

Pneumatology

The Study of the Holy Spirit

Introductory Observations

1. **Pneumatology and Christology are naturally related both in person and work.** The Holy Spirit, as we have seen in Acts, continues the work of Christ by making what Jesus accomplished in particular applicable to all who call upon the name of the Lord.
2. **Scripture affirms the Holy Spirit is a person and not merely a force.** Many of the metaphors: wind, fire, water, oil may initially give us that impression but, as we will see, the Holy Spirit is a He and not an it. He is the third person of the Trinity, not just some type of gasoline to add to your tank. He is God doing the supernatural and producing supernatural fruit in the lives of those who belong to Jesus by faith. The Holy Spirit has attributes of a person: He is relational, has a will, may be grieved, etc.
3. **The Spirit in His primary designation by Jesus is *another encourager (or comforter) of the same type as was the Lord Jesus.***

Notes

1. The Personality of the Holy Spirit

1.1. The Spirit as **paraclete** (comforter, encourager, and advocate). | John 14:16–26

1.1.1. *parakletos* | para = “alongside” / kaleo = “to call” or “to help”

1.1.2. The Spirit is the One who pleads, intercedes, or helps another. Jesus calls Him “another” Helper. The word for “another” is *allos* meaning “another of the same kind” rather than *heteros* which means “another of a different kind.”

1.1.3. The Spirit continues the ministry of Christ to the disciples (especially as they encounter persecution) | John 14:25–27

25 “These things I have spoken to you while I am still with you. 26 But the Helper, 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. 27 Peace I leave with you; my peace I give to you. Not as the world gives do I give to you. Let not your hearts be troubled, neither let them be afraid. – John 14:25–27

1.1.4. The Spirit is the **request** of the Son and the **gift** of the Father | John 14:6

And I will ask the Father, and he will give you another Helper, to be with you forever,
- John 14:16

1.1.5. The Spirit is commissioned to be the abiding presence of God | John 14:17–20

even the Spirit of truth, whom the world cannot receive, because it neither sees him nor knows him. You know him, for he dwells with you and will be in you. 18 “I will not leave you as orphans; I will come to you. 19 Yet a little while and the world will see me no more, but you will see me. Because I live, you also will live. 20 In that day you will know that I am in my Father, and you in me, and I in you. – John 14:17–20

1.1.6. The Spirit is not just “with” us but also “in” us (v. 17). The Holy Spirit was living with the disciples when Jesus was present with them. However, at Pentecost and thereafter, the Holy Spirit is in His disciples. The Spirit was no longer “housed” in Jerusalem in a physical temple, but He is instead “housed” in believers bodies. (These are spatial terms used to communicate relational realities. As God, the Holy Spirit always has been and will be omnipresent, but the believer’s awareness of the presence of the God is different when Jesus “sends” the Spirit.)

1.1.7. As we know the Father (John 14:7) and the Son (14:9), so we can know the Spirit (14:17) | “*You know Him*”

1.2. The Spirit as **pedagogue** | John 14:26; 16:12–15

1.2.1. Jesus promises that the Spirit will complete His teaching (John 14:26; 16:12–13) and reinforce what has been taught. (This is the foundation of our understanding of the apostolic authority residing in the New Testament. Jesus Himself wrote no epistles or gospels, but they are nevertheless all the very words of Jesus because the Spirit made sure that He said through His apostles what He wanted them to say.)

But the Helper, 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

12 “I still have many things to say to you, but you cannot bear them now. 13 When the Spirit of truth comes, he will guide you into all the truth, for he will not speak on his own authority, but whatever he hears he will speak, and he will declare to you the things that are to come. 14 He will glorify me, for he will take what is mine and declare it to you. – John 16:12–14 (Notice that the Spirit glorifies Jesus, not Himself. He comes and stands in the place of Christ communicating to us the truth about Christ for the glory of Christ).

1.2.2. The Holy Spirit is commissioned as the Spirit of Truth. | literally: “the Spirit of the truth” (John 16:13). The significance of this is that the Spirit comes not merely to communicate “truth” in the abstract but to “replace” Christ Himself, Who is “the truth” (John 14:6). The Third Person of the Trinity carries out Christ’s presence on earth as His “proxy” – He stands for Christ.

1.3. The Spirit as **person** | John 15:26; 16:7–8, 13–14

- 1.3.1. This is affirmed by the unusual Greek grammar used by Jesus. The Greek word for Spirit is a neuter gender word, and it would normally receive a neuter pronoun. Instead, this grammatical rule is deliberately contradicted by Jesus with His use of a masculine pronoun to refer to 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. – John 15:26*

*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 go, I will send **him** to you. 8 And when **he** comes, **he** will convict the world concerning sin and righteousness and judgment: -- John 16:7–8*

*13 When the Spirit of truth comes, **he** will guide you into all the truth, for **he** will not speak on **his** own authority, but whatever **he** hears **he** will speak, and **he** will declare to you the things that are to come. 14 **He** will glorify me, for **he** will take what is mine and declare it to you. – John 16:12–14*

- 1.3.2. The work of the Spirit parallels the work of Jesus Christ. He comes to replace Christ, to carry on His work, and to maintain the Lord's presence with the believer. Only a person could do this.

1.4. The Spirit as **procession** | John 15:26–27

*26 “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. 27 And you also will bear witness, because you have been with me from the beginning. – John 15:26–27*

- 1.4.1. He proceeds from the Father (14:16, 26, 15:26)

- 1.4.2. He proceeds from the Son (14:16; 15:26; 16:7)

- 1.4.3. Why it matters | Where is the saving work of God to be found? In Christ! Where is the manifestation of Christ? In the Spirit! Where is the manifestation of the Spirit? In us. The Spirit is sent to Christ's church, and He operates in submission to the Father and the Son to unite us with Christ and empower our obedience. If the Spirit operates independently of Father and Son, it opens the door to universalism. In this wrong understanding of the Spirit, the Spirit can save apart from the hearing of the gospel and application of the atoning work of Jesus to the believer.

- 1.4.4. The Spirit proceeds from the Father and the Son (Acts 2:33; 9:31; Rom 8:9–11; Gal 4:6)

*Being therefore exalted at the right hand of God, and having received from the Father the promise of the Holy Spirit, **he** has poured out this that you yourselves are seeing and hearing. – Acts 2:33*

9 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. 10 But if Christ is in you, although the body is dead because of sin, the Spirit is life because of righteousness. 11 If the Spirit of him who raised Jesus from the dead dwells in you, he who raised Christ Jesus from the dead will also give life to your mortal bodies through his Spirit who dwells in you. – Rom 8:9–11

And because you are sons, God has sent the Spirit of his Son into our hearts, crying, “Abba! Father!” – Gal 4:6

1.4.5. The Spirit is identified in Scripture in His Trinitarian relationships primarily in terms of His function or mission rather than His essence.

1.4.6. He comes with the fully authority that God has (The Book of Acts).

1.5. The Spirit as **presence** | John 16:7–11

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 go, I will send him to you. 8 And when he comes, he will convict the world concerning sin and righteousness and judgment: 9 concerning sin, because they do not believe in me; 10 concerning righteousness, because I go to the Father, and you will see me no longer; 11 concerning judgment, because the ruler of this world is judged. – John 16:7–11

The Spirit’s **convicting ministry** characterizes the Holy Spirit’s relationship to the world. The word “convict” means “to cross examine for the purpose of convincing or refuting an opponent” (Morris: 1991, 543) or “to rebuke, to shame, or to expose” (TDNT: 2.473–74).

For the believer, the Spirit is an Advocate, but to the unbelieving world He is a Prosecuting Attorney. Conviction can be felt, but it is not an emotion. To be convicted in a court of Law is to be “found guilty.” When you “feel convicted,” it is because you “are convicted.”

As Keathley says, “It is only when we see that we have willingly been the enemy of God that we can see clearly to receive the lavish mercy and grace of God.”

1.5.1. The Spirit convicts of sin: man’s problem | John 16:9

1.5.1.1. Once more, the Spirit’s ministry is parallel to that of Christ.

1.5.1.2. Failure to believe God is the basis of sin, and failure to believe in Christ is the ultimate sin: “*because [people] do not believe in me*” (v. 9).

37 Now when they heard this they were cut to the heart, and said to Peter and the rest of the apostles, “Brothers, what shall we do?” – Acts 2:37

1.5.1.3. The Spirit convicts of sin because, without this conviction, we will not believe. Conviction is a gracious work of the Spirit. It is not an emotion but an awareness of one's true standing before God.

1.5.1.4. Being convicted by the Spirit is not the same thing as being saved by the Spirit.

"You stiff-necked people, uncircumcised in heart and ears, you always resist the Holy Spirit. As your fathers did, so do you. – Acts 7:51

1.5.2. He convicts of righteousness: God's provision | John 16:10

1.5.2.1. He reveals what righteousness is. Again, the Spirit's ministry parallels the ministry of Christ. Because Jesus is no longer here showing us righteousness in the flesh, the Holy Spirit creates this awareness. The proper response to the true nature of God's righteousness is despair and fear of one's own condition.

But when Simon Peter saw it, he fell down at Jesus' knees, saying, "Depart from me, for I am a sinful man, O Lord." – Luke 5:8

1.5.2.2. He reveals where righteousness can be found. Spurgeon points out that in human courts the prosecutor moves directly from conviction to judgment. By contrast, the Divine Prosecutor uses an intermediate phase in which the righteousness of faith is presented. (Spurgeon: MTP 29, 127–28; cf. Boice, 1072).

1.5.3. He convicts of judgement: the unbeliever's punishment (John 16:11). God's judgment comes eventually and inevitably. God is sometimes slower to judge that we may like, but His judgment is eventual and firm.

Before the Lord, for he comes to judge the earth. He will judge the world with righteousness, and the peoples with equity. – Psalm 98:9

The Lord knows how to rescue the godly from trials, and to keep the unrighteous under punishment until the day of judgment. – 2 Pet 2:9

"Because he has fixed a day on which he will judge the world in righteousness by a man whom he has appointed; and of this he has given assurance to all by raising him from the dead." – Acts 17:31

"On that day when, according to my gospel, God judges the secrets of men by Christ Jesus." – Romans 2:16

"And these will go away into eternal punishment, but the righteous into eternal life." – Matt 25:46

2. **The Coming of the Holy Spirit**

2.1. The purpose of Jesus' leaving and the Spirit's coming

2.1.1. He came to universalize the localized ministry of Jesus. The Spirit is in all places at all times. Jesus spent His entire earthly ministry living in the Middle East.

2.1.2. Jesus was sent by the Father (John 3:16). The Spirit was sent by the Father and the Son (John 14:16, 26).

2.1.3. As Jesus is the Truth (John 14:6), so the Spirit of the Truth (John 15:26) will lead us into all truth (John 16:13).

2.1.4. Jesus glorified the Father rather than Himself (John 17:4), so the Spirit glorifies Christ rather than Himself (John 16:14).

2.1.5. Jesus still had much to teach the disciples: the Holy Spirit continues Jesus's teaching ministry (John 16:13). The Spirit's role once Jesus fulfills the OT is not to give new revelation of His own but to bear witness to Jesus and to interpret and bring out the implications of God's final Word, Jesus His Son (cf Hebrews 1).

2.1.6. The world did not accept Jesus (1:10–11); neither will the world accept the Spirit (16:8).

2.2. **The Holy Spirit and the Triune God**

2.2.1. The Primary Doctrine – the Trinity. The Holy Spirit is the Third Person of the Godhead. The distinctions in the persons is not in their power or essence but in their roles/work in revelation and salvation.

2.2.1.1. Ontological approach – essence. If we stress this alone, we can end up with the errant doctrine that there is one God who expresses Himself in three modes (modalism).

2.2.1.2. Functional approach – the work of each person. If we stress this alone, we can end up with three gods.

2.2.1.3. Correct correlation – unity of the Godhead. There are three Persons, equal in divine perfection and executing distinct but harmonious offices in the great work of redemption.

2.2.2. **Examples of all Three persons of the Godhead mentioned together**

2.2.2.1. At Christ's baptism | Matt 3:16–17

And when Jesus was baptized, immediately he went up from the water, and behold, the heavens were opened to him,[c] and he saw the Spirit of God descending like a dove and coming to rest on him; 17 and behold, a voice from heaven said, “This is my beloved Son,[d] with whom I am well pleased.” – Matt 3:16–17

2.2.2.2. The Great Commission | Matt 28:18–20 – “in the name of the Father, Son, and Holy Spirit.”

2.2.2.3. In the Pauline benediction | 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. – 2 Cor 13:14

2.2.2.4. In the doctrine of election | 1 Pet 1:2

To those who are elect...according to the foreknowledge of God the Father, in the sanctification of the Spirit, for obedience to Jesus Christ and for sprinkling with his blood: -- 1 Pet 1:1–2

2.2.2.5. In the enthronement of Jesus and the sending of the Spirit | Acts 2:33

Being therefore exalted at the right hand of God, and having received from the Father the promise of the Holy Spirit, he [Jesus]has poured out this that you yourselves are seeing and hearing. – Acts 2:33

2.2.3. The Holy Spirit is a Person – not just a force or power.

2.2.3.1. He has intelligence | John 14:26, “*he will teach you all things...*”

2.2.3.2. He has emotions | Eph 4:30, “*do not grieve the Holy Spirit of God...*”

2.2.3.3. He has a will | 1 Cor 12:11, “*All these are the work of one and the same Spirit, and he gives them to each one, just as he determines (1 Cor 12:11)*”

2.2.3.4. He is called by endearing names | Comforter, Counselor (John 14:16)

2.2.3.5. He has relationships | John 16:14, “*he will glorify me...*”

2.2.3.6. His power is distinct from his personality | Luke 1:35; 4:14; Acts 10:38; Rom 15:13

And the angel answered her, “The Holy Spirit will come upon you, and the power of the Most High will overshadow you; therefore the child to be born[a] will be called holy—the Son of God. – Luke 1:35

And Jesus returned in the power of the Spirit to Galilee, and a report about him went out through all the surrounding country. – Luke 4:14

how God anointed Jesus of Nazareth with the Holy Spirit and with power. – Acts 10:38

May the God of hope fill you with all joy and peace in believing, so that by the power of the Holy Spirit you may abound in hope. – Rom 15:13

2.2.4. The Holy Spirit's Deity

2.2.4.1. The Holy Spirit is associated with the Divine **Name** (Acts 5:3–4; 1 Cor 3:16)

But Peter said, “Ananias, why has Satan filled your heart to lie to the Holy Spirit and to keep back for yourself part of the proceeds of the land? 4 While it remained unsold, did it not remain your own? And after it was sold, was it not at your disposal? Why is it that you have contrived this deed in your heart? You have not lied to man but to God.” – Acts 5:3–4

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

2.2.4.2. The Holy Spirit is Divine because of His **works**.

2.2.4.2.1. Creation | Gen 1:2

The earth was without form and void, and darkness was over the face of the deep. And the Spirit of God was hovering over the face of the waters. – Gen 1:2

2.2.4.2.2. Regeneration | John 3:5; Titus 3:5

Jesus answered, “Truly, truly, I say to you, unless one is born of water and the Spirit, he cannot enter the kingdom of God. – John 3:5

he saved us, not because of works done by us in righteousness, but according to his own mercy, by the washing of regeneration and renewal of the Holy Spirit, -- Titus 3:5

2.2.4.2.3. The Holy Spirit possesses divine attributes.

2.2.4.2.3.1. Omnipotence | Rom 15:19

For I will not venture to speak of anything except what Christ has accomplished through me to bring the Gentiles to obedience—by

word and deed, 19 by the power of signs and wonders, by the power of the Spirit of God—so that from Jerusalem and all the way around to Illyricum I have fulfilled the ministry of the gospel of Christ... -- Rom 15:19

2.2.4.2.3.2. Omniscience | Rom 11:34, 1 Cor 2:9–10

But, as it is written,

*“What no eye has seen, nor ear heard,
nor the heart of man imagined,
what God has prepared for those who love him”—*

10 these things God has revealed to us through the Spirit. For the Spirit searches everything, even the depths of God. – 1 Cor 2:9–10

2.2.4.2.3.3. Omnipresence | Ps 139:7–10

*Where shall I go from your Spirit?
Or where shall I flee from your presence?
8 If I ascend to heaven, you are there!
If I make my bed in Sheol, you are there!
9 If I take the wings of the morning
and dwell in the uttermost parts of the sea,
10 even there your hand shall lead me,
and your right hand shall hold me. – Psalm 139:7–10*

The Work of the Holy Spirit in Conversion

Introduction

- 1) There are at least five important ministries of the Holy Spirit to the believer when he goes from lost sinner to saved sinner, that is, when he is converted.
- 2) These ministries are simultaneous and coincident and occur in the heart of the believer at conversion. (Asking which comes first is like asking which spoke of a bicycle wheel moves first).

1. Regeneration by the Holy Spirit

1.1. **Definition of regeneration** | Regeneration is the act of God whereby eternal life is imparted to the believer by the Holy Spirit.

1.1.1. Lexical (dictionary) definition | The NT word, “regeneration” occurs only twice.

1.1.1.1. Cosmic regeneration | *Jesus said to them, “Truly, I say to you, in the new world (literally, in the regeneration) when the Son of Man will sit on his glorious throne, you who have followed me will also sit on twelve thrones, judging the twelve tribes of Israel. – Matt 19:28*

1.1.1.2. Christian regeneration | *he saved us, not because of works done by us in righteousness, but according to his own mercy, by the washing of regeneration and renewal of the Holy Spirit, -- Titus 3:5*

1.1.2. Synonymous Term | “Born again”

1.1.2.1. The new birth is “from above” (it is from divine origin rather than a human achievement)

Jesus answered him, “Truly, truly, I say to you, unless one is born again he cannot see the kingdom of God.” 4 Nicodemus said to him, “How can a man be born when he is old? Can he enter a second time into his mother's womb and be born?” 5 Jesus answered, “Truly, truly, I say to you, unless one is born of water and the Spirit, he cannot enter the kingdom of God. 6 That which is born of the flesh is flesh, and that which is born of the Spirit is spirit.[c] 7 Do not marvel that I said to you, ‘You[d] must be born again.’ 8 The wind[e] blows where it wishes, and you hear its sound, but you do not know where it comes from or where it goes. So it is with everyone who is born of the Spirit.”

1.1.2.2. The new birth is the work of the Holy Spirit. The Holy Spirit imparts life to a soul which is dead in trespasses and sins (through the miraculous application of the life and death and resurrection of Jesus to the life of the believer).

even when we were dead in our trespasses, made us alive together with Christ—by grace you have been saved – Eph 2:5

It is the Spirit who gives life; the flesh is no help at all. The words that I have spoken to you are spirit and life. – John 6:63

It is the Spirit who gives life; the flesh is no help at all. The words that I have spoken to you are spirit and life. – 2 Cor 3:6

- 1.2. The Means of Regeneration | The Word of God. The efficient agent of regeneration is the Holy Spirit, and the means by which He accomplishes new birth/regeneration is in the hearing of God's Word.

Of his own will he brought us forth by the word of truth, that we should be a kind of firstfruits of his creatures....Therefore put away all filthiness and rampant wickedness and receive with meekness the implanted word, which is able to save your souls. – James 1:18, 21

Therefore put away all filthiness and rampant wickedness and receive with meekness the implanted word, which is able to save your souls. – 1 Pet 1:23

So faith comes from hearing, and hearing through the word of Christ. – Romans 10:17

- 1.3. The Timing of Regeneration | The convicting work of the Holy Spirit can happen over a long period of time, but being born again happens in an instant. There is a time that a baby is not born and a time that a baby is born. The labor and delivery can take hours, but when the baby is born, the record the date and time of birth. The Scriptures refer to those who have not been born again those who have been born again. It does not give us the category of in between (discuss God fearers).

since the day you heard it and understood the grace of God in truth,... --Col 1:6b

- 1.3.1. Regeneration is instantaneous | Though there are often many factors and circumstances leading to regeneration, the event itself is instantaneous.

- 1.3.2. Regeneration is coincident with conversion

But to all who did receive him, who believed in his name, he gave the right to become children of God, 13 who were born, not of blood nor of the will of the flesh nor of the will of man, but of God. – John 1:12–13

2. **The Baptist of the Holy Spirit** | Every born again believer is baptized into Christ. Everyone who is saved is in Christ because you are placed in Him at the moment of salvation.

2.1. Definition of the Baptism of the Holy Spirit | The baptism of the Holy Spirit is the act whereby the Holy Spirit makes the believer an integral part of the Body of Christ. [As we evaluate the baptism of the Spirit, we much consider Acts (historical narrative) and the epistles (teaching/doctrinal instruction to the church). We interpret the former in light of the latter. There are things in Acts which are not normative but are transitional. Unless we see the transitional nature of some of what we see in Acts, we can be misguided easily. For example, the laying on of hands by an Apostle for the receiving of the Spirit happens in Acts, but it does not always happen in Acts. This is transitional. The Spirit and conversion come together now for all believers through the hearing of the apostolic Word once and for all delivered to the saints.]

2.1.1. The Corporate Aspect of the Baptism by the Holy Spirit

2.1.1.1. Frequent reference is made in the Scriptures to the Church as the Body of Christ (Acts 9:1–5; Romans 12:4–5; 1 Cor 1:11–13; 6:15; Eph 1:22–23; 4:11–16; 5:29–30; Col 2:19)

2.1.1.2. In the NT, the church is not thought of as some religious club but as the living Body of Christ. When a person is saved, s/he becomes a vital member of the Body of Christ. Several passages speak of the believer being baptized by the Spirit into the Body of Christ (1 Cor 12:12–13; Gal 3:26–27; Col 2:12).

12 For just as the body is one and has many members, and all the members of the body, though many, are one body, so it is with Christ. 13 For in one Spirit we were all baptized into one body—Jews or Greeks, slaves[d] or free—and all were made to drink of one Spirit. – 1 Cor 12:12–13

26 for in Christ Jesus you are all sons of God, through faith. 27 For as many of you as were baptized into Christ have put on Christ. – Gal 3:26–27

2.1.1.3. Salvation is a union with Christ that is miraculously effected by the Holy Spirit and manifested in our participation in the church.

2.1.2. The Individual Aspect of the Baptism of the Holy Spirit

2.1.2.1. By the baptism of the Holy Spirit, the believer's life is united with the very life of Christ.

2.1.2.2. Before salvation, a person is in Adam. At conversion, the believer is removed from his position in Adam and is place in Christ.

2.2. Characteristics of the Baptism of the Holy Spirit | The Biblical view is quite different from Pentecostal teaching. In Pentecostal theology, the baptism of the Holy Spirit does not belong to all believers and comes after salvation. This is not what the Bible reveals. Instead, the baptism of the Spirit applies to all believers at the moment of their conversion to Christ. If there is no baptism of the Spirit, there is no salvation.

2.2.1. The baptism of the Holy Spirit is experienced by all believers.

2.2.1.1. The promise of the Spirit was made to all who would repent and turn to God.

And Peter said to them, “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

For in one Spirit we were all baptized into one body—Jews or Greeks, slaves[d] or free—and all were made to drink of one Spirit. – 1 Cor 12:13

2.2.1.2. Those who are saved are equated with those who have received the baptism of the Holy Spirit.

for in Christ Jesus you are all sons of God, through faith. 27 For as many of you as were baptized into Christ have put on Christ. – Gal 3:26–27

NOTE | The “sons of God” are identified as those who “were baptized into Christ.”

2.2.1.3. The baptism of the Holy Spirit occurs at the moment of salvation (in Romans 8, the contrast is not between good and bad Christians but saved and lost).

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. – Rom 8:9

Although some believers in the Book of Acts experience this baptism subsequent to salvation, the transitional nature of those events must be recognized. There are some things in Acts that will not be repeated. In Acts, every saved through chapter 9 is a Jew or a Jewish proselyte. The idea that someone could become a child of God without embracing Judaism was not yet even fully grasped by the Apostles. At each transition where the gospel reaches a new group in Acts, there is a manifestation of the Spirit in a unique way – a way we do not see repeated in later epistles. Chapters 10–11 are spent justifying Peter’s giving of the gospel to Cornelius the Gentile and baptizing Gentiles when they receive the Spirit.

2.2.1.4. Conclusions

2.2.1.4.1. The baptism of the Holy Spirit is not some sort of “second blessing” experienced by only select or special Christians.

2.2.1.4.2. Every Christian is baptized by the Holy Spirit when s/he is saved.

2.2.2. The Baptism of the Holy Spirit is experienced only once in this day and age for every believer.

2.2.2.1. Just as there was only one baptism of the Holy Spirit in the life of the early church, there is only one baptism of the Holy Spirit in the spiritual pilgrimage of every individual believer.

one Lord, one faith, one baptism – Eph 4:5

2.2.2.1.1. There is one baptism of the one Spirit. The baptism of the Spirit is not something experienced again and again.

2.2.2.1.2. Once a believer becomes a member of the Body of Christ, he is forever a part of the Body of Christ. When the Holy Spirit saves us, He does so for all eternity.

2.2.2.2. Though we are baptized by the Spirit only once, we are encouraged to be filled by Him many times.

For in one Spirit we were all baptized into one body—Jews or Greeks, slaves[a] or free—and all were made to drink of one Spirit. – 1 Cor 12:13 (were all baptized in the past tense indicates a one-time, completed action)

And do not get drunk with wine, for that is debauchery, but be filled with the Spirit, – Eph 5:18 (be filled with is in the present tense indicating ongoing/repeated action)

Contrasting the Baptism and the Filling of the Holy Spirit	
Baptism Rom 6:3-5; 1 Cor 12:13	Filling Ephesians 5:18
1. One-time event	1. Repeated and continuously experienced
2. Happened in the past at salvation	2. Happens in the present in sanctification
3. Brings union with Christ and relationship with Christ	3. Brings communion and fellowship with Christ
4. Introduce/induct us into the body of Christ in salvation	4. Empowers individual members of the body for service
5. Never commanded of us	5. Continually commanded of us
6. A positional act brought about by God at conversion	6. An experiential act brought about by our submission and obedience to God's will

3. The Indwelling of the Holy Spirit

- 3.1. Definition | The indwelling of the Holy Spirit refers to the presence of the Holy Spirit in the life of the believer from the moment of conversion onward. From conversion forward, the Holy Spirit has a very different relationship with your body and will manifest Himself in your body in a way that is different from the rest of creation.

and hope does not put us to shame, because God's love has been poured into our hearts through the Holy Spirit who has been given to us. – Rom 5:5

- 3.2. The nature of the believer's body | The indwelling of the Holy Spirit means that the believer is a temple of God.

In dealing with the sin of sexual immorality, Paul could have appealed to Jesus' sermon on the mount or the seventh commandment, but he instead appeal to our union with Christ through the indwelling Holy Spirit.

Or do you not know that your body is a temple of the Holy Spirit within you, whom you have from God? You are not your own, 20 for you were bought with a price. So glorify God in your body. – 1 Cor 6:19–20

The church is also called a temple of the Holy Spirit (Eph 2:20–22; 2 Cor 6:16–18).

- 3.3. The nature of the Spirit's indwelling | The Spirit indwells us permanently.

- 3.3.1. Some Christians believe the Spirit is given at conversion but if certain sins are committed, the Spirit will withdraw Himself (based on Psalms 51:11; the context is David's sin with Bathsheba). In the OT, the Spirit typically came upon someone for a particular office. When Samuel picks David, he anoints him with oil. Saul lost the Spirit and his kingship when he sinned. David is most likely talking about the withdrawal of the Spirit for the office of king.)

- 3.3.2. The security of the believer and the indwelling of the Spirit are inseparably linked. The absence of the Spirit denotes an unsaved condition. (cf. Romans 8:9; Jude 19).

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. – Rom 8:9

It is these who cause divisions, worldly people, devoid of the Spirit. – Jude 19

- 3.4. Sins against the indwelling Spirit | Scripture warns about sins against the indwelling Holy Spirit.

3.4.1. Grieving the Holy Spirit

And do not grieve the Holy Spirit of God, by whom you were sealed for the day of redemption. – Eph 4:30 (In this section of verses, Paul lists a litany of Spirit-grieving sins).

3.4.2. Quenching the Holy Spirit

“Do not quench the Spirit.” (1 Thess 5:19)

Since verse 20 speaks of prophesying while verse 21 speaks of apply spiritual tests, Paul is most likely encouraging the proper use of spiritual gifts in the church.

3.4.3. Lying to the Holy Spirit

But Peter said, “Ananias, why has Satan filled your heart to lie to the Holy Spirit and to keep back for yourself part of the proceeds of the land?” – Acts 5:3

This appears to be a sin committed during times of dedication. Perhaps we should examine ourselves before singing, “I surrender all.” (Examples: Achan in Joshua 7; Gehazi in 2 Kings 5; partaking of the Lord’s Supper in an unworthy manner in 1 Cor 11:30)

For anyone who eats and drinks without discerning the body eats and drinks judgment on himself. 30 That is why many of you are weak and ill, and some have died. – 1 Cor 11:30

4. The Sealing of the Holy Spirit

- *and who has also put his seal on us and given us his Spirit in our hearts as a guarantee. – 2 Cor 1:22*
- *In him you also, when you heard the word of truth, the gospel of your salvation, and believed in him, were sealed with the promised Holy Spirit, – Eph 1:13*
- *And do not grieve the Holy Spirit of God, by whom you were sealed for the day of redemption. – Eph 4:30*

4.1. Ownership | This means sanctification is primarily related to our being owned by God.

4.1.1. The presence of the Holy Spirit is evidence that one belongs to God (Rom 8:9; 16; 2 Tim 2:19)

But God's firm foundation stands, bearing this seal: "The Lord knows those who are his," and, "Let everyone who names the name of the Lord depart from iniquity." – Rom 8:16

But God's firm foundation stands, bearing this seal: "The Lord knows those who are his," and, "Let everyone who names the name of the Lord depart from iniquity." – 2 Tim 2:19

- 4.1.2. The seal of the Holy Spirit denotes that the ownership of a life has changed hands. This is the whole idea of being set apart for God. We get a new owner, and with new ownership comes new demands, a new culture, a new climate, a new perspective, etc.

4.2. Pledge

In him you also, when you heard the word of truth, the gospel of your salvation, and believed in him, were sealed with the promised Holy Spirit, who is the guarantee/pledge of our inheritance until we acquire possession of it, to the praise of his glory. -- Eph 1:13–14

- 4.2.1. The Spirit is God's guarantee, pledge, earnest, first payment, dowry, or even "engagement ring."
- 4.2.2. The pledge is given at conversion – "*when you believed.*" The Lord gives of Himself, the Spirit of God, is the pledge. God has given us the very best pledge He could give – Himself.

4.3. Security

"Do not harm the earth or the sea or the trees, until we have sealed the servants of our God on their foreheads." – Rev 7:3

- 4.3.1. Something that is sealed is secure (or at least as secure as the power behind the seal).
- 4.3.2. The sealing of the Holy Spirit is God's promise and guarantee of eternal security (Eph 4:30). The presence of the Holy Spirit is God's ultimate guarantee of the believer's eternal redemption.

4.4. Finished Transaction

I signed the deed, sealed it, got witnesses, and weighed the money on scales. (Jeremiah 32:10).

4.5. Genuine/Authenticity

He received the sign of circumcision as a seal of the righteousness that he had by faith while he was still uncircumcised. – Rom 4:11a

4.6. Unchangeableness

“But you may write as you please with regard to the Jews, in the name of the king, and seal it with the king's ring, for an edict written in the name of the king and sealed with the king's ring cannot be revoked.” – Esther 8:8

5. The Equipping of the Holy Spirit

In 1 Cor 12–14, Paul’s major thesis is that “the primary token of the indwelling Spirit, the indispensable evidence that one is truly ‘spiritual,’ is not glossolalia (‘tongues’) but love.” (F.F. Bruce, 117). If you are looking for a church with serious issues, go to 1 Corinthians. Paul could not speak to them as spiritual but had to speak to them as carnal. The irony is that they were enamored with the flashy spiritual gifts but there is rampant carnality in the church. Divorce is a problem. People are getting drunk and being selfish at the Lord’s Supper. In chapter 15, Paul refutes a heretical understanding of the resurrection. Basically, the church is a mess, and the churches competition over spiritual gifts is no better. Paul is saying, essentially, “I’d rather you show the fruit of the Spirit than manifest spiritual gifts.” While it makes a great text to read at weddings, Paul writes 1 Cor 13 as a rebuke of a church that is not loving, not as a wedding passage.

5.1. The Purpose of Spiritual Gifts | 1 Cor 12

5.1.1. The definition of the gifts

5.1.1.1. What is meant by “gifts” (Merritt, 72–73)

5.1.1.1.1. They are the “spirituals” (12:1) *pneumatikon* – things concerning the Spirit.

Now concerning spiritual gifts (gifts is not in the Greek, it is literally, “the spirituals, or the things of the Spirit) brothers,[c] I do not want you to be uninformed. – 1 Cor 12:1

5.1.1.1.2. They are the “grace-gifts” (12:4) *charismata* – gifts of grace.

Now there are varieties of gifts, but the same Spirit; – 1 Cor 12:4

5.1.1.2. What is *not* meant by “gifts” (Ryrie, 367–68)

- 5.1.1.2.1. A spiritual gift is not the same as the fruit of the Spirit (Gal 5:22–23). Indeed, Paul considers the evidence of spiritual fruit to be much more important than the manifestation of a spiritual gift (1 Cor 13). [The exercising of a spiritual gift is not proof of a Spirit-filled life. A gift will not operate or be deployed optimally without the filling of the Spirit, but the gift is still there.]
- 5.1.1.2.2. A spiritual gift is not the same as a place of service. A spiritual gift is an ability, not a location. (There is no gift of international missions, for example).
- 5.1.1.2.3. A spiritual gift is not the same as an office. A gift may be exercised wither or not someone holds a position in the church.
- 5.1.1.2.4. A spiritual gift is not a technique. Techniques are the means through which a gift may be channeled. For example, one may use music or prayer to exercise the gift of exhortation/encouragement.
- 5.1.1.2.5. A spiritual gift is not the same as a natural talent. Many non-Christians have great rhetorical ability, but their talents cannot be compared with the evangelistic power of Billy Graham, Greg Laurie, etc. NOTE: As a pastor who is called to “equip the saints for the work of the ministry, for the building up of the body of Christ” (Eph 4:12) I cannot give gifts. This is the work of the Holy Spirit. I simply try to help you get out of your comfort zone and positioned to deploy those gifts. Gifts are for the body, and so most of them are best deployed in the context of a team such that the idea that the purpose of using the gift is for the good of the entire body is never out of sight or out of mind.

5.1.2. The Description of the Gifts | 1 Cor 12:7

To each is given the manifestation of the Spirit for the common good. – 1 Cor 12:7

- 5.1.2.1. These gifts are supernatural | “*the manifestation of the Spirit*”
- 5.1.2.2. These gifts are for service | “*for the common good.*”

5.1.3. The Distribution of the Gifts | 1 Cor 12:11

All these are empowered by one and the same Spirit, who apportions to each one individually as he wills. – 1 Cor 12:11

- 5.1.3.1. Distributed individually | “*each one individually*” (This means every believer is gifted by the Spirit).
- 5.1.3.2. Distributed independently | “*as He wills*” (Believers are not gifted equally).
- 5.1.3.3. Distributed intentionally... We are to be:

5.1.3.3.1. Different from one another | 1 Cor 12:12

For just as the body is one and has many members, and all the members of the body, though many, are one body, so it is with Christ. – 1 Cor 12:12

5.1.3.3.2. Dependent upon one another | 1 Cor 12:18–24a

But as it is, God arranged the members in the body, each one of them, as he chose. 19 If all were a single member, where would the body be? 20 As it is, there are many parts,[e] yet one body.

21 The eye cannot say to the hand, “I have no need of you,” nor again the head to the feet, “I have no need of you.” 22 On the contrary, the parts of the body that seem to be weaker are indispensable, 23 and on those parts of the body that we think less honorable we bestow the greater honor, and our unpresentable parts are treated with greater modesty, 24 which our more presentable parts do not require. -- 1 Cor 12:18–24a

Challenge: For the bulk of the church, the better someone becomes at their job, the more invisible they become. We need to give proper honor to all the many people who render service to the body.

5.1.3.3.3. Devoted to one another | 12:24b–26 (There is an interconnectedness of the body. If you stub your toe, the whole body knows it, and the whole body immediately responds).

But God has so composed the body, giving greater honor to the part that lacked it, 25 that there may be no division in the body, but that the members may have the same care for one another. 26 If one member suffers, all suffer together; if one member is honored, all rejoice together. – 1 Cor 12:24b–26

NOTE: “Let the example of Paul, working to save the church at Corinth, be a reminder to us that we should not give up on the local church. We are to be devoted to a church, to fall in love with that group of people wholeheartedly, with a resolve to expect and to weather storms together.”

5.1.4. The Declination of the Gifts

5.1.4.1. The speaking gifts are given preeminence over the sign gifts. | 1 Cor 12:28

And God has appointed in the church first apostles, second prophets, third teachers, then miracles, then gifts of healing, helping, administrating, and various kinds of tongues. – 1 Cor 12:28

5.1.4.2. No gift is universally manifested | 1 Cor 12:29–30; These are rhetorical questions expecting “no” as the answer.

*29 Are all apostles? Are all prophets? Are all teachers? Do all work miracles?
30 Do all possess gifts of healing? Do all speak with tongues? Do all interpret?*
– 1 Cor 12:29–30

5.1.4.3. Christian grace is better than the grace gifts | 12:31

31 But earnestly desire the higher gifts. And I will show you a still more excellent way. – 1 Cor 12:31

5.2. The Inadequacy of Spiritual Gifts | 1 Cor 13

5.2.1. Love is indispensable, gifts are not (13:1–3).

5.2.2. Love is undefeatable, gifts are not (13:4–7).

5.2.3. Love is interminable, gifts are not (13:8–11).

5.3. The Comparison of Spiritual Gifts | 1 Cor 14

5.3.1. The tongues in Corinth (three views)

5.3.1.1. They were foreign languages. This has been the most common understanding through Church history.

5.3.1.1.1. In both classical and common Greek, glossolalia always referred to known languages and never to unknown/ecstatic speech.

5.3.1.1.2. In 1 Cor 14:21, Paul states that the tongues are a fulfillment of Isaiah 28:11 which is a passage that is clearly referring to known languages.

In the Law it is written, “By people of strange tongues and by the lips of foreigners will I speak to this people, and even then they will not listen to me, says the Lord.” – 1 Cor 14:21

5.3.1.1.3. Tongues at Pentecost were clearly known languages all the way down to specific dialects (the word *dialectos*) is used (Acts 2:6). When the Gentiles receive the Spirit in Acts 10, the Jewish believers “were hearing them speaking in tongues and extolling God.” (Acts 10:46).

5.3.1.2. The tongues of 1 Cor 14 were different from those in Acts. This is the Pentecostal/Charismatic position.

5.3.1.3. They were counterfeit imitations of the genuine gift found in Acts (John MacArthur)

5.3.2. Tongues today (three views)

Pentecostals argue that the tongues in Acts and 1 Corinthians are different. In 1 Cor 14, they say it refers to speaking a heavenly, unknown language and that this gift is

still operative in the church today. The question would be why the Spirit continues to gift the gift of speaking in a heavenly language that is not understood when the great need is getting the gospel to people who have never heard of Jesus in their language.

5.3.2.1. Pentecostal/Charismatic | The sign gifts are operative from Pentecost until the return of Jesus. (two positions within this understanding...covered after the three movements mentioned)

5.3.2.1.1. Pentecostal movement at the beginning of the 20th c | Azusa St Revival in Los Angeles, California. This was the first widespread movement of Pentecostalism. It was a separatist movement. They started their own denominations.

5.3.2.1.2. Second wave Pentecostalism in the 1960s | This time, the movement operates within the mainline denominations rather than outside of them.

5.3.2.1.3. Third Wave Pentecostalism, Fuller Seminary 1980s | John Wimber coined the description of “Signs and Wonders Movement.” In addition to highlighting some of the melodramatic practices of the Pentecostal and Charismatic movements, the Third Wave goes even further with its emphasis on the sensational, including claims of signs and wonders performed by ‘modern-day apostles and prophets.’

Key teachings of the Third Wave Movement include what is known as ‘power evangelism.’ The basic premise of power evangelism is that the preaching of the gospel must be accompanied with signs and wonders in order for people to respond in faith. Proponents of this view have an unbalanced focus on miracles, speaking in tongues, healing, and prophecy. They miss the fact that it is the gospel message itself that is the power of God to salvation (Romans 1). Third Wave proponents essentially deny the sufficiency of Scripture and believe that God is communicating directly through modern-day prophets and apostles. Therefore, they believe that God is giving new revelation today that undermines the sufficiency and authority of Scripture. The words of these “new apostles and prophets” become more important than the clear teaching of Scripture. As with all Pentecostal/Charismatic movements, personal experience plays a greater role for determining ‘truth’ than does sound doctrine.”¹

5.3.2.1.4. The phenomena today are the same as that of Biblical times (exactly what we see in Acts we see today). – Oral Roberts, Jimmy Swaggert, etc.

5.3.2.1.5. The phenomena today are genuine but inferior to that seen in Biblical times (3rd wave movement, see above). – Grudem, Jack Deere

¹ [What is the Third Wave Movement? | GotQuestions.org](http://www.gotquestions.org/What-is-the-Third-Wave-Movement/)

“There is almost uniform testimony from all sections of the charismatic movement that prophecy is imperfect and impure, and will contain elements which are not to be obeyed or trusted.” – Grudem (1998, 110)

“I don’t see anyone who has the quality and quantity of miracles that took place in the apostles’ ministry.” – Jack Deere (1993, 68).

5.3.2.2. Cessationist | “Cessationism is the view that the ‘miracle gifts’ of tongues and healing have ceased—that the end of the apostolic age brought about a cessation of the miracles associated with that age. Most cessationists believe that, while God can and still does perform miracles today, the Holy Spirit no longer uses individuals to perform miraculous signs.”² Two views:

5.3.2.2.1. The gifts ceased with the closing of the canon | 1 Cor 13:8–10

8 Love never ends. As for prophecies, they will pass away; as for tongues, they will cease; as for knowledge, it will pass away. 9 For we know in part and we prophesy in part, 10 but when the perfect comes, the partial will pass away. – 1 Cor 13:8–11

Some argued that “when the perfect comes” is a reference to the completion of the New Testament. Not many people argue this today.

5.3.2.2.2. The gifts ceased with the departure of the Apostles | 2 Cor 12:12; Heb 2:3–4; Eph 2:20) (MacArthur: 1992, 231–34)

The signs of a true apostle were performed among you with utmost patience, with signs and wonders and mighty works. – 2 Cor 12:12

how shall we escape if we neglect such a great salvation? It was declared at first by the Lord, and it was attested to us by those who heard, 4 while God also bore witness by signs and wonders and various miracles and by gifts of the Holy Spirit distributed according to his will. – Heb 2:3–4

So then you are no longer strangers and aliens,[d] but you are fellow citizens with the saints and members of the household of God, 20 built on the foundation of the apostles and prophets, Christ Jesus himself being the cornerstone, - Eph 2:19–20

5.3.2.2.2.1. The age of miracles and revelation ended with the Apostles.

² [Is cessationism biblical? What is a cessationist? | GotQuestions.org](#)

- 5.3.2.2.2.2. Tongues were a sign to Israel, as sign of the transition from Old Covenant to New Covenant, a sign that God's salvation was available to other nations.
- 5.3.2.2.2.3. Tongues were an inferior gift and never intended to be permanent.
- 5.3.2.2.2.4. History records that tongues stopped. All supposed manifestations of them in ancient history after the time of the NT were associate with groups promoting heretical views of Scripture. "Tongues are not mentioned at all by the Post-Apostolic Fathers. Other writers such as Justin Martyr, Origen, Chrysostom, and Augustine considered tongues something that happened only in the earliest days of the Church."³
- 5.3.2.2.2.5. The tongues of today are not the same as those described in the New Testament. What is manifest today is something other than what is described in the Bible.
- 5.3.2.2.3. Cautiously Open | There is no conclusive biblical evidence that gifts have ceased. However, the tongues of the Pentecostal/Charismatic moment fail the criteria of New Testament tongues (Akin, Patterson).

³ <https://www.gotquestions.org/cessationism.html>