyone who speaks in a tongue a does not speak to people but to God. Indeed, no one understands them; they utter mysteries by the Spirit. But the one who prophesies speaks to people for their strengthening, encouraging and comfort. Anyone who speaks in a tongue edifies themselves, but the one who prophesies edifies the church. I would like every one of you to speak in tongues, b but I would rather have you prophesy. The one who prophesies is greater than the one who speaks in tongues, unless someone interprets, so that the church may be edified.

Righteous living

Spirit baptism has implications for righteous living.

If, indeed, Spirit baptism is an immersion in the One who is the Holy Spirit—the most frequent New Testament designation for Him—the experience must in some way relate to personal holiness. A basic problem with some believers in the Corinthian congregation was that they continued to speak in tongues without allowing the Spirit to work internally in their lives. It is at this point that the Spirit-baptized need to understand that spiritual fruit, and not only spiritual gifts, should issue from the Pentecostal experience. Spirit baptism does not produce instant sanctification (nothing does!), but it gives the recipient an added impetus to

⁹⁵ Ibid.

pursue a life pleasing to God. In this connection, it is important to see the link between being continually filled with the Spirit and its consequences in the believer's life—a joyful spirit, ministry to others, thanksgiving, mutual submission and mutual respect (Ephesians 5:18 to 6:9).⁹⁶

6.6) HOW TO RECEIVE THE BAPTISM IN THE HOLY SPIRIT

How do I receive the baptism in the Holy Spirit? It is a gift and by definition, a gift is not earned. But here are some guidelines from Scripture regarding receiving the baptism in the Holy Spirit.

You must be a believer

You must first repent and be born again.

Acts 2:38-39 (NIV) Peter replied, Repent and be baptized, every one of you, in the name of Jesus Christ for the forgiveness of your sins, and you will receive the gift of the Holy Spirit. The promise is for you and your children and for all who are far off for all whom the Lord our God will call.

Acts 5:32 (NIV) We are witnesses of these things, and so is the Holy Spirit, whom God has given to those who obey him.

You must desire it

You must be thirsty:

John 7:37-39 (NIV) On the last and greatest day of the festival, Jesus stood and said in a loud voice, Let anyone who is thirsty come to me and drink. Whoever believes in me, as Scripture has said, rivers of living water will flow from within them. By this he meant the Spirit, whom those who believed in him were later to receive. Up to that time the Spirit had not been given, since Jesus had not yet been glorified.

You must ask

Does God want us to have the gift of the Holy Spirit? Yes! Jesus told us it's a good gift and our heavenly Father wants us to have good gifts, in the same way an earthly father wishes to bless his children.

Luke 11:9-13 (NIV) So I say to you: Ask and it will be given to you; seek and you will find; knock and the door will be opened to you. For everyone who asks receives; the one who seeks finds; and to the one who knocks, the door will be opened. Which of you fathers, if your son asks for a fish, will give him a snake instead? Or if he asks for an egg, will give him a scorpion? If you then, though you are evil, know how to give good gifts to your children, how much more will your Father in heaven give the Holy Spirit to those who ask him.

R.A. Torrey relates:

I shall never forget the 8th July 1894, to my dying day. It was the closing day of the Northfield Students' Conference ... Mr. Moody had asked me to preach on Saturday night and Sunday morning on the baptism with the Holy Ghost ... It was just exactly 12 o'clock when I finished my morning sermon, and I took out my watch and said: "Mr. Moody has invited us all to go up to the mountain at 3 o'clock

⁹⁶ Ibid.

this afternoon to pray for the power of the Holy Spirit.” At 3 o’clock we all gathered in front of Mr. Moody’s mother’s house ... There were 465 of us in all ... Mr. Moody said: “Have any of you students anything to say?” I think about 75 of them arose, one after the other, and said: “Mr. Moody, I could not wait till 3 o’clock; I have been alone with God since the morning service, and I believe I have a right to say that I have been baptized with the Holy Spirit.” When these testimonies were over, Mr. Moody said: “Young men, I can’t see any reason why we shouldn’t kneel down here right now and ask God that the Holy Ghost may fall upon us just as definitely as He fell upon the apostles on the Day of Pentecost. Let us pray.” And we did pray, there on the mountainside ... as we began to pray our prayers seemed to pierce that cloud and the Holy Ghost fell upon us.⁹⁷

Laying on of hands

The practice of laying on of hands for the receiving of a spiritual gift from God is mentioned in the following verses:

1 Tim 4:14 (NIV) Do not neglect your gift , which was given you through a prophetic message when the body of elders laid their hands on you.

2 Tim 1:6 (NIV) For this reason I remind you to fan into flame the gift of God , which is in you through the laying on of my hands.

Laying on of hands for the receiving of the Spirit is specifically mentioned in the following passages:

Acts 8:17 (NIV) Then Peter and John placed their hands on them , and they received the Holy Spirit.

Acts 8:18-19 (NIV) When Simon saw that the Spirit was given at the laying on of the apostles’ hands, he offered them money and said, “Give me also this ability so that everyone on whom I lay my hands may receive the Holy Spirit.”

Acts 9:17 (NIV) Then Ananias went to the house and entered it. Placing his hands on Saul , he said, “Brother Saul, the Lord—Jesus ... has sent me so that you may see again and be filled with the Holy Spirit. “

Acts 19:6 (NIV) When Paul placed his hands on them , the Holy Spirit came on them, and they spoke in tongues and prophesied.

We should not stop at the ‘EN’ experience, but also seek the ‘EPI’ anointing. Pastors need to preach the same message that Peter gave on the day of Pentecost when the people asked “Brothers, what shall we do?” He replied. “Repent and be baptized, every one of you, in the name of Jesus Christ for the forgiveness of your sins. And you will receive the gift of the Holy Spirit.” (Acts 2:38, NIV)

6.7) THE INITIAL EVIDENCE OF THE BAPTISM IN THE HOLY SPIRIT

What is the initial evidence of the Baptism in the Holy Spirit? In the Book of Acts it was almost always explicitly accompanied by speaking in tongues and / or prophetic utterances.

Acts 2:1-4 (NIV) When the day of Pentecost came, they were all together in one place. Suddenly a sound like the blowing of a violent wind came from heaven and filled the whole house where

⁹⁷ R.A. Torrey – “Why God Used D.L. Moody”

they were sitting. They saw what seemed to be tongues of fire that separated and came to rest on each of them. All of them were filled with the Holy Spirit and began to speak in other tongues as the Spirit enabled them.

The visitors to Jerusalem remark that “we hear them declaring the wonders of God in our own tongues”. Addressing the crowd Peter says:

Acts 2:32-33 (NIV) God has raised this Jesus to life, and we are all witnesses of it. Exalted to the right hand of God, he has received from the Father the promised Holy Spirit and has poured out what you now see and hear.

When Cornelius and his household were baptised in the Holy Spirit they speak in tongues and praise God.

*Acts 10:44-48 (NIV) While Peter was still speaking these words, the Holy Spirit came on all who heard the message. The circumcised believers who had come with Peter were astonished that the gift of the Holy Spirit had been poured out even on Gentiles. For they heard them **speaking in tongues** and praising God.*

When the Ephesian believers were baptised in the Holy Spirit “they spoke in tongues and prophesied”. The Greek text may be translated: “Not only [te] did they speak in tongues, but they also [kai] prophesied.”

*Acts 19:1-6 (NIV) While Apollos was at Corinth, Paul took the road through the interior and arrived at Ephesus. There he found some disciples, so Paul asked, then what baptism did you receive? John’s baptism, they replied. Paul said, John’s baptism was a baptism of repentance. He told the people to believe in the one coming after him, that is, in Jesus. On hearing this, they were baptized in the name of the Lord Jesus. When Paul placed his hands on them, the Holy Spirit came on them, and they **spoke in tongues and prophesied**.*

We have seen that there should be power demonstrated in the lives of those who are Spirit-filled, boldness, joy, at times the miraculous and in some cases even the willingness to die for their faith. However, “speaking in tongues” occurs in three out of the five instances that are mentioned in Scripture, of the initial baptism of people in the Holy Spirit.

- The day of Pentecost (Acts 2 - Tongues)
- Cornelius and his household (Acts 10 - Tongue)
- The Ephesian believers (Acts 19 - Tongues and Prophecy)
- Paul (Acts 9)
- Simon the sorcerer (Acts 8)

Paul was baptised in the Holy Spirit (Acts 9:11-17). Although “speaking in tongues” is not mentioned in the case of Paul’s baptism in Acts 9, Paul later says, “I thank God that I speak in tongues more than all of you.” (1 Cor 14:18-19).

The only other occasion then of the Baptism of the Holy Spirit in the New Testament is in Acts 8.

Acts 8:14-20 (NIV) When the apostles in Jerusalem heard that Samaria had accepted the word of God, they sent Peter and John to Samaria. When they arrived, they prayed for the new believers there that they might receive the Holy Spirit, because the Holy Spirit had not yet come on any of them; they had simply been baptized in the name of the Lord Jesus. Then Peter and John placed their hands on them, and they received the Holy Spirit. When Simon saw that the

Spirit was given at the laying on of the apostles' hands, he offered them money and said, Give me also this ability so that everyone on whom I lay my hands may receive the Holy Spirit. Peter answered: May your money perish with you, because you thought you could buy the gift of God with money!

What was the evidence of the Baptism in the Holy Spirit that Simon saw? Although there is no reference to “Speaking in tongues” or some other manifestation of the Spirit, it is almost certain that something out of the ordinary happened to prompt Simon to offer Peter money to be able to pray for people to receive this gift.

Simon the sorcerer found something so extraordinary in this gift of the Spirit that he immediately wanted the authority to impart the gift himself. He had already witnessed demon expulsions and healings, but this was markedly different. Luke simply says that Simon “saw” or witnessed that the Spirit was given; something observable took place. The consensus among biblical scholars, many of whom are not Pentecostal or charismatic, is that the Samaritans had a glossolalic experience.⁹⁸

Thus many Pentecostals cite “speaking in tongues” as the initial sign of the Baptism in the Holy Spirit. But 1 Corinthians 12:30 is sometimes elicited as evidence that tongues are not a necessary component of Spirit baptism since Paul asks, “Not all speak in tongues, do they?” This is countered by the assertion that the initial sign of tongues at baptism must be differentiated from the gift of speaking in tongues. One thing is for sure, there must be some demonstration of the gifts of the Holy Spirit; goosebumps are not enough. The Assembly of God US website states:

Is tongues the only evidence of the infilling of the Holy Spirit? Will there be any significant changes in one's attitudes and actions after being baptized in the Spirit? The first physical sign of the infilling of the Spirit is speaking in tongues. This is the one physical sign that is consistent in its recurrence ... However, the Baptism is not a goal but a gateway. It is a door to Spirit-filled living. It marks a beginning, not an end. Speaking in tongues is but the initial evidence and is to be followed by all the evidences of Christlikeness that mark a consistent Spirit-filled life ... It is a life to be lived, not just an experience to be remembered. Some have missed this essential distinction. They have been satisfied to recall that wonderful moment when the Holy Spirit came in His fullness, and they magnified the Lord in other tongues. Failure to progress beyond that point is a tragedy.⁹⁹

6.8) CONTINUAL FILLING WITH THE SPIRIT

We need to be filled on an ongoing basis. Power can be used in at least two ways: it can be unleashed suddenly (an event), or it can be harnessed and released slowly (a process). The energy in forty litres of petrol, for instance, can be released explosively by dropping a lighted match into the can or it can be channelled through the engine of a car in a controlled burn and used to transport a person 600 kilometres. While explosions are spectacular, controlled burns have lasting effect, and more staying power. The Holy Spirit works in both ways.

⁹⁸ <https://ag.org/Beliefs/Position-Papers/Baptism-in-the-Holy-Spirit>

⁹⁹ <https://news.ag.org/features/faq-speaking-in-tongues>

- a) At Pentecost, he exploded on the scene; his presence was like “tongues of fire” (Acts 2:3). Thousands were affected by one burst of God’s power.
- b) But he also works through the church – which is the institution God began on the Day of Pentecost - to tap the Holy Spirit’s power for the long haul. Through ministry, worship, fellowship and service, Christians are provided with staying power.

Likewise, we must not only have our Pentecost experience, but an ongoing filling of the Holy Spirit “for the long haul.”

*Eph 5:18-20 (NASB) And do not get drunk with wine, in which there is debauchery, but **be filled with the Spirit**, speaking to one another in psalms and hymns and spiritual songs, singing and making melody with your hearts to the Lord; always giving thanks for all things in the name of our Lord Jesus Christ to our God and Father*

Paul contrasts being filled with the Holy Spirit with being “drunk with wine”. Just as a person filled with alcohol is “under the influence” or control of the drink, so a person “filled with the Spirit” is under the control of the Holy Spirit. Alcohol is a depressant; it suppresses a person’s self-control, balance, common sense and judgment. The Spirit of God has an opposite effect; He is a stimulant; inspiring us to better performance and causing us to sing “and make melody with our hearts to the Lord”.

The tense of the Greek verb “be filled” indicates an ongoing condition, so that it may be described as “be being filled with the Holy Spirit” or “be constantly filled with the Holy Spirit.” The infilling of the Holy Spirit is not a once-off event you live off for the rest of your life; rather it is an ongoing state or experience. Paul describes this elsewhere as “walking in the Spirit”.

Gal 5:16 (NKJV) I say then: Walk in the Spirit, and you shall not fulfil the lust of the flesh.

Jesus was “full of the Holy Spirit” (Luke 4:1); the apostles instructed the Jerusalem church to choose seven men “full of the Spirit and of wisdom” as deacons (Acts 6:3). Stephen is described as “a man full of faith and of the Holy Spirit” (Acts 6:5) while Barnabas was “full of the Holy Spirit and of faith” (Acts 11:24). Steven J. Cole, former pastor of Flagstaff Christian Fellowship (1992 – 2018) elaborates:

So the phrase, “full of the Holy Spirit,” describes a person who habitually lives with every area of his life under the control of the Spirit. He is not a self-willed man, but a Spirit-controlled man. The fullness of the Spirit does not mean that he once had a dramatic experience, but rather that he has consistently walked with his life yielded to the Holy Spirit, so that the fruit of the Spirit characterizes his life.¹⁰⁰

7. BLASPHEMY AGAINST THE SPIRIT: THE UNPARDONABLE SIN

Many today find the following account troubling.

Mark 3:22-30 (ESV) And the scribes who came down from Jerusalem were saying, “He is possessed by Beelzebul,” and “by the prince of demons he casts out the demons.” And he called them to him and said to them in parables, “How can Satan cast out Satan? If a kingdom is divided against itself, that kingdom cannot stand. And if a house is divided against itself, that house will not be able to stand. And if Satan has risen up against himself and is divided, he cannot stand, but is coming to an end. But no one can enter a strong man’s house and plunder his goods, unless he first binds the strong man. Then indeed he may plunder his house. “Truly,

¹⁰⁰ <https://bible.org/seriespage/lesson-44-spirit-filled-life-ephesians-518>

I say to you, all sins will be forgiven the children of man, and whatever blasphemies they utter, but whoever blasphemes against the Holy Spirit never has forgiveness, but is guilty of an eternal sin”— for they were saying, “He has an unclean spirit.”

This raises two questions:

- What is the unpardonable sin of blaspheming the Holy Spirit?
- Can it be committed today?

7.1) WHAT IS THE UNPARDONABLE SIN OF BLASPHEMING THE HOLY SPIRIT?

It is imperative to note the context and timing of the warning. This blasphemy against the Holy Spirit is warned about in all three of the synoptic Gospels (cf. Matt 12:31; Luke 12:10) but in Matthew and Mark the context indicates that Jesus - who cast out demons by the power of the Spirit of God (Matt 12:28) - is accused by the religious leader of doing it by the power of Satan ("Beelzebub").

The term blasphemy may be generally defined as “defiant irreverence.” The term can be applied to such sins as cursing God or wilfully degrading things relating to God. Blasphemy is also attributing some evil to God or denying Him some good that we should attribute to Him. This particular case of blasphemy, however, is called “the blasphemy against the Holy Spirit” in Matthew 12:31. The Pharisees, having witnessed irrefutable proof that Jesus was working miracles in the power of the Holy Spirit, claimed instead that the Lord was possessed by a demon (Matthew 12:24). Notice in Mark 3:30 Jesus is very specific about what the Pharisees did to commit blasphemy against the Holy Spirit: “He said this because they were saying, ‘He has an impure spirit.’”¹⁰¹

It marks the formal rejection of Jesus as the Messiah. Thus, it is in an historical setting and related to the first advent of Christ. It involved attributing to Satan the works of Christ that were actually done in the power of the Holy Spirit. They were charging that Christ was not filled with the Spirit, but rather, possessed by demons. This was not an expression of ignorance but of open rejection of Christ himself, of the Holy Spirit, and of the clear Old Testament revelation regarding the Messiah (Isa 11:2-3; 42:1-4; 61:1-2).¹⁰² As Ryrie explains:

Now, by accusing Jesus of being in league with Satan, the Pharisees were putting themselves on the side of Satan. Furthermore, they were accusing the Holy Spirit in whose power Christ cast out demons. What did the Lord mean when He said that a sin against the Son of Man was forgivable but not against the Spirit? He meant that though they might misunderstand, such ignorance, though deplorable, was forgivable. But to misunderstand the power of the Spirit was unforgivable since the Spirit’s power and ministry was well known from Old Testament times.¹⁰³

Some believe that the unpardonable sin today is the state of continued unbelief and wilful sin.

*Heb 10:26-29 (NIV) If we **deliberately keep on sinning** after we have received the knowledge of the truth, no sacrifice for sins is left, but only a fearful expectation of judgment and of raging fire that will consume the enemies of God. Anyone who rejected the law of Moses died without mercy on the testimony of two or three witnesses. How much more severely do you think*

¹⁰¹ <https://www.gotquestions.org/blasphemy-Holy-Spirit.html>

¹⁰² www.prshockley.org

¹⁰³ Charles C. Ryrie, Basic Theology, p. 352

*someone deserves to be punished who has trampled the Son of God underfoot, who has treated as an unholy thing the blood of the covenant that sanctified them, and **who has insulted the Spirit of grace?***

J. Oswald Sanders offers these important observations:

- It is a calculated sin, not one of impulse.
- It is a sin of knowledge, not ignorance, but a sin against spiritual knowledge and light (Heb 10:26-32).
- It is not an isolated act but a habitual attitude.
- It is a sin of the heart, not merely of the intellect or the tongue.
- It is a sin of finality — complete rejection of Christ.

According to GotQuestions:

The Spirit currently convicts the unsaved world of sin, righteousness, and judgment (John 16:8). To resist that conviction and wilfully remain unrepentant is to “blaspheme” the Spirit. There is no pardon, either in this age or in the age to come, for a person who rejects the Spirit’s promptings to trust in Jesus Christ and then dies in unbelief. The love of God is evident: “For God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life” (John 3:16). And the choice is clear: “Whoever believes in the Son has eternal life, but whoever rejects the Son will not see life, for God’s wrath remains on him” (John 3:36).¹⁰⁴

7.2) CAN IT BE COMMITTED TODAY?

Can the unpardonable sin be committed today? Note the following facts:

- The Holy Spirit's ministry is to uplift Christ - John 16:13-14 (to vindicate him, to glorify him).
- In order to uplift Christ, the Holy Spirit performed miracles (E.g., casting out demons) by Jesus Christ (Matt 12:18,28).
- The unbelieving Jews credited Christ's power to Satan (not the Spirit of God - Matt 12:24).

Therefore, the unbelieving Jews were blaspheming against the Spirit and thereby discrediting the person and work of Jesus Christ, viewing him as "corrupt." (v. 33). To reject the Spirit's testimony about Christ's person and work is unforgivable. Thus the unpardonable sin is: "The wilful, continued denial of the Holy Spirit's testimony concerning the person and work of Jesus Christ."¹⁰⁵ It is coming to so severe a separation from God and rejection of Christ that one attributes the works of the Holy Spirit to the devil.

The term “blasphemy” indicates a deliberate and godless rejection of the saving power and grace of God. As James Bridges said, “The capacity to have concern regarding whether or not one has committed the unpardonable sin is a certain indicator the person has not done so.”¹⁰⁶ Some maintain that it cannot even be committed today as it requires the physical presence of Christ. Ryrie writes:

¹⁰⁴ <https://www.gotquestions.org/blasphemy-Holy-Spirit.html>

¹⁰⁵ <https://www.csmedia1.com/sqbcvenice.org/holy-spirit-pneumatology.pdf>

¹⁰⁶ The Holy Spirit, The Christian's Helper - Ken Horn (from the Pentecostal Evangel)

Nowhere else in Scripture is sin declared to be outside the realm of God's forgiveness. This sin against the Holy Spirit was related to and required a certain historical setting. It was a sin on the part of Israel's national leaders at the first advent of Christ. It was a blatant rejection of both the personal claims and the Spirit performed evidence of miracles in the life of Christ. Speaking against the Spirit was not merely a sin of the tongue. The Pharisees had not sinned only with their words. It was a sin of the heart expressed in words. Furthermore, theirs was a sin committed to His face. To commit this particular sin required the personal and visible presence of Christ on earth; to commit it today, therefore, would be impossible. But to show wickedness of heart is unpardonable in any day if one dies persisting in his or her rejection of Christ. A person's eternal destiny is determined in this life, but no sin is unpardonable as long as a person has breath. As a matter of fact, the Lord urged the Pharisees to side with Him rather than against Him (Matt 12:30), to show repentance of heart (v. 33-35), and to speak words which would demonstrate a righteous heart and not those which result in their condemnation (v. 36-37). Paul himself is evidence that blasphemy is forgivable (1 Tim 1:13).¹⁰⁷

8. THE HOLY SPIRIT'S WORK IN THE FUTURE

Just as the Holy Spirit had part in the initiation of creation, he will have part in the consummation of it. The Spirit has worked in the past, he is working in the present, and he will work in the future!

1. The Spirit will be involved in the Tribulation.
 - a) The Spirit's restrain of sin and the "man of sin" (the Antichrist) will one day be removed (2 Thess 2:6-8).
 - b) The Spirit will put words into the mouths of God's saints when they are delivered up for interrogation (Mark 13:11; Luke 12:12).
 - c) The Spirit will perform signs in heaven (the sky) and on earth prior to the Day of the Lord (Joel 2:28-32; Acts 2:16-21).
 - d) The Spirit will redeem a great number of Jews upon the return of Christ (Zech 12:10; cp. Rom 11:25; Rev 7:4, 14:4).
2. The Spirit will be involved in the resurrection of believers.
 - a) A specific resurrection of God's two witnesses will occur at the midpoint of the Tribulation (Rev 11:11).
 - b) The general resurrection of all believers occurs at the Rapture (1 Cor. 15:51-55; 1 Thess 4:13-18), and it is by the power of the Spirit that believers physically arise from the dead with incorruptible bodies (Rom 8:11, 23).
 - c) The believer who has already experienced imputed righteousness will one day experience imparted righteousness when the believer is glorified by the Holy Spirit (Gal 5:5; cp. Rom 8:29-30).
3. The Spirit will be involved in the Millennial Kingdom.
 - a) He will indwell believers (Jer 31:33; Ezek 36:27; 37:14).
 - b) He will fill (control) believers (Joel 2:28, 29; Isa 32:15, 44:3).
 - c) The fullness of the Spirit will be evident in the life and ministry of the reigning Christ (Isa 11).

¹⁰⁷ Charles C. Ryrie, Basic Theology, p. 352

9. DEVELOPMENT OF PNEUMATOLOGY IN HISTORY

Doctrinal formulation of the Christian faith did not occur all at once at some point in the history of the church. Nor did a definition of all Christian doctrines take place at equal rate. Sometimes one doctrine came in for attention; at other times the spotlight would focus on a different doctrine.¹⁰⁸

9.1) DEVELOPMENT

History of Christian theology is traditionally divided into four main stages, representing also the main periods in historical development of Christian pneumatology:

- 1) **Patristic period:** The early Church engaged in a debate over the divinity of Jesus, with Arius asserting that the Son is a "creature" or "angel" and Athanasius countering that the Son possesses divine attributes (such as immutability, transcendence, ability to sanctify, and involvement in creation).
- 2) **Medieval period:** In this period ensued a debate regarding the relationship between Christ and the Holy Spirit. The Eastern Church asserted that the Holy Spirit "proceeds" from the Father alone (as stated in the Niceno-Constantinopolitan Creed), while Augustine of Hippo and the medieval Catholic Church added the "filioque" clause to the Creed (the Spirit proceeds from the Father "and the Son").
- 3) **Reformation:** Here the relationship between the Spirit and the Scriptures is re-examined. Martin Luther and John Calvin hold that the Spirit has a certain "interpretive authority" to "illuminate" scripture, while Counter-reformation theologians respond that the Spirit has authorized the Church to serve as authoritative interpreter of Scripture.
- 4) **Contemporary era:** The contemporary church understands a distinctive relationship between the Spirit and the Church community. Various contemporary theologians grant the Spirit as authority to govern the church, to liberate oppressed communities, and to create experiences associated with faith. Contemporary pneumatology is often marked by the Pentecostal Movement.¹⁰⁹

9.2) PATRISTIC PERIOD

Postapostolic Fathers, 90-140 AD

Relatively little was said about the Holy Spirit in the writings of the early church fathers. There was no major doctrinal debate regarding the Holy Spirit.¹¹⁰ During the initial stages of understanding the doctrine of the Trinity, controversies centred mainly on issues involving the person of Christ. Thus Pneumatology initially developed from Christology as the Church focused primarily on the divinity of Jesus Christ in relation to the Father.

The work of the Holy Spirit, particularly in the inspiration of Scripture, was stressed. Likewise, the experience of the Holy Spirit took priority over the doctrine.¹¹¹ The deity of the Holy Spirit was certainly implied in the baptismal formula and other creedal-like statements used in worship (Matt

¹⁰⁸ www.prshockley.org

¹⁰⁹ <https://en.wikipedia.org/wiki/Pneumatology>

¹¹⁰ <https://biblestudytools.com/bible-study/topical-studies/what-is-pneumatology-and-why-do-we-study-the-holy-spirit.html>

¹¹¹ Millard J. Erickson, Christian Theology, vol. 3, p. 848, Charles C. Ryrie, Basic Theology, p. 383

28:19; 2 Cor 13:14). Clement of Rome (30-100) included the Holy Spirit in a trinitarian statement, “as God lives, and the Lord Jesus lives, and the Holy Spirit lives.”¹¹²

Apologetic period, 2nd and 3rd centuries.

The deity of the Holy Spirit appeared more often in ecclesiastic writings as the emphasis on the deity of Christ and the nature of the Trinity became formulized. Major theologians like Tertullian, Irenaeus, Origen, and Eusebius affirmed the deity of the Holy Spirit. Origen believed in a Trinity but gravitated toward Tri-theism. He saw the Holy Spirit as created by Christ, the Logos and therefore subordinate to both the Son and the Father. Eusebius at first followed Origen and endorsed the views of Arius. Then he adopted the orthodox view at Nicea, but still later he joined in condemning Athanasius. Eusebius spoke of the Holy Spirit as “in the third rank,” “a third power,” and “third from the Supreme Cause.”¹¹³

Montanus (170 AD) was the first to depart from the orthodox doctrine of the Holy Spirit. Montanism came to be known as the Phrygian heresy. As the church grew increasingly formal, Montanism stressed the importance of holy living and the dynamic presence of the Holy Spirit. Though orthodox in other areas, they advocated extra biblical revelation, that is, the belief that the Holy Spirit continued to give new revelation to believers apart from the Scriptures. It was this policy that led to its official rejection by the church.¹¹⁴

Sabellius (215) departed even further from the orthodox understanding of the Trinity. Also called Modalistic Monarchianism, or simply Modalism, the followers of Sabellius essentially rejected the idea of the Trinity. Father, Son, and Holy Spirit were simply three modes of expression or roles played by the one God, not three distinct and co-eternal persons. Sabellius was excommunicated by Rome in 220 and Alexandria in 260.¹¹⁵

Ecumenical Council and Creedal era, 4th and 5th centuries.

In a sense, the working out of a full doctrinal understanding of the Holy Spirit, especially in relationship to the Father and the Son, was an accompaniment and a by-product of the Christological work done in the fourth and fifth centuries. This was natural, since the question of the deity of the Spirit is in a sense contained within that of the deity of the Son. For if there can be a second person who is divine, there can as easily be a third who is a member of the ontological Godhead and to whom the worship and obedience due only to God should be given.¹¹⁶

1. Arianism and the Nicene Council, 325.

The Arian controversy focused on the person of Christ, but necessarily included the Holy Spirit as well. Arius maintained that the Son was not eternal but generated by the Father. In turn, the Holy Spirit was the first being created by the Son. This was a denial of the eternity of both the Son and the Spirit. It also was an extreme form of subordination. The Spirit was inferior to the Son and was of a different essence than the Son and Father. This was a denial of the deity of the Holy Spirit.¹¹⁷

Athanasius led the orthodox opposition to Arius. He played a major role in the Nicene Council and contributed much to the Nicene Creed. Athanasius spoke out against those who saw the Holy Spirit as

¹¹² Clement of Rome, The Epistle to the Corinthians, 58:2

¹¹³ Millard J. Erickson, Christian Theology, vol. 3, p. 850

¹¹⁴ Charles C. Ryrie, Basic Theology, pp. 383-384

¹¹⁵ Earle E. Cairns and Elgin Moyer, Wycliffe Biographical Dictionary of the Church, p. 355

¹¹⁶ Millard J. Erickson, Christian Theology, vol. 3, p. 849

¹¹⁷ www.prshockley.org

a creature (the “Tropici”). Athanasius responded vigorously to the view of the Tropici. He insisted that the Spirit is fully divine, consubstantial with the Father and the Son. His argument contained several elements. First was a reputation of the incorrect exegesis of the Tropici. He then proceeded to show that Scripture clearly teaches that the Spirit “belongs to and is one with the Godhead which is in the Triad.” He argued that since the Triad is eternal, homogeneous, and indivisible, the Spirit, as a member of it, must be consubstantial with the Father and the Son. Further, because of the close relationship between the Spirit and the Son, the Spirit must belong in essence to the Son, just as does the Son to the Father. Finally, the Spirit must be divine because it is he who makes us all “partakers of God” (1 Cor 3:16-17-the Spirit’s indwelling us makes us God’s temple.”) In light of such considerations, the Spirit is to be recognized as of the same nature as the Father and the Son and given the same honour and worship as they.¹¹⁸ The Nicene Creed infers but does not actually state the deity and personality of the Holy Spirit as the focus is on the Son.

2. Macedonians and the Council of Constantinople, 381.

Although the Arian debate was not pneumatological in nature, it led to a very similar debate between the Pneumatomachians and the Cappadocian Fathers.

Macedonius, Bishop of Constantinople, was open and vocal in his opposition to the deity of the Holy Spirit. He argued that the Spirit was a creature subordinate to the Son. His party was nicknamed Pneumatomachians i.e., “Spirit fighters.” Gregory of Nazianzus and Basil led the orthodox opposition, insisting that the Holy Spirit must be “reckoned with” the Father and the Son, not “reckoned below” them.¹¹⁹ In a synod at Iconium (376) the Macedonian heresy was opposed. Amphilochius confirmed the validity of the Nicene Creed, condemned the Arians and Pneumatomachians, and confirmed an orthodox theology of the Trinity and the Holy Spirit¹²⁰

At the Council of Constantinople in 381, the work of the Cappadocian fathers would lay the foundation of our modern articulation of the Holy Spirit as part of the Trinity. The language was less precise, but the Council settled the issue of the deity of the Spirit just as the Council at Nicea had settled the issue of the deity of Christ. The 150 bishops represented only the Eastern (Greek) church; hence the procession of the Spirit from the Son was not included in the statement. They declared, We believe in the Holy Spirit, the Lord, the Life-giving, who proceeds from the Father, who is to be glorified with the Father and the Son, and who speaks through the prophets. The Eastern and Western churches have since viewed the Holy Spirit as the bond, the fellowship, or the mutual charity between Father and Son; they are absolutely united in the Spirit.¹²¹

3. Pelagius and the Council of Ephesus, 431

Pelagius essentially denied the doctrine of original sin and minimized the role of the Holy Spirit by insisting that man was able to act on his own behalf in salvation. The Council of Ephesus condemned the views of Pelagius and endorsed those of Augustine. However, the Eastern Church continued to oppose the idea that the Holy Spirit proceeded from the Son (filioque). The rift between the Eastern and Western branches of the church deepened over the issue of the procession of the Holy Spirit. The Council of Chalcedon (451) confirmed the findings of Nicea and Constantinople, finalizing the orthodox statement of the Trinity. Augustine (354-430) published a major treatise on the Trinity that represented the orthodox position of the Western (Latin) church. He opposed Pelagius and insisted

¹¹⁸ Millard J. Erickson, *Christian Theology*, vol. 3, pp. 850-851

¹¹⁹ Millard J. Erickson, *Christian Theology*, vol. 3, p. 851

¹²⁰ <https://www.fourthcentury.com/council-of-iconium-ad-376/>

¹²¹ <https://biblestudytools.com/bible-study/topical-studies/what-is-pneumatology-and-why-do-we-study-the-holy-spirit.html>, Charles C. Ryrie, *Basic Theology*, p. 385

that the three Persons of the Trinity share one and the same essence, with the Spirit proceeding from both the Father and the Son. He also expounded the orthodox doctrine of man, sin, and the essential role of the Holy Spirit in salvation.¹²²

9.3) MEDIEVAL PERIOD

By this period, three things concerning the Trinity were settled, at least in the Western church. The deity of the Son was settled at the Council of Nicea; the deity of the Spirit at Constantinople; and the procession of the Spirit from the Father and the Son at the Synod of Toledo.

Filioque and the Council of Toledo, 589

The First Council of Nicaea (325) had ended its Creed with the words “and in the Holy Spirit”. The First Council of Constantinople (381) expanded the Creed and stated that the Holy Spirit “proceeds from the Father” (based on John 15:26). The Third Council of Toledo (589) added the clause “and Son” (filioque) to indicate that the Holy Spirit proceeded from both the Father and the Son. But the Eastern Church saw this as tampering and continues to this day to reject the addition. At Toledo the deity and personality of the Holy Spirit were affirmed and the Western view of the procession of the Spirit from both the Father and the Son was formerly adopted.

The First Council of Nicaea and the First Council of Constantinople were ecumenical councils - also called general councils. These are meetings of church authorities to consider and rule on questions of Christian doctrine, administration, discipline, and other matters in which those entitled to vote are from the whole world. In contrast the councils of Toledo were councils of the (Western) Roman Catholic church in Spain. Hence during the next few centuries, Eastern theologians taught that the Holy Spirit proceeds from the Father only (monoprocessionism), while Western theologians taught that the Holy Spirit proceeds from the Father and the Son (filioquism). Debates and controversies between two sides became a significant point of difference within Christian pneumatology, inclusive of their historical role in setting the stage for the Great Schism of 1054.¹²³

Mystics

Christian mysticism is not so much a doctrine as a method of thought, but the attributes and means by which Christian mysticism is studied and practiced are varied. They range from ecstatic visions of the soul's mystical union with God and theosis (spiritual union with God) in Eastern Orthodox theology to simple prayerful contemplation of Holy Scripture.¹²⁴

Mystical models of pneumatology were widespread in the Eastern Orthodox Church during the medieval period, particularly among monastics. The phenomenon was less common in the West, but certainly was not unknown. Christian mystics regularly assigned agency in such mystical encounters to the Spirit's immanent presence, and sometimes even suggested that the Spirit's baptizing, indwelling, or filling works inaugurated a theosis of sorts whereby the divinized believer becomes so absorbed into God that the Spirit begins functioning by proxy in the believer's will and emotions. Mystics have historically seen the miraculous as evidence of a believer's progress toward these more

¹²² www.prshockley.org

¹²³ https://en.wikipedia.org/wiki/Holy_Spirit_in_Christianity

¹²⁴ https://en.wikipedia.org/wiki/Christian_mysticism

advanced, transcendent states of piety (e.g., John Cassian, Bernard of Clairvaux, Catherine of Siena, Teresa Avila, etc.).¹²⁵

9.4) REFORMATION

The reformers returned to the theology of Augustine with its emphasis on the work of the Holy Spirit in regeneration. The great confessions growing out of the reformation (Augsburg, Anglican and Westminster) all included strong affirmation of the deity of the Holy Spirit. They also confirmed the procession of the Spirit from both the Father and the Son.¹²⁶

Martin Luther seemingly adopted a Cessationist position (more on this later), believing that the miraculous gifts of the Holy Spirit had ceased after the establishment of the Church. He writes:

*In the early Church the Holy Spirit was sent forth in visible form. He descended upon Christ in the form of a dove (Matt. 3:16), and in the likeness of fire upon the apostles and other believers. (Acts 2:3) This visible outpouring of the Holy Spirit was necessary to the establishment of the early Church, as were also the miracles that accompanied the gift of the Holy Ghost. Paul explained the purpose of these miraculous gifts of the Spirit in 1 Corinthians 14:22, "Tongues are for a sign, not to them that believe, but to them that believe not." Once the Church had been established and properly advertised by these miracles, the visible appearance of the Holy Ghost ceased.*¹²⁷

John Calvin was also critical of miracles reported among Anabaptists, describing their practice as "foolish" and "false delusions of Satan." He writes, "The gift of tongues and other such like things are ceased long ago in the church."¹²⁸ Calvin's reasoning was that the miraculous gifts ceased so that the preaching of the Word might be made "more marvellous forever," being freed from the distractions of supernaturalism (which far too often was laced with personal ambition). Ulrich Zwingli is perhaps the most pneumatologically "loose" of the major Reformers and distinguished most sharply between the Spirit's OT and NT ministries. The Pentecostal gifts were not merely transitional but could possibly be seen today. In English Puritanism, John Owen (1616-1683) deals with all areas of pneumatology but is especially notable for his extensive treatment of sanctification and sharp criticism of both Romanists and also quietists, shakers, and other enthusiasts who were advocating miraculous gifts (and especially revelatory gifts) during the time of writing.¹²⁹

9.5) CONTEMPORARY ERA

There have been major debates and developments in the modern era regarding the Holy Spirit, but in the area of his work, not his person or his relationship to the Trinity.¹³⁰ John Wesley (1703-1791) emphasized the "baptism of the Holy Spirit," as an instantaneous work of sanctification subsequent to conversion.¹³¹ The Plymouth Brethren are credited with renewing the emphasis on the baptizing work of the Holy Spirit in relation to the formation of the church (1 Cor 12:13). They also stressed the primacy of the Scriptures and the role of the Spirit in illuminating and guiding believers.

¹²⁵ Systematic Theology 4: The Doctrine of the Holy Spirit - Mark A. Snoeberger, Ph.D.

¹²⁶ www.prshockley.org

¹²⁷ Commentary on Galatians 4:6

¹²⁸ Commentary on Acts 10:44

¹²⁹ Systematic Theology 4: The Doctrine of the Holy Spirit - Mark A. Snoeberger, Ph.D.

¹³⁰ www.prshockley.org

¹³¹ Millard J. Erickson, Christian Theology, vol. 3, p. 853

Neo-orthodoxy was a lengthened shadow of Karl Barth (1886-1968). Most denied the personality of the Spirit and viewed him as a manifestation of God, not the third person in a Trinity. Barth himself believed in the deity of the Spirit if not in his personhood.¹³²

The orthodox doctrine of the person of the Holy Spirit is widely affirmed in contemporary Christianity. But that unanimity does not exist regarding the ministry of the Holy Spirit. The meaning of Spirit baptism, the role of the Holy Spirit in sanctification, and the gifts of the Spirit are intensely debated and often decisive.¹³³ Ryrie concludes:

The orthodox doctrine concerning the person of the Spirit is assumed; it is the reality of the work of the Spirit in the lives of Christians that is promoted and not always correctly. Thus in the sweep of church history one sees first the formulation of what has come to be known as the orthodox doctrine of the Spirit, then the definition of it in the early councils, and the development of it during the Reformation. With every surge toward defining or developing the truth, there have been movements away from it, either in the form of rationalistic coldness or unbalanced enthusiasm and mysticism. History should teach us that orthodox doctrine is not only important to faith but equally vital to life. Perhaps in no doctrine is this wedding of truth and life more important than in the doctrine concerning the Holy Spirit.¹³⁴

Prior to the 18th century, most denominations believed that Christians received the baptism in the Holy Spirit upon conversion and regeneration (Reformed and Baptist churches) or that it was received by the rites of Christian initiation, such as water baptism and confirmation (Orthodox and Catholic). In the 16th and 17th centuries many Puritans believed that the conversion experience was followed by a later and distinct experience of the Holy Spirit, an experience characterized by receiving assurance of one's salvation. Emerging in the mid-18th century, Methodism (and the holiness movement) affirmed the possibility of entire sanctification as a second work of grace, which it teaches is the baptism of the Holy Spirit. In the 20th century Pentecostal churches identified the baptism in the Holy Spirit as the bestowal of spiritual gifts, and empowerment for Christian ministry. The belief that this is an experience distinct from Christian initiation has come into increasing prominence.¹³⁵

Pentecostalism has given pre-eminence to the role of the Holy Spirit in the modern church and hence the movement derives its name from the NT event of Pentecost. Though there are variations, Pentecostals emphasize the baptism of the Holy Spirit as a second work of grace evidenced by speaking in tongues. While Pentecostals have denominations in their own right (e.g., Assemblies of God, Full Gospel, Apostolic Faith Mission), in recent years the renewed emphasis on the Holy Spirit has become part of many mainline denominations. The term "Charismatic" is used to identify those within other denominations who believe that tongues and other gifts of the Holy Spirit are for the modern church. Pentecostals maintain that historically these truths have been progressively restored in the Church Age:

- Feast of Passover: Martin Luther protested the sale of indulgences which triggered the Protestant Reformation. A vital truth was restored to the Church (Justification by faith).

¹³² Charles C. Ryrie, Basic Theology, p. 389

¹³³ www.prshockley.org

¹³⁴ Charles C. Ryrie, Basic Theology, p. 390

¹³⁵ https://en.wikipedia.org/wiki/Baptism_with_the_Holy_Spirit

- Feast of Unleavened bread and Feast of First-fruits: Another truth was restored to the Church by the Wesley brothers (Personal Holiness).
- Feast of Pentecost (Holy Spirit Empowerment)

Don Stewart notes that the reformers provide an example of rediscovering lost truth:

We learn a lesson about rediscovering lost truth through the Protestant reformers. In the sixteenth century, the reformers rediscovered lost doctrines of the Christian faith. This included such things as the doctrine of salvation by grace through faith alone, justification by faith, as well as the use of Scripture alone as the final authority on all matters. These truths were rediscovered after years of absence from the mainline church. Therefore, why is it impossible that the miraculous gifts of the Spirit cannot be brought back after centuries of neglect? Indeed, if other doctrines were restored then why not this one? ¹³⁶

10. CULTIC VIEWS AND CHRISTIAN DENOMINATIONAL VARIATIONS

10.1) NON-TRINITARIAN VIEWS

Non-trinitarian views which reject the deity of Jesus and the Holy Spirit differ significantly from mainstream Christian doctrine. It is almost universally held in Trinitarian Christianity, that denial of the Trinity is a renunciation of Christianity and salvation i.e. these views are heretical and the proponents are deemed to be a cult e.g., Jehovah's Witnesses, Mormons (The Church of Jesus Christ of Latter-day Saints), Christadelphians and Unitarians. Let's consider some of the older and more modern controversies in the area of Pneumatology.

Modalism

In the early centuries, a debate surfaced from a heretical view known today as modalism. Early forms of this concept came in the name of Modalistic Monarchianism and Sabellianism. This belief rejects the doctrine of the Trinity and instead teaches the Father, Son and Holy Spirit are three different modes in which God manifests himself during history. In the OT he manifests as the Father, In the gospels as Christ, and after Jesus' ascension – as the Holy Spirit.

By the 4th century, a consensus had developed in favour of the doctrine of the Trinity, and modalism was generally considered a heresy. With the advent of Pentecostalism, this revived theology developed into a central tenet of Oneness Pentecostalism. Oneness Pentecostals teach the divinity of Jesus and understand him to be a manifestation of Yahweh, the God of the Old Testament, in the flesh, and the Holy Spirit, or God in action. They also baptize solely in the name of Jesus, or Jesus Christ; in this way, Father, Son, and Holy Spirit are considered titles pertaining to the one God, not descriptions of distinct individuals (though Jesus is seen as the one name for these titles). ¹³⁷

But the Holy Spirit is a distinct person within the Godhead. Jesus told his disciples that the Holy Spirit, the Helper, was different from himself. The Father would send the Helper, the Spirit of truth, after Christ departed. The Spirit would speak through the disciples about Jesus (John 14:25–26; 15:26–27; 16:7–15). All three Persons Jesus mentions—Father, Son and Holy Spirit—are God while being distinct

¹³⁶ https://www.blueletterbible.org/Comm/stewart_don/fag/are-all-spiritual-gifts-active-today/11-arguments-from-church-history-that-sign-gifts-have-not-ceased.cfm

¹³⁷ https://en.wikipedia.org/wiki/Modalistic_Monarchianism

from each other within the Trinity.¹³⁸ The three members of the Trinity often show up together - yet distinct.

- Matt 3:16–17: At Jesus' baptism, as the Son came out of the water, the Father speaks and the Spirit descends in the form of a dove.
- Matt 4: The Spirit led the Son into the wilderness, where he makes statements about the Father.
- Matt 28:19: People are baptized in the name of the Father, the Son and the Holy Spirit.
- John 14:16–17,26; 15:26: Jesus prays to his Father, who sends another Comforter, the Holy Spirit.
- 2 Cor 13:14: The grace of the Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit, be with you all.
- Eph 2:18: Through Jesus we have access in one Spirit to the Father.
- 1 Pet 1:2: We have "been chosen according to the foreknowledge of God the Father, through the sanctifying work of the Spirit, to be obedient to Jesus Christ and sprinkled with his blood". (NIV)

Arianism

Jehovah's Witnesses are often referred to as "modern-day Arians" or they are sometimes referred to as "Semi-Arians", usually by their opponents, although Jehovah's Witnesses themselves have denied these claims. While there are some significant similarities in matters of doctrine, Jehovah's Witnesses differ from Arians by stating that the Son can fully know the Father (something which Arius himself denied), and by their denial of personality to the Holy Spirit.¹³⁹

Unitarians

Modern unitarian groups include the Christadelphians, Jehovah's Witnesses and Church of God General Conference. Unitarianism (from Latin unitas "unity, oneness", from unus "one") is a nontrinitarian branch of Christian theology. Most other branches of Christianity and the major Churches accept the Nicene Creed's statement of homoousion: one being in three hypostases: the Father, Son and Holy Spirit. Unitarians believe that Jesus was inspired by God in his moral teachings and that he is a saviour, but not divine.¹⁴⁰ While views in the groups may differ on the Holy Spirit some, like the Jehovah's witnesses, believe that the Holy Spirit is just the impersonal power of God.

Binitarians

Binitarians believe that God is two persons: the Father and the Son, but the Holy Spirit is not a person. Churches which are Binitarian include:

- The Gospel Assemblies, a group of Pentecostal, non-denominational churches which believe that only the Father has inherent immortality, but that the Son has received immortality from the Father, and that the Holy Spirit is not a distinct person with distinct intelligence, but rather the life and presence of God the Father and his Son.
- The Church of God (Seventh Day) and its various offshoots. One offshoot in particular, Radio Church of God (founded by Herbert W. Armstrong and renamed Worldwide Church of God),

¹³⁸ <https://www.gotquestions.org/is-the-Holy-Spirit-God.html>

¹³⁹ <https://en.wikipedia.org/wiki/Arianism>

¹⁴⁰ <https://en.wikipedia.org/wiki/Unitarianism>

was originally Binitarian, but converted to Trinitarianism after Armstrong's death.¹⁴¹ That conversion prompted the formation of many small breakaway churches which retained Binitarian beliefs.¹⁴²

- The Church of Jesus Christ (Bickertonite), an offshoot of Mormonism.

10.2) THE FILIOQUE CONTROVERSY

The greatest pneumatological debate of the medieval period was the Filioque Controversy over the issue of the Spirit's eternal "procession," a controversy that ultimately became instrumental in dividing the Eastern and Western churches. It is one of the key differences between the teachings of the main Western Churches and various Eastern Christian denominations (Eastern Orthodox, Oriental Orthodox, Church of the East).

In John 15:26, Jesus says of the Holy Spirit: "But when the Helper comes, whom I will send to you from the Father, the Spirit of truth, who proceeds from the Father, he will bear witness about me." The Filioque debate centres around whether the Nicene Creed should state that the Spirit "proceeds from the Father" and then have a stop, as the creed was initially adopted in Greek (and followed thereafter by the Eastern Church) or should say "from the Father and the Son" as was later adopted in Latin and followed by the Western Church, filioque being "and from the Son" in Latin.¹⁴³

The Eastern Church claimed that John 15:26 distinguished between the "sending" of the Spirit by the Son and the "procession" of the Spirit from the Father. The Western Church argued that the Spirit proceeded from both the Son and the Father. They appealed to passages like Gal 4:6 and Rom 8:9. They saw a parallel between the eternal generation of the Son from the Father (Ps 2:7; Heb 1:5) and the procession of the Holy Spirit from both the Father and the Son.¹⁴⁴ The eternity and deity of the Holy Spirit were not involved in the debate, only the relationship within the Trinity. However, it can lead to misunderstanding and even error. It raises the question of subordination and can lead to a denial of the equality of the Spirit with the Father and the Son if not properly understood.¹⁴⁵

Augustine is credited with developing the orthodox view.¹⁴⁶ Like the Reformers, Evangelical theologians have followed the Western Church in affirming the filioque clause inserted at the Synod of Toledo.

Scripture teaches that the Holy Spirit came from the Father's presence.

Gal 4:6 (ESV) And because you are sons, God has sent the Spirit of his Son into our hearts, crying, "Abba! Father!" [cf. John 15:26]

But the Spirit is referred to (in the same passage) as "The Spirit of God" and "The Spirit of Christ".

Rom 8:9 (ESV) You, however, are not in the flesh but in the Spirit, if in fact the Spirit of God dwells in you. Anyone who does not have the Spirit of Christ does not belong to him.

He was sent by the Son's authority [John 16:7].

¹⁴¹ <https://en.wikipedia.org/wiki/Arianism>

¹⁴² E.g., Restored Church of God, United Church of God, Philadelphia Church of God, Living Church of God.

¹⁴³ https://en.wikipedia.org/wiki/Holy_Spirit_in_Christianity

¹⁴⁴ Alister E. McGrath, Christian Theology, pp. 313-316

¹⁴⁵ www.prshockley.org

¹⁴⁶ Alister E. McGrath, Christian Theology, pp. 284-286

John 15:26 (ESV) But when the Helper comes, whom I will send to you from the Father, the Spirit of truth, who proceeds from the Father, he will bear witness about me.

This is the most strategic passage in the historic debate about the procession of the Holy Spirit. There are several truths that need to be stated at this point.

- The procession of the Holy Spirit is eternal not temporal. Ekporeuetai, (proceeds) is in the present tense indicating a timeless, continuous action.¹⁴⁷ The eternal procession of the Holy Spirit is further proved by a similar statement in Psalm 104:30. In the Old Testament, before Pentecost, the Holy Spirit was already proceeding from the Father.
- The Holy Spirit is coeternal with the Father. This is indicated by the use of para, (whom I will send to you from the Father). It means that the Holy Spirit is eternally coexistent with the Father and will be sent by the Son on a special mission beginning at Pentecost. It is further reinforced by the use of the future tense, “will send.”
- The Holy Spirit is one with the Father in essence. This is indicated by the use of the preposition ek (out from) together with poreuetai (proceed). The Holy Spirit proceeds from and is one with the Father as the waters of a river proceed from and are the same as its source.

This controversy should not be elevated beyond its own significance. In reality, despite the tremendous amount of ink expended on the subject, the debate is of very little practical consequence.

10.3) CHRISMATIONS AND CONFIRMATION

In the Eastern Orthodox Church the sacrament of chrismation is an extension of the day of Pentecost, when the Holy Ghost was poured out on the Apostles.¹⁴⁸ Chrismation, (from Greek chriain, “to anoint”), in Eastern Christianity, is a sacrament that, together with baptism, introduces new members into the church. It is the Eastern equivalent of confirmation in the West. A priest anoints the forehead, eyes, nostrils, mouth, ears, breast, hands and feet of the newly baptized with chrism (myron), a mixture of olive oil and balsam that is confectioned by the primates of the local churches, and says at each anointing, “The seal of the gift of the Holy Spirit.”¹⁴⁹

In the Western Roman Catholic rites the sacrament of water baptism became so connected with regeneration and indwelling that the ideas became inseparable. This initiating work became divorced, however, from the baptism and seal of the Spirit, which became more frequently associated with confirmation. The loose idea of Chrism developed, especially in the Western Church, into the sacraments of confirmation (in which the seven gifts of the Spirit—Isa 11:1–3—are conferred) and, later, holy ordination and extreme unction.¹⁵⁰

10.4) PENTECOSTALISM

The majority of Protestants and Roman Catholics hold similar views on the nature of the Holy Spirit, but there are significant differences in belief between Pentecostalism and the rest of Protestantism regarding the work of the Holy Spirit. Pentecostalism has a focus on the Baptism with the Holy Spirit and speaking in tongues. The more recent Charismatic movements have a focus on the “gifts of the

¹⁴⁷ John F. Walvoord, *The Holy Spirit*, p. 14.

¹⁴⁸ <https://en.wikipedia.org/wiki/Chrismation>

¹⁴⁹ <https://www.britannica.com/topic/chrismation>

¹⁵⁰ *Systematic Theology 4: The Doctrine of the Holy Spirit* - Mark A. Snoeberger, Ph.D.

Spirit" (such as healing, prophecy, etc.) but often differ from Pentecostal movements particularly on the role of apostles and prophets in the modern church.

Pentecostals and Charismatics hold that there is a second, separate work of grace called the baptism in the Holy Spirit. The Baptism is a definite experience that is subsequent to salvation. This is clearly seen among both the Samaritan and Ephesian believers in Acts 8:14-17 and 19:1-6.

10.5) CESSATIONISM VERSUS CONTINUATIONISM

Continuationism is the view that that the gifts of the Holy Spirit, the spiritual gifts, have continued to the present age.

Cessationism is the view that the charismatic gifts of the Holy Spirit, such as tongues, prophecy and healing, ceased with the Apostolic Age of the church (or soon thereafter). Cessationists usually believe the miraculous gifts were given only for the foundation of the Church, during the time between the coming of the Holy Spirit on Pentecost and the fulfilment of God's purposes in history, usually identified as either the completion of the last book of the New Testament or the death of the last Apostle. The Cessationist doctrine was developed in the Reformation and is particularly associated with Calvinists. It was developed initially in response to claims of Roman Catholic miracles though modern discussions focus more on the use of spiritual gifts in the Pentecostal and Charismatic movements.

There is a spectrum of views that fall under three broad headings:

- Cessationism - a common view within the Reformed traditions and the dispensational segment of evangelicalism.
- Open (that is, Continuationist) but cautious.
- Pentecostal/Charismatic/Third Wave - Classic Pentecostal denominations along with groups, mainly within Catholicism that trace their origin to the charismatic renewal movement of the 1960s and 1970s. "Third wave" refers to the 1980s renewal movement, as coined by C. Peter Wagner.¹⁵¹

Cessationism

Cessationist arguments may focus on the principle of whether spiritual gifts (Apostolic) are available to the church at all, or they may focus on whether the gifts found in modern charismatic forms of Christianity are authentic. These arguments need to be considered separately, because in one case the "open but cautious" Continuationists may be deemed to be on one side, and on the other side in the other instance. That is to say, if the Cessationist position is correct that spiritual gifts are not available today at all, then that puts its defenders in opposition to the "open, but cautious" Continuationists. On the other hand, "open but cautious" Continuationists may agree with Cessationist arguments against many aspects of the Pentecostal and Charismatic movements.¹⁵²

Historically, the Catholic, Methodist, Moravian, and Pentecostal traditions of Christianity have preached Continuationism while Dispensationalist Baptist, the confessional Reformed and Presbyterian, and much of the Anglican traditions have been Cessationist. Lutherans have held to a middle position, "open but cautious" Continuationism, that views the full range of spiritual gifts as not

¹⁵¹ https://en.wikipedia.org/wiki/Cessationism_versus_continuationism

¹⁵² Ibid.

given exclusively through the medium of the first century canonical apostles, but also not necessarily promised in every place and time in church history.¹⁵³

Types of Cessationism

Although the original formulation of Cessationism arose in response to claims of healing and miracles in the Catholic Church, Cessationists now divide into four viewpoints based on their views about the possibility of miracles among Christians today. These are:

- Full Cessationists believe that all miracles have ceased, along with any miraculous gifts.
- Classical Cessationists assert that the miraculous gifts such as prophecy, healing, and speaking in tongues ceased with the apostles. However, they do believe that God occasionally works in supernatural ways today.
- Consistent Cessationists believe that not only were the miraculous gifts only for the establishment of the first-century church, but the need for apostles and prophets also ceased.
- Concentric Cessationists believe that the miraculous gifts have indeed ceased in the mainstream church and evangelized areas but may appear in unreached areas as an aid to spreading the Gospel.¹⁵⁴

History of Cessationism and Continuationism

Historically, it was within Calvinism that modern doctrines of Cessationism were first formulated. The Roman Catholic Church and most other wings of Protestantism were never Cessationist by doctrine. However, it would take the emergence of Pentecostalism and a new Pentecostal theology to crystallise a theological position of Continuationism as it would be understood today.¹⁵⁵

Since the doctrine of Continuationism is understood to mean that the gifts of the Holy Spirit, including miracles and healing, did not cease in the Apostolic Age, then Continuationism was the settled view of the whole Christian church until the time of the Reformation. Nevertheless, even though there was no doctrine of Cessationism made before this time, such gifts were not expected as a norm.¹⁵⁶ For instance, Augustine, writing in the early 5th century, spoke of miracles still occurring at the time but noted that they were not as spectacular or noteworthy as those in the Apostolic Age.

The Protestant Reformation saw the birth of a doctrine of Cessationism, especially within Calvinism, that sought to deny that the gifts of the Holy Spirit persisted beyond the Apostolic Age. This position was motivated by the polemical use of Catholic miracle stories in opposition to Protestantism. However Continuationism remained the position, not just in the Roman Catholic church, but also in most Anglican churches, initially in Lutheran churches, the Moravian Church, and in later movements such as Methodism.¹⁵⁷

During the Reformation the Catholic church used accounts of miracles in the Catholic church as a polemic against the Reformed churches. John Calvin wrote in a preface to his Institutes of the Christian Religion that the primary purpose of miracles was to confirm divine revelation and affirm the Church's doctrine. It was a proof that the Apostolic preaching was true. Because the Reformation reaffirmed the original Apostolic preaching, no additional miracles should be expected - and that was likewise true of all Apostolic churches, which led Calvin to argue that the miracles of the Catholic Church were

¹⁵³ Ibid.

¹⁵⁴ Ibid.

¹⁵⁵ Ibid.

¹⁵⁶ Ibid.

¹⁵⁷ Ibid.

necessarily false. This was the first formulation of a Cessationist argument: that the miracles and healings of the church should not be expected, because divine revelation had already been confirmed and the foundation laid.¹⁵⁸

B.B. Warfield (professor of theology at Princeton Seminary from 1887 to 1921) expounded his views on Cessationism particularly in his 1918 work, *Counterfeit Miracles*. Warfield's view was that the goal of the charismata was to accredit true doctrine and its bearers, and that miracles were limited to the Biblical era. Miracles are seen as proving doctrine and once the canon was sealed and the last apostles died, they were not needed. Warfield was highly influenced by the work of John Calvin. According to Jon Ruthven (Regent University), a second major influence on Warfield was the Enlightenment epistemology of Scottish Common Sense philosophy. Ruthven notes that it was Warfield's Calvinist roots that objected to Roman Catholicism and Enlightenment-era Scottish Common Sense philosophy realism that challenged post-Biblical ecclesiastical miracles.¹⁵⁹

In his fight against liberals who rationalized and de-mythologized or allegorized New Testament miracles, Warfield had a faith-oriented, super-naturalistic and subjective position. However, Ruthven argued that he switched horses, in a manner of speaking, when it came to the view towards post-Biblical miracles and took a common-sense, naturalistic, objective and scientific approach. It is evident, in Ruthven's sights, that by the very arguments liberals took against the validity of New Testament miracles, Warfield, a fundamentalist, took the same arguments and uses them in his position against post-Biblical era miracles.¹⁶⁰

Against this Cessationist view, Karl Barth, the main exponent of what came to be known as neo-orthodoxy within non-fundamentalist Protestantism, declared, "It is assumed that the church at all times needs the witness of apostles and prophets; further, Paul does not anticipate that the inspired and enthusiastic ministry was to be absorbed by and disappear into offices and officers".¹⁶¹ Randy Clark (Th.D. in Revival and Healing from Phoenix University of Theology) says that in Warfield's attempt to protect Christian orthodoxy against the errors of liberalism and rationalism, his own biases blinded him from the reality of the New Covenant Spirit in the post-Biblical era.¹⁶² Ruthven stated: "The central theme of the Bible is that the word of God is revealed directly to the human heart resulting in a testing in confrontations with evil— all with the goal toward intimacy with God". Miracles and the charismata do not prove the gospel or doctrine; they are an expression or manifestation of the Gospel itself. Jesus came to model the veracity of this kingdom principle as he ratified the covenant and imparted the Spirit of God with fire and power in the New Covenant."¹⁶³

Gordon Spijkman points out that the denial of miracles is often based on a deistic dualism which sees God and the world as independent entities. For Deists the only time God intervened in the affairs of the world was at creation, when God set in motion the laws that now govern the world. For strong Cessationists the time of God's direct intervention in world affairs is limited to the period before the closure of the canon. Since that time God is seen as working only through the structures set in place.

¹⁵⁸ Ibid.

¹⁵⁹ Ibid.

¹⁶⁰ Randy Clark. "Biblical and Historical Answers to Cessationism DVD Teaching". www.globalawakening.com

¹⁶¹ Jon Ruthven (1993). *On the cessation of the charismata : the Protestant polemic on post-biblical miracles* (Rev. ed.). Tulsa: Word & Spirit Press.

¹⁶² Randy Clark; Joshua Brown; Candy Gunther Brown(2018). *Eyewitness to miracles : watching the Gospel come to life*. Nashville, TN: Emanate Books.

¹⁶³ Jon Mark Ruthven (2013). *What's Wrong with Protestant Theology? Traditional vs. Biblical Emphasis*. Tulsa, Oklahoma: Word & Spirit Press

This is a far cry from the biblical picture of a living God, who not only upholds the world day by day through his sovereign power but who also listens to the prayers of his people and works all things for the good of those who love him (Rom 8:28).¹⁶⁴ He who sees the miracles of Holy Scripture inseparably connected with the saving and redeeming activity of God knows that there can be no talk of a decrease or diminishing of the power of God unto salvation in this world. There is not a single datum in the New Testament which makes it certain that God, in a new period of strengthening and extending of the Church in heathendom, will not confirm this message with signs, in holy resistance to the demonic influences of the kingdom of darkness.¹⁶⁵

A case for Continuationism in Church History

Continuationism as a distinct theological position arose in opposition to Cessationism and is often manifested in advocacy of the recovery of spiritual gifts in the Church today, but also encompasses any tradition that does not argue the gifts have necessarily ceased. Pentecostalism and the Charismatic movement have popularised a radical Continuationism – the position that the spiritual gifts are meant for all Christians in every age.¹⁶⁶

Are the gifts of the Holy Spirit for today? Cessationists argue that since the completion of the New Testament, the gifts of Prophecy and Knowledge have been rendered useless since no new knowledge from God needs to be given. In effect Cessationism demands a two-level canon: one for the 1st century and one for the rest of the Church. Cessationists appeal to Church history to substantiate that this cessation of the gifts indeed occurred. However we cannot base doctrine on one's experience, or lack of it, but upon the Scripture. In any event when we look at the historical evidence, we see that supernatural gifts and tongues were always present to some degree or another. Here are just a few examples of the miraculous gifts and tongues being in operation after the 1st century AD.

2nd century

Justin Martyr (100-165) says: "For the prophetic gifts remain with us even to the present time," and "Now it is possible to see among us women and men who possess gifts of the Spirit of God."¹⁶⁷ Ignatius (35-107), as the Bishop of Antioch and student of the apostle John, wrote "To the Philadelphians" just after AD 100. In the letter he makes reference to a prophetic message he spoke to them when he last visited them. The Shepherd of Hermes, written after the time of the first 12 apostles, depicts supernatural revelations and visions of the author.

Irenaeus (~125-200) was bishop of Lugdunum in Gaul, which is now Lyon, France. He was born in Smyrna and a disciple of Polycarp, who in turn was a disciple of the Apostle John. He laments those who "set aside at once both the Gospel and the prophetic Spirit," emphasizing that Paul, "expressly speaks of prophetic gifts, and recognizes men and women prophesying in the Church." He states: "For some do certainly and truly drive out devils, so that those who have been thus cleansed from evil spirits frequently both believe and join themselves to the Church. Others have foreknowledge of things to come: they see visions and utter prophetic expressions. Others still heal the sick by laying their hands upon them, and they are made whole. Yea, moreover, as I have said, the dead even have been raised up, and remained among us for many years. And what shall I more say? It is not possible to name the number of gifts which the Church throughout the whole world has received from God in the name of Jesus Christ ... In like manner we do also hear many brethren in the Church who possess

¹⁶⁴ "Cessationism" – Willem Berends <https://rtc.edu.au/wp-content/uploads/Cessationism-BB-60-1995.pdf>

¹⁶⁵ Ibid.

¹⁶⁶ https://en.wikipedia.org/wiki/Cessationism_vs_continuationism

¹⁶⁷ Dialogue With Trypho

prophetic gifts and who through the Spirit speak all kinds of languages and bring to light for the general benefit the hidden things of men, and declare the mysteries of God.”¹⁶⁸

The Didache, a brief early Christian treatise written somewhere between AD 50-200, contains instructions for Christian communities, and also acknowledged the legitimacy of apostolic and prophetic ministries, giving instruction regarding recognizing false prophets.

2nd – 3rd century

Tertullian states, “For seeing that we acknowledge the spiritual charismata, or gifts, we too have merited the attainment of the prophetic gift.”¹⁶⁹ He gives this advice for newly baptized converts: “Therefore, you blessed ones, for whom the grace of God is waiting, when you come up from that most sacred washing of the new birth ... ask of your Lord, that special grants of grace and apportionments of spiritual gifts be yours. Ask, he says, and ye shall receive. So now, you have sought, and have found: you have knocked, and it has been opened to you. This only I pray, that as you ask you also have in mind Tertullian, a sinner.”¹⁷⁰

He speaks of a woman in the congregation, “whose lot it has been to be favoured with sundry gifts of revelation,” experiencing visitations from angels and the Lord Himself. She knew the secrets of peoples’ hearts and was able to give answer to some of their deepest needs, including physical healing. These divine gifts did not go unchecked as Tertullian says, “All her communications are examined with the most scrupulous care in order that their truth may be probed.”¹⁷¹

He challenges the Marcionite heretics, stating, “Let Marcion then exhibit, as gifts of his god, some prophets such as have not spoken by human sense, but with the Spirit of God, such as have predicted things to come and have made manifest the secrets of the heart; let him produce a psalm, a vision, a prayer - only let it be by the spirit, in an ecstasy, that is, in a rapture, whenever an interpretation of tongues has occurred to him. Now all these signs are forthcoming from my side without any difficulty.”¹⁷² Tertullian also refers to the continued practice of the laying-on of hands: “the hand is laid on us, invoking and inviting the Holy Spirit through benediction.”¹⁷³ And of deliverance from demons he writes:

And heaven knows how many distinguished men, to say nothing of the common people, have been cured either of devils or of their sicknesses.

You say we are just another spin-off of philosophy, then. Well why don’t you persecute your philosophers, then, when they say the gods are fake, or bark against the emperors. Perhaps it is because the name of ‘philosopher’ does not drive out demons like ‘Christian’ does.

Your own writers pay plenty of testimony to other spiritual natures. The books of Moses make clear their nature - they are corrupt angels, demons ... They cause disease, which they are kind enough then to heal! You know how magicians are - imagine what evils the powers they draw upon are like. And such are your gods. Produce one of your ‘inspired’ men, with his demon, and let any Christian you

¹⁶⁸ Against Heresies

¹⁶⁹ A Treatise on the Soul

¹⁷⁰ On Baptism

¹⁷¹ A Treatise on the Soul

¹⁷² Against Marcion

¹⁷³ On Baptism

please talk to him. The demon will soon confess that he is a demon! Try it, and if he doesn't, hang the impudent Christian forthwith. The name of Christ will compel them to talk true, and what then is left of your 'gods', if they admit themselves they are demons?¹⁷⁴

Montanus ministered during the 2nd Century. He and his followers affirmed the gift of prophecy and speaking in tongues under the 'possession' of the Holy Spirit. Many list Montanism under the heresies of this period, but despite the grim picture portrayed by their enemies, they were nonetheless defended by Tertullian, who later joined their ranks. Largely due to this, he was not canonised (i.e. the later Catholic church never declared him a 'saint'). In later history John Wesley (the founder of Methodism) also defended Montanus, "I was fully convinced of what I had once suspected: 1) That the Montanists, in the second and third centuries, were real Scriptural Christians; and 2) That the grand reason why the miraculous gifts were so soon withdrawn was not only that faith and holiness were well-nigh lost, but that dry, formal orthodox men began even then to ridicule whatever gifts they had not themselves, and to decry them all as either madness or imposture."¹⁷⁵

Origen writes, "Some give evidence of their having received through this faith a marvellous power by the cures which they perform, invoking no other name over those who need their help than that of the God of all things, and of Jesus, along with a mention of His history. For by these means we too have seen many persons freed from grievous calamities, and from distractions of mind, and madness, and countless other ills, which could not be cured neither by men nor devils." He also comments that any diminuendo of signs and miracles are the result of a lack of holiness and purity among the Christians in his day.¹⁷⁶

Novatian (210-280), an elder of the early church in Rome, writes, "This is he [the Holy Spirit] who places prophets in the Church, instructs teachers, directs tongues, gives power and healings, does wonderful works, offers discrimination of spirits, affords powers of government, suggests counsels, and orders and arranges whatever other gifts there are of charismata; and thus making the Lord's Church everywhere, and in all, perfected and completed."¹⁷⁷ Cyprian (195-258), a bishop in Carthage, relates, "For besides the visions of the night, by day also, the innocent age of boys is among us filled with the Holy Spirit, seeing in an ecstasy with their eyes, and hearing and speaking those things whereby the Lord condescends to warn and instruct us."¹⁷⁸

4th – 5th century

Athanasius (295-373) comments, "We know bishops who work wonders [miracles] ..." Athanasius writes of Anthony the Great (c. 251–356), "Through him the Lord healed the bodily ailments of many present, and cleansed others from evil spirits."¹⁷⁹ Jerome (347-420) had a visitation of Christ himself, who instructed him to turn away from learning worldly philosophy. He recorded the miracles of other Christians and knew the hermit, Hilarion (305-385) personally, saying, "Time would fail me if I wished to relate all the miracles which were wrought by him."¹⁸⁰ Hilarion (291-371) cured a woman from Eleutheropolis who had been barren for 15 years. Later, he cured blindness, raised children from the dead, healed a paralyzed charioteer, and expelled demons. Jerome relates how Hilarion once

¹⁷⁴ Apologeticum

¹⁷⁵ Nehemiah Curnack, ed., vol.3 of "The Journal of the Rev. John Wesley A.M."

¹⁷⁶ Against Celsus

¹⁷⁷ The Trinity

¹⁷⁸ The Epistles of Cyprian, Epistle 9

¹⁷⁹ Ibid.

¹⁸⁰ Jerome, The Life of Saint Hilarion

encountered a paralyzed man “weeping much and stretching out his hand to the prostrate man he said, ‘I bid you in the name of our Lord Jesus Christ, arise and walk.’ The words were still on the lips of the speaker when, with miraculous speed, the limbs were strengthened and the man arose and stood firm.”¹⁸¹

Ambrose (338-397), the bishop of Milan states that, “as the Father gives the gift of healings, so too does the Son give; as the Father gives the gift of tongues, so too has the Son also granted it.”¹⁸² Augustine (354-443) wrote, “We still do what the apostles did when they laid hands on the Samaritans and called down the Holy Spirit on them by laying on of hands. It is expected that new converts should speak with new tongues.”¹⁸³

The medieval era

It is important to stress that at this stage, things were still very far from any kind of generic ‘anti-supernaturalism’: miracles continued to be linked with the lives, relics and tombs of the saints, as were healings and exorcisms.¹⁸⁴ Isaac of Nineveh wrote about spiritual ecstasies and visions (7th century), and many miracles were attributed to Gregory of Narek (951-1003).¹⁸⁵ Symeon the New Theologian (949-1022) reported mystical visions of God, gift of tongues, gift of knowledge, healing, and exorcisms.¹⁸⁶ He even taught about the baptism in the Holy Spirit.¹⁸⁷ Thomas Aquinas (1225-1274) acknowledged the gift of tongues, gift of knowledge, prophecy and other miracles.¹⁸⁸ Certain of the orthodox Franciscans reportedly spoke in tongues. Hildegard of Bingen (1098-1179) is also reputed to have spoken and sung in tongues; her spiritual songs being referred to by contemporaries as “concerts in the Spirit”.¹⁸⁹ But as the medieval era unfolded charismatic spontaneity would become ever more associated with fringe groups rather than with mainstream, catholic Christianity. Note the Waldenses confession in 1431:

Therefore concerning the anointing of the sick, we hold it as an article of faith, and profess sincerely from the heart that sick persons, when they ask it, may lawfully be anointed with anointing oil by one who joins them in praying that it may be efficacious to the healing of the body according to the design and end and effect mentioned by the apostles; and we profess that such an anointing performed according to the apostolic design and practice will be healing and profitable.¹⁹⁰

The early reformers

The movement that became the Moravian Church was started by Jan Hus in the late 14th century Bohemia (now in the Czech Republic). The Moravians are referred to by detractors as having spoken in tongues. John Roche, a contemporary critic, claimed that the Moravians “commonly broke into some disconnected jargon, which they often passed upon the vulgar, ‘as the exuberant and resistless evacuations of the Spirit.’”¹⁹¹

¹⁸¹ The Life of St. Hilarion

¹⁸² Ambrose, ‘Of the Spirit’

¹⁸³ ‘The City of God’

¹⁸⁴ Charismatic Renewal In Britain - David Hilborn

¹⁸⁵ NIDPCM, “Doctrine of the Holy Spirit: The Medieval Churches,” p. 748-749

¹⁸⁶ Nicetas, Life of St. Symeon the New Theologian

¹⁸⁷ Symeon the New Theologian, Vol. 1, XXXVII.4

¹⁸⁸ Summa Theologica, II-II.177.1; II-II.178.1

¹⁸⁹ <https://www.newworldencyclopedia.org/entry/Glossolalia>

¹⁹⁰ Gordon, The Ministry of Healing

¹⁹¹ George Williams, “The Radical Reformation”

The Magisterial reformers

It is often thought that Luther rejected the miraculous as he objected to the superstition and greed associated with medieval miracles of the Roman Catholic Church, along with some extreme teachings and actions of certain Anabaptists, claimed to be at the leading of the Holy Spirit. However, in his personal life, Luther clearly believed in the personal ministry of the Holy Spirit. Evidence is presented by Professor Bengt Hoffman of Lutheran Theological Seminary in Gettysburg, Pennsylvania, in his book 'Luther and the Mystics'. He reports a conversation in which Cochelus asks Luther if he had received special revelations. Luther was silent for a moment, and then replied, "'Est mihi revelatum,' yes, he had had revelations." It seems that one of these was similar to Paul's experience of being caught up to the third heaven in 2 Corinthians 12:2.¹⁹²

Luther claimed the direct activity of the Holy Spirit as a source for his own authority and teaching. In one of his early writings titled 'The Babylon Captivity of the Church', he said, "I have learned under the Spirit's guidance." When challenged by the Roman Catholic Church and civil authorities at Worms, Luther replied he "relied on the revelation of God to him—through the Word, but via the Spirit in a personal manner." Many of Luther's early followers believed him to be a prophet. One of his contemporaries and first biographers, Johann Mathesius, mentions numerous prophecies spoken by Luther that were fulfilled. Mathesius continues "With many sure prophecies he confirmed his doctrine." Luther prayed for the sick. He is quoted as saying, "Often has it happened, and still does, that devils have been driven out in the name of Christ; also by calling on His name and prayer, the sick have been healed."¹⁹³

On one occasion, Luther's close friend and colleague, Philip Melancthon, became extremely ill and was at death's door. It is said that Luther prayed fervently using all the relevant promises he could repeat from Scripture. Then, taking Melancthon by the hand, he said, "Be of good courage, Philip, you shall not die." Melancthon immediately revived and soon regained his health. He later said, "I should have been a dead man had I not been recalled from death itself by the coming of Luther." On another occasion, Luther's colleague, Frederick Myconius, lay dying in the last stages of tuberculosis. When Luther heard about his friend's condition, he wrote him a letter that exudes faith for the miraculous. He said: I command thee in the Name of God to live because I still have need of thee in the work of reforming the Church. The Lord will never let me hear that thou art dead but permit thee to survive me. For this I am praying, this is my will, and may my will be done because I seek only to glorify the Name of God. Myconius said that when he read the letter it seemed as though he heard Christ say, "Lazarus, come forth!" Luther's prayer was answered. Myconius was healed and outlived Luther by two months.¹⁹⁴

The reformer Martin Bucer affirmed prophecy through the aid of the Holy Spirit and the subjective, inner call of the Holy Spirit to ministry.¹⁹⁵

Yet Cessationism is, generally speaking, a doctrine of Reformed Christianity. Prior to the Protestant Reformation, there was no such explicit doctrine, yet neither was there an expectation that most of the gifts of the Holy Spirit would persist in the Church in the day-to-day experience of Christians. Nevertheless, there were sporadic mentions of some gifts, such as speaking in tongues, and more frequently, but still unusually, of healings and miracles. It was when these miracles in the Catholic Church were used as a polemic against the post-Reformation Protestant churches that John Calvin

¹⁹² <https://www.wwj.org.nz/news.php?id=649>

¹⁹³ Ibid.

¹⁹⁴ Eddie L. Hyatt, 2000 Years of Charismatic Christianity

¹⁹⁵ W. Peter Stephens, The Holy Spirit in the Theology of Martin Bucer

began to develop a doctrine of Cessationism, and it was primarily in the Calvinist tradition that this doctrine was developed. The argument was that as the gifts of the Spirit must have necessarily ceased at the end of the Apostolic Age, it followed that the claims of miracles and healings should be met with scepticism and could not be used by believers to determine God's favour. As one Reformed theologian says, "John Calvin speaks of miracles as 'seals' added to the Word of God, and he warns that miracles must never be separated from the Word. When connected to the Word of God, miracles serve 'to prepare us for faith, or to confirm us in faith.' But when miracles are divorced from God's Word, they 'bring glory to creatures and not God.'" ¹⁹⁶

Although initial statements of this doctrine held that the miracles and gifts of the Spirit ended with the Apostolic Age, this was soon modified to a view that the gifts faded away over the first three centuries of the Church. Writing in 1918, B.B. Warfield, a Presbyterian theologian, reasserted the view that the gifts ceased with the death of the last of the apostles, arguing that only the apostles could confer the gifts upon other Christians. With the advent of Pentecostalism, the focus of this doctrine moved away from Catholicism and towards claims of the emergence of spiritual gifts within Protestant groups. ¹⁹⁷

The Radical reformers

The Anabaptists were more extreme than Luther and Bucer. They insisted upon the 'free course' of the Holy Spirit in worship, yet still maintained it all must be judged according to the Scriptures. ¹⁹⁸ It was not unusual for them to dance, fall under the power of the Holy Spirit and speak in tongues. In Germany some Anabaptists, "excited by mass hysteria, experienced healings, glossolalia (*i.e. speaking in tongues*), contortions and other manifestations of a camp-meeting revival." ¹⁹⁹

One Swiss Anabaptist document ²⁰⁰ states that the reason for not attending the state churches is these institutions forbid the congregation to exercise spiritual gifts according to "the Christian order as taught in the gospel or the Word of God in 1 Corinthians 14." "When such believers come together, 'Everyone of you (note every one) hath a psalm, hath a doctrine, hath a revelation, hath an interpretation,' etc ... When someone comes to church and constantly hears only one person speaking, and all the listeners are silent, neither speaking nor prophesying, who can or will regard or confess the same to be a spiritual congregation, or confess according to 1 Corinthians 14 that God is dwelling and operating in them through His Holy Spirit with His gifts ..."

Jacob Hutter claimed authority from miracles in his life. The Hutterite Chronicle contains several accounts of miraculous events. Among other Anabaptist examples of charismatic expression were the "prophetic processions" (at Zürich in 1525, at Munster in 1534 and at Amsterdam in 1535). ²⁰¹

Pilgram Marpeck rebukes those who exclude the existence of divine miracles and signs. He says, "Nor does Scripture assert this exclusion ... God has a free hand even in these last days." He speaks of those who had been raised from the dead: "Many of them have remained constant, enduring tortures inflicted by sword, rope, fire and water and suffering terrible, tyrannical, unheard-of deaths and martyrdoms, all of which they could easily have avoided by recantation. Moreover one also marvels when he sees how the faithful God ... raises from the dead several such brothers and sisters of Christ

¹⁹⁶ https://en.wikipedia.org/wiki/Cessationism_versus_continuationism

¹⁹⁷ Ibid.

¹⁹⁸ John S. Oyer, *Lutheran Reformers Against Anabaptists*

¹⁹⁹ Franklin H. Little, *The Origins of Sectarian Protestantism*

²⁰⁰ "Answer of Some Who Are Called (Ana)Baptists - Why They Do Not Attend the Churches" (1532-1534)

²⁰¹ Klaassen, *Anabaptism: Neither Catholic Nor Protestant*

after they were hanged, drowned, or killed in other ways. Even today, they are found alive and we can hear their own testimony ... Cannot everyone who sees, even the blind, say with a good conscience that such things are a powerful, unusual, and miraculous act of God? Those who would deny it must be hardened men.”²⁰²

Menno Simons says, “Although Peter was previously informed by a heavenly vision that he might go to the Gentiles and teach them the gospel, still he refused to baptize the pious, noble and godly centurion and his associates so long as he did not see the Holy Spirit was descended upon them, so that they spoke with tongues and glorified God ... Peter commanded that those only should be baptized who had received the Holy Ghost, who spoke with tongues and glorified God.”

Felix Manz had special revelations where, once or twice in prison and elsewhere certain epistles of Paul were revealed to him as if he had them before his eyes.²⁰³ One man named Martin whom authorities led across a bridge to execution in 1531 prophesied, “this once yet the pious are led over this bridge, but no more hereafter.” Just “a short time afterwards such a violent storm and flood came that the bridge was demolished.”²⁰⁴

17th century

In the 1600’s the Camisards (French Protestants - Huguenots) also spoke sometimes in languages that were unknown: “Several persons of both sexes,” James Du Bois of Montpellier recalled, “I have heard in their ecstasies pronounce certain words, which seemed to the standers-by, to be some foreign language.” These utterances were sometimes accompanied by the gift of interpretation.²⁰⁵ They exhibited the dynamic power of the Holy Spirit. Thus they were called, ‘The French Prophets.’ They affirmed, “God has nowhere in the Scriptures concluded Himself from dispensing again the extraordinary gifts of His Spirit unto men.”²⁰⁶ They “fell on their backs, they shut their eyes, they heaved with the breast, they remained a while in trances, and coming out of them with twitching, they uttered all that came into their mouths.” John Venett, one of them, also was amazed that his mother could speak French, “because she never before attempted to speak a word in that language, nor has since to my knowledge, and I am certain she could not do it.”²⁰⁷ Sir Richard Bulkey, a wealthy English nobleman, tells how he heard John Lacy, one of their leaders, “repeat long sentences in Latin, and another refugee speak in Hebrew, neither one of whom could speak a single word in these languages when not in spiritual ecstasy.”²⁰⁸

18th century

The rise of Methodism in the 18th century emphasized “pursuing the ordinary work of the Spirit” and followers “experienced all types of charisms and spiritual manifestations.” Methodism (inclusive of the holiness movement) affirms the possibility of entire sanctification as a second work of grace, which it teaches is the baptism of the Holy Spirit. Wesleyan-Arminian theology affirms the doctrine of the Witness of the Spirit, which assures the believer of his faith.²⁰⁹

The fact that spiritual gifts may have declined in use during certain periods of the church does not mean that God has withdrawn them. There may have been other factors as to why these gifts were

²⁰² The Writings of Pilgram Marpeck

²⁰³ Horsch, “The Faith of the Swiss Brethren II”

²⁰⁴ Martyrs’ Mirror

²⁰⁵ John Lacy “A Cry from the Desert” The Charismatic Movement

²⁰⁶ Michael P. Hamilton, The Charismatic Movement

²⁰⁷ Hamilton – answers.com

²⁰⁸ Cutten, Speaking With Tongues

²⁰⁹ https://en.wikipedia.org/wiki/Cessationism_vs_continuationism

not practiced. John Wesley, the founder of the Methodist church, believed the gifts fell out of use because of the spiritual state of the people.²¹⁰ He wrote:

The cause of their decline was not as has been vulgarly supposed because there was no need for them, because all the world were becoming Christians ... the real cause was: the love of many, almost all Christians so called was waxed cold ... this was the real cause why the extraordinary gifts of the Holy Spirit were no longer to be found in the Christian church; because the Christians were turned heathen again and had only a dead form left.²¹¹

Wesleyan revivals across Europe and North America included many reportedly miraculous events, including speaking in tongues.²¹² John Wesley defended the contemporary supernatural ministry of the Holy Spirit to one doubter by referencing the example of the French Prophets, “Sir, your memory fails you again ... It has been heard of more than once, no further off than the days of Dauphin.”²¹³

Under George Whitefield’s ministry “often as many as 500 would fall in the group and lay prostrate under the power of a single sermon. Many people made demonstrations, and in several instances men who held out against the Spirit’s wooing dropped dead during his meetings. Audible cries of the audience often interrupted the messages.”²¹⁴ The intensity of Jonathan Edward’s preaching “sometimes resulted in members of the audience fainting, swooning, and other more obtrusive reactions. The swooning and other behaviours in his audience caught him up in a controversy over ‘bodily effects’ of the Holy Spirit’s presence.”²¹⁵

19th century

In the 1800s Edward Irving, a minister in the Church of Scotland, wrote of a woman who would “speak at great length, and with superhuman strength, in an unknown tongue, to the great astonishment of all who heard.”²¹⁶ Irving further stated that “tongues are a great instrument for personal edification, however mysterious it may seem to us.”

The “Autobiography of Charles G. Finney” is perhaps the most remarkable account of the manifestations of the Holy Spirit’s power since apostolic days. It is crowded with accounts of spiritual outpourings which remind one of the day of Pentecost. Finney received a mighty overwhelming baptism of the Holy Spirit which he describes as follows:

But as I turned and was about to take a seat by the fire, I received a mighty baptism of the Holy Ghost. Without any expectation of it, without ever having the thought in my mind that there was any such thing for me, without any recollection that I had ever heard the thing mentioned by any person in the world, the Holy Ghost descended on me in a manner that seemed to go through me, body and soul. I could feel the impression, like a wave of electricity, going through and through me. Indeed it seemed to come in waves and waves of liquid love; for I could not express

²¹⁰ https://www.blueletterbible.org/Comm/stewart_don/fag/are-all-spiritual-gifts-active-today/11-arguments-from-church-history-that-sign-gifts-have-not-ceased.cfm

²¹¹ Cited by Michael Harper, *As at the Beginning: The Twentieth Century Pentecostal Revival*, Plainfield, New Jersey: Logos International, 1971, pp. 17,18).

²¹² Daniel R. Jennings “Supernatural occurrences of John Wesley” - www.answers.com

²¹³ Vol. 10 of *The Works of John Wesley*

²¹⁴ <http://www.william-hogarth.de/GeorgeWhitefield.html>

²¹⁵ Wikipedia

²¹⁶ “Edward Irving: An Ecclesiastical and Literary Biography”

it in any other way. It seemed like the very breath of God. I can recollect distinctly that it seemed to fan me, like immense wings ... No words can express the wonderful love that was shed abroad in my heart. I wept aloud with joy and love; and I do not know but I should say, I literally bellowed out the unutterable gushings of my heart. The waves came over me, and over me, one after the other, until I recollect I cried out, 'I shall die if these waves continue to pass over me.' I said, 'Lord, I cannot bear any more;' yet I had no fear of death.²¹⁷

According to R.A. Torrey, "Moody knew he had 'the baptism with the Holy Ghost'; he had no doubt about it. Torrey writes:

Once he had some teachers at Northfield - fine men, all of them, but they did not believe in a definite baptism with the Holy Ghost for the individual. They believed that every child of God was baptized with the Holy Ghost ... Mr. Moody came to me and said: "Torrey, will you come up to my house after the meeting tonight and I will get those men to come, and I want you to talk this thing out with them." Of course, I very readily consented, and Mr. Moody and I talked for a long time, but they did not altogether see eye to eye with us. And when they went, Mr. Moody signalled me to remain for a few moments. Mr. Moody sat there with his chin on his breast, as he so often sat when he was in deep thought; then he looked up and said: "Oh, why will they split hairs? ... They are good teachers, they are wonderful teachers, and I am so glad to have them here; but why will they not see that the baptism with the Holy Ghost is just the one touch that they themselves need?"²¹⁸

Historian Walter Hollenweger considers the South African Dutch Reformed minister Andrew Murray to be a forerunner of Pentecostalism. One Sunday evening, during the youth fellowship meeting, an African servant girl arose and asked permission to sing a verse and pray. The Holy Spirit fell upon the group and she prayed. In the distance, there came a sound like approaching thunder. It surrounded the hall, and the building began to shake. Instantly everyone burst into prayer. The assistant minister knelt at the table. Andrew Murray had been speaking in the main sanctuary to the service there. He was notified and came running. Murray called in a loud voice, "I am your minister, sent from God. Silence!" No one noticed as all continued calling out loudly to God for forgiveness. Murray asked his assistant to sing a hymn, but the praying continued undiminished. All week long, the prayer meetings were held. Each service began with profound silence. "But as soon as several prayers had arisen the place was shaken as before and the whole company of people engaged in simultaneous petition to the throne of grace." The meetings often continued until 3:00 a.m. and as the people reluctantly dispersed, they went singing their way down the streets. Services were moved to a larger building because of the crowds. On Saturday, Andrew Murray led the prayer meeting. Again, the mysterious sound of thunder approached from a distance, coming nearer until it enveloped the building. Everyone broke out in simultaneous prayer. Murray walked up and down the aisle trying to quiet the people, but a stranger in the service tiptoed up to him and whispered, "Be careful what you do, for it is the Spirit of God that is at work here." Murray learned to accept the revival praying. In the face of criticism he insisted that the believer can expect to receive the fullness of the Spirit. As he put it, "I must be filled; it is absolutely necessary. I may be filled; God has made it blessedly possible. I would be filled; it is eminently desirable. I will be filled; it is so blessedly certain." He often prayed, "May not a single

²¹⁷ J. Gilchrist Lawson, "Deeper Experiences of Famous Christians" (1911)

²¹⁸ R.A. Torrey – "Why God Used D.L. Moody"

moment of my life be spent outside the light, love, and joy of God's presence and may not a moment without the entire surrender of my self as a vessel for Him to fill full of His Spirit and His love." Murray also said, "I have learnt to place myself before God every day, as a vessel to be filled with His Holy Spirit."²¹⁹

20th century

Accounts of spiritual gifts can be found throughout history, but it was not until the advent of Pentecostalism and the later Charismatic movement that large numbers of Christians began to adhere to a radical Continuationism, arguing that the gifts of the Holy Spirit are meant to be experienced by all Christians in every age. Focus moved from Catholic accounts of miracles to other gifts such as speaking in tongues. Continuationists argue that there is no reason to maintain that the gifts of the Holy Spirit have ceased, regardless of whether they believe that said gifts should be expected in the modern church or not.²²⁰

The Welsh revival (1904-1905), with its strong emphasis on the Holy Spirit, had a direct influence on American and British Pentecostalism. One night Evan Roberts (1878-1951) was woken from his sleep and led into a deep communion with God for hours. This experience continued every evening for the next few months. Later Evan attended a Convention where he received what he termed a fresh 'Baptism of the Spirit' which transformed the young student into a revivalist with a message for Wales.²²¹

It is generally accepted that modern Pentecostalism dates from 1901 when Agnes Ozman received the gift of tongues during a prayer meeting at Charles Fox Parham's Bethel Bible College in Topeka, Kansas. Parham (1873-1929), a minister of Methodist background, formulated the doctrine that tongues was the "Bible evidence" of the Baptism of the Holy Spirit. The expansion of the movement started with the Azusa Street Revival, beginning 9 April 1906 at the Los Angeles home of Edward Lee, who experienced the infilling of the Holy Spirit during a prayer meeting. The attending African American pastor, William J. Seymour, was also overcome with the Holy Spirit on April 12, 1906. In Los Angeles Seymour (1870-1922) arrived in 1906 to preach at a Nazarene Church but was not received because of his Pentecostal message. He started holding meetings in a converted livery stable at 312 Azusa Street and organized as the Apostolic Faith Mission. There was a mighty revival that lasted for 3 years. The Assemblies of God grew out of this Pentecostal revival that started in Kansas and Azusa Street and quickly spread around the world, launching the modern Pentecostal movement.

Smith Wigglesworth (1859-1947) was one of the pioneers of the Pentecostal revival. The miracles that accompanied his ministry were of the sort that have seldom been seen since the days of the apostles. People born blind and deaf, cripples - twisted and deformed by disease, others on death's door with cancer or sickness of every kind - all were healed by the mighty power of God. It has been recorded that he raised 23 people from the dead in total, over the years of his ministry.²²²

Pentecostalism along with the charismatic movement in historic Christian churches taught a baptism of the Holy Spirit (though different than the Methodist doctrine) accompanied by glossolalia. Holiness Pentecostals, who started the movement, taught that it was the third work of grace.²²³

²¹⁹ www.gloryofhiscross.org

²²⁰ https://en.wikipedia.org/wiki/Cessationism_versus_continuationism

²²¹ www.welshrevival.com

²²² <http://thangaswamy.tripod.com/revival>

²²³ https://en.wikipedia.org/wiki/Cessationism_versus_continuationism

Problems of terminology

An important problem in the dispute between Continuationists and Cessationists is the difference in understanding of key concepts. For instance, in concepts related to the ministry of a prophet, the question emerges whether everyone who prophesies can thus be deemed a prophet. Further, there are different understandings of charismatic gifts, e.g. certain Cessationists interpret some of the gifts, such as 'prophecy', 'the word of knowledge', 'the gift of faith' in natural terms, while others attach a supernatural character to all charismatic gifts. Related to this, some Cessationists, such as Peter Masters, have questioned whether the gifts of the spirit as found in the Church today are the same as the gifts as found in the first-century church. Masters argues, for instance, that all uses of the gift of tongues in the NT were natural languages that were understood by other people present.²²⁴

Exegesis of 1 Corinthians 13:8–12

The principal reason for the Cessationist denial of the continuation of the gifts is their appeal to the closure of the canon of scripture (that is, the completion of the Bible). Implicit in their appeal is their understanding that the closure of the canon marked the end of the manifestation of spiritual gifts. However, the main Continuationists objection is that the Bible does not offer any clear (explicit) text that would support Cessationism.²²⁵

A scriptural argument for Cessationism is made regarding a passage in Paul's letter to the Corinthians. In a chapter sandwiched between two chapters discussing spiritual gifts, Paul wrote a passage all about love, which contains the following verses:

1 Cor 13:8-12 (ESV) Love never ends. As for prophecies, they will pass away; as for tongues, they will cease; as for knowledge, it will pass away. For we know in part and we prophesy in part, but when the perfect comes, the partial will pass away. When I was a child, I spoke like a child, I thought like a child, I reasoned like a child. When I became a man, I gave up childish ways. For now we see in a mirror dimly, but then face to face. Now I know in part; then I shall know fully, even as I have been fully known.

Therefore, the question is how both camps in the dispute understand 1 Cor 13:8–12. In this context, the issue is how to interpret the expression in v. 10, "when that which is perfect is come," which speaks about an event associated with the cessation of the gifts.²²⁶

One of the hermeneutical rules of interpreting scripture is to cross-reference the usage of the word we wish to interpret with its usage in other passages. The Cessationist theory relies on an interpretation that equates the phrase – "when that which is perfect has come" – to mean "when the NT canon has come", however, that construction of the word "perfect" is inconsistent with every other analogous NT reference to the concept of "perfection". In contrast, almost every other NT reference to the concept of "perfection" refers instead to the believer's ultimate state of maturity and perfection in Christ, e.g. Ephesians 4:13, Colossians 1:28. Neither of these two example verses would make any sense if read as references to the perfect NT canon itself. No other NT reference, which contains the words "perfect" or "perfection", can be read in such a manner as to refer to the NT canon itself.

²²⁴ Ibid.

²²⁵ Ibid.

²²⁶ Ibid.

Therefore, this suggests that the Cessationists interpretation of 1 Cor 13:10 is an isolated and distorted interpretation that is out of kilter with the other analogous verses of similar subject matter.²²⁷

Continuationists understand the key expression "that which is perfect to come" as referring to either the death of the Christian or else to the Second Coming of Christ, and, thus, the timing of the cessation of the gifts is associated with the resurrection from the dead and the eschatological event of Christ's return. An argument for such interpretation is that human knowledge, v. 9, is in a state of imperfection ("in part") because "that which is perfect" has not yet come, but when it does come, the believer's knowledge will cease to be imperfect ("which is in part shall be done away"). Since the event of Christ's Second Coming will bring forth the completion of the believer's knowledge, Dan Carson, among others, argues that Christ's Second Coming is the phenomenon that best fits the description of the expression "the coming of that which is perfect". He also avers that the expression "face to face" most likely refers to the state of heavenly glory. John Calvin, despite having first developed the doctrine of Cessationism, argues that this begins on the event of the Christian's death.²²⁸

Some Cessationists, such as John F. MacArthur, would agree with the Continuationists that "perfection" refers to Christ's Second Coming, but interpret "prophecy" and revelatory gifts in natural terms. Other Cessationists would agree with the Continuationists interpretations but disagree with MacArthur about the natural character of the gift of prophecy.

Ignoring Augustine's retraction

The argument from 1 Corinthians 13 comes from the champion of allegorical interpretation, namely Augustine. On analogy with 1 Cor 13:10, the completion of the canon of Scripture was reckoned by Augustine to have 'perfected' the revelation of God, such that personal speaking in tongues and other forms of ecstatic and prophetic utterance had 'passed away'. 'Perfection' here was seen to be a reference to the completed New Testament and would become a standard Cessationist argument in years to come. This is a controversial way of interpreting this passage, but typical of Augustine's allegorical interpretation method.

But what about the previous quote from Augustine in support of speaking in tongues? Augustine originally wrote that miracles were only for the foundation of the Church, but later repudiated this position, and in his 'City of God' provides samples of over 70 miracles he recorded in and around his churches. He wrote:

But what I said is not to be so interpreted that no miracles are believed to be performed in the name of Christ in the present time. For when I wrote that book, I myself had recently learned that a blind man had been restored to sight ... and I knew about some others, so numerous even in these times, that we cannot know about all of them nor enumerate those we know.²²⁹

His statement supporting individual speaking in tongues was also from his later years. He previously had proposed an allegorical view, with speaking in tongues being collectively fulfilled by the church taking the gospel to the nations of varying languages. Yet Augustine's original opinion on 1 Corinthians 13 was to gain favour in the years to come. Most accounts from here on until the modern era,

²²⁷ <https://thefullwiki.org/Cessationism>

²²⁸ https://en.wikipedia.org/wiki/Cessationism_vs_continuationism

²²⁹ Augustine, Bishop of Hippo. The Retractions. Translated by Sister M. Inez Bogan, R.S.M. As found in The Fathers of the Church: A New Translation. Roy Joseph Deferrari, ed. Vol. 60. The Catholic University of America Press. 1999. Pg. 55

regarding speaking in tongues came from groups outside the mainstream ‘catholic’ church. There are still many accounts of miracles although they start to be linked to relics and other such superstitious influences, rather than the power of God in the Spirit-filled believer. John Chrysostom (347-407) and the Roman bishop ‘Gregory the Great’ (c. 540–604) wrote of the relative absence of the gifts and surmised either that such “signs and wonders” were no longer necessary to confirm a Gospel now well established within Christendom, or that they had been side-lined because of their abuse. By the 5th century, Theodore of Mopsuestia was able to say, “without a doubt” that while miracle gifts “accompanied the effusion of the Spirit in the Apostolic age, they have ceased long ago to find a place among us.” ²³⁰

The fact is, there is no plain, unambiguous statement in the New Testament that the charismatic gifts will cease. On the Day of Pentecost Peter made it clear that the promised gift of the Holy Spirit did not have an expiry date set on it when he said, “And you will receive the gift of the Holy Spirit. The promise is for you and your children and for all who are far off – for all whom the Lord our God will call.” (Acts 2:38-39)

Mark 16:9-20

Some Greek manuscripts have a shorter ending of the Gospel of Mark, omitting verses Mark 16:9-20. Was this longer ending in the original gospel? Cessationists will say, “Probably Not,” even if they are not advocates of the Critical Text and would most likely defend the inclusion of the Pericope De Adultera (John 7:53-8:11) and Luke 23:34a (“Father, forgive them, for they do not know what they do”) in Scripture. The reason for their prejudice against the passage is that it includes the miraculous gifts (tongues, healing and miracles) in the Great Commission given to all disciples.

While the two oldest manuscripts (Sinaiticus and Vaticanus – both Alexandrian texts) from the 4th-century do not have it, the longer ending of Mark is found in more than 99% of extant Byzantine manuscripts of Mark’s Gospel. ²³¹ It is preserved in the 5th-century Codex Alexandrinus which is one of the three early Greek uncial manuscripts that preserve both the Old and the New Testaments together. Even though Codex Vaticanus does not contain it, the scribe appears to know it exists since he left space for it. Regarding old translations: The Peshitta (300’s), the standard Syriac translation of (most of) the New Testament, contains it. It is the reading found in the majority of Old Latin texts. It is also in the Coptic versions and other early translations.

This is where the testimony of the early Church Fathers is important because they often quoted New Testament books and sometimes even noted textual variants in their day. Irenaeus (130 - 200) quotes from every New Testament book except Philemon and 3 John. He lived 200 years before the earliest Alexandrian codices (Sinaiticus & Vaticanus) which exclude the passage, yet in AD 177 he quoted from Mark 16:19. ²³² Another 2nd-century witness is Tatian (120-180) who compiled a text called the Diatessaron, blending together the text of Matthew, Mark, Luke and John into one continuous narrative. He included Mark 16:9-20 in the text. Hence if we follow the rule that the oldest equals best, we know that in the 2nd century Irenaeus and Tatian had access to a text of Mark that contained the disputed passage and that they considered it canonical.

²³⁰ Comm. on 1 Thess 5:19f., 2 Thess 2:6

²³¹ It is in many of the Greek uncials (A, C, D, K, X, D, Q, and P) dating between the 5th and 9th centuries. It is also contained in later dated Greek minuscules (137, 138, 1110, 1210, 1215, 1216, 1217, 1221, and 1582). Codex Washingtoniensis (400), also known as Codex W, contains Mark 16:9-20.

²³² Also, towards the conclusion of his Gospel, Mark says: So then, after the Lord Jesus had spoken to them, He was received up into heaven, and sits on the right hand of God; [Mark 16:19] - Against Heresies III:10:5

In the Great Commission detailed in Mark 16, Jesus lists five things that can legitimately be done in his name.

Mark 16:17-18 (NIV) And these signs will accompany those who believe: In my name (1) they will drive out demons; (2) they will speak in new tongues; (3) they will pick up snakes with their hands; (4) and when they drink deadly poison, it will not hurt them at all; (5) they will place their hands on sick people, and they will get well.

They will place their hands on sick people, and they will get well

Of the five supernatural signs which Jesus promised in Mark 16, four are recorded as taking place in the book of Acts; the only one not mentioned is drinking deadly poison. E.g., Peter and John used the authority in the name of Jesus to heal (Acts 3:6,3:16,4:30). A modern record of all five of these signs is attested to by the 20th-century pioneer Pentecostal missionary William Burton, who served for more than 40 years in the Belgian Congo. Burton recorded several detailed instances, attested to by his own experience, in which each of these signs was manifested.

They will speak in new tongues

On the day of Pentecost, the foreign visitors to Jerusalem declared “we hear them declaring the wonders of God in our own tongues!” (Acts 2:10). But we have similar accounts in modern times. E.g., in 1944 James Mullan, a pioneer in the A/G South Africa moved to Port Elizabeth, to evangelise and found an assembly. On one occasion, his wife Mary Mullan was counselling a backslidden Pentecostal girl after a Sunday meeting. The girl burst out sobbing and speaking in tongues. Mary was astonished when she realized that she could understand what the girl was saying. She was speaking in a Congolese dialect similar to the Kiluba language Mary had spoken as a missionary in the Congo. In the language that was unknown to her, but not to Mary, the girl was confessing her backslidden state and thanking God for his mercy in receiving her back.

Investigative reporter, John Sherrill was a sceptic as far as miracles were concerned. Although he believed in the power of the Holy Spirit, he had never seen it manifested. Then the magazine he worked for sent him to investigate a strange phenomenon that was cropping up across the US: speaking in tongues. His search led him on an adventure that would culminate in a book, “They Speak with Other Tongues” (published in 1964) which has sold over two and a half million copies. He chronicles the historical and biblical background of speaking in tongues, examines significant contemporary events, and shares his personal experience which led him to change his mind on the issue. During his research he was in correspondence with one of the few surviving eyewitnesses to the Azusa Street revival - a Mr. Harvey McAlister of Springfield, Missouri, who related the following incident to him.

My brother, Robert E. McAlister, now deceased, was in Los Angeles when the following incident took place and he reported it to me. The girl, whom I knew intimately, and I heard the incident also from her parents, was Kathleen Scott. This ... took place in what is known as Old Azusa Street Mission. People travelled from every part of the world to investigate what was happening there. There was a large auditorium with an “Upper Room” upstairs. The place was open day and night for several years, with preaching services two or three times daily, and people in prayer in the Upper Room day and night. At the close of the preaching crowds would retire to the Upper Room to pray. When time came for preaching, someone would ring a bell and all would come downstairs for the services. Kathleen was in the Upper Room, teen-age, at this particular time. A man entered the building, the service now being in process, and hearing people pray, he ventured upstairs to the

prayer room. The moment he entered, Kathleen, moved by the Spirit, arose and pointed to the man as he stood at the head of the stairway, and spoke in a language other than her own for several minutes. The ringing of the bell, calling the people to the preaching service, interrupted. All the people arose and made their way to the stairway. The man, as Kathleen approached the stairs, took her arm and directed her downstairs, to the speaker's desk and waited until order was restored in the auditorium. Then he spoke. "I am a Jew, and I came to this city to investigate this speaking in tongues. No person in this city knows my first or my last name, as I am here under an assumed name. No one in this city knows my occupation, or anything about me. I go to hear preachers for the purpose of taking their sermons apart and using them in lecturing against the Christian religion. This girl, as I entered the room, started speaking in the Hebrew language. She told me my first name and my last name, and she told me why I was in the city and what my occupation was in life, and then she called upon me to repent. She told me things about my life which it would be impossible for any person in this city to know." Then [Mr. McAlister's letter concludes], the man dropped to his knees and cried and prayed as though his heart would break. ²³³

They will drive out demons

Paul used the authority in the name of Jesus to drive out evil spirits (Acts 16:18). Early Christians (after the 1st century) were renowned for being able to effectively exorcise. Justin Martyr (100-165) writes: "For numberless demoniacs throughout the whole world, and in your city, many of our Christian men exorcising them in the name of Jesus Christ, who was crucified under Pontius Pilate, have healed and do heal, rendering helpless and driving the possessing devils out of the men." ²³⁴ Origen (c. 184 – c. 253) remarks that among the pagans there are only a few specialists that are able to perform exorcisms, and then with magic means and incantations, while every Christian, without such means and with only a simple calling upon Jesus' name can perform an exorcism. Athanasius (c. 320 AD) contends that the power in Jesus' name proves the reality of the resurrection.

For where Christ is mentioned, and faith in him ... all demonic deceit is revealed, and no demon even tolerates that the name is mentioned, but hurries to flee, as it hears it mentioned. This is not the work of a dead man, but a living and first and foremost God. ²³⁵

They will pick up snakes with their hands

In Malta, we see Paul surviving the bite of a poisonous snake (Acts 28:2-6). But we have a modern account of a similar case involving Numbi Enoke, a man from the village of Kibila in the Congo (Zaire), who was active in a healing and prophetic ministry during the late 1940s and the early 1950s. At one time Numbi Enoke was in a dugout canoe making its way over the muddy flats left by the drying up of the river when a large poisonous snake, locally called a Kamone Misaka, sank its fangs into one of the party. Normally this snake is considered to be extremely dangerous and a bite leads to death in a few minutes; hence the name meaning that the one bitten does not even have time to look up at the roof of his house before he will die. Enoke immediately prayed for the man with the result that no harm

²³³ "They Speak with Other Tongues"

²³⁴ The Second Apology of Justin

²³⁵ Der incarnatione verbi, 32

came to him. Of course this was hailed as a marvel and all at Kibila got to hear about what had happened.²³⁶

When they drink deadly poison, it will not hurt them at all

William Burton records cases of immunity, on the part of missionaries, both to the poison of snakes and also to other forms of poison placed in their food or drink by some people opposed to the propagation of the gospel. The healings and the popularity of the missionaries had brought with it the opposition of the bavidye (mediums through whom the ancestor spirits speak to the living), and the banganga (medicine men). As more people went to be prayed for by the missionaries so the consultations at the mediums and medicine men was considerably reduced. The resultant loss of business prompted the bavidye and banganga to plot to get rid of the white usurpers.

One day after the missionaries had eaten some nuts which had been given to them, there was a commotion outside the house. A man came rushing up excitedly to tell them that they were not to eat the palm nuts since they had been poisoned. They tried to find out more details but could learn nothing; in any case, they had already eaten the nuts. They knelt immediately and prayed claiming the promise of Mark 16:18 saying: Lord, Thou didst say, 'If they drink any deadly thing, it shall not hurt them.' Make it true in our experience, and protect us from this poison, in Jesus' name. Neither of the men felt any ill effects and both believed that God had answered their prayer and kept them safe from the poison. Some years later Burton became very friendly with a converted ex-medicine-man and spirit-consultant. To his surprise, one day this man confessed to him that he was the one who had sent them the poisoned palm-nuts, but the poison which killed other people had no effect on them. He further told Burton of all the efforts made by all the witch-doctors to poison him, but eventually they found that their poisons didn't work on the missionaries.²³⁷

Other Points of dispute

Arguments against modern Charismatic and Pentecostal practice are not, in themselves, arguments for Cessationism. Many "open but cautious" Continuationists would make the same arguments. To qualify as an argument for Cessationism, an argument must make the case that the gifts of the spirit are not available to the church today under any circumstance. This may be an argument that the gifts were irrevocably lost, or it may be an argument that the gifts were withdrawn or meant to be temporary. Those are the only points of dispute.²³⁸ These arguments are as follows:

The foundation of prophets and apostles

The main arguments of Cessationism are that the gifts of the Holy Spirit were only given for the foundation of the Church. For instance, Peter Masters states that the purpose of the gifts was to confirm the apostolic ministry with miraculous signs, until such a time as the biblical text was completed by the apostles and prophets. B. B. Warfield went further and argued that the gifts of the Holy Spirit were only conferred by the laying on of hands of the apostles, and since the apostles have all died, that the gifts too have ceased to exist. Several responses can be made to Warfield's argument. Firstly, Warfield's argument that the gifts can only be imparted by the laying on of hands of apostles is an argument from silence. Warfield argues that all cases of impartation of miracle-working powers come from the laying on of hands of the apostles, but in many cases, the Bible does not tell us who

²³⁶ <https://d-nb.info/121365811X/34>

²³⁷ Burton, God Working; Letters from the Congo; Moorhead, Congo Forests; The History Of The Congo Evangelistic Mission/ Communauté Pentecôtiste Au Zaïre From 1915 To 1982 Vol. One: The Colonial Years 1915-1959 by David John Garrard

²³⁸ https://en.wikipedia.org/wiki/Cessationism_vs_continuationism

prayed for whom to impart the gifts or the Holy Spirit, and it should thus be no surprise that the apostles are recorded as doing so in the book of the Acts of the Apostles. Moreover, Ruthven points out that Ananias, not himself an apostle, prayed for Paul with the laying on of hands in Acts 9:17.²³⁹ Ruthven writes:

To preserve his thesis, without any biblical evidence whatsoever, Warfield insists that Paul's miracle working power was "original with him as an Apostle, and not conferred by any one".

Secondly, if the office of apostle was never ceased, then Warfield's argument fails for that reason too. Ruthven, among others, argues that the belief that the gift of apostleship was limited to the 12 apostles plus Paul is itself a post-Reformation doctrine that needs re-evaluation, and he lists nine arguments as to why apostleship continues within the church. However, as he notes, this is not the view of all Continuationists. For instance, Ruthven notes that Dan Carson argues that the gift of apostleship alone is time-limited.²⁴⁰

Prophecy and Sola Scriptura

Another concern for Cessationists is the argument that modern-day prophecy, invariably in their view, stands in opposition to the Reformed doctrine of Sola Scriptura. The argument is that the Bible as it exists is the full and infallible source of authority for the Church, and therefore the principle of Sola Scriptura would be breached if prophecies were allowed to add new revelation. This argument can be extended to all the revelatory gifts: the word of knowledge, the word of wisdom and interpreted tongues as well as prophecy. This argument is widely disseminated in Cessationist literature, expressing the view that new prophecies and revelations are by definition additions to the canon.²⁴¹

In the Lutheran tradition, the New Testament gift of prophecy was viewed in terms as not being on the same level of inspiration as Scripture. For example, the 17th century Lutheran theologian, John Quenstedt urged a humble approach to claiming and sharing prophetic revelations:²⁴²

We must distinguish between revelations which pertain to, or attack, an article of faith, and those which concern the state of the Church or the State, social life, and future events; the first we repudiate; the latter, however, some hold, are not to be urged with any necessity of believing, nevertheless are not to be rashly rejected.²⁴³

The view expressed by Cessationists is that prophecy is an infallible and divine speech where God directly addresses people and which enjoys the same authority as written acknowledged prophecies. Thus they are not prepared to accept the authority of new prophets, and see the revelations as inherently being against the principle of Sola Scriptura. A Cessationist is not prepared to accept the authority of new prophets precisely because it would commit him necessarily to the view that the authority of new prophets must be the same as that of biblical prophets such as Jeremiah and John.²⁴⁴

It is true that there is a tendency in some churches (particularly Charismatic) to replace the revelation of the scriptures with special revelations of new prophets claiming to have special access to God through dreams, visions and other insights. But special experiences with the Holy Spirit are not a

²³⁹ Ibid.

²⁴⁰ Ibid.

²⁴¹ Ibid.

²⁴² Ibid.

²⁴³ Francis Pieper, *Christian Dogmatics*, Vol. 1, p. 211

²⁴⁴ https://en.wikipedia.org/wiki/Cessationism_vs_continuationism

substitute for Scripture. As the author of Scripture, the Holy Spirit does not contradict it. We are to test all prophecies – the test is how it measures up against Scripture. Hence Continuationists agree that the principle of Sola Scriptura should not be violated. A prophecy should not contain new doctrinal content and must instead be tested against the judgment bar of scripture. They further assert that every true prophecy given today has to be consistent with the Bible.

1 Thess 5:20-21 (ESV) Do not despise prophecies, but test everything; hold fast what is good.

The Bible is the ultimate guide for the verification of prophecies. Verification in this context means an evaluative conclusion by some reliable test that something is true. Falsification, on the other hand, means an evaluative conclusion by some reliable test that something is false.

Some Continuationists agree with Cessationists that the gift of prophecy is passed along with the office of apostles and prophets. They concede that these specific gifts, being foundational, are passed, but they remain open to all the non-foundational gifts. Martyn Lloyd-Jones maintained a Continuationist stance but held that prophecy was not a gift that the modern Church should expect. The non-revelatory gifts do not violate the principle of Sola Scriptura in any formulation of the doctrine.²⁴⁵

Wayne Grudem, a Continuationist, agrees with Cessationists that the modern Church no longer has foundational ministries such as the apostolic and prophetic ministries, as referenced in Eph 2:20. These ministries ended at the beginning of the 2nd century. Nevertheless, Grudem argues that the gift of prophecy is still in operation, and that this differs from the foundational office of a prophet. The Bible shows, in this view, that not all possessors of the gift of prophecy had the foundational ministry of a prophet. The gift of prophecy was noted for people whose prophecies are not recorded. Thus, there is a distinction in this line of reasoning between foundational and non-foundational prophetic ministries. A non-foundational prophetic ministry would not involve prophecies containing new doctrine and, as such, would not undermine the foundation of the Church.²⁴⁶ Similarly Craig Simonian make a distinction between canonical and noncanonical prophets. He maintains that not all prophets have a "canonical authority" by observing two strands of prophets in the OT and that this pattern continued in the NT.²⁴⁷ For instance, the NT mentions people who prophesied but whose prophecies are not recorded. e.g., Anna (Luke 2:36) and the daughters of Phillip the Evangelist (Acts 21:9).

This distinction is significant in the dispute, because a Continuationist can avoid the conclusion that modern prophecies may have content with new doctrinal import. Only foundational prophets could devise prophecies with new doctrinal import that serve as the foundation of the Church. Thus Continuationists can agree that the foundational prophetic ministries are gone, without denying the possibility of prophecy in the other sense and without contravening the principle of Sola Scriptura.²⁴⁸ Simonian cites several biblical observations supporting the distinction between canonical (foundational) and noncanonical (nonfoundational) prophets. Some of these biblical observations are reports of people who began prophesying after the Spirit of God had fallen upon them: e.g. Numbers 11:25, when elders started to prophesy; and 1 Samuel 10, when Saul prophesied. In these biblical reports, it is observed that people spontaneously prophesied when the Spirit of God had fallen upon them, although they were not ordinarily prophets. Simonian notes that "what Saul prophesied was not recorded that day and it is likely that his prophecies lacked any lasting significance."²⁴⁹

²⁴⁵ Ibid.

²⁴⁶ Ibid.

²⁴⁷ Ibid.

²⁴⁸ Ibid.

²⁴⁹ Ibid.