

STUDIES IN BIBLICAL THEOLOGY

Volume III-A

Pneumatology

The Holy Spirit and His Work.

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Format revised by Rev. Richard W. Rutherford, M.C.M., M.Div. Revisions were to: (a) Scale the 8.5 x 11 format to 7 x 8.5. (b) To divide Volume Three into three sections: #1 The Holy Spirit and His work, and #2 The Holy Spirit in Sanctification, and #3 The Holy Spirit's gifts and office. (c) To create consistency in margins, indentations and outline numbering. All content concerning theological study is unchanged.

PREFACE

The following study was compiled as a result of the need for a class-room handbook in Biblical Theology. It was compiled by Stanton W. Richardson, M A. while teaching at the St. Paul Bible College.

Dr. Richardson recognized the fact that many good works had been written on Christian Doctrine. Yet, some were not suited for Bible College use because of their complexity and depth. Still others did not seem to come up to the level demanded by Bible College students.

Dr. Richardson also recognized the impossibility of covering such material thoroughly and completely within the given time restraints. However, this text should serve as a guide in the various studies in Biblical Theology and that the guidance will always be directed to the Holy Scriptures.

Dr. Richardson noted that these studies did not necessarily constitute the official statement or theology of the then St. Paul Bible College. They were merely compiled by him for class-room use.

The American Standard Version of the Bible was the original reference throughout these Studies. It was Dr. Richardson's desire that The New American Standard Version replace the ASV in these studies.

It was Dr. Richardson's prayer that "every student who uses these Studies will always endeavor to permit the Word of God to be the final authority, and that the convictions of this writer will not be adopted unless such adoption comes as the result of a study of the Word of God for himself."

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I. THE TRINITARIAN APPROACH TO THE STUDY OF THE HOLY SPIRIT.

A. The Trinitarian approach to the study of the Holy Spirit means to observe first that God is a collocation of three (persons) constituting one essence, and that it is necessary to observe this essence before studying the individual persons.

1. God is an absolute unity. He is one substance and that substance or essence cannot be divided.

a. *“The Lord our God is one Lord,”* (Deut. 6:6) is an eternal truth thus keeping its meaning when Jesus told His disciples to baptize in *“the name of the Father, and of the Son and of the Holy Spirit.”* (Matt. 28:19)

b. Likewise, Paul was referring to but one God when he referred to *“the same Spirit . . . the same Lord . . . and the same God.”* (I Cor. 12:4-6) when he was talking about the diversities of gifts, the differences of administrations, and the diversities of operations. While he attributes the matter of gifts particularly to the Holy Spirit, Paul is not saying that the Holy Spirit is any different from God Himself.

2. The substance or essence of God, however, is distinguished by three names known as Father, Son and Holy Spirit.

a. Sometimes the three are referred to as God, Lord and Spirit as in Ephesians 4:4-5.

b. When speaking to the Ephesians earlier he spoke of the three as he said, *“for through him (Christ) we both have our access in one Spirit unto the Father.”* (Eph. 2:18).

c. Again in II Thess. 2:13-14 Paul depicts one complete work of God as having been accomplished by God . . . Spirit . . . and our Lord Jesus Christ.

d. On the other hand, Paul attributed all of the work in a Christian’s life to just *“God,”* as he told the Philippians that *“it is God which worketh in you both to will and to do of his good pleasure.”* (Phil. 2:13)

3. The identification of one member of the Godhead with another would further indicate that it is God who is at work in the world.

a. Jesus said, *“He that hath seen me hath seen the Father . . . believest thou not that I am in the Father, and the Father in me?”* (John 14:9-10)

b. His identification, however, was not limited to the Father.

(1) He (Jesus) was also identified with the Holy Spirit. Paul told the Corinthians that *“the Lord (Christ) is that Spirit.”* (II Cor. 3:17)

(2) Earlier, he told them, *“the second man (Christ) is a life giving Spirit.”* (I Cor. 15:45)

(3) The Romans were told that any who did not have the *“Spirit of Christ,”* dwelling in them were none of his (God’s).

(4) The term *“Spirit of Christ,”* is used in direct apposition (placing together) to the *“Spirit of God,”* in the earlier part of the verse (Rom. 8:9).

4. From this study of the Three - Father, Son and Holy Spirit - has come the doctrine of the “trinity.” While the word “trinity” is not found in the Bible, we must study it as an approach to the study of the Holy Spirit who of course, is a member of trinity.

B. Meaning of the term “trinity”.

1. “Trinity” was first used in its Greek form trias by Theophilus of Antioch; its Latin form trinitas was later used by Tertullian.

2. By the trinity of God we mean that there are three eternal personal distinctions in the one divine essence or unity, known respectively as the Father, Son and Holy Spirit.

3. These three distinctions are three persons, so we may speak of the tri-personality of God.

a. That is, the Scriptures indicate that each of these divine distinctions is possessed of a self-consciousness of its own. That is, each has the power to objectify himself or making one’s self the object of thought and knowing at the same time that he does so.

b. From within this self-consciousness comes also the power of self-determination. This inner spontaneity to act is motivated by freedom to choose and act according to the inner compulsions of the one acting. This ability to choose and act thus distinguishes him as a personal being.

c. Thus the “trinity” is composed of three individual persons, each having the power of self-consciousness and self-determination.

(1) The fact that the three may be regarded as three persons does not lead to their constituting three gods - this would be tri-theism.

(2) Our indefinable problem has to do with the three constituting one unity.

(3) The trinity is never defined or even made a problem in the Scripture - the scriptures simply indicate that three persons are involved in the One who is called God. Jesus told the disciples to baptize *“in the name of the Father, and of the Son, and of the Holy Spirit.”* (Matt. 28:19)

4. Before going further in the study of a trinitarian approach to the study of the Holy Spirit we need to cite the Scriptures that either intimate or indicate a plurality in the Godhead.

C. Biblical Proof of the Doctrine.

1. The Trinity intimated in the Old Testament. As we have already said, the burden of the Old Testament is the unity of God, yet there are many intimations of a plurality in the Godhead and some indications that this plurality is a trinity.

a. The plural nouns and pronouns applied to God intimate a trinity.

(1) Gen. 1:26 - *“Let us make man in our image.”*

(2) Gen. 11:7 - *“Let us go down and confound their language.”*

(3) Gen. 3:22 - *“Behold the man is become as one of us.”*

(4) Isa. 6:8 - *“Whom shall I send, and who will go for us?”*

b. The fact that Jehovah is distinguished from Jehovah intimates a trinity.

(1) Gen. 19:24 - *“Then Jehovah rained upon Sodom and Gomorrah brimstone and fire from Jehovah out of heaven..”*

(2) Hos. 1:6-7 - *“And Jehovah said . . . But I will have mercy upon the house of Judah, and will save them by Jehovah their God . . .”*

c. The fact that Jehovah has a son together with the Spirit being distinguished from God intimates a trinity.

(1) Gen. 1:1-2 *“In the beginning God created the heavens and the earth. and the Spirit of God moved upon the face of the waters.”*

(2) Psa. 2:7 - *“Jehovah said unto me, Thou art my son . . .”*

(3) Isa. 48:16 - *“. . . And now the Lord Jehovah hath sent me, and his Spirit.”*

(4) Isa 63:10 - *“But they rebelled and grieved his Holy Spirit; therefore he was turned to be their enemy.”*

d. The “Trisagion”¹ intimates a trinity.

(1) Isa. 6:3 - *“And one cried unto another, Holy, holy, holy is the Jehovah of hosts.”*

(2) Rev. 4:8 - *“Saying, Holy, holy, holy is the Lord God, the Almighty, who was and who is and who is to come.”*

e. The Priestly benediction intimates a trinity.

(1) Num. 6:24 - *“Jehovah bless and keep thee . . .”*

(2) Num. 6:25 - *“Jehovah make his face to shine upon thee . . .”*

(3) Num. 6:26 - *“Jehovah lift up his countenance upon thee . . .”*

f. The presence of the Theophanies (such as “The angel of Jehovah) intimates a trinity.

(1) Gen. 22:11 - *“And the angel of Jehovah called unto him out of heaven . . .”*

(2) Gen. 31:11 - *“And the angel of God said unto me in a dream.”*

(3) Judges 13:21 - *“But the angel of Jehovah did no more appear to Manoah or to his wife.”*

2. The Trinity is Taught in the New Testament.

a. By this we do not mean that the doctrine is definitely formulated in the New Testament, but that it is there in solution, as it were.

b. The trinity is taught by the following general statements and allusions in the New Testament.

(1) When Jesus was baptized, He was there, the voice spoke from heaven, and the Spirit descended upon Him (Matt. 3:16,17).

(2) The baptismal formula required that the disciples baptize in the name (singular) of the Father, the Son, and the Holy Spirit. (Matt. 28:19).

(3) Jesus said he would pray the Father and the Father would give them another Comforter (Jo. 14:16-17; 15:26).

(4) The way in which the Father, Son and the Spirit are associated in their work indicates a trinity (I Cor. 12:4-6; I Peter 1:2).

D. The Problem Considered.

1. Admission is made by all that the trinity is a mystery.

a. Having no comparable situation on earth, the intellect of man just does not fully comprehend “three persons in one substance.”

b. But our problem comes by trying to see Him who is invisible (Heb.11:27) instead of studying the Word of God in order to comprehend the work and functions of God.

1. Tris = 3. Agion = Holy. Cases where the words “holy, holy, holy” are found.

(1) Written revelation indicates that there is one called the Father, one called the Son and one called the Spirit (John 14:26) while at the same time the three work toward one goal - the will of God in redemption.

(2) As they work, they work as one.

(3) Each may have a different function in the carrying out of his work, yet the work is to be considered as the work of God who is one God (Deut. 6:4).

2. The Word of God gives us the will of God in the redemption of man.

a. Thus, God intended that man be concerned in understanding that redemption.

b. There is no record that we should necessarily be concerned about a “theology of a trinity” but a theology that studies the work of the Father, Son and Holy Spirit working together to carry out the plan of redemption.

3. Much could be written if we had the inspired record of what transpired between the Father, Son and the Spirit in that “eternal purpose (purpose of the ages) which he purposed in Christ Jesus.” (Eph. 3:11)

a. In the eternal purpose of God, each member of the godhead was given a work to do, yet the work of each was in conjunction with the others and in compliance to the plan already laid down.

b. While we cannot comprehend the mysteriousness of three working in one, we can understand each person accepting or obligating Himself to a particular office or function.

4. Involved in every part of the plan of redemption you will find the three working together.

a. We search the Scriptures and we find:

(1) A loving Father.

(2) Closely related we find a self-sacrificing Savior.

(3) And behind the scenes there is an ever present Spirit.

b. The three are working together to the end that redemption will one day be complete.

(1) The Father has made the plans. (Eph. 3:11)

(2) The Savior has made the provision. (Eph 1:7)

(3) And the Spirit is carrying out the program (Zech.4:6)

E. The Inter-related Functions of the Trinity.

1. Our purpose for approaching the study of the Holy Spirit by way of the trinity is two-fold:

a. To show that when God is at work the three persons are involved (even though only one may be indicated as active).

b. And that only through the study of the three persons of the Godhead is revealed the framework of God’s eternal plan to redeem man.

2. With regard to the first, one must recognize that for God to be at work -three persons are at work.

a. This type of approach is necessary particularly to study the person and work of the Holy Spirit. We shall see in our later study that it is the Holy Spirit who implements and carries out the work of the Father and the Son.

b. For example, Paul told the Ephesians (2:13,18) that they who were once were far off were made nigh to the Father by the blood of Jesus.

(1) But notice that access to the Father was made possible only by the Holy Spirit.

(2) This “trinitarian” working of God puts his work into proper perspective and understanding. See later studies,

3. Secondly, a study of the three persons reveals the framework of God’s redemptive plan. Here again is the particular work of the Holy Spirit brought into focus.

a. Note first the plan of God and then depict the particular work of the Holy Spirit. God’s plan for man called not only for redemption by blood but the giving of life to man that he might live forever.

b. Now this life is in the Son (John 1:4; I John 5:12); but the implantation of life (into man) came only by the Spirit as noted in Paul’s words to the Romans (8:2) that they had received the life of Christ by the Spirit.

c. Furthermore, it was that same Spirit that would someday quicken the mortal body and give it immortal life (Rom. 8:11).

F. We will note a number of Scriptures which contain these trinitarian functions and in each case we should note this two-fold purpose.

1. GOD’S ETERNAL PLAN.

a. Eph. 1:3-14. *“Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with every spiritual blessing in the heavenly places in Christ: even as he chose us in him before the foundation of the world, that we should be holy and without blemish before him in love: having foreordained us unto adoption as sons through Jesus Christ unto himself, according to the good pleasure of his will, to the praise of the glory of his grace, which he freely bestowed on us in the Beloved: in whom we have our redemption through his blood, the forgiveness of our trespasses, according to the riches of his grace, which he made to abound toward us in all wisdom and prudence, making known unto us the mystery of his will, according to his good pleasure which he purposed in him unto a dispensation of the fulness of the times, to sum up all things in Christ,, the things in the heavens, and the things upon the earth; in him, I say in whom also we were made a heritage a having been foreordained according to the purpose of him who worketh all things after the counsel of his will; to the end that we should be unto the praise of his glory, we who had before hoped in Christ: in whom ye also, having heard of the word of the truth, the gospel of your salvation, - in whom, having also believed, ye were sealed with the Holy Spirit of promise, which is an earnest of our inheritance, unto the redemption of God’s own possession, unto the praise of his glory.”*

b. In this passage note the role of the Three in the work of man’s salvation.

(1) First, the initial work of the planning and choosing on the part of the Father.

(2) Secondly, note the redemptive work on the part of Jesus Christ. God centered all of man’s salvation in the person and work of Christ which would be of little avail for mankind were it not for;

(3) The sealing work of the Holy Spirit who is the “*earnest of our inheritance, unto the redemption of God’s own possession . . .*” (vs.14).

2. PURPOSE OF THE PLAN OF GOD.

a. John 3:16, *“For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish but; have eternal life.”*

b. The stated purpose of the plan of God involved the working of the three persons of the godhead.

(1) The writer is stating that the Father sent the Son, who in turn must die, by which man may have life.

(2) While the Spirit is not mentioned in this text;, we observe as before that the transmission of life is accomplished only by the Holy Spirit.

3. GOD’S LOVE FOR MAN.

a. 1st John 4:10, *“Herein is love, not that we loved God, but that he loved us, and GOD’S LOVE sent his Son to be the propitiation for our sins.”*

b. Romans 5:5 *“ . . . because the love of God hath been shed abroad in our hearts through the Holy Spirit which was given to us.”*

c. Romans 5:5,8, *“The love of God is shed abroad in our hearts through the Holy Spirit which is given to us, “for while we were weak . . . Christ died for us.”* It was from within the trinity that the pattern of love was made and it is by the same trinity that this same love is communicated to man.

4. ACCESS TO GOD.

a. Ephesians 2:13,18, *“But now in Christ Jesus ye that were once afar off are made nigh in the blood of Christ . . . for through him we both have our access in one Spirit unto the Father.”*

b. Jesus had earlier taught that access to the Father was by way of himself (Jesus) (John 14:6). Here Paul says that access is not only made possible by the blood of Christ but the Spirit brings it into fruition. See also Rom. 5:5-8.

5. GOD’S RELATIONSHIP TO MAN.

a. Ephesians 4:1-7, *“I therefore, the prisoner in the Lord beseech you to walk worthily GOD’S of the calling wherewith ye were called, with all lowliness and meekness, with longsuffering, forbearing one another in love; giving diligence to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as also ye were called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is over all, and through all, and in all. But unto each one of us was the grace given according to the measure of the gift of Christ.”*

b. It is from within the trinity that all of God’s relationships to man originate, take form and develop.

(1) What we find revealed in the Scripture is actually an insight into the inner life of the Father, Son and Holy Spirit; more particularly, that revelation of the inner life disposed toward man and reaching out to do for man.

(2) This is grace! And we note that all of these dispositions and doings for man are always trinitarian.

(3) Note that Paul told the Ephesians to walk worthily because they were part of one body which in turn was the result of one Spirit, one Lord (the Son) and one God (the Father).

6. REDEMPTION OF MAN.

a. 2nd Thessalonians 2:13-14, *“But we are bound to give thanks to God always for you, brethren beloved of the Lord, for that God chose you from the beginning unto salvation in sanctification of the Spirit and belief of the truth: whereunto he called you through our gospel, to the obtaining of the glory of our Lord Jesus Christ.”*

b. Here it is noted that the whole scope of the plan of salvation hinges on the working of three persons.

(1) God the Father chose man “from the beginning.”

(2) During time he endeavors to bring man to salvation through the gospel of Jesus Christ by the sanctifying work of the Holy Spirit.

(3) And all of this work is done to the end that man might obtain *“the glory of our Lord Jesus Christ,”* in the future.

7. COMING OF THE HOLY SPIRIT.

a. Uppermost in Christian experience is the coming of the Holy Spirit and yet this was trinitarian in nature. Note John 14:16,17. *“And I will pray the Father, and he shall give you another Comforter, that he may be with you forever, even the Spirit of truth, whom the world cannot receive; for it beholdeth him not, neither knoweth him: ye know him for he abideth with you and shall be in you.”*

b. The coming of the Holy Spirit was not given only for the benefit of the believer but Jesus indicated a further purpose of the spirit’s coming and that in a trinitarian framework: John 14:20, *“In that day (when the Holy Spirit comes) ye shall know that I am in my Father, and ye in me, and I in you.”*

(1) Perhaps there is not any verse in Scripture that so closely relates the trinity with the believer. Here the viewpoint is that Christ the Son who is in the bosom of the Father has taken up His abode in the life of a believer through the medium of the Holy Spirit.

(2) One of the greatest events of history was the result of the Father, Son and the Holy Spirit working together.

8. BAPTISM OF THE HOLY SPIRIT. John the Baptist said that there was one coming after him (Jesus) who would *“baptize with the Holy Spirit and with fire.”* (Matt. 3:11) Jesus later spoke of this as the *“promise of the Father,”* (Acts 1:4) which the disciples were to receive. This baptism of the Holy Spirit, which affected the birth of the church, was dependent upon the Father, Son and Holy Spirit.

9. REGENERATION OF THE BELIEVER.

a. Titus 3:4-7, *“But when the kindness of God our Savior, and his love toward man, appeared, not by works done in righteousness, which we did ourselves, but according to his mercy he saved us, through the washing of regeneration and renewing of the Holy Spirit, which he poured out upon us richly, through Jesus Christ our Savior; that being justified by his grace, we might; be made heirs according to the hope of eternal life.”*

b. This passage contains much of the theology of the plan of salvation.

(1) Perhaps there is no other passage that so distinctly shows the working of the Three in planning and providing for salvation and at the same time carrying it out to completion.

(2) The mercy of God the Father, through the merits of the work of Jesus Christ, regenerating man by means of the Holy Spirit Here is the grace of God active in all Three -

bringing eternal life to lost mankind.

10. INDWELLING OF THE BELIEVER.

a. John 14:23,26, *“Jesus answered and said unto him, If a man love me, he will keep my word and my Father will love him, and we will come to him, and make our abode with him. . . But the Comforter, even the Holy Spirit, whom the Father will send in my name, he shall teach you all things and bring all things to your remembrance.”*

b. The Holy Spirit was sent to indwell the believer.

(1) But according to these verses, the Spirit’s indwelling makes possible the simultaneous indwelling of the Father and the Son.

(2) Jesus made it clear that we will make our abode with him. While he was immediately referring to the Father and Himself, in the same context he said he would send the Comforter (the Holy Spirit) *“that he may abide with you forever”*. (John 14:16)

11. SANCTIFICATION OF THE BELIEVER.

a. 2nd Corinthians 3:12-18, *“Having therefore such a hope, we use great boldness of speech, and are not as Moses, who put a veil upon his face, that the children of Israel should not look steadfastly on the end of that which was passing away: but their minds were hardened: for until this very day at the reading of the old covenant the same veil remaineth, it not being revealed, to them that it is done away in Christ. But unto this day, whensoever Moses is read, a veil lieth upon their heart. But whensoever it shall turn to the Lord, the veil is taken away. Now the Lord is the Spirit: and where the Lord is, there is liberty. But we all, with unveiled face beholding as in a mirror the glory of the Lord, are transformed into the same image from glory to glory, even as from the Lord the Spirit.”*

b. John 17:17, *“Sanctify them in the truth: thy word is truth.”*

c. The coming into light and the ensuing sanctification is the result of a trinitarian working of God.

(1) According to the Corinthian passage the understanding of the Old Testament was *“veiled,”* to the Israelites because of the hardness of their hearts.

(a) But if *“any man shall turn to the Lord,”* (not only an Israelite) that veil is taken away and he is able to understand.

(b) Christ made it possible for the veil to be taken away and now the Lord, by the Spirit, gives liberty to understand.

(c) As he understands (Paul’s understanding), God enacts a further work by changing his character through transformation into the image of Christ which in its most vital meaning is the work of sanctification.

(2) According to John’s record (17:17) this sanctifying work is done by the means of the Word of God.

(3) These two passages state so clearly not only that God should sanctify but what it is, how it is done, what means are used and what is done.

12. WORKINGS IN THE CHURCH.

a. 1st Corinthians 12:4-6, *“Now there are diversities of gifts, but the same Spirit. And there are diversities of ministrations, and the same Lord. And there are diversities of workings, but the same God, who worketh all things in all.”*

b. The energy and workings of God in the spiritual body of Christ, the church, is a work of the trinity.

c. The dynamic in the body of Christ today is not only the Holy Spirit but the Three persons - Father, Son and Holy Spirit - giving the church its gifts, governing and administering its affairs and energizing its members.

13. USHERING IN THE LAST DAYS.

a. Acts 2:17-24, *“And it shall be in the last days, saith God, I will pour forth of my Spirit upon all flesh: And your sons and your daughters shall prophesy, and your young men shall see visions, And your old men shall dream dreams: Yea and on my servants and on my handmaidens in those days Will I pour forth of my Spirit; and they shall prophesy. And. I will show wonders in the heaven above, And signs on the earth beneath; Blood, and fire, and vapor of smoke: The sun shall be turned into darkness, And the moon into blood, Before the day of the Lord come, That great and notable day: And it shall be, that whosoever shall call on t he name of the Lord shall be saved. Ye men of Israel, hear these words: Jesus of Nazareth, a man approved of God unto you by mighty works and wonders and signs which God did by him in the midst of you, even as ye yourselves know; him being delivered up by the determinate counsel and foreknowledge of God, ye by the hand of lawless men did crucify and slay: whom God raised up, having loosed the pangs of death; because it was not possible that he should be holden of it.”*

b. Peter speaks here as if the whole picture of the three persons in the Godhead had finally fallen together and can now be seen in perspective. He sees clearly the coming of the Holy Spirit, people calling upon God the Father to he saved and all of it made possible because Jesus of Nazareth, a man who died and rose again, is now the Lord exalted and sitting at the right hand of the Father.

14. RESURRECT ION OF THE HUMAN BODY.

a. Romans 8:11, *“But if the Spirit of Him that raised up Jesus from the dead dwelleth in you, he that raised up Christ Jesus from the dead shall give life also to your mortal bodies through the Spirit that dwelleth in you.”*

b. Note that the great event that the believer is awaiting - the redemption of the human body (Rom. 8:23) - is a trinitarian working.

(1) God the Father raised up Christ by the Holy Spirit.

(2) The same Father by the same Spirit is someday going to raise up the believer because that same Spirit of His Son dwelleth in you.

G. The Particular Functions of Individual Members of the Trinity. The inter-related workings of the members of the trinity do not rule out the particular workings of the individual members. We cite a few of those particular workings of the Father and Son in order to place the work of the Holy Spirit in proper perspective.

1. Functions of God the Father.

a. Moses declared to the Israelites in the wilderness that they had seen “how that the Lord thy God bare thee) as a man cloth bear his son” (Deut. 1:31). God is first a “Father”. He is not a Father to all in a general sense but was a Father to Israel because they were His chosen people or family. As a Father, He “*produced,*” Israel and “*established,*” them as His people

(Deut 32:6) Isaiah said, “*Thou Jehovah art our Father.*” (Isa. 63:16) The Psalmist said, “*Like as a Father pitieth his children, so the Lord pitieth them that fear him.*” (Psa. 103: 13) Just before David’s death, he said, “*Blessed be thou, O Jehovah, the God of Israel our Father, for ever and ever.*” (I Chron. 29:10).

b. This Father image is carried out by Jesus in the New Testament. He referred to God as his “Father” on a number of occasions (e.g. John 14:9). He instructed the disciples to pray to the Father (Matt. 6:9); he further admonished them that your heavenly Father will take care of his own as he does the fowls of the air (Matt. 6:26). See also Luke 6:36; Matt. 6:14, 18, 32.

c. Following is a listing of some of the functions of the Father:

- (1) Worship is directed to God the Father. (John 4:23).
- (2) Prayer is directed toward the Father (Matt. 6:9; John 15:16)
- (3) It is the Father who forgives (Matte 6:12,15).
- (4) It is the Father who rewards (Matt. 6:4,6).
- (5) It is the Father who has a will for every believer (John 7:17).
- (6) It was the Father’s will that Jesus endeavored to do (John 5:30).
- (7) It is the Father whose prerogative it is to glorify himself (John 12:28)
- (8) It is the Father who draws men to Christ (John 6:44).
- (9) It is the Father with whom we may have fellowship (I John 1:3).
- (10) It is God the Father who is the father of our Lord Jesus Christ (Rom. 15:6; Eph. 1:3).
- (11) It will be to the Father that the kingdoms of this world will finally be given (I Cor. 15:24).
- (12) It is the Father who foreknows and foreordains (Rom. 8:29).
- (13) It is God the Father who justifies (Rom. 8:33; 3:23-26).
- (14) It is the will of the Father by which the Father answers prayer (I John 5:14)
- (15) It is the Father who sends the Holy Spirit (John 15:26).
- (16) It is the Father who sent the Son (John 3:16; I John 4:14).
- (17) It is the Father who gives the commandments (John 15:10; I Cor. 7:19)

d. The above list is not exhaustive but it should serve to give some scope to the work and functions of the Father.

2. Functions of the Son.

a. Again, the inter-related workings of the trinity do not put a lessor value on those which belonged only to the Son.

- (1) The Son was the only one to become incarnate (Gal.4 :.4).
- (2) It was given to the Son to reveal the Father (John 6:46).
- (3) The Son is the only way by which man may come to the Father(John 14:6).
- (4) He is designated as the Lamb of God to take away the sin of the world (John 1:29).
- (5) The Son was the only member of the trinity to die (his death is mentioned some 175 times in the New Testament. We understand that the man Jesus died, not the Christ who was eternal.).
- (6) The Son was the only one to be raised from the dead (I Cor. 15:4).

- (7) The Son is the one without whom there would be no gospel (I Cor.15:3-8)
- (8) The Son is now at the right hand of the Father making intercession. (Heb. 7:25).
- (9) It is said of Christ and Christ alone that he will come again (John 14:1-3; Acts 1:11).
- (10) It is Christ who will reign for ever and ever (Rev. 11:15).

b. Again, it should be noted that the above list is not exhaustive but it should serve to give some scope to the Son's important place in the trinity.

3. Functions of the Holy Spirit.

a. The Holy Spirit in the Old Testament.

(1) Spirit (Heb. Ruach) in the Old Testament was generally spoken of as "the Spirit of the Lord."

(2) Things attributed to Him in the Old Testament might well have been attributed to God in general.

(a) He had a part in creation of which it is generally understood that God created.

1] The Psalmist said, "*By the Word of the Lord were the heavens made: and all the host of them by the breath (Spirit) of his mouth.*" (Psa. 33:6)

2] "*The Spirit moved upon the face of the waters.*" (Gen. 1:2).

(b) God's Spirit strove with men (Gen. 6:3).

(c) On occasion he "filled" men with the Spirit (Ex. 31:3).

(d) On a number of occasions he "*came upon*" men of whom it might well be said that God came upon such men. See Numbers 11:17,25,26,29; Judges 3:10; 6:34; 11:29; 13:25; 14:6; 15:14.

(e) The Spirit of the Lord "spoke" by David (II Sam. 23:2).

(f) The Spirit "departed" from Saul (I Sam. 16:14).

(g) The Spirit instructed the Israelites in the wilderness (Neh. 9:20).

(3) Any of these references might well have said God "*came upon*", "*instructed*", "*filled*", "*departed*", etc. There does not seem to be anything too definitive about the particular workings of the particular members of the Godhead in the Old Testament.

(4) However, the Holy Spirit was designated as having a particular work to do in a day yet future.

(a) This is true also of Christ, or the Messiah.

(b) Joel prophesied that in the latter days God would pour out of His Spirit, indicating that the time when the Spirit would have a work of his own to do was not yet here. (Joel 2:28-35).

(c) The Holy Spirit would come to anoint the ministry of Christ as indicated by Isaiah (61:1-3).

(d) The Spirit was to have a particular mission when the enemy would come in (Isa. 59:19).

(e) Isaiah also predicted a time of blessing when the Spirit would be poured out upon Israel (Isa. 44:3).

(f) Even with regard to the revival of Israel in the last days it is said that the Spirit would be within them (Ezek. 36:26).

(g) Israel's return to God in the last days was to be "*by the Spirit*" as indicated in Zechariah's prophecy, "*Not by might, nor by power, but by my Spirit, saith the Lord of hosts.*" (Zech 4:6).

b. The Holy Spirit in the New Testament

(1) Most of our doctrines concerning the Holy Spirit come from the New Testament. Thus it is not our purpose here to explain doctrine as much as to indicate the general workings of the Holy Spirit in the New Testament.

(a) We are not to minimize the workings of the Holy Spirit in the Old Testament but avowedly it was not the age of the Spirit as indicated by the words of Jesus that he would send another Comforter (John 14:16).

(b) The Holy Spirit was to have a particular advent into the world in the same sense that Christ's advent was at the time of His incarnation. Jesus went on to say that this Comforter "*would be with you forever,*" (John 14:16) indicating that the Spirit was to have a special ministry with particular reference to the Son and to the Father.

(2) This advent of the Spirit is indicated in a key verse as Jesus said, "*In that day (when the Holy Spirit comes) ye shall know that I sin in the Father, and ye In me, and I in you.*" (John 14:20). Wrapped up in this verse is the indwelling of Christ (who was in the Father) in the believer; such indwelling made possible by the advent of the Holy Spirit.

(3) The most important concern of our study of the Holy Spirit has to do with this function of the Holy Spirit making the indwelling of Christ a reality in the life of the believer.

(a) Perhaps there is no greater realization of the purpose of God the Father than to dwell with his children. This was made possible with the advent of the Spirit.

(b) Heretofore, God intended to dwell with his children but it never became a reality.

1] Several times Moses told the children of Israel that God "*Wished to dwell with them.*" (Ex. 29:45; Num. 35:34; Deut.12:11).

2] The Psalmist likewise was concerned about the Lord dwelling with this people (Psa. 68:18; 1C1:6;132;12-14)

3] Isaiah also saw that God would dwell with his people (Isa 33:21-24; 65:9).

4] Yet with all of God's desires, He never realized the joy of dwelling with His children on a permanent basis. Perhaps this was the reason that Jesus spoke of the coming of the Comforter (who would make God's indwelling possible) as being with them "forever" (John 14:16).

(c) So the work of the Holy Spirit in the New Testament is mainly taken up with bringing men and women to Christ, first by conviction (John 16:7-11) then by the new birth (John 3:5), filling them (Eph. 5:18), followed by a sanctifying work done in those who will walk not after the flesh but after the Spirit(Rom. 8:4).

(d) Much of the New Testament epistles is taken up with the life of the believer and his life in the Spirit. Teaching is given on walking after the Spirit, bearing the fruit of the Spirit and living the Spirit-filled life. Details on these subjects will be given later.

(4) While most of the references to the work of the Spirit in the New Testament have to do with the believer, we should not overlook his important work in the birth, life and work of Jesus.

(5) Closely allied with the Spirit's work of saving and sanctifying men is His work in connection with world evangelism.

(a) The empowering of believers to witness. (Acts 1:8)

(b) The calling out of workers, (Acts 13:2) together with the building of the church of Jesus Christ (I Cor. 12:13 of Eph. 1:22-23), constitute some of His workings in his task of getting the gospel to the ends of the earth.

H. CONCLUSION (Concerning the Trinitarian Approach to the Study of the Holy Spirit.)

1. God is one substance distinguished in three persons known as the Father, Son and Holy Spirit.

a. Each of the persons has the power of Independent action although none will ever act without the consent and will of the others.

b. The actions might be better recognized as interactions, or perhaps inter-related actions. However they may act, the action takes place within the substance of God.

2. We have approached the study of the Holy Spirit by observing first of all that God is indeed a trinity.

a. We have noted that their most important actions have been directed to the redemption of man.

b. We have shown that the distinctions in the godhead are personal distinctions thus all of their actions are moral.

c. Inasmuch as each person is God in essence and thus holy, all of -their activities must be regarded as absolutely pure.

3. The fact that most of the activity of the godhead is on an inter-related basis does not rule out or put lesser value on the workings of each member in particular. Evidently each member has been given offices or works which are peculiar to that person. It is recognized here that some works are attributed to more than one person.

a. For example, it is clearly stated in John 1:3 that through the Word (Christ) "*All things were made . . .*" yet both the Father and the Spirit are said to have created (Mal. 2:10; Psa. 33:6; Gen. 1:2).

b. The Word states that we are justified in Christ (Gal. 2:17), while at the same time we are justified in the Spirit (I Cor. 6:11). Similarly, the word says we are "*sanctified in Christ Jesus,*" (I Cor. 1:2) and also we are "sanctified 'by the Holy Spirit. (Rom. 15:16)

4. Does such identification in person and work within the trinity indicate that the terms were used loosely in the Scripture and that there was no intent on the part of the inspired writer to teach that any one person in the godhead was given a particular office or work?

a. While there seems to be overlapping in some places as indicated, the answer seems to be found in the working together of members of the trinity in many of the important activities of God. Jesus indicated this when he said, "*The Son can do nothing of Himself, but what he seeth the Father doing; for what things soever he death, these the Son doeth in like manner.*" (John 5:19).

b. Christ was not saying that he did not have the ability to do (otherwise he was not truly God); what he was saying was in keeping with what he said a little later that he could do nothing “*because I seek not mine own will, but the will of him that sent me.*” (John 5:30) Any person who had already willed to have and to do the will of another would be inconsistent to go ahead and do what he pleased anyway.

5. Our concern here, however, should be to search the Scriptures concerning the Holy Spirit and determine what offices and works quite obviously are given to Him.

a. Our point in making a trinitarian approach while we are studying the office and work of the Holy Spirit is that we should not lose sight of his interrelated workings with the Son and the Father.

b. The best example of this has already been cited in John 14:20: “*In that day, (the day when the Holy Spirit shall come) ye shall know that I am in my Father, and ye in me, and I in you.*” (brackets mine) That is, when the Holy Spirit comes to a believer at the new birth, at the same time Christ comes into that person, and inasmuch as the Father is in Christ, the Father also enters.

c. As we study the Holy Spirit, we would note not only the fact that he enters at the new birth but we would also study the reasons for his entrance, one of which would be to make the presence of Christ real.

6. Before concluding this study on the trinitarian approach we should note some important factors concerning the distinctions in the godhead.

a. The distinctions - Father, Son and Holy Spirit - are first of all personal distinctions. Each one is a person so that anything said or done by each is to be regarded as personal.

b. Secondly, the distinctions have to do also with function, that is, with offices and works as already indicated in this conclusion.

c. Thirdly, these distinctions are to be regarded as eternal. The Father has always been the Father and he always will be. The Son has always been the Son and always will be. The Spirit has always been the Spirit and always will be. In this connection, however, God has willed that position in this eternal order may change. God the Father has always had primacy in the Godhead as indicated by the words of Jesus that he did “always the will of his Father” and never sought his own will. But within that primacy God has willed “that in all things He (Christ) might have the pre-eminence” (Col. 1:18), and the day is coming “*in the name of Jesus every knee should bow . . . that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.*” (Phil. 2:10-11)

d. Closely allied to matter of position is order.

(1) When we say that the Father has primacy, we are referring to office or work, not quality of person. The Scriptures seem to teach that within the trinity everything was from the Father (e.g. see John 5:26-30).

(2) At the same time, God the Father worked out his will through the Son (John 5:30; 7:16,17; 8:29- 8:42). God’s will being worked out through the Son was accomplished by the Spirit (Matt. 12:28; Luke 4:18; John 16:13,14; et.al.)

e. Fifthly, these distinctions were evidently made for the benefit of God.

(1) God had a purpose and plan for the universe and in His sovereignty, He could work out any “order” of the godhead which he pleased.

(2) He had a will to perform. He had a will and plan for redemption, thus any distinctions made were for His benefit.

f. Again, these distinctions seem to be made for the benefit of man. All of the Father's love which moved Him to send His Son to die was for the benefit of man.

(1) Christ's death, burial and resurrection was for the redemption of mankind.

(2) His ascension and intercession at the right hand of the Father is for the benefit of man.

(3) The sending of the Holy Spirit and the Spirit's subsequent work was for the benefit of man. His work in the world today is to the advantage of man and for his good.

(4) Even the work of the Spirit in "redeeming" our bodies in a day yet future is most certainly the highest benefit man will ever receive.

g. Lastly, these distinctions were made for the mutual benefit of God and man.

(1) God has always wanted to dwell with his children. The Holy Spirit has made that possible both in the creation of the church and the indwelling of man.

(2) And without Christ, who himself the only one of the trinity to become a man, none of the benefits to God or man would have been consummated. His death took away sin; his resurrection defeated death; his life gives eternal life.

(3) So the relationship so desired by God that he might dwell with his people is coming to pass today in the church and ultimately in a more perfect manner in a day yet future.

7. Ritchie Smith's statement¹ concerning the trinity is a fitting conclusion to this study.

a. *"The Father is God above us, the Son is God with us, the Spirit is God within us."*

(1) *"We must constantly remind ourselves indeed that distinctions of this kind between the persons of the Trinity are relative, not absolute."*

(2) *"The province of Father, Son, and Spirit cannot be rigidly defined, as though each of them possesses attributes or exercises functions in which the other Persons have no part."*

b. *"The Son promised to be with his people forever, and the name given Him before his birth is Immanuel, God with us."*

(1) *"In him God came down from heaven to earth that he might dwell among us. God is with us in him."*

(2) *"The work of the Son for us was 'wrought in the power of the Spirit; the work of the Son in us is wrought in the person of the Spirit."*

(3) *"The Father dwells with men in the Person of the Son, the Son dwells within men in the Person of the Spirit."*

c. *"Distinctions of this nature are traced in the Scripture, and while we must beware of drawing rigid lines of division between the Persons of the Trinity and their peculiar offices, yet we must endeavor to ascertain and to express the differences which the Scripture indicates as clearly as the poverty of our knowledge and our speech may permit."*

1. J. Ritchie Smith; The Holy Spirit in the Gospels; pp. 331-332

II. THE PERSONALITY AND DEITY OF THE HOLY SPIRIT

A. The Scriptures are not written in such a manner as to prove the personality and deity of the Holy Spirit.

1. The Scriptures indicate that the Spirit is God and as God there need be no evidence given that He is.

2. Similarly, the Scriptures talk about the Spirit as though he were a persons hence there should be little need. to prove that He is.

3. But inasmuch as we are endeavoring to study the Scriptural teaching concerning the Holy Spirit we cannot avoid studying His personality and deity.

B. The Personality of the Holy Spirit.

1. The Holy Spirit is a person.

a. As a person he has particular functions within the godhead. We speak here of the Holy Spirit as a person as opposed to an influence, force or an attribute.

b. It might be objected to that the Scriptures, on occasion, seem to refer to the Spirit in an impersonal way. The Hebrew ruach and the Greek pneuma, both translated spirit, are neuter words and were used originally for “wind”. The Authorized Version carries over this neuter idea in its translation of Romans 8: 16 in referring to the Holy Spirit as “it”. But these matters do not counteract the abundant evidence that the Holy Spirit is a person.

2. Involvements in Personality.

a. What is involved in the term “personality” of the Holy Spirit?

(1) The word “person” is a non-biblical word in the sense that it is never used in connection with the Holy Spirit.

(2) The thoughtful reader, however, perceives that the word “person” is used only for convenience’ sake; it is used in the same ecclesiastical sense as the words “trinity,” “ordinance,” or “sacrament,” even though none of the latter are found in the Bible in the context to which we refer.

(3) We use the term “personality” to avoid circumlocution.¹ The Scriptures allude to the Spirit as though he were a person, and more so as having all the qualities that belong to personality.

3. Testimony of Jesus Christ regarding the personality of the Spirit.

a. When Jesus spoke of the coming of the Holy Spirit, He placed Him on a par with Himself and the Father.

(1) Never does He refer to the Holy Spirit as “It” but always as “*He*.”

(2) While we have already stated that the neuter pneuma would not necessarily indicate personality there is no mistaking the masculine Paracletos in John 14:16 as the same one referred to in John 14:17 as “*Him*.”

(3) This is seen again in John 15:26 together with the accompanying “*He*,” in the same verse. Again, the masculine Parakletos and accompanying “*Him*,” is found in John 16:8.

1. Circumlocution; a roundabout or indirect way of speaking; the use of more words than necessary to express an idea. Synonyms are rambling, meandering, verbosity.

b. It is in connection with the words of Jesus relative to the person of the Holy Spirit that we see the true meaning of the Paraclete.

(1) Jesus said that he would not leave them “*desolate*” or “*orphans*.” (John 14:18)

(2) It was not that the Holy Spirit would come to the believer and act as a substitute for Christ as a foster parent would take over an orphaned child, but the Holy Spirit would, as Moule says, be “*the unspeakably real personality of the Savior in His seen presence.*” (Moule, Veni Creator, p. 8)

(3) In other words, Christ was not leaving them in the same sense of a parent about to die and thus leave orphaned children. But as one who is about to die and then return to them in His very real presence in the person of the Holy Spirit.

(4) Thus the Holy Spirit could come to them only as a person. The person of the Holy Spirit was at that moment present with them as Jesus said, “*Even the Spirit of truth . . . for he abideth with you . . .*” (John 14:17); but He was to come to them in a new way in which he would be in them, “*and shall be in you,*” and make the presence of Jesus Christ and the Father a reality in the believer.

c. An interesting note is made in this connection in that Christ Himself is given the same title as the Holy Spirit as indicated in John’s first epistle.

(1) Here the Paracletos, translated “*advocate*,” is said to be “*Jesus Christ the righteous.*” (I John 2: 1)

(2) This single passage without question could establish the personality of the Holy Spirit as well as indicate that the Holy Spirit had already carried out the work previously foretold by Jesus.

(3) Writing some 60 years after Jesus made his statement about coming back to the believers by way of the Holy Spirit, John now speaks of Jesus Christ in the same manner that Jesus spoke about the Holy Spirit. See John 14:18.

4. Qualities of personality possessed by the Holy Spirit.

a. Personality is that in which there is the power of independent action. Numerous references in the Scriptures indicate that the Holy Spirit is capable of action on His own.

(1) The Holy Spirit is said “*to make intercession.*” (Rom. 8:26)

(2) He is said to “*testify of me (Christ).*” (John 15:26)

(3) He is said “*to convict the world.*” (Jn.16:8); H

(4) He is said “*to teach.*” (Luke 12:12)

(5) He is said to “*give gifts.*” (I Cor. 12:8-11)

(6) He is said to “*raise the dead.*” (Rom. 8:11)

(7) There are many other activities of the Holy Spirit given to us in the Scriptures that are attributed to the Holy Spirit as taking action on His own. See I John 2:27; Luke 4:18, 19; Acts 8:29; Eph. 3:16; John 15:26. See also Gen. 1:2; 6:3; Isa.11:2; 63:10; Mic. 2:7.

b. Personality has the power of independent reason and intellectual pursuit.

(1) Paul told the Romans that “*he that searcheth the hearts knoweth what. is the mind of the Spirit,*” (Rom. 8:27) indicating that the Spirit has a mind of his own.

(2) Jesus said that the Holy Spirit would not choose to speak from himself but would “*declare unto you the things which are to come.*” (John 16:13) This would indicate that the Spirit can think and act independently of any other source.

(3) Jesus also said that the Holy Spirit “*would teach you all things,*” (John 14:26) thus signifying that the Spirit could reason and make deductions.

c. The Spirit is to be known, as the “*Spirit of truth,*” (John 14: 17) thus disclosing that it would be left to the Spirit alone to relate truth to the world.

(1) In this sense, he might be called the “master-mind” of the ages.

(2) James indicated on the occasion of the dispute at the Jerusalem Council that the Holy Spirit seemed to carry out his reasoning powers along with man as he said, “*For it seemed good to the Holy Spirit and to us,*” (Acts 15:28) that they should lay no greater burden upon the Gentiles.

(3) Without question there is ample teaching in the above references and many others that the Holy Spirit thinks and makes logical conclusions as a person.

d. Personality also has the power of independent sensibility, emotion or feeling.

(1) Paul told the Ephesians to “*grieve not the Spirit.*” (Eph.4:30)

(2) Several of the fruits of the Spirit indicate expressions of emotion - love, joy, peace, longsuffering.

(3) Indeed, Paul told the Romans that the “*kingdom of God is . . . righteousness and peace and joy in the Holy Spirit.*” (Rom. 14:17)

(4) He told them too that they should strive together in prayer because of the “*love of the Spirit.*” (Rom. 15:30)

e. All that is said in the Scriptures about the Holy Spirit could be said only about a person.

(1) In the Old Testament the Spirit of God “*rested upon the people.*” (Num. 11:26)

(a) “*The Spirit came upon Amasai, . . .*” (I Chron. 12:18)

(b) The Spirit “*passed*” before Job’s face (Job 4:15)

(c) It is said that the Israelites “*provoked*” God’s Spirit in the wilderness. (Psa. 106:33)

(d) Isaiah said, “*The Spirit of the Lord was upon him.*” (Isa. 61:1 cf. Luke 4:18), etc., etc.

(2) Likewise, the New Testament teaching relative to the personality of the Holy Spirit.

(a) We are to worship the Father in the Spirit. (John 4:23)

(b) The Spirit “*drove,*” Jesus into the wilderness. (Mark 1:12)

(c) The Spirit “*spoke*” to Peter. (Acts 10:19)

(d) To Philip (Acts 8:29)

(e) The Spirit “*spoke*” and called the first missionaries. (Acts 13:2)

(f) The Spirit “*inspired*” the written Word of God. (II Tim. 3:16)

(g) The Spirit is said to “*speak*” to the churches in the first three chapters of the Revelation.

5. The personality of the Holy Spirit consistent with the personality of the Father and the Son.

a. Another question concerning the personality of the Holy Spirit has to do with the necessity of “proving” His personality.

(1) Seldom does one question the personality of the Father or the Son, why should there be objection to the Holy Spirit’s?

(2) Why does not the Holy Spirit who wrote the Scriptures (II Tim. 3:16) say more about His person?

b. Jesus said that the Spirit “*would not speak from himself,*” (John 16:13) but “*whatsoever things he shall hear he shall speak.*” (John 16:13) Jesus went on further to say, “*He shall declare unto you the things that are to come;*” and further, “*He shall glorify me: for he shall take of the things of mine and shall declare it unto you.*” (John 16:14)

(1) Obviously, the work of the Holy Spirit, according to Jesus, was to project Christ and not himself.

(2) The Spirit was to leave his own personality in the background.

(3) At this point Jesus gave reason for such action on the part of the Holy Spirit inasmuch as “*all things whatsoever the Father hath are mine: therefore said I, that He (the Spirit) taketh of mine and shall declare it unto you.*” (John 16:15)

c. It is pertinent here to notice the prominence or position taken by each of the persons of the Godhead.

(1) The Father had “*showed*” the Son “*all things that himself doeth.*” (John 5:20)

(2) The Father who could raise the dead had placed this power at the disposal of Christ. (John 5:21)

(3) “*He (the Father) has given all judgement to the Son.*” (5:22)

(4) He had preferred “*that all may honor the Son.*” (5:23)

(5) The Father, who alone had life in Himself as the self-existent one, had also given his power to his Son. (5:26)

(6) The Father had even given all authority to the Son “*to execute judgment,*” as he willed. (5:27)

(7) As Jesus reflected upon this power given him, He did not take it to himself but discerned the outworking of such power as in the divine will of God; whatever the Father’s will was, that too should be the will for Him (Christ’s). (5:30)

6. And what about the position or prominence of the Holy Spirit?

a. The Spirit in turn chose to do the will of the Son.

b. As already noted, Jesus said that the holy Spirit would not take a distinguished position to himself but simply fit into the divine pattern and glorify the Son who had given over to the Spirit those prerogatives already given to the Son by the Father.

c. The Holy Spirit discloses just enough of his own divine self to give us a full apprehension of his divine personality.

d. It is His work (the Spirit’s) to take the things of Christ, deal with them objectively, and finally bring about the desired will of the Father.

7. Does the fact that the Holy Spirit “*does not speak from Himself,*” and the fact that Christ came “*not to do mine own will, but the will, of Him that sent me,*” (John 5:30) make the

persons subservient one to another? Does this mean that “*the Father is greater than I,*” ? (John 14:28)

- a. These question cannot be answered philosophically.
- b. We understand from the words of Jesus that the differences were not personal, but simply that distinctions had been made in the offices and work of the members of the godhead.

(1) The fact that Jesus did always the will of the Father indicates he was being obedient to the will of the Father.

(2) Insofar as their persons were concerned, whoever had seen Christ had seen the Father (John 14:9) and that “*I am in the Father and the Father in me.*” (14:10)

(3) Likewise, the Holy Spirit is no less God in person by glorifying Christ whom God the Father had ordained before the foundation of the earth to be the central figure in the redemptive plan. (Rev. 13:8)

C. The Deity of the Holy Spirit.

1. If the Holy Spirit has an equal place in the godhead then we do not need to prove that He is deity.

a. Evidence has been given that the Holy Spirit is equal in person and work to the Father and Son.

b. It is not intended to further the arguments that the Holy Spirit is very God but list some of the statements and Scriptures which indicate that the Holy Spirit is deity.

2. The Holy Spirit is identified with the Father and the Son.

a. In the baptismal formula. Matt. 28:19

b. The Apostolic Benediction. II Cor. 13:14

c. In the administration of the gifts. I Cor. 12:4-6

d. In the eternal plan of God. Eph. 1:3-14

e. In our access to God. Eph. 2:13,18

3. The Holy Spirit associated and Identified with God in the Old Testament.

a. In creation. Gen. 1:2

b. In striving with man. Gen. 6:3

c. In the wilderness wanderings. Num. 11:25

d. In coming upon the judges. Judges 3:10; 6:34; 11:29; 14: 6; 15:14

e. In coming upon kings. I Sam. 11:6; 16:13

f. In coming upon the prophets. II Kings 2:15; II Chron. 24:20; Isa.48:16, etc.

4. The Holy Spirit associated and identified with God in the New Testament.

a. In coming upon Jesus. Matt. 3:16; Luke 4:1

b. In the worship of God. John 4:23,24

c. In performance of miracles. Acts 2:1-4; 8:39; 10:19; 11:28, etc.

d. In casting out demons. Matt. 12:28

e. In raising Jesus from the dead. Ron. 8:11

f. In calling out missionaries. Acts 13:2

5. The Holy Spirit is Deity by demonstrating the attributes of God.

a. In His omnipresence. Psa. 139:7-10

- b. In His omnipotence. Zech. 4:6
- c. In His omniscience. I Cor. 2:10
- d. By performing works that could be attributed only to God. John 3:3; John 14:17; 16:13; I Cor. 12:13; Eph. 5:18; Gal. 5:22, etc.
- 6. The Holy Spirit is Deity as being given a place that could be attributed only to God.
 - a. He can be blasphemed, the penalty for which is unforgivable. Matt. 12:31
 - b. The presence of the Holy Spirit in a person gives new life. Ezek. 11:19; 36:26.
 - c. His Spirit can be poured out upon all flesh. Joel 2:28
 - d. The absence of the Spirit is the absence of sonship of God. Rom. 8:9
 - e. The Spirit knows how a person should pray. Rom. 8:26.
 - f. Only the Spirit knows the complete will of God. Rom. 8:27
 - g. The Spirit of God is acclaimed to be the Creator of man. Psalms 104:30

III. THE WORK OF THE HOLY SPIRIT IN THE LIFE AND MINISTRY OF JESUS.

A. **The work of the Holy Spirit in the life and ministry of Jesus Christ has reference only to his (Jesus') humanity.**

1. While there were inter-related workings of the Father, Son and Holy Spirit, these workings have reference to activities within the godhead with each of the persons regarded as very God.

2. But when we study the Holy Spirit in the life of Jesus, we are observing the work of God in the life of a man. This, of course, is not to say that Jesus Christ was not God, but simply that the Holy Spirit's activity had to do with the man, Christ Jesus.

B. **The Holy Spirit and the Incarnation.**

1. The angel Gabriel told Mary that, "The Holy Spirit shall come upon thee, and the power of the Most High shall overshadow thee: wherefore also the holy thing which is begotten shall be called the Son of God." (Luke 1:35)

a. Isaiah some 750 years previously had already borne witness that when the Messiah would come that the Holy Spirit would come with him. ". . . and now the Lord Jehovah hath sent me (Christ) and his Spirit." (Isa. 48:16)

b. Isaiah also said, "For unto us a child is born, unto us a son is given." (Isa. 9:6).

c. The divine person, Christ, mentioned in the first two passages is the "son" in the last passage (Isa. 9:6). The human person mentioned in the first two is the "child" in the same verse.

d. In this "deity-humanity" concept of Jesus Christ we also find the work of the Holy Spirit. The angel said, "The Holy Spirit shall come upon thee . . ." Isaiah said that God sent his Messiah "and his Spirit." It is in connection with the humanity of Jesus that the Spirit was sent and did come.

2. The pre-incarnate form of Christ.

a. Christ did not have a body before the incarnation and thus was not human.

b. The words of Isaiah (48:16) relative to sending also his Spirit point up also the reason for the sending of the Spirit which was to come upon Mary and prepare the human body for the Son of God.

c. As noted above, the Holy Spirit would “come upon” Mary and she would conceive and bear a son.

3. The Incarnation a production of the Holy Spirit.

a. The humanity of Jesus was a production of the Holy Spirit (Luke 1:35).

(1) This makes his humanity sinless! The Scriptures state that “*a virgin shall conceive, and bear a son, and shall call His name Emmanuel (God with us).*” (Isa. 7:14).

(2) It was not necessary for a sinless or immaculate mother but a holy and eternal Father to make the head of a new race.

b. Why then was not Jesus the product of a new creation entirely as was Adam? Why did not God take the dust of the earth and form a perfect man? Jesus must be “*born of a woman, born under the law, that he redeem them that were under the law, that we might receive the adoption of sons.*” (Gal. 4:4-5).

c. And here is the mystery of the incarnation.

(1) The Holy Spirit bringing about conception in the womb of Mary; this “*holy thing,*” (Luke 1:35) is now joined to the human race.

(2) Is it not significant that the genealogy given by Luke also traces the lineage of Mary back to the first Adam who is also called “*the Son of God?*” (Luke 1:35 cf. Luke 3 :38)

(3) The question is to how such a feat could be performed is answered in the words, “*The Holy Spirit shall come upon thee, . . .*” (Luke 1:35)

d. What part then does Mary have in the Incarnation?

(1) The Holy Spirit was the one who formed Christ’s human nature but our Lord’s flesh was from Mary’s substance.

(2) The Holy Spirit brought no “heavenly” flesh to form the body of Jesus.

(3) As Christ, by the Spirit, took upon himself Mary’s flesh, he was making it possible for Himself to die.

(4) The writer to the Hebrews said that “*it behooved him (Christ) to be made like unto his brethren, that he might become a merciful and faithful high-priest in things pertaining to God, to make propitiation for the sins of the people.*” (Heb. 2:17)

(5) Later the same writer said that this man was made of the same substance as we, one “*who could be touched with the feelings of our infirmities . . . one that hath been in all points tempted like as we are, yet without sin.*” (Heb. 4:15)

(a) You see, it is through the flesh of man that man is tempted.

(b) Jesus bore Mary’s (man’s) flesh.

(c) He did not live after the flesh nor did he yield to the temptations of the flesh.

(d) Even though Adam bore the “*image of God,*” (Gen. 1:26-27), he yielded to flesh in which that image resided.

4. The Holy Spirit and the nature of the Incarnation.

a. The joining of the human and divine natures in Christ is thus better understood.

(1) The “*holy thing*” formed by the Holy Spirit in the womb of Mary was assumed by the Son by making it His very own.

(2) This was an act on the part of the Son Himself, taking to Himself the body formed by the Holy Spirit (Heb. 10:5).

(3) It was not necessary for either of the other members of the trinity to have a body - it was given only to Jesus to die (Phil 2:5-8).

b. There are many factors to commend this form of theology:

(1) By assuming Mary's flesh, Christ became a member of Adam's race.

(2) By becoming a member of Adam's race in this way, he took none of the guilt already imposed upon the race. Paul confirms this by saying, "*Him who knew no sin, he made to be sin on our behalf: that we might become the righteousness of God in Him.*" (II Cor. 5:21)

(3) The mother of Jesus did not need to be immaculate as the forming of the body of Jesus did not necessitate nor demand that she be immaculate.

(a) The Holy Spirit took Mary's flesh, sanctified and cleansed it so that it was "without sin" (Heb. 4:15).

(b) Having taken Mary's flesh, Jesus must therefore be subject to death. He was not subject to death in the sense that he was born in sin (he was without sin), the rest of mankind dies because of sin.

(4) Jesus being formed by the Holy Spirit from the flesh of Mary makes it possible for Him to be our Goel, a kinsman redeemer.

(5) By becoming a member of Adam's race via Mary's flesh, he could die but more so, through that death he could defeat and make resurrection life possible for the entire race. (I Cor. 15:20-22).

(6) The work of the Holy Spirit in giving Christ a perfect humanity, He made it possible for all to be made alive in Christ. (Rom. 5:12-19)

5. We conclude the remarks concerning the Holy Spirit and the Incarnation by quoting from Smeaton:¹

a. "According to the first promise given in Genesis 3:15, and announced by Isaiah a second time, the Savior was to be born of a virgin (Isa 7:14). The Holy Spirit was upon Him, accordingly, from the moment of His conception, displaying His power in supplying Him with the endowments, capacities, and gifts - physical, intellectual, and spiritual - which were necessary for His high work."

b. "As sanctification belongs to the Spirit's operations, there can be no doubt that everything required for the sanctification of the Lord's humanity was plentifully supplied by the agency of the Holy Spirit, who warded off every taint from whatever quarter it could possibly approach Him."

c. "Not only so; the soul of Christ, from the first moment of conscious existence, was filled with actual communications of the Spirit for such exercises of trust, and love, and holy affections as were necessary in the experience of Him who came as the second Adam, with the image of God restored in all its fulness (Psa. 22:10)."

d. "He who made man a temple of God at first, and who was restoring it in the Incarnate Son, was incessantly active in conferring every conceivable gift, and in signally augmenting these gifts in ever-increasing measure at successive stages for the great work to be performed. All this was for His private life."

1. Smeaton; The Doctrine of the Holy Spirit; pp.124-125

C. The Holy Spirit and the Anointing of Jesus.

1. Luke records the words of Jesus, “The Spirit of the Lord is upon me because he has anointed me . . .” (Luke 4:18).

a. The anointing of Jesus by the Holy Spirit evidently took place at the baptism of Jesus.

b. We read, “*And Jesus when he was baptized, went up straightway from the water: and lo, the heavens were opened unto him, and he saw the Spirit of God descending as a dove, and coming upon him; and lo, a voice out of the heavens, saying This is my beloved Son, in whom I am well pleased.*” (Matt. 3:16-17).

2. The Significance of the Baptism of Jesus and the Ascending of the Holy Spirit.

a. The priests of the Old Testament were consecrated to the priesthood at the age of thirty years. The consecration service contained some five symbolic acts as seen in chapter 29 of Exodus.

(1) The washing to purify, vs. 4.

(2) Investiture to clothe with priestly functions, vss 5-9.

(3) Anointing to impart divine grace. vs. 7.

(4) Sacrifice for atonement and dedication, vss. 10-21.

(5) Filling the hands to invest with authority to sacrifice. vss. 22-26.

b. The baptism of Jesus marked his consecration into the priesthood as well as his entrance into his public ministry.

(1) It was not necessary for all of the symbolic acts to be performed as Jesus was without sin, he needed no cleansing.

(2) He was already sent from heaven with authority, he did not need to offer any sacrifice as he was about to offer himself as a once for all sacrifice.

c. The one great need for Him as a man (a priest must be from among men, Heb. 5:1) was the anointing. The anointing of Jesus was not symbolic but vital and dynamic and was performed by the Holy Spirit himself.

(1) His baptism symbolized both his consecration to the priesthood as well as his total commitment unto death.

(2) He needed not to be washed as the Old Testament priests, but (in his baptism) he separated Himself from the world, is dead to himself and gave himself unto death. The Holy Spirit, in turn, confirmed his consecration by coming upon him to anoint and empower for service.

d. As the High Priest, his baptism was the beginning of his work of taking the world upon himself. As the High Priest, he gave himself to fulfill all righteousness (Matt. 3:15 of. Dan. 9:24).

e. In order to give himself to death, to the world, the work of the priesthood, he must be anointed by the Holy Spirit. The ascension of the Holy Spirit upon Jesus at the time of his baptism was confirmed by the Father who said, “*This is my beloved Son in whom I am well pleased.*” (Matt. 3:17).

3. The resultant effects of the Holy Spirit’s anointing of Jesus.

a. Jesus did not need a change of character, therefore the anointing is not to be construed as something needed for such a purpose. Jesus, the man, needed the anointing of the

Holy Spirit upon his official ministry, particularly, the ministry of the priesthood.

b. His priesthood was to excell that of the Old Testament.

(1) As the high priest he needed to live a pure and holy life (which He did).

(2) He needed to be empowered “*to preach good tidings to the poor: . . . to proclaim release to the captives, recovering sight to the blind, to set at liberty them that are bruised, to proclaim the acceptable year of the Lord.*” (Luke 4:18,19)

c. In addition to his ministry, he needed the anointing to die.

(1) He was to die as a man and became obedient to death (Phil 2:5-8) and died the death of the cross.

(2) Evidently, that same anointing is effective in the high priestly ministry of Jesus today as he intercedes at the right hand of the Father (Heb. 7:25), this intercession being done by the “man, Christ Jesus” (I Tim. 2:5).

d. The statement in Luke 4:1 that Jesus was “*full of the Holy Spirit,*” might indicate that the anointing also affected that filling.

D. The Holy Spirit and the Temptation of Jesus. “*And Jesus being full of the ¹¹oiy Spirit, returned from the Jordan, and was led in the Spirit in the wilderness during forty days, being tempted of the devil.*” (Luke 4:1)

1. There is little said in the accounts of the temptation of Jesus regarding the work of the Holy Spirit.

a. It is said that the Spirit “led” him; (Luke 4:1) or, as in Mark’s account “driveth” him.

b. Are we to assume that the Spirit drove Jesus into the wilderness and then forsook him? We note some works peculiar to the Holy Spirit that served to keep Jesus from yielding to temptation.

2. The use of the Word of God in the temptation of Jesus.

a. The Word is declared to be the “sword of the Spirit” (Eph.6 :17).

b. We believe the Spirit brought the Scriptures to the mind of Jesus and used them effectively while being tempted.

3. The Spirit to withstand Satan.

a. It is doubtful if man can withstand Satan apart from the Holy Spirit.

b. Jesus the man, filled with the Holy Spirit, withstood Satan and was victor over him.

c. Matthew records the words of Jesus, “*If I by the Spirit of God cast out demons . . .*,” (Matt 12:28) indicating that it is the Spirit of God who is greater than Satan and his demons.

4. The Spirit to withstand the needs of the flesh.

a. The general teaching of the Scripture that if we walk after the Spirit we will not fulfill the lusts of the flesh (Gal. 5:16) was true during the temptation of Jesus.

b. The devil was tempting Jesus to evil whereas God tempteth no man to sin (James 1:13).

c. Jesus was not drawn away because by the Spirit he would not give in to any of the desires of the flesh. His hunger, the temptation to rely upon his own Sonship or the desire for the kingdoms of the world were all put away by the Spirit.

5. The Spirit needed for guidance in temptation.
 - a. In the first place it was the Spirit who led Jesus into the wilderness where he knew he (Jesus) would be tempted of the devil.
 - b. After Jesus was in the wilderness and when he was obviously at his lowest point physically, Satan came to tempt.
 - c. It was also at this point when the Spirit ministered to Jesus - giving him guidance into the Word of God that withstood the temptation of the devil.

E. The Holy Spirit in the Ministry of Jesus.

1. As indicated in our study of the “anointing” of Jesus, the Spirit of the Lord came upon Jesus at his baptism and was evident at the beginning of His ministry. (Luke 4:18).

2. Luke 4:18-19 serves as a good outline for the need of the Holy Spirit in the ministry of Jesus.

- a. To preach the gospel (good tidings).
 - (1) There is no occasion wherein Jesus failed to give the truth concerning himself, his life, his death and his resurrection.
 - (2) Jesus Himself indicated that he could “preach the gospel” only by the power of the Spirit.
 - b. Proclaim release to the captives.
 - (1) Whether this pertains to being released from sin or demons, both were true in the ministry of Jesus.
 - (1) By the Spirit he cast out demons (Matt. 12:28). By the same Spirit he set men free from sin (John 5:14; Matt. 9:2).
 - c. Recovering of sight to the blind.
 - (1) This became true both literally and spiritually.
 - (2) The blind received their sight (John 9:7; Matt. 9:30).
 - (1) Spiritually, there were many who received their sight (John 9:39; 11:40) as they believed on Christ.
 - d. To set at liberty them that are bruised.
 - (1) This may refer to spiritual healing but it also could include healing of the body.
 - (2) It is not necessary here to list the numerous miracles of healing which Jesus performed by the power of the Spirit.
 - e. To proclaim the acceptable year of the Lord.
 - (1) According to the Old Testament passage that Jesus quotes, “*the acceptable year of the Lord,*” seems to have reference to the ultimate triumph of God over the enemies of God’s people.
 - (2) Jesus, by the power of the Spirit, preached the overcoming of His enemies on more than one occasion.
3. Conclusions concerning the Holy Spirit in the life and ministry of Jesus.
- a. Jesus was conceived by the Holy Spirit (Luke 1:35).
 - b. He advanced in wisdom by the Spirit (Luke 2:40, 52).
 - c. He was anointed by the Spirit at His baptism (Matt. 3: 16).

- d. The Spirit led Him into the wilderness and empowered him to withstand Satan and the temptations (Luke 4:1).
- e. The Spirit supplied the anointing for his ministry (Luke 4:18-19).
- f. It was the same Spirit which raised Jesus from the dead. (Rom. 8:11).

IV. THE HOLY SPIRIT AND THE WORK. OF CONVICTION.

Scripture text: John 16: 7-12

A. Introductory.

1. Jesus had just explained to his disciples that He must go away so that the Comforter could come.

- a. The Comforter (Holy Spirit) could not come until Christ was glorified (John 7 :37-39).
- b. He could not be glorified until he had died and risen from the dead and ascended to the Father.

2. When the Comforter would come He would guide the disciples in the truth, that is, the Holy Spirit would give meaning to the statements which He (Jesus) had already made and were not yet fully understood by the disciples.

- a. The disciples were not to sorrow about His going as His death, resurrection and ascension were all within the divine plan of the Father.
- b. Jesus had earlier taught the disciples that He would return to them via the media of the Holy Spirit (John 14:16-18) but at the time that He did, the Holy Spirit would not only be with them (as He was at that time) but He would be in them to make the truth clear to them after the ascension and glorification.

B. Meaning of the word “conviction.”

1. The word elegkane translated “convince” in the ASV means “to refute an adversary to prove guilt so as to bring acknowledgement of the truth.”

2. One writer says that the word means “*to cross-examine with a view to refutation or conviction, or to bring forward evidence that proves guilt.*”

3. The corresponding noun is used in Hebrews 11:1 where it is said that “*faith is the testing of things not seen,*” though the suggestion is that unseen forces meet the test.

C. The Recipients of Conviction - the world.

1. But the Holy Spirit was also to have another ministry, a ministry to the world. This ministry would be accomplishing a similar end in that while the disciples did not fully understand the teachings of Christ and needed the Holy Spirit’s illumination even so the world needed light.

2. By the world we mean mainly unbelievers.

- a. However, there is also a secondary meaning to the word “world” which throws light on the condition of unbelievers.
- b. The world is also regarded as the area of fallen nature.

(1) John described that which was in the world as “the lust of the flesh, the lust of the eyes and the vain-glory of life.”

(2) This was not as the Father had created it but the fallen condition of man. (I John 2:16).

(3) This area of fallen nature is Satan’s kingdom and as Paul told the Colossians it was a kingdom of “*darkness*,” (Col. 1:13) and the Ephesians that they had formerly walked according to “*this world*.” (Eph 2:2)

(4) Satan is god and ruler of the area of fallen nature (the world) (I Cor. 4:4).

3. Included among the unbelievers mentioned above were those who professed to be right with God.

a. The Pharisees who had received such scathing denunciation from Christ (Matt. 23:1-39) professed to be right with God. They were as much in darkness and under the dominion of Satan as the Gentiles who had never heard the gospel.

b. The modern corollary to this “professing” group would be found among those who profess to be Christians but have never acknowledged Christ as Lord and Savior.

(1) According to the parables in Matthew 13 (the parable of tares, particularly) there is a large group of professing Christians who actually are not in the church but are “*sons of the evil one*.” (Matt 13:38)

(2) They are in need of the convicting power and illumination of the Holy Spirit as much as those who have never heard or made any profession at all..

4. The world does not just misunderstand the truth, but being in darkness, the world perverts it.

a. This perversion as we will see later is no more than a rationalistic approach to the three factors of sin, righteousness, and judgment.

b. Because of such darkness and ensuing rationalism it is necessary for the Holy Spirit to do a work of conviction.

5. It is necessary for our study to be on a three-fold level when these truths used in conviction are discussed, namely (1) what is the truth, (2) how has the world perverted it:, (3) how does the Holy Spirit lead into the truth?

D. The Method used in conviction.

1. There are at least three factors in the method used in conviction namely, the truth, the believer, and the Spirit.

a. Each of these three will be enlarged upon later in this study.

b. The Holy Spirit does not need to bring new truth to the world but truth that has already been established.

c. This truth is that which the believer has already received and realized to be true for himself. In other words, the believer to have a good understanding of the truth, both intellectually and experientially, in order for the Holy Spirit to use it (the truth) and him (the believer) in convicting the world.

2. Therefore:

a. Truth is projected from the believer to the unbeliever.

b. The Holy Spirit can bring that truth to the unbeliever's mind and hold it there until such time that:

(1) The individual gives in to the truth and repents;

(2) Or until such time that the individual finally rejects the truth and resists the Holy Spirit. He is thus rejecting the offer of salvation.

E. The Truth of which the Holy Spirit Convicts.

1. The three major areas of truth are sin, righteousness and judgment.

a. The Holy Spirit uses truth in these areas to convict the world.

b. These truths are all related to the work of Christ while at the same time related to man's present lost condition.

c. Implied in the statements is the fact that if man (the unbeliever) is convicted of the truth and repents, he can be saved.

2. As we study these truths of which the Holy Spirit convicts we need to keep in mind what was said earlier.

a. The world has already perverted the truth and;

b. The world needs the illumination and conviction of the Spirit to lead him into that which may be rightly called the truth.

3. The Truth Concerning Sin

a. What is the truth concerning sin?

(1) The Bible distinguishes between sin and sins.

(2) Acts of sin spring from a sinful nature.

(a) A corrupt tree can only bring forth evil fruit (Matt. 7:17-18). "*For out of the heart cometh evil thoughts, murders, . . .*" etc., Matt. 15:19).

(b) Paul regarded sin as a principle that dwells in a person. That principle of sin produced acts of sin (Rom. 7:8-9).

(c) John said: "*If we say that have no sin (the principle) we deceive ourselves and the truth is not in us.*" (I John 1:8) Two verses later he said, "*If we say that we have not sinned,*" (committed acts of sin) "*we make him a liar and the truth is not in us.*" (I John 1:10).

(3) The Bible teaches that men are sinful by nature and therefore commit acts of sin. In other words, men commit acts of sin because they are sinful, not that they become sinful by what they do.

b. How has the world perverted this truth?

(1) The world's definition of sin is something like this:

(a) Men commit acts of sin.

(b) And only on that basis can he be judged a sinner.

(2) This is what Jesus was concerned about in his dealings with the Pharisees.

(a) They saw themselves sinners only in the acts they committed not because they were in nature sinful.

(b) The illustration of the woman taken in adultery testifies to this truth.

1] The Pharisees said she was a sinner because she committed an unlawful act;

2] While this was true, that is, she committed an unlawful act, they failed to see that they too were sinful.

a] Not because of unrighteous acts (necessarily).

b] But because they all had something in common - a sinful nature - that would keep every one of them from casting a stone.

(3) The world in its unsaved and unregenerate state thus perverts the teaching regarding sin.

(a) The first part of conviction must deal with this, that is, to show man that he is sinful in nature, thus lost because he is suffering from an incurable disease- sin.

(b) No matter how much he treats the symptoms - sins - he does nothing to alter the condition any more than a man suffering from an incurable cancer would treat the symptoms and hope to 'be well.

c. How does the Holy Spirit lead into the truth?

(1) The second part of conviction is wrapped up in the statement, “. . . *because they believe not on me.*” (John 16:9) Does this statement give a definition to their sin by saying it is unbelief, or does this statement give the reason why they remain in their sinful nature?

(2) It is true that while they are living in their sinful condition they are also living in unbelief; it is more true that the reason why they are not different is because they have not believed on Christ.

(a) In other words, their sin seems to be intensified by rejecting the remedy.

(b) If radium could cure cancer, one could say that the man was dying of cancer because he was rejecting the radium treatment. Likewise, if believing on Christ can take care of sin (and sins), then a man is going to die in his sin if he rejects Him.

(3) Thus we see that in conviction the Holy Spirit shows the sinner wherein he has perverted the truth and at the same time shows him the way out.

(a) It is at this point where Christianity transcends all of the philosophies of the world.

(b) The philosophies of the world make a man a victim of circumstances over which he has no control and therefore he must learn how to live in spite of them.

(c) Christianity says true - man is born in sin, he is a victim of circumstances, but there is a way out - believe on Him.

4. The truth concerning righteousness.

a. What is the 'truth concerning righteousness? What is Christ saying and what is the righteousness of which the Holy Spirit must convict?

(1) Christ is saying “*Of righteousness because I go to my Father and ye see me no more.*” Another translator states that the order of words is thus: “*Of righteousness, in that to the Father I go my way and no longer do ye take note of me.*”

(2) You see the only way for absolute righteousness to be established would be for someone to die in the place of sinners so that God could sincerely forgive all men their sin.

(3) Up to this moment, even God Himself would be left with no alternative but to condemn all mankind to eternal death if Christ would fail to die.

b. Notice now how righteousness is established.

(1) Note what the Scriptures say about the fulfillment of righteousness.

(a) Daniel 9:24 - *“Seventy weeks are decreed upon thy people and upon thy holy city to finish transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up vision and prophecy, and to anoint the most high.”*

(b) Matt 3:15, *“But Jesus answering said unto him (John the Baptist), Suffer it now: for thus it becometh us to fulfil all righteousness.”*

(c) John 16:8 - *“And He, when he is come, will convict the world in respect of sin, and of righteousness, and of judgment.”*

(2) In the first place Christ went to the cross voluntarily.

(a) He said, *“to the Father I go my way,”* indicating that He was doing this of his own free will.

(b) He went to his death with his eyes open, as it were.

(3) He knew that for righteousness to be established with God that some one must die but if that one who died was forced into it against his will that, that very act in itself would serve to nullify any establishing of righteousness.

(4) Although it is not stated here, the one to die must not be guilty of any sin.

(a) Otherwise his death would only extend to himself and not to the sinners and sins of the world.

(b) Scripture teaches that in Him was no sin and neither did any find him guilty of any sinful acts.

(5) Righteousness would be established with God when someone became the substitute in death which rightfully belonged to sinners.

(a) Jesus was not only saying, I go to my Father, but I go to my Father by way of the cross. By the time I get to the Father I will have died, risen and ascended to His right hand.

(b) His going to the cross would *“finish transgression, make an end of sins . . . make reconciliation for iniquity.”* And as the prophet stated it would also *“bring in everlasting righteousness.”* (Dan. 9:24)

(6) And what was the act of God that established righteousness?

(a) When Christ was suffering death, He was suffering death for every man (Heb. 2:9).

(b) At that same moment God was meeting mankind and forgiving men of His sin. (Eph. 1:7).

(c) Notice how true righteousness has now been established:

1] God is vindicated for having passed over the sins done aforetime. (Rom. 3:25)

a] In other words, God is showing Himself to be a righteous God in that His word was true that the soul that sinneth must die and that the wages of sin is death.

b] If Christ had not died God would have had no alternative but to have condemned the entire race.

2] The act of forgiveness was made on a just basis.

a] The death of Christ was a full payment for sin, that is, God was fully satisfied - that sin's penalty had been fully met. Rom. 3:22-25.

b] God was made free, as it were, to set every man free from his sin and now declare him free from sin (justification) on the basis of man's faith in that death.

3] Righteousness is finally established in that Jesus Christ became the first man to be totally committed to the will of the Father and then carry it out to its final completion.

a] You see, to be committed absolutely to the will of the Father requires death to self.

b] Jesus was the only one that had to suffer physical death, to carry out the will of the Father. See Heb. 10:7-9 as one of many other Scriptures that teach this.

c. How has the truth concerning righteousness been perverted?

(1) The world's conception of righteousness was (is) based on right acts. A person became (becomes) righteous by doing good.

(2) This was particularly true among the Pharisees who felt that their legalistic keeping of the law made them righteous. Much is said in the Gospels by Jesus which was directed against the legalism of the Pharisees.

(3) Generally, the world does not need to know the law, as did the Pharisees, in order to have some idea as to what constitutes righteousness. Similar to religious people, the world in general regards righteousness to be the result of right actions or good works.

(4) The world does not understand the basic concepts of God as it pertains to righteousness. These concepts have already been described in "(c)" above.

d. How does the Holy Spirit lead into truth concerning righteousness?

(1) This leads into another level of truth in convicting man with regard to righteousness.

(a) Man can attain to that righteousness by only one way; by a total commitment to the will of God.

(b) This total commitment is summed up by Jesus in Matt. 16:24, "*If any man will come after me, let him deny himself, take up his cross, and follow me.*" Just as much as Jesus first willed to do the will of the Father (John 7:17), he took no account of his own life but humbled himself and became obedient unto death, even the death of the cross (Phil 2:5-8) and finally attained to the will of God for His life.

(2) While we do not fully understand how the Holy Spirit uses this truth concerning Jesus' commitment to the will of the Father and the subsequent commitment on the part of man, we do know that he brings conviction at this point.

(a) The young man who came to Jesus (Mark 10:17-22) understood that he must give up all and fully commit his life to Christ.

(b) The Holy Spirit in that case showed him that it was not on the basis of right actions that he could be saved.

(c) In fact Jesus did not dispute with him when the young man said, "*All these (commandments) have I observed from my youth.*" (Mark 10:20)

(d) His being right with God had to do not with the keeping of commandments but his full committal to God.

(3) Jesus said, "*. . .of righteousness because I go to my Father.*" (John 16:10). As explained earlier this meant that by the time Jesus got back to the Father, full commitment would have been made. Hence, the Holy Spirit somehow brings the conviction to man that on

the basis of Jesus' commitment, man must likewise fully commit his life to Christ.

F. Conviction concerning judgment.

1. What is the truth concerning judgment?

a. *"Of judgment because the prince of this world is judged."* (John 16:11-KJV)

b. The Holy Spirit will come after the death of Christ which will be subsequent to the time when God will have judged the sins of the world in the person of Christ.

(1) Sins are not something to be judged but are judged already in the death of Christ.

(2) Furthermore, the world did not understand this concerning the judgment of their sins. And they did not understand that in their state of unbelief they were condemned (judged) already. John 3:18.

c. The proof that man's sins will have been judged by the time the Holy Spirit comes is seen in the fact that Satan himself will have been judged and his power lost.

(1) Jesus said before His crucifixion, *"Now is the judgment of this world; now shall the prince of this world (Satan) be cast out."* (John 12:31)

(2) Thus not only will the unbeliever's sins have been judged but also the one who rules the unbeliever, Satan himself.

2. How has the world perverted the truth concerning judgment?

a. What does the world think of judgment?

(1) Judgment is something imposed from without whether I suffer it now or hereafter.

(2) Judgment is the penalty for my wrong deeds.

b. The Holy Spirit must teach the world that such a definition of judgment is a perversion of the truth. The world's concept of judgment is far from the truth as seen in the following contrast:

World's explanation of judgment

(1) Judgment for my sins is something from without which I must suffer.

(2) I may escape judgment if I justify my action.

(3) Judgment must be made upon what I believe. See John 3:17-21 for teaching on this subject.

(4) I will be judged. by my actions or truth. John 3:18-21.

The truth concerning judgment

(1) Judgment for sin and sins has been taken by Christ. II Cor. 5:21; Rom. 8:3.

(2) Unsaved man is condemned (judged) already. John 3:18.

(3) Judgement to men is the result of light. John 3:19.

(4) He that believeth on Him is not not deeds by the judged. John 3:17. See also Romans 8:1 No condemnation to them that are in Christ.

c. The above contrast shows that the unbeliever can escape judgment only as he sees that Christ has already been judged for his sins and as a result God has forgiven him and his sin(s).

3. How does the Holy spirit lead in the truth concerning judgment?

a. The Holy Spirit will use the truth that both Satan and sinners have already been judged.

(1) Before Christ's death the world was already condemned. (John 3:18)

(2) As indicated earlier in John's gospel Jesus did not come into the world to condemn it but He came to make it possible for man -to be saved from that condemnation. (John 3:17)

(3) John also indicated that those who had not believed were condemned because they had not believed (John 3:18).

b. What then was the Spirit to do?

(1) It was His work to take the truth that in Christ's death, God judged both Satan (Heb. 2:14) and sinners. (Rom. 8:1)

(2) As a proof of this, Satan is used as the example: "*Of judgment because the prince of this world is judged.*"

(a) It could be demonstrated that Satan was already judged.

(b) In fact, Jesus showed his power over Him even before the cross by casting out demons. (Matt. 12:28)

(c) Furthermore, Jesus said that one of the signs to those who believe would be that they could "*cast out demons.*" (Mark 16:17)

(3) With this truth and accompanying evidence the Holy Spirit would convict the world that God had already judged the world and that the condemnation resting upon them was no longer necessary to those who believe.

c. As an added note to the above truths it is worthy of consideration to see that a "new" condemnation would come upon the world if they did not believe. John had earlier taught that "*this is the (new) condemnation that light is come into the world.*" (John 3:19) As evidence that this was true he gave the reason why people would not come to the light was because "*men loved darkness rather than light, because their deeds were evil.*" (John 3:19)

G. The Holy Spirit working through the believer in conviction.

1. Jesus said: "*It is expedient for you that I go away: for if I go not away, the comforter will not come unto you: but if I depart, I will send Him unto you. And when He is come (that is, unto you) He will (that is, through you) convict the world of sin, of righteousness, and judgment.*" John 16:7-8 (Brackets mine)

2. While we believe that the Holy Spirit can work upon unsaved men's minds apart from human instrumentality, it scorns that the express teaching of Jesus was that He was going to send the Holy Spirit to the believer - to give life - to indwell - to be the Comforter - to be the Convictor. How? The Holy Spirit will do all of this in the believer if the Spirit is given the freedom and opportunity to do so.

3. And why shouldn't it be this way?

a. Paul states "*that the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him, neither can he know them because they are spiritually discerned.*" (I Cor. 2:14)

b. Jesus also taught definitely that the world could not receive nor know the Holy Spirit, “. . . *whom the world cannot receive, because it seeth him not, neither knoweth him.*” (John 14:17)

4. It remains that if the world is to be convicted by the Holy Spirit it must be done through believers or the work will never be accomplished. From Peter’s sermon on ‘the day of Pentecost to the present time God has shown that it has been thru the foolishness of preaching that men are convicted and brought to repentance.

H. Conclusion.

1. As we proceed into the concluding thought about the Holy Spirit and conviction, we might ask, “Does a man need to be convicted of all the truth given above before he can come to the truth?”

a. In the first place I would say that most unsaved men never got an opportunity to hear all of the truth.

b. Furthermore, it seems that men are lost or saved on only a part of the truth.

(1) The rich young ruler went away sorrowful because he failed to see that he had another God and was not ready to commit his life totally to Christ.

(2) On the other hand, the woman at the well recognized that Jesus was the Messiah and she was ready to commit her life to him immediately.

2. But one must be careful not to limit the work of the Holy Spirit as he deals with the unsaved.

a. The woman at the well evidently realized that Christ was not condemning her for her sin, that she would not have to face judgment for her adultery, and she must have realized something about commitment to Christ as she immediately left everything to follow him.

b. True conviction by the holy Spirit will somehow lead a person to see that Christ died for his sin, that he will not have to suffer for his sin and that he must totally commit his life to Christ.

3. The involvements in a true experience of salvation seem to preclude any of the basic truths mentioned being left out.

a. What man can truly repent if he is not convicted that he has sinned and is therefore a sinner?

b. What man can exercise faith in Christ if he does not believe at least a minimum of truth concerning the efficacy of Christ’s death?

c. And what person would believe himself to be truly saved if he was still believing that someday he would have to stand in judgment for his sins?

d. And in the light of these questions and ensuing answers, why then should not the Holy Spirit convict of sin, of righteousness, and of judgment?

V. THE BAPTIZING WORK OF THE HOLY SPIRIT

A. Introductory. ¹

1. The subject of the baptism of the Spirit has suffered for many years because of the interpretation and emphasis that it had in schools of theology.

a. This is not to say that all interpretation is wrong but simply if there are at least two interpretations with major differences, then we have a problem.

b. Likewise, the matter of emphasis. Any doctrine that is emphasized to the extent that it becomes a “major” doctrine together with the relegation of other doctrines to a secondary position will most likely have the marks of misinterpretation.

2. Another matter that needs to be brought to our attention is that the doctrine of the Baptism of the Holy Spirit has suffered from being taught in a polemical ² fashion.

a. In other words, many writers have set out to prove something and as a result the objectivity of Biblical teaching has been lost.

b. The inductive method of Bible teaching suddenly becomes reversed.

c. It may be argued that those who take a certain position on a doctrine ought to “prove” what they believe.

(1) Of course this is quite right and Biblical that they do.

(2) But when such “proving” is done in a prejudicial manner, then the teaching gained will quite likely be subject to controversy.

(3) In fact, as these notes are written it might be quite possible to present, for example, the Alliance position on the doctrine; or, even my position which in both cases might be prejudicial.

3. If any subject should be open to the inductive method of Bible exposition, the baptism of the Spirit should be.

a. Of course, this could be said of all doctrines but more particularly those which have suffered from prejudice and controversy.

b. Let us bear in mind that the inductive method begins with observation of the Biblical text and continues to the place where conclusions may be drawn.

c. To reverse the order is to destroy correct interpretation.

4. The inductive method will also handle terminology correctly.

a. The subject of the baptism of the Holy Spirit has suffered because of terminology, that is, the meanings of the terms “baptism” and “filling” have often been used interchangeably.

b. We cannot beg the question by saying it is only a matter of semantics and therefore do not bother oneself to make further study and exegesis.

c. Even though we recognize that a Bible writer may have on occasion used a term loosely, a close study of our subject at hand will show that the term is always used with meaning.

(1) If the term itself seems to be without meaning in one context further study of the context and usage will bear out the meaning in another context.

1. See The Baptizing Work of the Holy Spirit - Unger, pp.- 7-27 for further notes on problems.

2. Random House Webster's Dictionary; 1999; [po-lem-ic]; a controversial argument, as one against some opinion, doctrine, etc., or a person who argues in opposition to another; controversialist.

(2) For example, we do not know that everyone understood John's (the Baptist) baptism. Would it not follow that when he spoke of a man following him who would baptize with the Holy Spirit that here too they might be without full understanding?

(3) But if one were to pursue further study, particularly in the 12th chapter of I Corinthians, is it not possible to come to right understanding?

5. The problem of terminology is not so easily disposed of, however; particularly the interchanging of the terms "baptism" and "filling" of the Spirit.

a. In Acts 1:5 Jesus Himself told His disciples that they would be "*baptized*" with the Holy Spirit "*not many days hence.*"

b. But when we read the account of what happened "*not many days hence,*" we find nothing recorded about a "*baptism,*" but we do read that they "*were all filled with the Holy Spirit.*" (Acts 2:4)

c. Is this to say then that the terms were intended to be used interchangeably? It is not our purpose at this point to answer this question but simply to point up the issue.

6. Before leaving these introductory matters, a word needs to be said about the subject of the baptism of the Holy Spirit and speaking in tongues.

a. Of all the issues, it seems that this one has been the most divisive.

b. At this point, may I say that the matter of speaking in tongues must be included in giving a full interpretation of the subject at hand.

c. The study that follows will include the matter of tongues because tongues were spoken on occasion, particularly on the day of Pentecost.

B. Scripture texts that speak of the baptism of the Spirit.

1. Matthew 3:11 - "*I indeed baptize you in water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you in the Holy Spirit and in fire?*"

a. This same text, spoken by John the Baptist, is also found in Mark 1:8; Luke 3:16; John 1:33.

b. The words "*and with fire*" are excluded from Mark's and John's gospel.

2. Acts 1:4-5 - "*and, being assembled together with them, he charged them not to depart from Jerusalem, but to wait for the promise of the Father, which said he, he heard from me: for John indeed baptized with water; but ye shall be baptized in the Holy Spirit not many days hence.*"

3. Acts 11:15-17 - "*And as I began to speak, the Holy Spirit fell on them, even as on us at the beginning. And I remembered the word of the Lord, how he said, John indeed baptized with water; but ye shall be baptized in the Holy Spirit. If then God gave unto them the like gift as he did also unto us, when we believed on the Lord Jesus Christ, who was I, that I could withstand God?*"

4. 1st Corinthians 12:13 - "*For in one Spirit were we all baptized into one body, whether Jews or Greeks, whether bond or free; and were all made to drink of one Spirit.*" See also Gal. 3:27; Rom. 6:3-4; Eph. 4:5; Col. 2:12.

5. Galatians 3:27 - "*For as many of you as were baptized into Christ did put on Christ.*"

6. Romans 6:3-4 - *“Or are ye ignorant that all we who were baptized into Christ Jesus were baptized unto his death? We were buried therefore with him through baptism into death: that like as Christ was raised from the dead through the glory of the Father, so we also might walk in newness of life.”*

7. Ephesians 4:5 - *“ . . . one Lord, one faith, one baptism, . . . ”*

8. Colossians 2:12 - *“having been buried with him in baptism, wherein ye were also raised with him through faith in the working of God, who raised him from the dead.”*

C. Meaning of the word “Baptism.”

1. The word baptizo in Acts 1:5 has the meaning of being placed into; joined by actual union; brought into organic union by means of the Holy Spirit.

2. The same word is used of John’s baptism.

a. See Matt. 3:11 - baptized *“into repentance.”*

b. See also Matt. 28:19 - baptized *“into the name of the Father . . . Son . . . Holy Spirit.”*

c. See also I Cor. 10:2 - baptized *“into Moses.”*

3. Baptizo has the meaning of “dipping, immersing” - of course, if such immersing is done by means of the Holy Spirit, we do not equate such baptism with water baptism.

D. The Time Element in the Baptism of the Spirit.

1. As above in the Scripture passages, John the Baptist predicted that one coming after him would baptize with the Holy Spirit. There is no question but that he was referring to Christ.

2. This is the only reference that we have to the baptism of the Spirit until it is mentioned again by Jesus Himself. He said at the occasion of His ascension, *“ . . ye shall be baptized in (with) the Holy Spirit not many days hence.”* (Acts 1:5).

a. We might go no further to find “time element” and say that the “not many days hence” refers to the day of Pentecost.

b. While we believe this to be a right deduction, it is noted also that Peter, on the occasion of the coming of the Holy Spirit to the Gentiles in the household of Cornelius, (Acts 10:44-45) said of the occasion, *“And as I began to speak, the Holy Spirit fell on them, even as on us at the beginning.”* (Acts 11:15)

c. This *“beginning”* he refers to is equated with the same time as that which Jesus said was to happen *“not many days hence,”* (Acts 1:5) because he goes on to say in verse 16, *“And I remembered the word of the Lord how he said, John indeed baptized with water; but ye shall be baptized with the Holy Spirit.”*

3. The only other reference to the baptism with the Spirit (I Cor. 12:13) is stated with the verb in the past tense - “For in (with) one Spirit were we all baptized into one body . . .”

4. The other references in the New Testament mentioned above that indicate a “baptism” (no mention of the word “Holy Spirit”) are also in the past tense. More will be said about the teaching in these verses later.

5. Thus we may conclude that the baptism of the Holy Spirit, from the standpoint of history, took place on the day of Pentecost.

a. It may well be asked, if the baptism of the Holy Spirit took place on the Day of

Pentecost, what happened at the time of the coming of the Holy Spirit:

(1) To the Samaritans? (Acts 8:17)

(2) Or, at the household of Cornelius? (Acts 10:44-45)

(3) Or, the coming of the Holy Spirit to the disciples of John? (Acts 19:1-7)

b. It should be noted from the above Scriptures and from Scriptures studied under the “Meaning of the Baptism of the Spirit,” that the Holy Spirit did come on the day of Pentecost.

(1) He needs never do this again any more than Christ needs to die again.

(2) You will note later that the “promise of the Father,” which is seen to be the coming of the Holy Spirit was fulfilled on the day of Pentecost.

c. How then are we to understand these subsequent “comings” of the Holy Spirit?

(1) The coming of the Holy Spirit on the Day of Pentecost was a manifestation to Israel, the Jews.

(2) His coming was not at that time manifested to the Samaritans who had no dealings with the Jews. The praying on the part of Peter and John to the end that the Samaritans might also receive the Holy Spirit was, in effect, a manifestation to the Samaritans that they too could share in the coming of the Holy Spirit.

(3) Likewise the coming of the Holy Spirit to the household of Cornelius. They were Gentiles, outside of the household of God, but God demonstrated to them that they too were included in His provision of the Holy Spirit.

(4) Similarly, the disciples of John who had not so much as heard about the coming of the Holy Spirit. God demonstrated to them through Paul that they too could share in the coming of the Holy Spirit.

d. Two conclusions may be made from the above statements.

(1) First, the coming of the Holy Spirit as a manifestation first to the Jews, then the Samaritans, the Gentiles, and finally the disciples of John happens only once in each case.

(2) Another conclusion that may be reached is that it was necessary for God to demonstrate that the coming of the Holy Spirit on the day of Pentecost was not only for the Jews. How else might God have shown the Samaritans that the provision of the Holy Spirit was intended for them? How else for the Gentiles at Caesarea? For the disciples of John at Ephesus?

6. The baptism of the Spirit took place on the day of Pentecost and as we shall see later, the time of the baptism of the Spirit was also co-incident with the coming of the Holy Spirit.

a. He came to earth to indwell believers on that day.

b. And He later manifested the truth that He had come by giving himself to the, Samaritans, the Gentiles, and the disciples of John.

E. The Meaning of the Baptism of the Holy Spirit.

1. The Coming of the Holy Spirit

a. Jesus told His disciples, “*And behold I send forth the promise of my Father upon you: but tarry ye in the day until ye be clothed with power from on high.*” (Luke 24:49).

b. He had previously taught that he would “*pray the Father, and He shall give you another Comforter, that He may be with you forever.*” (John 14:26)

c. A little later in that same discourse Jesus said, “*But the Comforter, even the Holy Spirit, whom the Father will send in my name . . .*” (John 14:26)

d. And again in the next chapter, *“But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth which proceedeth from the Father, He shall bear witness of me.”* (John 15:26)

e. Peter, in his sermon on the Day of Pentecost said, *“Being therefore by the right hand of the Father exalted, and having received of the Father the promise of the Holy Spirit, he hath poured forth this, which ye see and hear.”* (Acts 2:33)

d. The teaching, therefore, by Jesus indicated that the Holy Spirit would be certain to come.

(1) His coming was associated with the “promise of the Father,” as already indicated.

(2) Peter confirms that the Holy Spirit came on the day of Pentecost by his statement that the promise of the Father (the coming of the Holy Spirit) was fulfilled on the day that he was speaking.

2. The indwelling of Christ in the believer by way of the Holy Spirit.

a. Jesus had taught his disciples before he went away that:

(1) He would send another Comforter (the Holy Spirit);

(2) But He also taught that with the coming of the Holy Spirit, He also, that is Jesus, would return to His own. He had said, *“I will not leave you desolate (or, orphans), come unto you.”* (John 14:18)

(3) The Holy Spirit’s coming would be the very medium by which Christ would return to the life of the believer.

b. Jesus taught that the Holy Spirit was then (at the time of His speaking) with them (his disciples) but the time would come when He (the Holy Spirit) would be in them (John 14:17).

(1) Is it simply a coincidence that He too, that is Jesus, who was then with them would also be in them?

(2) Did not Jesus also tell them, *“In that day ye shall know that I am in the Father, and ye in me and I in you.,”* (John 14:20)?

(3) Note that His being “in” them was going to take place on a given day. Note further, that his being in them is also associated with the coming of the Holy Spirit.

c. So we conclude that the baptism of the Spirit;

(1) Which took place on the day of Pentecost,

(2) Meant not only the coming of the Holy Spirit,

(3) But the coming of Christ to indwell believers as well.

d. It might be said here that this pattern which was set up on the day of Pentecost has never changed.

(1) When the Holy Spirit comes in, Christ comes in.

(2) We learn concerning other doctrines that at the time of the new birth, (John 3:3-5) that the Holy Spirit comes in to the believer and it follows that when the Holy Spirit comes, Christ also takes up His abode.

3. Placing the believer into the body of Christ, the Church.

a. *“For as the body is one and hath many members and all the members of the body, being many, are one body; so also is Christ. For in (with) one Spirit were all baptized into one*

body, whether Jews or Greeks, whether bond or free; and were all made to drink of one Spirit.” (I Cor. 12:12-13)

b. We note from these verses that the Spirit does a work of baptizing (believers) into the body of Christ.

c. They are placed into the body in such a way so that they are organically related to one another.

(1) As explained in verse 12, the body is one yet it has many members.

(2) What does this mean? It means that the members of the natural body are so related to one another that they do not compose more than one body. The many members constitute one body.

(3) Paul is saying, *“So also is Christ.”*

d. Likewise, the Holy Spirit has so “immersed” the members (believers) into another body, called the body of Christ.

(1) They are so related that their life is dependent upon the life of the Holy Spirit - *“made to drink of one Spirit.”*

(a) He goes on to say that such believers are taken from all people - *“Jews and Greeks;”*

(b) They are taken without regard to position in life - *“whether bond or free,”* that is slaves or masters, no difference is made.

(2) All of these are regarded as having been *“baptized into one body,”* and inasmuch as the members of the natural body have but one source of life, even so the members in the body of Christ have one source of life in the Holy Spirit.

e. Paul told the Ephesians that God gave Christ to be *“head over all things to the church, which is his body, the fulness of him which filleth all in all.”* (Eph. 1:22-23).

f. You will note that the Corinthians passage says nothing about the body being the Church while the Ephesians passage does.

(1) This is understandable inasmuch as Paul was relating his remarks to the body in most of his Corinthian letter.

(a) Paul starts out in his letter to the Corinthians with a reprimand about the schism that existed in the body. (See 1:12) He asks the question *“Is (the body of) Christ divided?”*

(b) Paul makes reference to this schism again in chapter 3:4-9.

(c) Again, Paul was concerned about the Corinthians’ immoral acts as indicated in chapter 5 and 6 - and why? Because it was damaging to the body of Christ.

(d) The same was true with the marriage situation in chapter 7.

(e) And the body of Christ is in the foreground in chapter 10.

(f) Again in chapter 11, Paul warns the Corinthians concerning the Lord’s table because of the schism created in the taking of communion which did not symbolize the true body of Christ as one body and the work which He had accomplished in His death.

(g) And, as we have seen in chapter 12 Paul is dealing with the body which was the result of the baptizing work of the Spirit.

(2) In Ephesians Paul is talking about the church *“which is His body.”* (Eph.1:23) Thus the baptizing into one body (I Cor. 12:13) is actually a baptizing into the body which is His

church.

g. We conclude, therefore, that the baptism of the Holy Spirit as it relates to the church means the placing of believers into the body which in turn is called the church.

4. Placing the believer into the Experience of Christ.

a. Paul asked the Romans, “*Are ye ignorant that all we who were baptized into Christ Jesus were baptized into His death?*” He goes on to say, “*we were buried therefore with him through baptism into death; that like as Christ was raised from the dead through the glory of the Father, so we also might walk in newness of life.*” (Rom. 6:3-5)

(1) The verses indicate that by way of a baptizing work the believer is placed into the death of Christ.

(2) Of course, this is not something that is not entirely understandable but; nevertheless something to be believed.

(a) It needs to be emphasized here that the work which Christ did for the world on the cross is made a reality by this baptism.

b. While this is difficult to understand we should go a step further to find out; just what is intended in the verses given by Paul to the Romans.

(1) We can understand Christ dying and taking the sins of the world upon Himself. This was accomplished by, “*Him who knew no sin being made sin on our behalf; that we might become the righteousness of God in Him.*” (II Cor. 5:21)

(2) We also can understand the taking away of sins in death as for God to say, “*Their sins and iniquities will I remember no more.*” (Heb. 10:18) They are remembered no more not just because God has chosen to forget them but they were “*put away by the sacrifice of Himself.*” (Heb. 9:26)

(3) But how are we to understand the sinner placed upon Christ?

(a) Paul is talking about the sinner having been baptized into the death of Jesus in Romans 6:3-5.

(b) He is not talking about; sins but; the sinner.

(c) When Jesus died he took man’s sin and sins from which we have forgiveness. (Eph. 1:7)

(d) Paul is saying that the sinner:

1] By virtue of a baptizing work;

2] Has been identified or placed into:

a] The same experience which Christ suffered;

b] An experience of death and resurrection.

c. As a result of having been identified with Christ in His death, burial and resurrection we may know something else and that is our old man was also crucified with him which in turn renders the present “body of sin” inoperative.

(1) The body of sin is evidently that vessel in which sin can be made a reality.

(2) If that “body of sin” was rendered inoperative by the crucifixion of the old man, then the believer need no longer be in bondage to sin (See Romans 6:6-7).

d. What is this “baptizing” work to which we have been referring? Is this not the baptizing work of the Holy Spirit?

(1) We have seen that the Holy Spirit came on the day of Pentecost to believers as the result of a Spirit baptism.. (John 14:18; Acts 1:5; Acts 11:16).

(2) We have also noted that the indwelling of Christ in the believer' came by way of a Spirit baptism. (John 14:20)

(3) We have also concluded that believers are baptized into the body of Christ (the Church) by a Spirit baptism. (I Cor. 12:13)

(4) Can we not conclude therefore that believers were placed or identified with Christ's experiences of death and resurrection also by way of a Spirit baptism. ¹

e. We might ask a question on the negative side. What if there were no baptizing work of the Holy Spirit? Would the death of Christ still stand as efficacious for all who trust Him? The teaching given above seems to give a negative answer to these questions.

(1) Paul told the Ephesians that there was "one baptism," - a baptism by the Holy Spirit which accomplished all of the work that God intended that it should do.

(2) This baptism came at the time the Holy Spirit came.

(3) When He came, He made it possible for Christ to indwell the believer.

(4) When He came He placed all believers into the body of Christ which, as we have seen, formed the Church.

(5) And lastly, when He came He baptized all believers into the experiences Christ in His death and resurrection thus bringing into effect the crucifixion of the old man which in turn rendered the body of sin inoperative.

f. In a concluding note on this point we should look at Paul's statement to the Galatians. "*For as many of you as were baptized into Christ did put on Christ.*" (Gal. 3:27)

(1) What does this mean to put on Christ?" Of course it must include what has been said before about being placed into Christ and Christ being in the believer.

(2) But could it not also include putting on Christ's experience of death and resurrection so that any believer could truthfully say, "*I am crucified with Christ . . .*" in Gal. 2:20?

(3) It follows that if he has been crucified with Him he also shared in His resurrection so that the present life of the believer is no longer his own but "*Christ liveth in me.*" (Gal. 2:20)

(4) Similarly did Paul tell the Colossians that they were able to put off the body of the flesh because they had been "*buried with Him (Christ) in baptism, wherein ye were also raised with him through faith in the working of God, who raised him from the dead.*" (Col. 2:12)

F. Spirit baptism vs. water baptism.

1. Is water baptism inferred or taught in Romans 6:3-5?

a. If so, then we are saying that to be placed into the body of Christ is by way of a Spirit baptism (I Cor.12:13) but to be placed into his experiences of death and resurrection is by a lesser means - water baptism.

b. If water baptism is taught here then the total plan of God would be subject to a condition beyond the one of faith.

1. See later notes on Spirit baptism vs. water baptism.

2. “The just shall live by faith,” is both an Old and New Testament doctrine (See Hab. 2:4; Romans 1:17).

a. You will note that Colossians 2:12 also teaches that the very baptism of which we are speaking was made effective through faith. *“Having been buried with him in baptism, wherein are also raised with Him through faith in the working of God, who raised him from the dead.”*

b. If this was to be made effective through water baptism then faith becomes a secondary matter and the Scripture quoted above must be mistaken.

3. Is water baptism inferred or taught in Galatians 3:26-27, *“ye are all sons of God through faith, in Christ Jesus. For as many of you as were baptized into Christ did put on Christ.”*

a. We have already noted the words of Jesus in John 14:20 that *“in that day, ye shall know that I am in my Father and ye in me and I in you.”*

b. Here he definitely says that those who were to be in Christ and Christ in them would be the direct result of the coming of the Holy Spirit (John 14:16-17).

c. This coming of the holy Spirit is definitely connected with a baptizing work. (Acts 1:5)

d. How then is it possible to make the means of water baptism sufficient to place into Christ, to place into His experiences, to place into the body, the church?

4. We note a quotation from The Baptizing Work of the Holy Spirit from Unger: Page 87. *“On the other hand, because the glorious spiritual realities dealt with in Romans 6, are such as no ritual ceremony could possibly effect and because the truth of identification with Christ must already have been a fact in the experience of the convert before the water ceremony could be administered, it is quite evident that the ritual ordinance is not under consideration in Romans 6:3-5. This, however, does not mean that water baptism bears no relationship to Spirit baptism. On the contrary it is the symbol of the baptism of the Spirit, which effects union with the body of Christ and identification with Christ. In other words, water baptism is the symbol of the cause or means of union with Christ rather than the result of it or the portrayal of the process of salvation, and as such always underlies the spiritual reality. Only in this restricted sense as an underlying symbolism of Spirit Baptism can it be said that water baptism appears in Romans 6.”*

5. Accordingly, properly understood in its scriptural relation to Spirit baptism, water baptism is a symbol of unity, a portrayal of the oneness of all believers in their relationship first to Christ and secondly to one another in Hint by virtue of the baptizing work of the Spirit.

G. The baptism of the Spirit and Speaking in Tongues.

1. This is not a discourse on the subject of speaking in tongues but simply a brief explanation of speaking in tongues as it relates to the baptism of the Spirit.

a. And by the “Baptism of the Spirit” we mean as explained in this particular study.

b. This is not intended to be a polemic either for or against tongues but an attempt to determine the meaning of tongues as related to the baptism of the Spirit.

c. You will note that we are studying those Scriptures which have to do with the coming of the Holy Spirit. A study of tongues as one of the gifts (see Ch. 12, 14 of I Corinthians’

is not taken up at this present time.

2. Scriptures indicating that tongues were spoken.

a. Acts 2:4 - *“And they were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance.”*

b. Acts 2:6 - *“And when this sound was heard, the multitude came together, and were confounded, because that every man heard them speaking in his own language.”*

c. Acts 10:44-46 - *“While yet spake these words, the Holy Spirit fell on all them that heard the word. And they of the circumcision that believed were amazed, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Spirit. For they heard them speak with tongues, and magnify God.”*

d. Acts 19:6 - *“And when Paul had laid his hands upon them. the Holy Spirit came on them; and they spake with tongues, and prophesied.”*

3. Scriptures which indicate an outpouring of the Holy Spirit but tongues were not spoken. Note the context as well as the verses quoted in each of the following:

a. Acts 4:4 - *“But many of them that heard the word believed; and the number of the men came to be about five thousand.”*

b. Acts 4:32 - *“And the multitude of them that believed were of one heart and soul: and not one of them said that aught of the things which he possessed was his own; but they had all things common.”*

c. Acts 8:17 - *“Then laid they their hands on them and they receive the Holy Spirit.”*

d. Acts 14:21-25 *“And when they had preached the gospel to that city, and had made many disciples, they returned to Lystra, and to Iconium, and to Antioch, 22 confirming the souls of the disciples, exhorting them to continue in the faith, and that through many tribulations we must enter into the kingdom of God. 23 And when they had appointed for them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they had believed. 24 And they passed through Pisidia, and came to Pamphylia. 25 And when they had spoken the word in Perga, they went down to Attalia; . . .”*

e. Acts 19:18 - *“Many also of them that had believed came, confessing, and declaring their deeds.”*

4. Observations concerning Scriptures noted above in #2.

a. The outpouring or coming of the Holy Spirit to these groups was accompanied by the speaking in tongues.

b. The coming of the Holy Spirit and speaking in tongues on the day of Pentecost was mainly to Jews; in fact the Word states that there were Jews “from every nation under heaven.” (Acts 2:5)

c. The coming of the Holy Spirit to the Gentiles at Caesarea was mainly to Gentiles (See Acts 10:1-44) but Jews were present. (Acts 19:45)

d. The coming of the Holy Spirit to the disciples of John the Baptist (Acts 19:1-7) was to Jewish men. This deduction is made because the disciples of John went out to preach before there had been any offer of the gospel made to the Gentiles.

5. Observations concerning the Scriptures noted above in #3.

a. We assume that the 5,000 people mentioned as being saved in Acts 4:4 were mainly Jews.

- b. The same deduction is made for the “multitude” mentioned in 4:32.
- c. The people who received the Holy Spirit in Samaria were obviously Samaritans, not Jews.
- d. The groups upon whom the Holy Spirit came as related in Acts 14:19-28 were obviously Gentiles. In fact, it was the Jews who refused to listen to Paul’s message and even stoned him and left him for dead outside Lystra. (Acts 14:8-19)
- e. The groups upon whom the Holy Spirit fell were mainly Gentiles as is evidenced by Paul’s travels through Asia Minor which was populated mainly by Gentiles. This is not to say that Jews were not among his converts (Acts 19:17).
- f. The ministry of Paul recorded in chapters 20-28 of Acts was mainly to the Gentiles.

6. Interpretation following observations made above.

- a. The coming of the Holy Spirit upon the Jews (or with Jews present).
- b. We have noted that in the first part of the book of Acts (chapter 1-7) the ones ministered to were mainly Jewish. We have also noted that on only one occasion (in chapters 1-7) were tongues spoken.
- c. The next time tongues were spoken was at the occasion of the coming of the Holy Spirit upon the Gentiles but “they of the circumcision” were also present. The next time tongues were spoken is the occasion with John the Baptist’s disciples who unquestionably were Jews.

d. Questions and answers:

(1) We ask the question (a) -“What is the significance of tongues being spoken when the Holy Spirit came upon Jews (or when they were present) and not being spoken when the recipients were mainly Gentiles?” (b) Another might be asked, “Why did they not speak in tongues on these occasions immediately following Pentecost when even larger groups of Jews (mainly) were saved?”

(2) An answer to question #1.

(a) We should note first of all that the Jews were a people who sought for a sign to be assured of the working of God. (I Cor. 1:22).

1] A sign was a kind of miracle, or phenomenon.

2] The first of such tokens was given to Noah following the flood.

a] *“And God said, This is the token of the covenant which I make between me and you and every living creature that is with you, for perpetual generations: I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth.”* (Gen. 9:12-13).

b] This token - the rainbow - was a sign between God and His people that he would never again destroy the earth by water. (Gen. 9:15)

3] This idea of a sign given to show that God was working is carried into the giving of the plagues via Moses upon Egypt. See Exodus 4:8 - *“And it shall come to pass, if they will not believe thee, neither hearken to the voice of the first sign, that they believe the voice of the latter sign.”*

a] The signs referred to here had to do with the changing of Moses’ rod into a serpent and the latter the making his hand leprous and then changing it (Ex. 4:1-7).

b] Again God said that His leading out of Egypt would be a perpetual “sign” to people (Ex. 13:9).

c] Again, a sign was given to Eleazor, the son of Aaron the priest (Num. 16:37) that no one outside of the sons of Aaron could ever burn incense on the altar (see Num. 16:26-40 for details).

d] Again, Moses instructed the children to teach their children the commandments (Deut. 6:7), even to binding them *“for a sign upon thy hand.”* (Deut. 6:8)

e] Moses even warned his people of false prophets arising and they too would present “signs” (Deut. 13:1-5) but they were to turn away from such signs.

4] This matter of God giving signs continues throughout the Old Testament.

a] When the Israelites crossed the Jordan River, God told Joshua to instruct one man from each of the tribes to place a stone in the river *“that this may be a sign among you . . .”* (Joshua 4:6) You will note that this sign indicated something significant just as the signs mentioned before (Josh. 4:6,7).

b] Gideon asked the Lord for a sign (Judges 6:17) to assure him that God was with him in going against the Midianites.

c] Again, Eli, the priest, was told that his two sons would die in the same day as a sign against him (I Sam. 2:34).

d] God gave Jonathan a sign to show him that the Philistines would be delivered into his hand (I Sam. 14:10).

e] Again, the Lord gave a sign to Jeroboam that the altar should be rent (I Kgs. 13:3) and as evidence of the miracle Jeroboam lost the use of his hand (which was later restored) (I Kgs. 13:4-6).

f] Hezekiah looked for a sign from the Lord that he would heal him (II Kings 20:6).

g] Isaiah told Hezekiah later of another sign from God which had to do with the coming Assyrian invasion of the northern kingdom and the escape of Judah. (Isa.37:21-32, particularly verse 30)

h] Even the coming of the Messiah by way of a virgin would be a sign to the people. (Isa. 7:14)

i] Evidently the matter of God giving signs is going to continue even up to the end as seen in the prophecy of Isaiah which has to do with the end time because He says, *“I will set a sign among them.”* (Isa.66: 19)

(b) Evidently God still used signs and honored such request for signs during the days of Jesus upon earth.

1] The Pharisees asked a sign of Jesus - evidently to see proof that He was actually the Messiah.

2] On another occasion, the disciples asked, *“What shall be the sign of thy coming?”* (Matt. 24:3)

3] Again, when Jesus was explaining to his disciples that the temple was to be torn down, the disciples asked, *“What shall be the sign when these things are all about to be accomplished?”* (Mark 13:4)

4] On another occasion, His disciples asked Him after He had been talking about the works of God, *“What then doest thou for a sign, that we may see, and believe thee?”*

(John 6:30)

5] It is not our purpose here to explain what these signs were but simply show that the Jews were a people that expected signs from God. Thus if Jesus was God, he ought to give signs that he was. It is interesting to note that the last reference quoted (John 6:30) gives most of the reasons behind the giving of signs, *that we may see, and believe thee?*"

(3) Now, we ask the question, "What does the matter of signs have to do with speaking in tongues?" We note in I Cor. 14:22 that tongues are for a sign.

(a) This particular passage had its origin in the Old Testament where God used "tongues" as a sign to unbelieving Israel.

(b) The passage in Corinthians says that tongues were for a sign, *"not to them that believe, but to the unbelieving . . ."* (vs.22)

1] In the first place we might ask what does this term "unbelieving" mean?

2] It cannot mean unbelievers in general because the very next verse (I Cor. 14:23) states that if unbelievers came into their midst while they were speaking in tongues, *"will they not say that ye are mad?"*

(c) How then can we equate the "unbelieving" of verse 22 with the unbelieving of verse 23? If tongues were a sign to unbelievers why the argument against tongues because of the bad reaction of the unbelievers? We need to look into the background of these verses to find the answer.

1] In verse 21 of the 14th chapter of 1st Corinthians a verse is quoted from Isaiah 28:11 *"By men of strange tongues and by the lips of strangers will I speak unto this people; and not even this will they hear saith the Lord."* What does this mean?

a] Isaiah was prophesying against the Israelites who were taking the position of not believing God. We see this in chapter 27 of Isaiah. The prophet is saying that Israel cannot continue in its sin but God is going to permit the Assyrians to come in and take them.

b] This is repeated in chapter 28. The sign that God would give to the Israelites would be this:

1} A people of a strange language (strange tongue) would overcome them and take them but then it would be too late.

2} In other words, after the Assyrians had taken Israel into captivity the Israelites would realize that the sign which God would give had come to pass, that is, the Assyrian's language was merely "tongues" to them. They could not understand it.

3} But God used the Assyrian's language (tongues) as a sign that all He had predicted to happen had come to pass.

2] And, is it not significant too that the New Testament writer quotes that part of the verse, *"and not even thus will they hear, saith the Lord."* (I Cor. 14:21).

3] Thus the first. "unbelieving" group in I Cor. 14:22-23 must refer to unbelieving Jews.

a] And with whom was God dealing on the day of Pentecost? Was he not dealing with unbelieving Jews?

b] So he gave them a sign - a sign of tongues; a sign so evident that

about 16 groups of Jews “*from every nation under heaven,*” (Acts 2:5) heard a language in every one of their native tongues (Acts 2:8).

c] Perhaps this was the greatest sign that God ever gave to His people, the Jews.

1} A sign to Jews (unbelieving Jews) who had heretofore rejected the Messiah, that Christ had been exalted in heaven and that the Holy Spirit had come.

2} Is it any wonder that they cried out, “*What shall we do?*” (Acts 2:37) Is it any wonder too that some 3,000 of them got saved that day (Acts 2:41)? Is it any wonder that 5,000 of them (heretofore unbelieving Jews) got, saved a couple days later?

4} We conclude then that the speaking in tongues in the book of Acts was for a sign - not an evidence following the coming of the Holy Spirit to individuals, necessarily, but an evidence to unbelieving Jews that Christ was the Messiah and the Holy Spirit was now come to indwell men’s hearts everywhere.

(d) You may ask, why the speaking in tongues with the Gentiles in Acts 10:44-46? If tongues were a sign to Jews why then the tongues for Gentiles. The answer is found in the context itself.

1] It was when “*they of the circumcision,*” (Jews) heard them speak in tongues that they too believed. And why did they believe?

2] God had given them a sign that “*on the Gentiles also was poured out the gift of the Holy Spirit.*” (Acts 10:45)

3] And similarly with the disciples of John. They had not believed about the coming of the Holy Spirit because they had not heard (Acts 19:2). But God graciously gave them a sign because they too spoke in tongues when the Holy Spirit fell upon them. (Acts 19:6)

(e) The sign of tongues was necessary in only three areas and so tongues were spoken in only these three areas.

1] First, the Jews gathered at the day of Pentecost “*from every nation under heaven,*” needed to know for sure that Christ was the Messiah and that the Holy Spirit had come. God gave the sign of tongues which was all of the assurance they needed.

2] Secondly, the Jews even after being assured that Jesus was the Christ and that the Holy Spirit had come needed to know for a certainty another truth, namely, that this Christ and the Holy Spirit were also intended for the Gentiles.

a] So a sign was given to the Jews on the occasion of the Holy Spirit coming to the Gentiles - the sign of tongues.

b] Note that it was the Gentiles at this time who spoke in tongues (Acts 10:46), not the Jews. Nevertheless, tongues were spoken to show the Jews that even as God previously had to show Peter, himself a Jew, that Christ and the Holy Spirit were for the Gentiles, even so now to the Jews as a whole.

c] One must read all of chapter 10 and 11 of Acts to see this picture.

3] Thirdly, the disciple of John had not so much as heard that the Holy Spirit had come, and inasmuch as they were Jewish people and being accustomed to signs, (I Cor. 1:22) God gave them the sign of tongues.

(f) Does this not also explain the lack of speaking in tongues when the Holy Spirit fell on the Samaritans? The Samaritans were not “*God’s people,*” in fact they had no

dealings with the Jews and it was not necessary for God to give them a sign. We note however that the power promised by God in Acts 1:8 was obvious as evidenced by Simon's request to "Give me also this power." (Acts 8:19)

(g) God gave the sign of tongues once to the Jews universally; once to prove to the Jews that the Gentiles were included in the plan of salvation and once to the disciples of John who had never heard about the coming of the Holy Spirit.

1] There is no record in the Scriptures that the phenomena of tongues as a sign was repeated.

2] You may ask, what about the tongues being spoken by the Corinthians? Paul writing to the Corinthians deals with tongues as a gift not a sign.

3] His words in I Cor. 14:22-23 relative to tongues as a sign is simply saying that originally, that is, back in the prophet Isaiah's day tongues were a sign to unbelieving Jews. The "tongues" listed in I Cor. 12:10 was one of the many gifts that God gave to the church.

a] While it is not our purpose to discuss the gift of tongues here, may we say that in I Cor. 14, Paul was giving instruction relative to both the use and misuse of tongues.

b] His reference to tongues as a sign in verse 22 had to do with God's first use of tongues, not the present gift.

7. Some observations and conclusions made from the above study of tongues.

a. God sent the Holy Spirit on the day of Pentecost to the world in general but He was first received by the Jews.

b. The tongues spoken at this time were a to the Jews that Christ was the Messiah and the Holy Spirit had now come.

c. Having given the sign to the Jews "from every nation under heaven" it was no longer necessary for tongues to accompany the coming of the Holy Spirit to other groups of Jews, large or small.

d. The history of Jewish theism had taught them that everything given to them by God, even God Himself, was for the Jews, not the Gentiles.

1] Thus, it was necessary for God to show them that Christ and the Holy Spirit were for the Gentiles as well.

2] The sign of tongues was sufficient to convince the Jews of this.

e. The Holy Spirit came to the Samaritans without any accompanying tongues. This is understandable inasmuch as the Samaritans "had no dealings with the Jews," (John 4:9) it was not necessary on God's part to send any "sign."

f. The study of tongues as a sign to the Jews (I Cor. 14:22 of I Cor. 1:22) and tongues as a gift (I Cor. 12:10) are two different studies.

1] The first has to do with signs accompanying the coming of the Holy Spirit to the world, the second has to do with gifts given to the church.

2] As indicated before, it is not our purpose to study the latter at this time.

g. The sign of tongues given John's disciples (only 12 men, Acts 19:7) would indicate that these who at that time might have been called "world evangelists," should know for a certainty that not only had the Messiah come of whom their "patron saint," John the Baptist, told them about but also the baptizing work of the Holy Spirit had also taken place. See Matt. 3:11

and context together with Acts 19:1-7.

h. Note that the sign of tongues was sufficient to carry out its intended use, that is, a sign to show that the Christ the Messiah had returned with the coming of the Holy Spirit.

1] We note that tongues here was a means used by God to combat unbelief.

2] Unbelief first on the part of the Jews themselves secondly to the Jews insofar as their unbelief concerning the Gentiles being included in God's plan of redemption.

i. If what has been said about tongues being a sign to the Jews is true, and that such a sign was sufficient to carry out its intended use, and that necessity is no longer laid upon God to prove that Christ is the Messiah, and that He has returned to dwell in the hearts of believers by way of the medium of the Holy Spirit, then we would conclude that tongues and the baptism of the Spirit are no longer related.

j. Tongues as an evidence of the filling of the Spirit is not taught in the New Testament.

1] If tongues were an evidence of the outpouring of the Spirit there certainly would be some record because there were a number of outpourings of the Spirit wherein multitudes of people were saved.

2] There is no record of tongues being spoken with groups as follows: See Acts 2:41 (3000 saved); Acts 4:32 (5000 saved); Acts 8:17 (a number of Samaritans); Acts 14:21-23 (many believers in Asia Minor); Acts 19:18 (a number of Greeks and Jews in Ephesus).

k. There is no record of a continuance of the use of tongues by any of the groups mentioned above including the initial 120.

H. SUMMARY AND CONCLUSION.

1. As one summarizes the baptizing work of the Holy Spirit, we should in the first place realize that there are many problems connected with the subject.

a. Most of these problems arise from the various interpretations made.

b. Perhaps the greatest problem has come from the confusion of terms - "baptism" and "filling." Some are prone to use the terms interchangeably but inasmuch as the Scriptures do not do this, it is best to use them discriminately.

2. Another reason for the problems which have arisen from this subject is to make the baptism of the Spirit experiential or subsequent to salvation.

a. The baptism of the Spirit is related to experience in that when an unbeliever repents and by faith accepts the Word of God concerning the work of Christ for himself, he has an experience of conversion.

b. At this experience of conversion he is born again of the Spirit.

(1) The Spirit enters that person's life.

(2) At the same time Christ comes into that life by way of the Holy Spirit.

c. The baptism of the Spirit thus becomes effective for that individual so that all we have said about the meaning of the baptism of the Spirit comes true.

3. A summary of such meaning follows.

a. We have noted in this study that the following facts are included in the meaning the baptism of the Spirit:

(1) The Holy Spirit has come to the world to indwell believers.

- (2) Christ takes up his abode to indwell the believer by means of the Holy Spirit.
- (3) Believers are placed into the body of Christ which is the church.
- (4) Believers have been placed into or identified with Christ's experiences of

death and resurrection.

b. We need to note at this point that all of the four meanings above might be termed positional - not experiential.

- (1) The Holy Spirit did come.
- (2) The Holy Spirit did create the church by placing believers in his mystical

body.

(3) The Holy Spirit did place believers into or identified them with Christ's death and resurrection.

c. All of this was positional. That is, God has completed the work and freely offers such work and its resultant effects to "whosoever will."

(1) The only ones who actually "experienced" something when the Holy Spirit came were the 120 believers in the upper room and this is declared in the Scriptures to be a "filling." (Acts 2:4)

(2) Everyone beginning with the 3,000 on the day of Pentecost who repent and believe shall receive "*the gift of the Holy Spirit.*"

(a) By gift is meant the Spirit Himself. Acts 2:38

(b) We know this is true because Peter said of this promise, the promise of the gift of the Holy Spirit was for anyone and everyone.

(3) Note the following Scripture, Acts 2:38-39 - "*And Peter said unto them, Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit. For to you is the promise, and to your children, and to all that are afar off, even as many as the Lord our God shall call unto him.*"

4. As it relates to the baptism of the Holy Spirit, what should be the exhortation or word to the world today?

a. Only one word - "Repent!"

b. This is what Peter told them on the day of Pentecost. He did not tell them to tarry - he did not tell them to wait until they spoke in tongues - he did not even tell them to accept Jesus as their Savior - but simply repent!

c. This is the only condition that Jesus ever gave to man. (Luke 13:3)

(1) True repentance will be followed by outward action which indicates belief in Christ's work on the cross to forgive sin. (Acts 2:38)

(2) This outward action is to be baptized with water. For those who would interpret this verse by using only the latter part of the verse to be "*baptized unto the remission of your sins,*" as though baptism is the means by which a person is forgiven need to be reminded that Peter said first "Repent."

d. And how can one truly repent without faith also being present?

(1) Repentance includes turning from your sin and turning to God.

(2) Hence the one who truly repents takes the same position as the 3,000 on the day of Pentecost - they would never have repented unless they had believed and they never would have believed if they were not repentant.

(3) And to those who do repent and believe the exhortation is given to be baptized.

e. And why should not one be baptized?

(1) He should be baptized because it (baptism) symbolizes that what God had done for man positionally - has now become experiential.

(2) Baptism symbolizes the work of the Holy Spirit in placing the believer into the experiences of death and resurrection.

(3) Baptism symbolizes that the one who has been raised from the dead is now ready and able to “*walk in newness of life.*” (Rom. 6:4)

(4) And does not baptism also symbolize that the believer is now dead as explained by Paul to the Romans that their “*old man was crucified.*” (Rom. 6:6)

(5) And by the same token we believe that baptism also symbolizes “*if we died with Christ, we believe we shall also live with him.*” (Romans 6:8).

5. AND:

a. If Christ is made to be in us by the Holy Spirit, and if Christ is going to live his own life in us, then the Holy Spirit is going to need something more than Christ to make the Christ life a reality.

b. If the Holy Spirit was to give power (Acts 1:8) after he came to an individual then he is going to need something upon which he can exercise that power.

c. This “something” upon which He can exercise power is that which makes up the person - his members!

d. This calls for a subsequent work, the filling of the Spirit.