

The Holy Spirit

1. What is the Holy Spirit? Any way we would talk about the Spirit would be metaphorical and limited. But one helpful metaphor is to see the Holy Spirit as the hand of God in the world:
 - Matt 12:2: But if I drive out demons by the Spirit of God, then the kingdom of God has come upon you. NIV
 - Luke 11:20: But if I drive out demons by the finger of God, then the kingdom of God has come to you. NIV
 - a. Everything God does in the world, he does by the Holy Spirit.
 - i. At Creation, the Father spoke, but the Spirit moved on the face of the waters, executing the work of God. Genesis 1:2
 - ii. Contending with men. Genesis 6:3
 - iii. Abiding in Joseph. Gen 41:38
 - iv. Empowering the craftsmen who decorated the Tabernacle. Ex. 31:3
 - v. Empowering Moses, and then the 70 elders. Num. 11:17, 25
 - vi. Inspiring the prophets, Joshua, Gideon, the judges, kings (I Sam. 6:10), ish elohim/miracle workers like Elijah, Elisha
 - vii. Resting on the Coming Messiah. Isa 11:1-3
 - viii. Anointing the Messiah. Isa 61:1-3
 - ix. Anointing all God's people in the last days. Joel 2:28-30
 - x. Conceiving the Messiah in the womb of Mary. Matt. 1:19, Luke
 - xi. Being used by Jesus to baptize the God's people. Matt 3:12
 - xii. Showing the Father's favor on Jesus. Matt. 3:17
 - xiii. Leading Jesus (into the desert)
 - xiv. Empowering Jesus in all of his might acts. Luke 4:18-19
 - xv. Giving joy and inspiring praise. Luke 10:21
 - xvi. Giving the new birth to believers. John 3 "Born of the Spirit." Titus 3:4-7
 - xvii. Teaching the disciples in Jesus absence. Luke 12:12
 - xviii. Being a Paraclete to the believers after Jesus' ascension. John 14:26
 - xix. Convicting, judging the World. John 16:8-11
 - xx. Empowering the spread of the church, the ministry of the apostles and the believers (whole book of Acts—the Acts of the Holy Spirit).
 - xxi. Pouring out the love of God on human hearts. Rom 5:5
 - xxii. In the process of revelation, the Spirit moved on the prophets and inspired them to write.
 - xxiii. Putting to death the sinful nature, adopting, testifying. Rom 8:13-17
 - xxiv. Interceding through us. Rom 8:26
 - xxv. Imparting spiritual gifts (I Cor 14, Eph. 4:11; Romans 12)
 - xxvi. Empowering the prophets to write the scriptures. 2 Peter 1:20-2:1
 - xxvii. And much, much more.

EVERYTHING God does in the world today, he does by the power of His Spirit, who dwells in the hearts of believers and makes God's presence known to us. THEREFORE, everything God does is Charismatic—an act of grace accomplished by His Spirit.

2. Who is the Spirit?

- a. Like the Father, and the Son, He is God. 2 Cor 3:16-18
- b. He is the Spirit of God, and the Spirit of Christ. There is no competition between the Father, the Son, and the Spirit. They work together in perfect harmony.
- c. He is a person.
 - i. *Ruach* is feminine, *pneuma* is neuter. But the masculine pronoun "He" is commonly used to refer to him in the Scriptures. John 16:13-14.
 - ii. He is also shown to have personal emotions in the Scriptures, such as being grieved, causing joy.
 - iii. He is said to have a will (Acts 15:28, "It seemed good". I Cor 12:11, "as he wills.")
 - iv. He also has intelligence (the mind of the Spirit).
 - v. He engages in moral actions such as teaching, regenerating, searching, speaking in, interceding, commanding, testifying, guiding, illuminating, revealing.

3. What is the Spirit's Work? We have already surveyed much of the Spirit's work.

But here is a summary:

- a. Participates in Salvation through conviction of sin, convincing of truth, regenerating our Spirits.
- b. Participates in Sanctification by teaching us and leading us into truth and holiness. (He is the spirit of holiness.) Serves as an ethical guide: Galatians 5:18-26
- c. Empowers the believer for works of service. Acts 1:4-8
 - i. Was this only for the apostles? Acts 2:14-19. No, it was for EVERYONE.
- d. Here we run into THE GREAT THEOLOGICAL QUESTION that the Pentecostal Movement has inspired in the Church: What is the Baptism in the Holy Spirit?

Session 2: What is the Baptism in the Holy Spirit?

1. Assemblies of God Doctrine:

The Baptism in the Holy Spirit

All believers are entitled to and should ardently expect and earnestly seek the promise of the Father, the baptism in the Holy Spirit and fire, according to the command of our Lord Jesus Christ. This was the normal experience of all in the early Christian Church. With it comes the enduement of power for life and service, the bestowment of the gifts and their uses in the work of the ministry.

- Luke 24:49 [[KJV/NIV](#)]
- Acts 1:4 [[KJV/NIV](#)]
- Acts 1:8 [[KJV/NIV](#)]
- 1 Corinthians 12:1-31 [[KJV/NIV](#)]

This experience is distinct from and subsequent to the experience of the new birth.

- Acts 8:12-17 [[KJV/NIV](#)]
- Acts 10:44-46 [[KJV/NIV](#)]
- Acts 11:14-16 [[KJV/NIV](#)]
- Acts 15:7-9 [[KJV/NIV](#)]

With the baptism in the Holy Spirit come such experiences as:

- an overflowing fullness of the Spirit, John 7:37-39 [[KJV/NIV](#)], Acts 4:8 [[KJV/NIV](#)]
- a deepened reverence for God, Acts 2:43 [[KJV/NIV](#)], Hebrews 12:28 [[KJV/NIV](#)]
- an intensified consecration to God and dedication to His work, Acts 2:42 [[KJV/NIV](#)]
- and a more active love for Christ, for His Word and for the lost, Mark 16:20 [[KJV/NIV](#)]

The Initial Physical Evidence of the Baptism in the Holy Spirit

The baptism of believers in the Holy Spirit is witnessed by the initial physical sign of speaking with other tongues as the Spirit of God gives them utterance.

- Acts 2:4 [[KJV/NIV](#)]

The speaking in tongues in this instance is the same in essence as the gift of tongues, but is different in purpose and use.

- 1 Corinthians 12:4-10 [[KJV/NIV](#)]
- 1 Corinthians 12:28 [[KJV/NIV](#)]

2. What is the argument against the A/G position.
 - a. James D. G. Dunn, *Baptism in the Holy Spirit* (1970). B/HS is conversion/initiation.
 - b. The crucial argument then is SUBSEQUENCE. Is the B/HS subsequent and distinct from Salvation? Acts 2, 8, 9, 10, 19. When were the different believers saved? What does salvation require? Confession? Repentance? Faith? Baptism?
 - c. Roger Stronstad, *The Charismatic Theology of St. Luke* (following Howard Ervin).

3. What about the Initial Evidence doctrine?
 - a. Doug Oss, *Are Miraculous Gifts for Today?*

(a) Not strong enough in Acts? Eye of the beholder.

(i) Acts 2, 8, 9, 10, 19 Tongues are either present or implied. We Pentecostals argue that this presents a strong case from Luke (a narrative theologian who is out to teach with his history [contra Fee] that tongues usually accompanies the Baptism in the Spirit).

(b) What about "Not all Speak in tongues (1 Cor 12:30)"

Paul is making an argument about liturgy and Church Life in I Cor 11-14.

- v. 11—headcoverings for women, instructions for the Lord's supper
- v. 12—The use of charismata in worship
- v. 13—the superiority of love
- v. 14—charismata in worship

In 1 Cor 12, he is talking about people who bring particular gifts to the church and its worship:

1 Cor 12:27-31 Now you are the body of Christ, and each one of you is a part of it. 28 And in the church God has appointed first of all apostles, second prophets, third teachers, then workers of miracles, also those having gifts of healing, those able to help others, those with gifts of administration, and those speaking in different kinds of tongues.

29 Are all apostles? (suspend, but later, many do aspects of the apostolic tasks)

Are all prophets? No, but Paul enjoins all Christians to “1 Cor 14:1-2: Follow the way of love and eagerly desire spiritual gifts, especially the gift of prophecy. NIV

Are all teachers? No, but all Christians teach at some time, if only their children.

Do all work miracles? No, but all Christians may pray for a miracle. Matt 17:20. He replied, "Because you have so little faith. I tell you the truth, if you have faith as small as a mustard seed, you can say to this mountain , 'Move from here to there' and it will move. Nothing will be impossible for you." NIV

Do all have gifts of healing? No, but all may pray for an receive healing.

Do all speak in tongues? Not in the service, but yes in private. Why? Because it is the only gift designed for personal edification: 1 Cor 14:4 He who prays in a tongue edifies himself.

Do all interpret? Not in the service, though all might receive at some time.

But eagerly desire the greater gifts. Why say this if they are not available? Not an imperative. See follow up in 14:1.

- ii) Isn't tongues the least of the gifts? David DuPlessis said, “Why of course they are. Isn't that a good place to start?” Paul explicitly says that he speaks in tongues more than any of the Corinthians (presumably in PRIVATE) and he strictly enjoins them not to forbid to speak in tongues.

- 2) What about the argument that the gifts have ceased? Very few scholars hold it anymore. The great majority of NT scholars now admit that there is no validity to the argument that the spiritual gifts ended at the close of apostolic age.

Suggested Bibliography:

Wayne Grudem, Robert Saucy, Richard B. Gaffin, Stanley N. Gundry, Sam Storms, and Doug Oss. *Are miraculous gifts for today? : four views.* Grand Rapids, Mich.: Zondervan Pub., 1996. Doug Oss, a leading defender of Pentecostal doctrine, presents the case in dialogue with other NT scholars.

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Dunn, James D. G. *Baptism in the Holy Spirit.* London: SCM, 1970. Usually considered the most influential rebuttal of Pentecostalism.

Jon Ruthven, *On the cessation of the charismata : the Protestant polemic on postbiblical miracles*. Sheffield, England: Sheffield Academic Press, 1993. A devastating case against cessationism.

Dayton, Donald W. *Theological Roots of Pentecostalism*. Grand Rapids: Zondervan, 1987. An interesting look at the 19th Century Evangelical theology out of which Pentecostalism emerged.