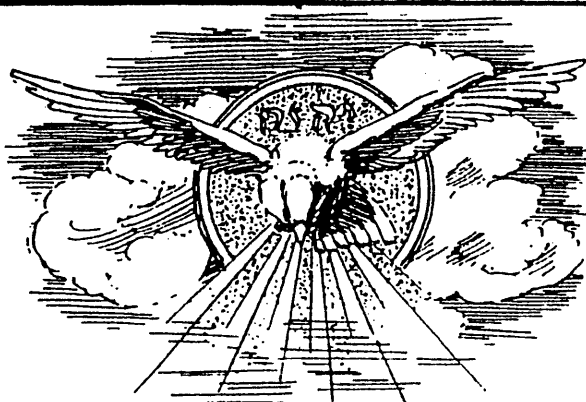
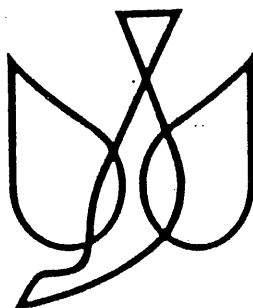
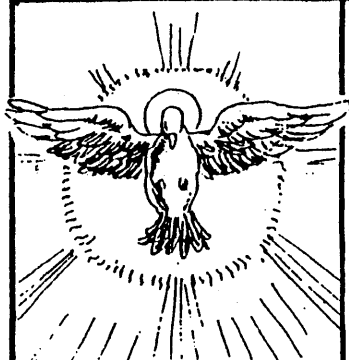
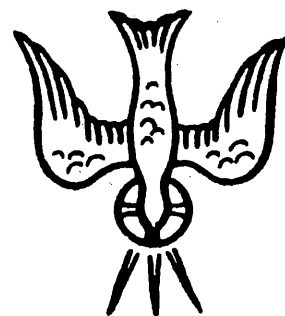
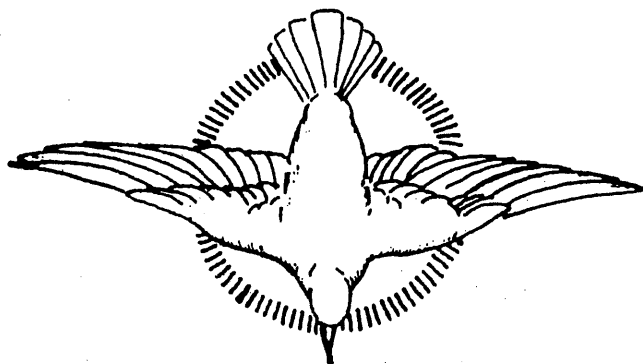
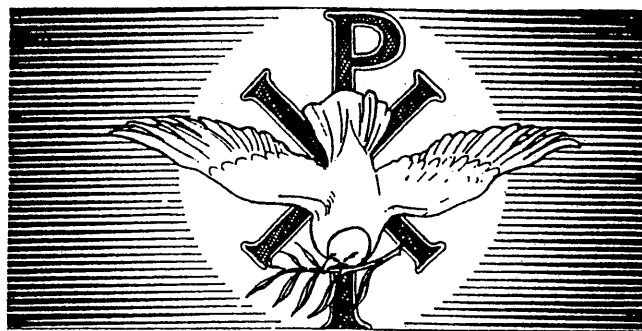


The Truth About the Holy Spirit



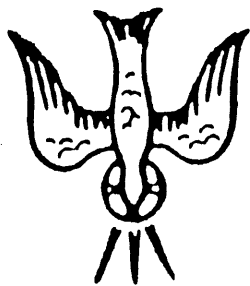
Manfred E. Kober, Th.D.



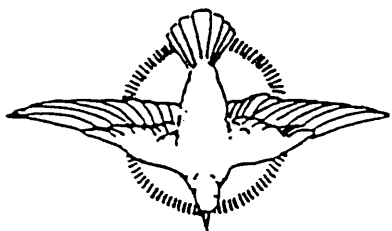
The Truth about the Holy Spirit

Fall 2003 Bible Conference

Nov. 21 - 23, 2003

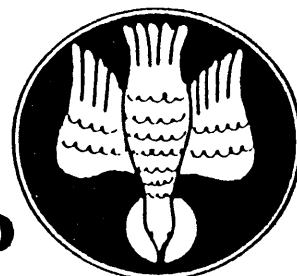


- Fri., Nov. 21 7:00 p.m. **The Holy Spirit:** Diffused Power or Divine Person?
- Sat., Nov. 22 1:00 p.m. **The Spirit's Ministry:** A Need for Dispensational Distinctions?
- 2:30 p.m. **The Spirit and the Savior:** Did Christ Need a Comforter?
- 4:00 p.m. **The Spirit and His Gifts:** Why No Concord among Conservatives?
- Sun., Nov. 23 9:30 a.m. **Confusion in the Charismatic Camp:** Can Heretics Be Helped?
- 10:40 a.m. **Speaking in Tongues:** Scriptural Mandate or Serious Mistake?
- 12:00 p.m. *Fellowship Dinner*
- 6:00 p.m. *Pie Fest Praise Service*



**COME AND
HEAR**

Manfred E. Kober, Th.D.



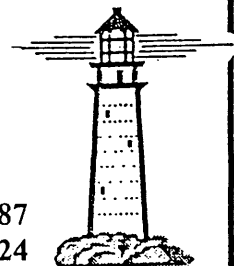
Wall Lake Baptist Church

(Bringing the Unchangeable Word of Life to a Changing World)

3527 Needham Ave. Box 446
Wall Lake, IA 51466

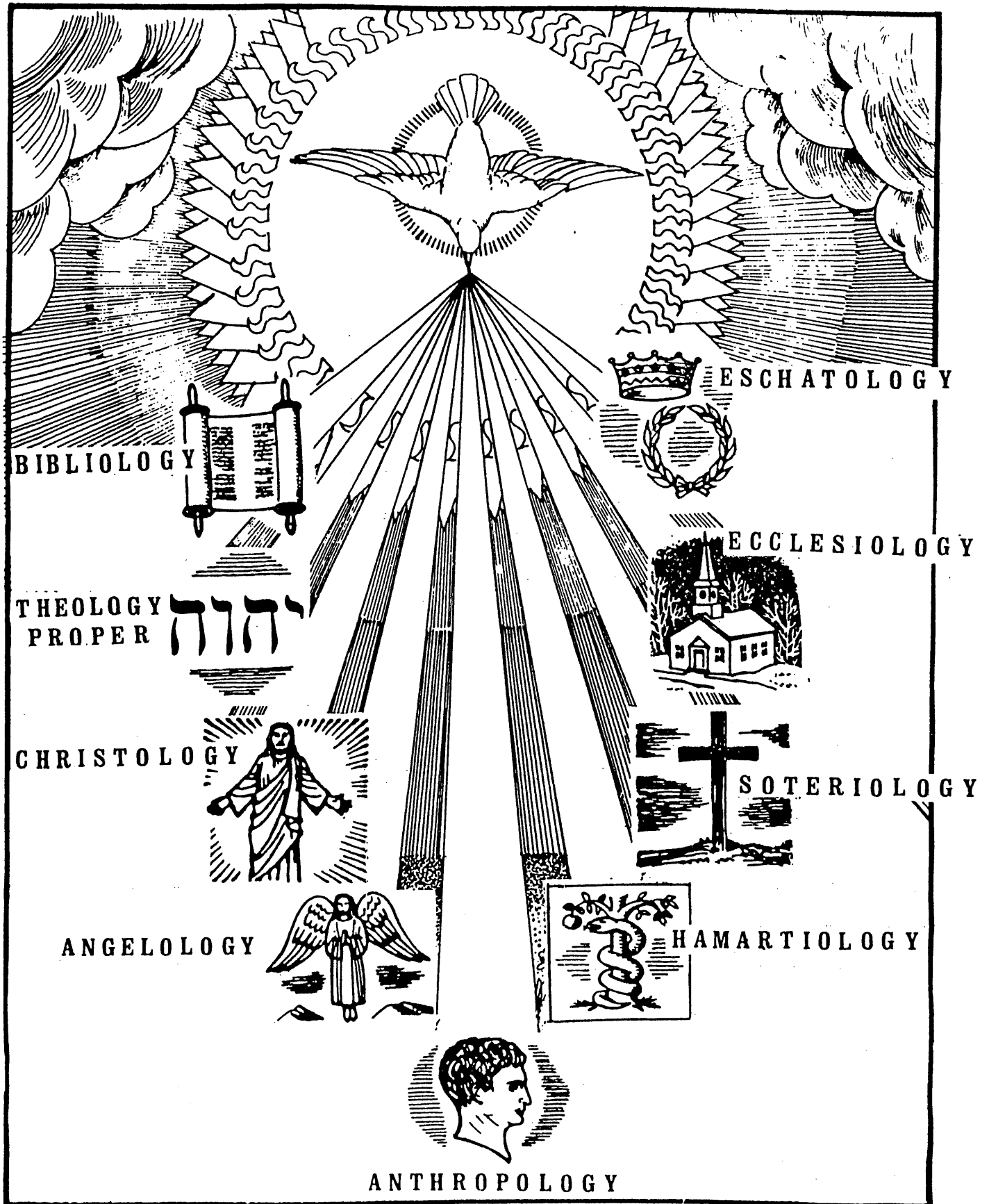
Ken McMillen
Pastor

Church 712-664-2087
Residence 712-657-8924

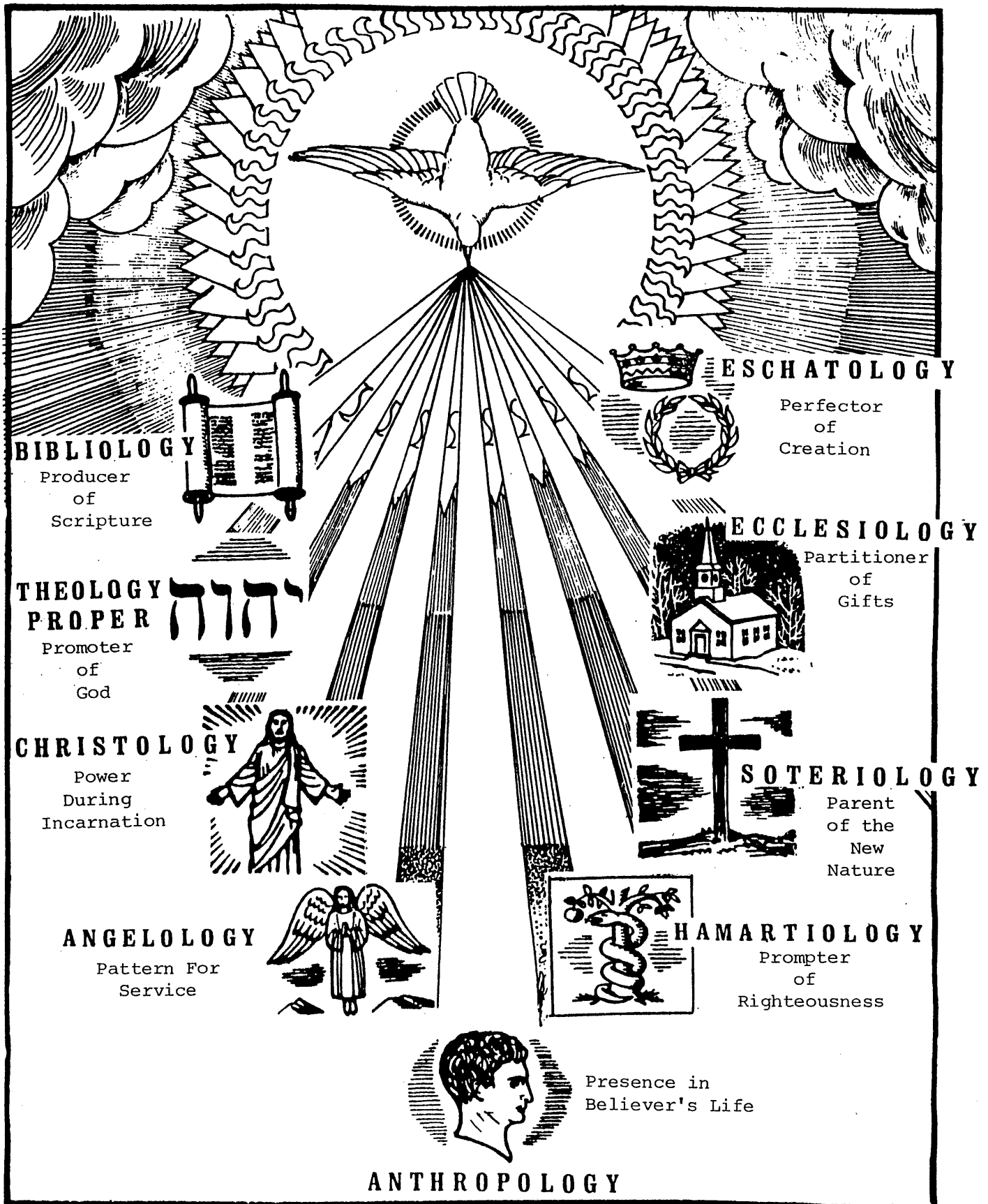


According to the Apostle Paul, the first benefit of Bible study is **doctrine** or **sound teaching** (2. Tim. 3:16). Doctrine gives content and conviction to one's beliefs. Join us for an interesting study of the **doctrine of the Holy Spirit**. He is the antidote for every error, the power for every weakness, the victory for every defeat and the answer to every need.

PNEUMATOLOGY



PNEUMATOLOGY



THE HOLY SPIRIT: **Diffused Power or Divine Person?**

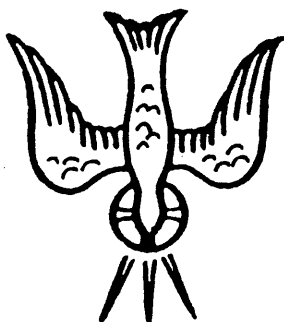
1A. The Problems Regarding the Holy Spirit:

1b. Misunderstanding:

Undoubtedly the least understood person of the Godhead is the Holy Spirit.

1c. In the history of the church:

Not until the fourth century did the church give attention to the personality of the Holy Spirit. Chafer and Walvoord comment on this significant fact:



The Spirit does not now speak from Himself or of Himself; rather, He speaks whatsoever He hears (John 16:13; Acts 13:2), and He is said to come into the world to glorify Christ (John 16:14). In contrast to this, Scripture represents both the Father and the Son as speaking from Themselves; and this, not only with final authority and by the use of the personal pronoun *I*, but presenting them as being in immediate communion, cooperation, conversation—the one with the other. All this tends to make less real the personality of the Holy Spirit who does not speak from or of Himself. Accordingly, in the history of the church, the personality of the Spirit was for some centuries slighted; only after the doctrine of the Father and the Son was defined as in the Nicene Creed (A.D. 325) was the Spirit recognized as a personality in the creeds of the church (*Major Bible Themes*, 1974, 87).

2c. In the situation today:

Modern individuals have difficulty grasping that personality can exist in other than human beings, assuming that personality only relates to finite beings not to the infinite.

2b. Misinterpretation:

Pneumatology, the doctrine of the Holy Spirit, has become in the 20th and 21st centuries a burning issue in evangelical Protestantism, especially in

matters of the gifts of the Spirit. Many churches have split over issues relating to the gifts of the Spirit. The charismatic movement has made inroads into every mainline denomination, and its over-emphasis on certain gifts has brought about splits in innumerable churches in the USA, in Europe, even in areas formerly under Communist control.

2A. The Personality of the Holy Spirit:

1b. Historical heresies:

1c. Monarchianism (also called Sabellianism or patripassianism):

Sabelius (d. after 260) tried to defend monotheism against suspected tritheism by denying three personal distinctions within the Godhead. As an ante-Nicene Unitarian, he taught that a divine person or *monad* projected itself progressively as Father, Son, and Holy Spirit. As Father it revealed itself as Creator and Law-giver. As Son it revealed itself as Redeemer and as Spirit in this age it manifested itself as the giver of grace. These are three different modes of the same person, thus the system is also known as modalism.

2c. Arius (256-336)

This parish priest of north Africa disseminated the view that Jesus, though the Son of God, could not be eternal. Since God was immutable and unknowable, He could not communicate His essence. Christ is the highest creation but there was a time when Christ was not. Arius considered Christ god-like (*homoiousios*) not, as the Council of Nicea in 325, of the same substance (*homoousios*) as the Father. Arius maintained that the Spirit was the first thing created by the Son, for all things were created by the Son.

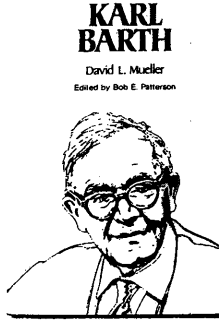
3c. Socinianism:

Socinus (1539-1604) was born in Scena, Italy, but moved to a strong anti-Trinitarian community in Poland in 1578. He taught that Christ had a human nature and did not become God until after His resurrection, when the Father delegated some of His divine power to the risen Jesus. He defined the Holy Spirit as "a virtue or energy flowing from God to men."

4c. Liberalism:

The liberals are Unitarian, maintaining that there is only one God. They prefer to speak of the divinity of Jesus but not His deity. The Holy Spirit is either denied or relegated to the energy of God in action.

5c. Neoorthodoxy:



Karl Barth (1886-1968) reacted against the liberalism that controlled the theological scene until the horrific First World War. Most neoorthodox theologians, in customary double-talk, espouse belief in the deity of the Holy Spirit on the one hand but deny His distinct personality on the other hand. Karl Barth himself talked about three modes or manifestations in the trinity but not in three persons.

2b. Contemporary cults:

1c. The Anglo-Israelism of Herbert W. Armstrong:

Armstrong frequently and vehemently denied the personality and deity of the Holy Spirit.

One thing more, the Holy Spirit is divine, spiritual love—the love of God flowing into you from God Almighty—through the living Christ! (Romans 5:5)

But the theologians and “Higher Critics” have blindly accepted the heretical and false doctrine introduced by *pagan* false prophets who crept in, *that the Holy Spirit is a Third Person—the heresy of the “trinity.”* This limits God to “Three Persons.” This *denies* that Christ, through His Holy Spirit actually comes now *into* the converted Christian and does His saving work on the *inside*—“Christ in you, the hope of glory” (Colossians 1:27). (Booklet, *Just What Do You Mean Born Again?*, 310 [emphasis in the original]).

2c. Jehovah’s Witnesses:

This heretical cult denies the full deity of Christ:

. . .The Bible shows that there is only one God. . .

'greater than His Son.' . . . And that the Son, as the First-born, Only-begotten and 'the creation by God,' had a beginning. That the Father is greater and older than the Son is reasonable, easy to understand and is what the Bible teaches.

(*From Paradise Lost to Paradise Regained*, 1958, 164),

The followers of Charles Taze Russell also deny the personality and deity of the Holy Spirit.

. . . God's holy spirit is not a God, not a member of a trinity, not coequal, and is not even a person. . . It is God's *active force*, not Jehovah's power residing within himself, but his energy when projected out from himself. . . It is not a blind, uncontrolled force, such as the forces of 'nature,' lightening, hurricanes and the like, but . . . is at all times under his control . . . and therefore may be likened to a radar beam.

(*From Paradise Lost to Paradise Regained*, 1958, 432-433).

3c. Unitarianism:

For Unitarians, God is simply a life principle rather than an eternal, personal being. The existence of the Holy Spirit is blatantly denied and belief in it caricatured.

The Christian is so familiar with the idea of the Holy Spirit as acting upon the believer or upon the sacramental elements that he hardly stops to consider what is implied, namely, a survival of a highly animistic point of view. Invasion of our bodies or selves by a 'spirit' either of God or of Satan is incredible with many today except as a figure of speech, and a Christian apologetics in these terms is under great handicaps.

(Amos N. Wilder, *The New Testament Faith for Today*, 44).

4c. Mormonism:

In Mormonism, God the Father is actually Adam.

“When our father Adam came into the garden of Eden, he came into it with a celestial body, and brought Eve, one of his wives, with him. . . He is our father and our God, and the only God with whom we have to do” (Brigham Young, *Journals of Discourse*, 1:50).

Mormons are totally confused on the subject of the Holy Spirit. To them He is an immaterial spirit possessed of spiritual form and definite proportion.

The Father has a body of flesh and bones as tangible as man's; the Son also; but the Holy Ghost has not a body of flesh and bones but is a personage of spirit... Were it not so, the Holy Ghost could not dwell in us. A man may receive the Holy Ghost, and it may descend upon him, and not tarry with him. . . (Joseph Smith, *Twenty-Eight Doctrines and Covenants*, 462.)

Mormonism postulates many gods, or polytheism. The Father, Son and Holy Spirit are merely three of these gods.

5c. Unity School of Christianity:

Unity distorts every biblical doctrine including that of the trinity. God is degraded to a human attribute.

God

The author of Genesis was evidently a great metaphysician. He described Being as God, Lord God and Adam. We would express the same truth in the terms Mind, Idea, and Manifestation. . . But Mind, Idea, and Manifestation are one. Manifestation rests upon, and is sustained by the Idea, and the Idea is encompassed by the Mind that conceives it; therefore the Real of Adam is the Lord God, and the Omnipresent Fount of the Lord God is the One God. (Charles Fillmore, *Christian Healing*, 133).

The trinity is seen as a complex of functioning principles.

“The Father is Principle, the Son is that Principle revealed in a creative plan. The Holy Spirit is the executive power of both Father and Son carrying out the creative plan” (*Metaphysical Bible Dictionary*, Unity School, 692).

6c. Christian Science:

Mary Glover Baker Patterson Eddy totally spiritualizes the Godhead. The Holy Spirit actually represents her movement, divine science:

“Life, Truth, and Love constitute the triune Person called God, that is, the triply divine Principle, Love. . .the same in essence, though multiform in office; God the Father-Mother; Christ the spiritual idea of sonship; divine Science or the Holy Comforter” (*Science and Health*, 1910, 331).

7c: Seventh-Day adventism:

It is refreshing to find at least one cult, whatever its other doctrinal aberrations might be, clearly defending the personality and deity of the Holy Spirit:

Who is the Holy Spirit?

The Bible reveals that the Holy Spirit is a person, not an impersonal force. Statements such as “It seemed good to the Holy Spirit, and to us” (Acts 15:28) reveal that the early believers viewed Him as a distinct person. “He will glorify Me,” He said, “for He will take of what is Mine and declare it unto you” (John 16:14). Scriptures referring to the triune God describe the Spirit as a person (Matt. 28:19, 2 Cor. 13:14)

The Holy Spirit has personality. He strives (Gen. 6:3), teaches (Luke 12:12), convicts (John 16:8), directs church affairs (Acts 13:2), helps and intercedes (Rom. 8:26), inspires (2 Peter 1:21), and sanctifies (1 Peter 1:2). These

activities cannot be performed by a mere power, influence, or attribute of God. Only a person can do them.

The Holy Spirit is Truly God

Scripture views the Holy Spirit as God. Peter told Ananias that, in lying to the Holy Spirit, He had lied not “to men but to God” (Acts 5:3, 4). Jesus defined the unpardonable sin as “blasphemy against the Spirit,” saying, “Anyone who speaks a word against the Son of Man, it will be forgiven him; but whoever speaks against the Holy Spirit, it will not be forgiven him, either in this age or in the age to come” (Matt. 12:31, 32). This could be true only if the Holy Spirit is God.

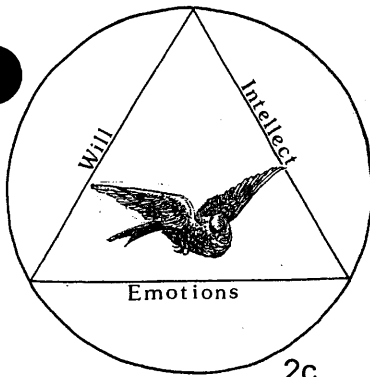
(*Seventh-day Adventists Believe. . .A Bible Exposition of Twenty-Five Fundamental Doctrines*, 1988, 59-60).

3b. The defense of the Spirit's personality:

The constituent elements of personality are intellect, emotions and will. Some describe a personal being as one possessing self-consciousness and the power of self-determination.

1c. Intellect:

1 Cor. 2:10-11 But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God 11 For what man knoweth the



2c.

things of a man, save the spirit of man which is in him? Even so the things of God knoweth no man, but the Spirit of God.

Rom. 8:27 And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God.

1 Cor. 2:13 Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual.

Emotions:

Rom. 15:30 Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in your prayers to God for me.

Eph. 4:30 And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption.

3c.

Will:

1 Cor. 12:11 But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will.

Acts 16:6-11 Now when they had gone throughout Phrygia and the region of Galatia, and were forbidden of the Holy Ghost to preach the word in Asia, 7 After they were come to Mysia, they assayed to go into Bithynia: but the Spirit suffered them not. 8 And they passing by Mysia came down to Troas. 9 And a vision appeared to Paul in the night; There stood a man of Macedonia, and prayed him, saying, Come over into Macedonia, and help us. 10 And after he had seen the vision, immediately we endeavored to go into Macedonia, assuredly gathering that the Lord had called us for to preach the gospel unto them. 11 Therefore loosing from Troas, we came with a straight course to Samothracia, and the next day to Neapolis;

4b. The Holy Spirit performs the actions of personality:

1c.

He teaches:

John 14:26 But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

2c.

He leads:

Romans 8:14 For as many as are led by the Spirit of God, they are the sons of God.

3c.

He convinces:

John 16:7-8 Nevertheless I tell you the truth; 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. 8 And when he is come, he will reprove the world of sin, and of righteousness, and of judgment:

- 4c. He intercedes:
Romans 8:26 Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered.
- 5c. He appoints for specific service:
Acts 13:2 As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them.
- 6c. He commands and directs:
Acts 8:29 Then the Spirit said unto Philip, Go near, and join thyself to this chariot.
- 7c. He restrains:
Genesis 6:3 And the LORD said, My spirit shall not always strive with man, for that he also is flesh: yet his days shall be an hundred and twenty years.
- 5b. The Holy Spirit receives the ascriptions of personality:
 - 1d. He can be lied to:
Acts 5:3 But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back part of the price of the land?
 - 2d. He can be blasphemed:
Matthew 12:31 Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men.
 - 3d. He can be resisted:
Acts 7:51 Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers did, so do ye.
 - 4d. He can be outraged:
Hebrews 10:29 Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?
 - 5d. He can be grieved:
Ephesians 4:30 And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption.

6b. The Holy Spirit contradicts the accidentence of grammar:

The Greek word *pneuma* is neuter and would naturally call for a neuter pronoun ("the spirit, it" or "the spirit which"). In a few instances the neuter pronoun is used (Rom. 8:16, 26). However, often the masculine form of the pronoun is used, thus emphasizing the fact of the personality of the Holy Spirit.

1c. Masculine demonstrative pronouns:

John 16:13-14 Howbeit when **he**, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come. 14 He shall glorify me: for he shall receive of mine, and shall shew it unto you.

2c. Masculine relative pronouns:

John 15:26 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 testify of me:

7b. The Holy Spirit appears in association with other persons:

1c. The Spirit and the apostles:

Acts 15:28 For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things;

2c. The Spirit and Christ:

John 16:14 He shall glorify me: for he shall receive of mine, and shall shew it unto you.

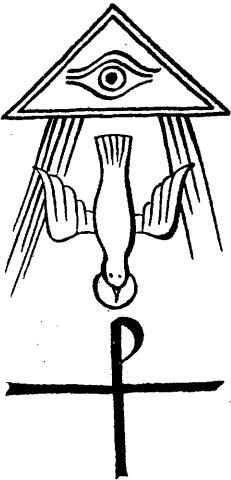
3c. The Spirit and the Father and Son:

2 Corinthians 13:14 The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen.

4c. The Spirit and God's power:

Luke 1:35 And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God.

Acts 10:38 How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him.



3A. The Deity of the Holy Spirit:

Historically, a belief in the personality and deity of the Holy Spirit has gone hand in hand. Those who accepted one accepted the other. Both of these are fundamental doctrines of the Christian faith and they stand and fall together.

1b. The Appellations of Deity:

Unlike the Father and Son who have personal names, the Spirit is only identified by titles.

Acts 5:3-4 But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back part of the price of the land? 4 Whiles it remained, was it not thine own? and after it was sold, was it not in thine own power? why hast thou conceived this thing in thine heart? thou hast not lied unto men, but unto God.

1 Corinthians 6:11 And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.

Acts 16:7 After they were come to Mysia, they assayed to go into Bithynia: but the Spirit suffered them not.

The expression Spirit, or Spirit of God, or Holy Spirit, is found in the great majority of the books of the Bible. In the OT the Heb word uniformly employed for the Spirit as referring to God's Spirit is רוּחַ, *rūah*, meaning "breath," "wind" or "breeze." The vb. form of the word is רָחַח, *rāḥaḥ*, or רָחַח, *rāḥaḥ*, used only in the Hiphil and meaning "to breathe," "to blow." A kindred vb. is רָוַח, *rāwāḥ*, meaning "to breathe," "having breathing room," "to be spacious," etc. The word always used in the NT for the Spirit is the Gr neuter noun πνεῦμα, *pneûma*, with or without the article, and for Holy Spirit, πνεῦμα ἁγίον, *pneûma hágion*, or τὸ πνεῦμα τὸ ἅγιον, *tó pneûma tó hágion*. In the NT we find also the expressions, "the Spirit of God," "the Spirit of the Lord," "the Spirit of the Father," "the Spirit of Jesus," "of Christ." The word for Spirit in the Gr is from the vb. πνέω, *pnéō*, "to breathe," "to blow." The corresponding word in the Lat is *spiritus*, meaning "spirit."

*The International Standard Bible
Encyclopedia, Vol. III, 1406*

Romans 8:15 For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father.

Galatians 4:6 And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.

John 14:16 And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever;

2b. The Attributes of Deity:

1c. Omniscience:

1 Corinthians 2:11-12 For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God. 12 Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God.

2c. Omnipresence:

Psalms 139:7 Whither shall I go from thy spirit? or whither shall I flee from thy presence?

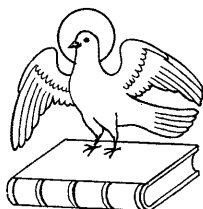
3c. Omnipotence:

Job 33:4 The Spirit of God hath made me, and the breath of the Almighty hath given me life.

- 4c. Truth:
1 John 5:6b And it is the Spirit that beareth witness, because the Spirit is truth.

- 5c. Life
Rom 8:2 For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.

3b. The Actions of Deity:



- 1c. Creation:
Genesis 1:2 And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters.
- 2c. Inspiration:
2 Peter 1:21 For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost.
- 3c. Begetting Christ:
Luke 1:35 And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God.
- 4c. Regenerating:
John 3:6 That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.
- 5c. Sanctifying:
2 Thessalonians 2:13 But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth:

4b. The Associations of Deity:

- 1c. With Jehovah:
Acts 28:25-26 And when they agreed not among themselves, they departed, after that Paul had spoken one word, Well spake the Holy Ghost by Esaias the prophet unto our fathers, 26 Saying, Go unto this people, and say, Hearing ye shall hear, and shall not understand; and seeing ye shall see, and not perceive:

Isaiah 6:8-9 Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me. 9 And he said, Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not.
- 2c. With God:

Matthew 12:31 Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men.

Acts 5:3-4 But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back part of the price of the land? 4 Whiles it remained, was it not thine own? and after it was sold, was it not in thine own power? why hast thou conceived this thing in thine heart? thou hast not lied unto men, but unto God.

- 3c. With the Father and Son:
2 Corinthians 13:14 The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen.

Matthew 28:19 Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

THE MASTER'S MANDATE, MATT. 28:18-20

All authority has been given to me
in heaven and
on earth

Therefore

make disciples of all races
having gone
baptizing them
in the name of
the Father
the Son
the Holy Spirit

teaching them to observe
all things
whatsoever I have commanded unto you

And behold

I am with you
until the consummation of the age

4A. The Procession of the Holy Spirit:

- 1b. Its meaning: in His being the Holy Spirit is eternally related to the Father and the Son in that He proceeds from them.

- The Council of Constantinople (381) established the deity of the Holy Spirit.
- Synod of Toledo (589) established the procession of the Holy Spirit. The filioque clause ("and the Son") was added to the doctrinal statement to indicate that the Holy Spirit proceeds eternally from the Father and the Son.

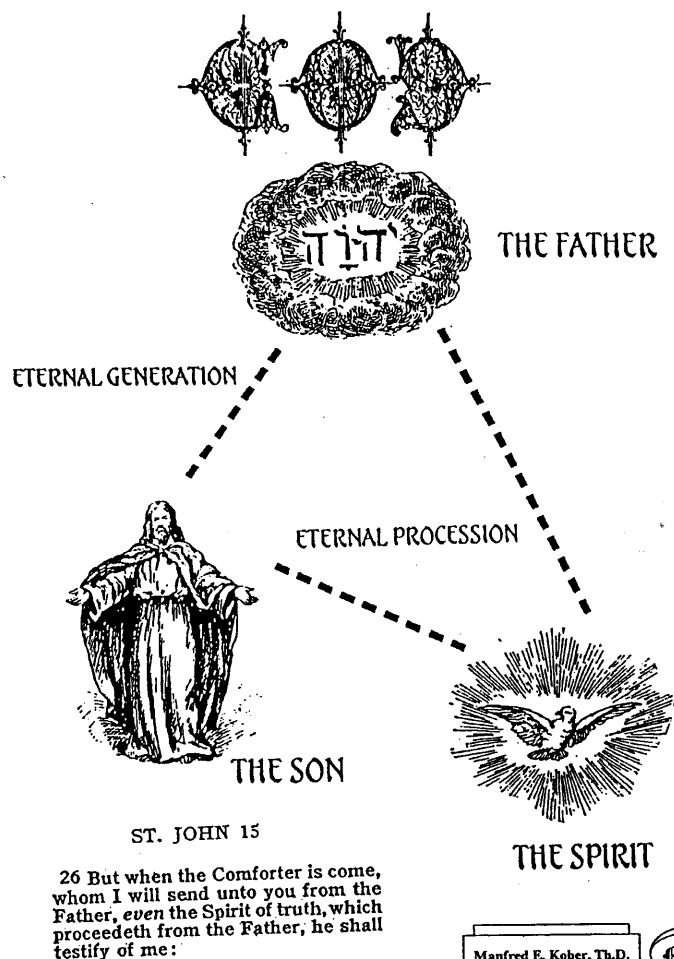
- 2b. Its proof:

John 15:26 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 testify of me:

John 16:7 Nevertheless I tell you the truth; 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.

- 3b. Its distinction from generation:

The Holy Spirit proceeds eternally from the Father and the Son. The Son is generated eternally by the Father. With these terms theologians attempt to explain the relationship of the members of the Trinity to each other.

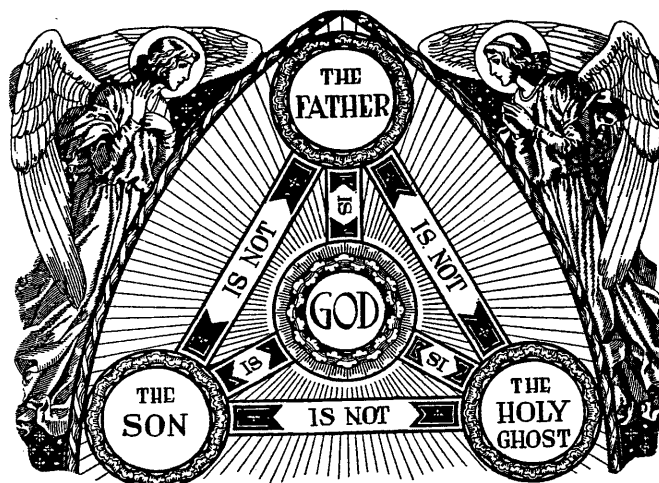


5A. The Holy Spirit and the Trinity:

1b. The theological definition of the trinity of God:

"The doctrine that there is only one true God, but in the unity of the Godhead there are three eternal and co-equal persons, the same in substance but distinct in subsistence."—B.B. Warfield

2b. The pictorial representation of the trinity of God:



THE SPIRIT AND THE SAVIOR: Did Christ Need a Comforter?

1A. THE ANTICIPATION OF THE SPIRIT IN THE MINISTRY OF CHRIST:

The OT predicted that the Spirit would rest upon the Messiah, enduing Him with wisdom, strength and knowledge for His earthly ministry.

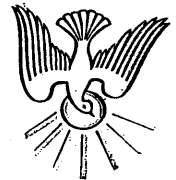
Isaiah 42:1 Behold my servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my spirit upon him: he shall bring forth judgment to the Gentiles.

Isaiah 11:2-3 And the spirit of the LORD shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the LORD; 3 And shall make him of quick understanding in the fear of the LORD: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears:

The Gospel narratives reflect the fulfillment of Isaiah's prophecies. Christ had power in Himself (John 10:18) but He voluntarily submitted to the Spirit in His incarnate state.

This dependence on the Spirit was in part an aspect of His humiliation (Phil. 2:5ff) but it also reflects a biblical fact that whenever God is involved in a major work, such as creation, providence and redemption, all three members of the trinity are present.

In a general way, it is appropriate to say that in such a case
the **plan** is by the Father
the **performance** is by the Son
and the **power** is applied by the Holy Spirit.



2A. THE ACTIVITY OF THE SPIRIT IN THE BIRTH OF CHRIST:

1b. The agent of the virgin birth:

Both Matthew (a record keeper) and Luke (a physician) emphasize that the Spirit caused Mary's conception:

Luke 1:35 And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God.

Matthew 1:18 Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost.



Matthew 1:20 But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost.

The Holy Spirit overshadowed Mary. The term overshadow suggests "God's powerful presence will rest upon Mary, so that she will bear a child who will be the Son of God. Nothing is said regarding how this will happen, and in particular there is no suggestion of divine begetting" (Howard Marshall, *The Gospel of Luke: A Commentary on the Greek Text*, 1978, 71).

2b. The result of the virgin birth:

1c. Christ's incarnation:

As a person, Christ existed from all eternity as God. However, the eternal Son of God took on a human nature and a human body in the womb of Mary.

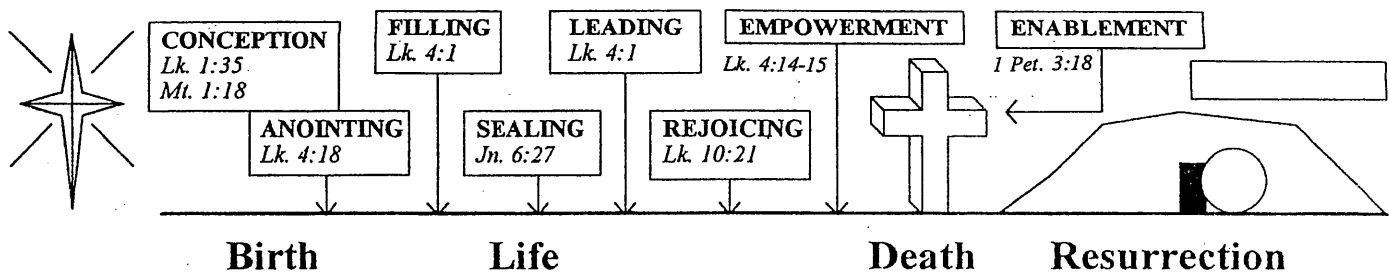
2c. Christ's perfect humanity:

Although Christ had a fully human nature, it was totally free of sin. The conception by the Holy Spirit guaranteed its sinlessness.

3c. Christ's hypostatic union:

The miracle of the conception resulted in the perpetual union of the divine and human nature in one person.

The Savior Spirit



3A. THE ACTIVITY OF THE SPIRIT IN THE LIFE OF CHRIST:

1b. Anointing by the Spirit:



The anointing probably occurred at Christ's baptism in fulfillment of Isaiah 61:1. The act of anointing conferred power. In Christ's case, the Holy Spirit Himself was the anointing.

Careful interpreters should differentiate between the anointing of individuals in the OT and of Christ and the anointing of the Church Age believer.

Anointing in the OT	Anointing of Christ	Anointing of the Believer
Ex. 35:30-35	Acts 4:27; 10:38	1 John 2:20., 27
Enablement for special tasks	Enablement for earthly ministry	Enablement for comprehending divine truth

2b. Filling with the Spirit:

Luke 4:1 And Jesus being full of the Holy Ghost returned from Jordan, and was led by the Spirit into the wilderness,

Isaiah 42:1 Behold my servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my spirit upon him: he shall bring forth judgment to the Gentiles.

Christ's forerunner John was filled while still in his mother's womb (Luke 1:15). Christ was filled since at least His baptism, involving control by the Spirit Who impelled Christ to go into the wilderness (Mark 1:12).

3b. Sealing:

John 6:27 Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed.



The aorist tense of the word sealing probably points to a specific time and that would be the baptism of Christ.

4b. Leading by the Spirit:

Luke 4:1 And Jesus being full of the Holy Ghost returned from Jordan, and was led by the Spirit into the wilderness.

John 8:29 And he that sent me is with me: the Father hath not left me alone; for I do always those things that please him.

The Savior's continuous guidance by the Spirit enabled Him to perform the good pleasure of His Father, beginning with His temptation in the wilderness to establish His qualifications for His Messianic ministry.

5b. Rejoicing in the Spirit:

Luke 10:21 In that hour Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father; for so it seemed good in thy sight.

On this rare occasion Christ was said to rejoice, and in doing so, He manifested the fruit of the Spirit.

6b. Empowering by the Spirit:

Matthew 12:28 But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you.

Christ generally performed miracles in the Spirit's power, such as the healing of the woman with the issue of blood and the mass healing.

Mark 5:30 And Jesus, immediately knowing in himself that virtue had gone out of him, turned him about in the press, and said, Who touched my clothes?

Luke 6:19 And the whole multitude sought to touch him: for there went virtue out of him, and healed them all.

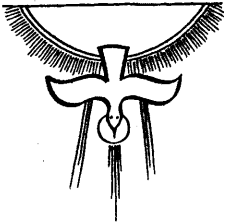
The significance of the ministry of the Spirit in the Savior's life:

Charles Ryrie has a most helpful summary of the unique ministry of the Spirit to the sinless Son of God:

1. In the first place, the ministries of the Spirit in anointing, filling, empowering, and leading were related to the development of Christ's human nature. Although His divine nature was immutable, His human nature was subject to development. For example, He grew physically and intellectually (Luke 2:52), and He learned obedience in the process of maturing (Hebrews 5:8). This development was in no way connected with overcoming sin, for He knew no sin, nor was it the development of a body that had been contaminated by sin. But there was genuine growth, and this was interrelated with various ministries of the Spirit.
2. The fact that Christ depended on the power of the Spirit emphasizes the depth of His condescension. That the God-man should have to be dependent on the ministry of the Spirit to Him shows something of the limitations of humanity.
3. All this is a vivid reminder of the believer's need of depending on the Holy Spirit in his life. If the Lord of glory did not do without the ministry of the Spirit, how can sinners, though redeemed, live independently of His power? Although our Lord possessed a sinless humanity, He relied on the Holy Spirit. We are far from sinless. So how much more do we need to depend on the ministries of the Holy Spirit in our lives? He depended; so must we. (*The Holy Spirit*, 63).

When Christ ascended, He sent to believers the Holy Spirit whom He called another comforter (*paraklete*). The term *paraklete* refers to one called along side to help. Christ in His human activity needed a *paraklete*. No less the believer needs one who enables him in all things.

While we sometimes say that Christ is all we need, in a very real sense it is the Holy Spirit Who meets every need.



HE IS:

- The antidote for every error, Ephesians 4:3
 - The power for every weakness, Ephesians 5:18
 - The victory for every defeat, Ephesians 6:17-18
 - The answer for every need, Ephesians 3:16
-

4A. THE ACTIVITY OF THE HOLY SPIRIT IN THE DEATH OF CHRIST:

The only specific reference to the Spirit's ministry in the death of Christ appears to be Hebrews 9:14: How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?

However, without a definite article may refer to Christ's eternal spirit Who yielded up His person as a voluntary offering, in contrast to the involuntary animal sacrifices.

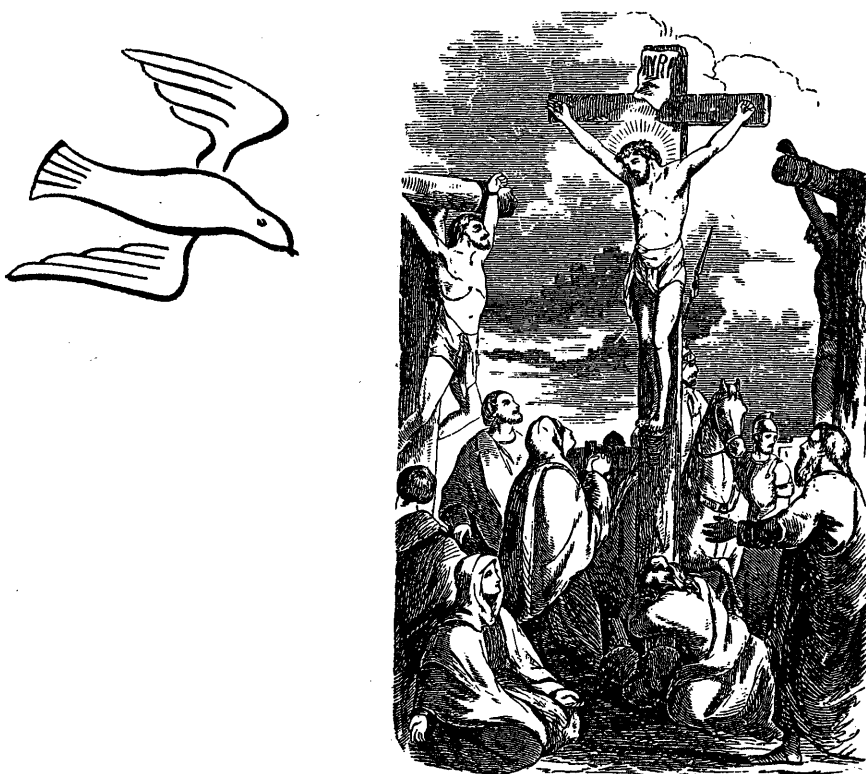
There is a better verse that relates the ministry of the Spirit to the death of Christ: 1 Peter 3:18 For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit:

The main verb is "died," followed by two aorist participles, "being put to death," and "made alive." Grammatically, the aorist participle never expresses action subsequent to the main verb. Thus, the action of the participle takes place at the time of the verb or prior to it. The Holy Spirit apparently was involved in some quickening ministry at the time at which Christ yielded up His physical life as an atonement for our sins.

An Example: I came to this church in my 1992 Audi, *filling* the car with gas and *eating* a lunch. The *filling* is actually antecedent to driving, the *eating* relates to the time of the driving. Neither action took place later.

5A. THE ACTIVITY OF THE HOLY SPIRIT IN THE RESURRECTION OF CHRIST:

While two passages like Rom. 8:11 and Rom. 1:4 seem to speak of the Spirit's relationship to the resurrection of Christ, neither passage is a clear reference. Even with a clear proof text lacking, it is certain that all members of the trinity were involved in the resurrection of Christ. It can safely be assumed that the same Holy Spirit who gave physical life to the eternal Son of God at His conception also aided Him as He surrendered that life on the cross and resumed His glorious body at the resurrection three days later. And as Christ's paraklete sustained the Savior in life and in death, the believer can expect no less from the divine Comforter, sent to us by the resurrected Lord.

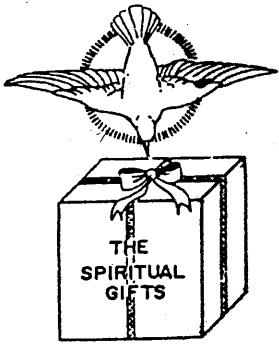


THE SPIRIT AND HIS GIFTS: Why No Concord Among Conservatives?

1A. THE CONCEPT OF SPIRITUAL GIFTS:

American Christianity today is characterized by an undue emphasis on spiritual gifts on the one hand and a great misunderstanding of these gifts on the other hand. All of us are dismayed by the sad spectacle of evangelicalism in disarray in matters of spiritual gifts.

1b. Biblical Terms:



Two Greek words describe spiritual gifts. The first one is ***pneumatikos***, meaning "spiritual things" and emphasizing the origin and spiritual nature of the gifts. They are not natural talents but gifts bestowed supernaturally by the Holy Spirit upon the believer at the moment of salvation (1 Cor. 12:11).

The other word used to identify spiritual gifts is ***charisma***, (from which we derive the word *charismatic*), meaning "grace gift." The emphasis here is on the fact that the gift is bestowed as a result of God's grace (Rom. 12:3,6).

2b. Theological definition:

Charles C. Ryrie defines a spiritual gift as "a God-given ability for service." The gift ranges from the gift of salvation (Rom. 6:23) to the gift of God's providential care (2 Cor. 1:11).

1c. What gifts are:

In the stricter sense, a *charisma* can be a spiritual gift to an individual (1 Cor. 12:11) or a spiritual gift to the church in the form of a uniquely equipped individual (Eph. 4:11-13).

2c. What gifts are not:

Paul Enns has a very helpful comparison of spiritual gifts and natural talents:

(*The Moody Handbook of Theology*, 1989, 270)

COMPARISON OF NATURAL AND SPIRITUAL ABILITIES		
Comparisons	Natural Talents	Spiritual Gifts
Source:	From God Through parents	From God Independent of parents
Possessed:	From birth	Probably from conversion
Purpose:	To benefit mankind on the natural level	To benefit mankind on the spiritual level
Process:	Must be recognized, developed, exercised	Must be recognized, developed, exercised
Function:	Ought to be dedicated by believers to God for His use and glory	Ought to be used to God's glory

3c. The Scriptural lists of gifts:

THE NUMBER OF GIFTS				
1 Cor. 12: 8-10	1 Cor. 12:28-30	Rom. 12:3-8	Eph. 4:7-11	1 Pet. 4:10-11
1. Wisdom	1. Apostles	1. Prophecy	1. Apostles	1. Speaking
2. Knowledge	2. Prophets	2. Ministry	2. Prophets	2. Ministering
3. Faith	3. Teachers	3. Teachers	3. Evangelists	
4. Healing	4. Miracles	4. Exhortation	4. Pastor-Teachers	
5. Miracles	5. Healing	5. Giving		
6. Prophecy	6. Helps	6. Ruling		
7. Discerning of Spirits	7. Governments	7. Mercy		
8. Tongues	8. Tongues			
9. Interpretation	9. Interpretation			



2A. THE CONTROVERSY CONCERNING THE GIFTS:

1b. Position #1: **All gifts of the Spirit are still extant.**

The Pentecostal viewpoint is that all gifts are still bestowed today. To claim that some gifts have ceased with the Apostles, say our Pentecostal friends, is tantamount to denying miracles. One might "as well say that salvation ceased with them" (Harold Horton, *The Gifts of the Spirit*, 30).

2b. Position #2: **All spiritual gifts have ceased.**

Some individuals contend that all gifts have ceased, not just the so-called sign gifts. One friend writes, "It is the writer's belief that the present preoccupation with 'finding your gift' is an erroneous and dangerous trend, which if brought to its logical conclusion denies the sufficiency and authority of the Scriptures. There is no justification for the claim that every believer receives a gift at salvation or that gifts may be divided into the temporary and permanent" ("Seeing Gifts in Their Context," *Baptist Bulletin*, February 1984, 7).

Is it really erroneous and dangerous to attempt to discover one's spiritual gift?

Gene Getz has popularized the concept that there are no spiritual gifts for today. He regrets having taught for years "that Christians must *search for* and *try to discover* their spiritual gifts in order to function in the body of Christ." His suggestion is that all spiritual gifts in the primary sense have ceased (*Building Up One Another*, 9 [italics in the original]).

Gene Getz and those who argue for the cessation of all gifts stress the importance of maturity. The believer is not to seek for a gift but to make every effort to reach maturity in Christ.

3b. **Position #3: Every believer has only one gift.**



Some evangelical friends teach that every Christian has one and only one spiritual gift. Though some pastors and Bible teachers represent this position, very little has been written on it. Over against this view, we would maintain that the Scriptures seem to teach that each believer has at least one gift but the Word of God does thereby not preclude the plurality of gifts for certain individuals. The Apostle Paul definitely evidenced a wide spectrum of gifts including that of apostleship (Rom. 1:1), healing (Acts 19:11-12), tongues (1 Cor. 14:18), various miracles (2 Cor. 12:12), evangelism (Acts 14:21ff.), prophecy (Eph. 3:5ff.), as well as several other gifts.

4b. **Position #4: Some spiritual gifts were temporary, some are permanent.**

Many theologians differentiate between temporary and permanent gifts. Certain temporary gifts were for the establishment of the church, others gave evidence of the truthfulness of the apostolic message. Permanent gifts are seen for the edification of the church today. Merrill Unger observes:

Such miraculous sign gifts were the special endowment of the apostles, as the God-ordained founders of Christianity. To the Corinthians Paul declared, "The signs of a true apostle were performed among you with all perseverance, by signs and wonders and miracles" (2 Cor. 12:12, NASB) (*The Baptism and Gifts of the Holy Spirit*, 138).

This is the general position of dispensational theologians such as John F. Walvoord, J. Dwight Pentecost, Charles C. Ryrie, Lehman Strauss and many others.

- 5b. **Position #5: Some spiritual gifts are still given today but they should not be emphasized too much.**

Some leading evangelicals adopt a neutral stand toward sign gifts. These gifts are possible today but one should not make too much of them.

- 1c. Billy Graham:

For example, Billy Graham writes with ambivalence about the gifts of healings, miracles, and tongues: "I personally cannot find any biblical justification for saying the gift of tongues was meant exclusively for New Testament times. . . If God chooses to give these gifts to some today, we should always pray that they will be used 'for the common good' (1 Cor. 12:77) and the furtherance of the kingdom of God" (*The Holy Spirit*, 1978, 172,179).

- 2c. Harold Lindsell:

In a similar vein, Harold Lindsell urges evangelicals to "stress the infrequency of the sign gifts, while acknowledging that they do appear here and there from time to time" (*The Holy Spirit in the Latter Days*, 193).

- 3c. Hal Lindsey:

Popular author Hal Lindsey teaches that God still bestows today the genuine gift of tongues. In his popular book *Satan is Alive and Well on Planet Earth*, he writes: "I believe there is a genuine gift of tongues which God is giving today." His position is that tongues did cease in church history but are restored by God in these latter days (147, 140-141).

- 4c. John D. Jess:

John D. Jess, Bible teacher on "The Chapel of the Air" speaks of the "ridiculously extreme position that denies the gift of tongues altogether" and which claims that "the gift of tongues is no longer available to the church" (*Divide and Conquer*, 40).

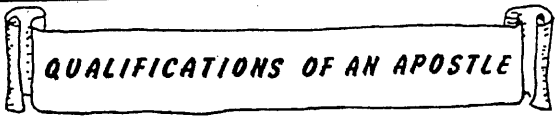
3A. THE CESSATION OF SOME GIFTS:

While Pentecostals would take issue with us at this point, it is not difficult to demonstrate that certain gifts have ceased. It is true that not any one text states

that there are permanent and temporary gifts. However, the principle of temporary gifts can be inferred from the following biblical features.

1b. The qualifications of an Apostle in Acts 1:21-27:

When a successor was chosen to Judas, the qualifications of an apostle were clearly stated. He had to be an individual who had been with Christ from His baptism, accompanied Him for three years, witnessed His resurrection and as apostle ("One sent"), been personally commissioned by the Lord. Which Mormon apostle claims to have been around since the baptism of our Lord in A.D. 29?



QUALIFICATIONS OF AN APOSTLE

ACTS 1

21 Wherefore of these men which have accompanied with us all the time that the Lord Jesus went in and out among us,

22 Beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection.

23 And they appointed two, Joseph called Barsabas, who was surnamed Justus, and Matthi'as.

24 And they prayed, and said, Thou, Lord, which knowest the hearts of all men, show whether of these two thou hast chosen,

25 That he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place.

26 And they gave forth their lots; and the lot fell upon Matthi'as; and he was numbered with the eleven apostles.

**TO QUALIFY AS AN APOSTLE
THE PERSON MUST HAVE. . .**

- 1. Been with Christ since His baptism.**
- 2. Accompanied Him for three years.**
- 3. Witnessed His resurrection.**
- 4. Received a personal call.**

2b. The observation of the writer to the Hebrews:

In Hebrews 2:3-4 the writer reflects on the apostles who as first generation Christians had their message authenticated by special sign gifts: "God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will." Very possibly the ability to speak in tongues and the gift of healing were among these gifts. All these authenticating gifts had ceased when Hebrews was written before A.D. 70.

3b. The transitory character of gifts in 1 Corinthians 13:8:

Paul wrote that certain gifts would cease: "Love never fails; but if there are gifts of *prophecy*, they shall be rendered inoperative; if there are tongues, they shall cease on their own account; if there is *knowledge*, it shall be rendered inoperative" (literal translation). The strong inference of

the verse is that at the time when someone causes prophecy and knowledge to pass away (the same passive verb is used for both gifts) at that time the use of tongues will have ceased. The time is the foundation of the church, which is built on apostles and prophets (Eph. 2:20). With the conclusion of the New Testament canon in approximately A.D. 96, no further prophetic revelations were given (Rev. 22:18).

A fuller treatment of these two important points relating to the temporariness of some gifts will be discussed in the final outline.

Though Pentecostals consider us a "harmful class of 'unbelievers'" . . . who "dispensationalize or spiritualize or naturalize" the gifts (Horton, 196), biblical testimony bears out our position on temporary gifts.

4A. THE CONTINUATION OF SOME GIFTS:

Does every believer today have at least one gift? Based on the following considerations, this conclusion cannot be avoided.

1b. The indication from Scripture:

1 Cor. 12:7 But the manifestation of the Spirit is given to every man to profit withal.

Eph. 4:7 But unto every one of us is given grace according to the measure of the gift of Christ.

1 Cor. 12:11 But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will.

1 Pet. 4:10 As every man hath received the gift, even so minister the same one to another, as good steward of the manifold grace of God.

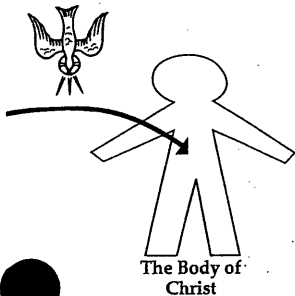
THE DISTRIBUTION OF THE GIFTS									
*****CORINTHIAN ACCOUNT A.D. 55*****		*****ROMAN ACCOUNT A.D. 57*****		*****EPHESIAN ACCOUNT A.D. 63*****		*****PETRINE ACCOUNT A.D. 66*****			
*****I COR. 12:8-10*****		*****I COR. 12:28-30*****		*****ROM. 12:3-8*****		*****EPH. 4:7-11*****		*****1 PET. 4:10-11*****	
*****		*****		*****		*****		*****	
TEMPORARY: 8	6		1		2		0		
PERMANENT: 1	3		6		2		2		
1. Wisdom	1. Apostles	1. Prophecy	1. Apostles	1. Speaking					
2. Knowledge	2. Prophets	2. Ministry	2. Prophets	2. Ministering					
3. Faith	3. Teachers	3. Teaching	3. Evangelists						
4. Healing	4. Miracles	4. Exhortation	4. Pastor-Teachers						
5. Miracles	5. Healing	5. Giving							
6. Prophecy	6. Helps	6. Ruling							
7. Disc. of Spirits	7. Governments	7. Mercy							
8. Tongues	8. Tongues								
9. Interp. of T.	9. Interp. of T.								
"A more excellent way. . . love"		"Let love be without dissimulation"		"Speaking the truth in love . . . edifying . . . in love"		"And above all things have fervent love"			
I Cor. 12:31-13:1		Rom. 12:9		Eph. 4:15-16		I Pet. 4:8			

2b. The implications of the baptism of the Holy Spirit:

In the immediate context of the bestowal of spiritual gifts we find reference to the baptism of the Spirit. Every believer is baptized by the Spirit into the body of Christ (1 Cor. 12:13), and the same Spirit bestows on every believer a gift (1 Cor. 12:11). Every baptized believer is gifted. If baptism by the same Spirit is for today, then so are the gifts from the Spirit. At the moment of salvation the Spirit *immerses* the believer into the body, He *implants* him into a special place in the body, He *imparts* to him a gift (or gifts), and He *impels* him by His power to be active as a part of that body.

3b. The inference from the metaphor of the body:

The Holy Spirit



In 1 Corinthians 12 Paul describes the church as a physical body. The Holy Spirit gives each new believer a special place in the body and a special faculty to function in that body. For the body to function efficiently, gifted individuals are essential. Without spiritual gifts, spiritual growth in the body is impossible.

Ephesians 4:12 For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:

Ephesians 4:16 From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love

Without gifts the body is unfunctioning, uncooperative and unproductive. Without gifts there is no concord, care and concern.

1 Corinthians 12:25-26 That there should be no schism in the body; but that the members should have the same care one for another. 26 And whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it.

Merrill Unger has well stated:

The figure of the human body, as one entity with many members working together at the direction of the head and for the mutual good of the body is the way spiritual gifts. . . are to be exercised (1 Cor. 12:24-26). . . Each believer is given a spiritual enablement fitting him for church service in the body of Christ. No believer lacks such a gift of the Spirit to minister for the unity and efficiency of the one body (1 Cor 12:7, 11, 27). (*The New Testament Teaching on Tongues*, 1971, 85).

4b. The instructions of Peter:

As we have seen, those who argue that all gifts have ceased emphasize that maturity is what counts. It is true enough that the Scriptures speak of personal maturity (2 Tim. 3:17). It is also true that they emphasize the maturity of the body brought about by the exercise of gifts (Eph. 4:12 ff.). In A.D. 63 the Holy Spirit still pleads through Peter that everyone use his spiritual gift, that of speaking or serving, to minister to others and to magnify the Lord.



1 Peter 4:10 As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God.

In obedience to our ascended Lord may we employ our gifts to edify the saints and exalt our Savior.

(The above is an adaptation and expansion of the writer's article in the *Faith Pulpit* of April 1988, "Spiritual Gifts: Essential, Expedient or Extra-Biblical?")

THE SPIRIT'S MINISTRY: A Need for Dispensational Distinctions?

1A. THE SPIRIT'S MINISTRY IN RELATION TO THE MATERIAL UNIVERSE:

1b. The Spirit shared in the creation of the universe:

Psalm 104:30 Thou sendest forth thy spirit, they are created: and thou renewest the face of the earth.

Isaiah 40:12-14 Who hath measured the waters in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance? 13 Who hath directed the Spirit of the LORD, or being his counsellor hath taught him? 14 With whom took he counsel, and who instructed him, and taught him in the path of judgment, and taught him knowledge, and shewed to him the way of understanding?

2b. The Spirit is the source of energy and order in nature:

Genesis 1:2 And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters.

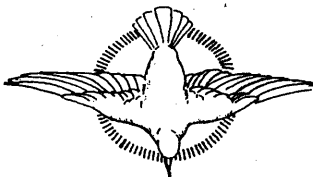
Bernard Ramm's comments on the implications of this passage are very much to the point:

The presumption of the text seems to be that the Spirit not only broods over the primeval chaos but that he is the energizing presence of God in the other six days. God speaks his word, and the word becomes realized because the Spirit is present in the cosmos in order that the word be realized. . . Creation is more than the exertion of power! Production of machinery is more than the use of power machines. Behind each product is a blueprint. The Holy Spirit is not only the power of God in his cosmos, but as the wisdom of God he is the blueprint of creation. In traditional terms the Holy Spirit is the Spirit of teleology or design (*Questions About the Holy Spirit*, 1977, 65).

3b. The Spirit is responsible for the adornment of creation:

Job 26:13 By his spirit he hath garnished the heavens; his hand hath formed the crooked serpent.

Ramm pays tribute to a neglected aspect of the Spirit's nature:



The Spirit of God is a producer of the beautiful. He can put into man's fingers and hands those talents which in turn will produce objects of beauty. This means there is something of beauty in the Spirit. Here is where the enrichment begins! Ordinarily we think of the Spirit in terms of power and immanence. That is a rather barren Spirit. But if we add to our understanding of the Spirit that he has a dimension of beauty in his nature, then we automatically enrich our understanding of the Spirit. (*Ibid.*, p. 64-65).

2A. THE SPIRIT'S MINISTRY IN DIVINE REVELATION AND INSPIRATION:

1b. Definitions:

- 1c. Revelation: Revelation is God's disclosure to man of what man otherwise could not infallibly know.
- 2c. Inspiration: (Charles Ryrie, *The Holy Spirit*, 1997, 42)
Ryrie defines inspiration as: "God's superintending human authors so that, using their own individual personalities, they composed and recorded without error His message to man in the words of their original writings in the Bible."

2b. Demonstration:

1c. The Holy Spirit is the author of revelation:

- 1d. The Spoken word: 1 Sam. 3:1-14
- 2d. Dreams: Gen. 20; 31; 40-41
- 3d. Visions: Gen. 15:1; Gen. 46:2
- 4d. Direct revelation: John 14:26
- 5d. The Person and ministry of Christ: John 1:18

2c. The Spirit is the agent of inspiration:

- 1d. The Old Testament witnesses to the fact that the Spirit wrote through the writers:
2 Samuel 23:2-3 The Spirit of the LORD spake by me, and his word was in my tongue. 3 The God of Israel said, the Rock of Israel spake to me, He that ruleth over men must be just, ruling in the fear of God.
- 2d. The New Testament establishes the fact that the men were moved by the Holy Spirit:
2 Peter 1:21 For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost.
- 3d. The Holy Spirit is the interpreter of Scripture:
1 John 2:20 But ye have an unction from the Holy One, and ye know all things.



1 John 2:27 But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him.

3A. THE SPIRIT IN RELATION TO OLD TESTAMENT SAINTS:

1b. The nature of His work:

1c. Selective indwelling

1d. The Holy Spirit was **in** certain ones:

Genesis 41:38 And Pharaoh said unto his servants, Can we find such a one as this is, a man in whom the Spirit of God is?

Numbers 27:18 And the LORD said unto Moses, Take thee Joshua the son of Nun, a man in whom is the spirit, and lay thine hand upon him;

2d. The Holy Spirit was **upon** many:

Judges 6:34 But the Spirit of the LORD came upon Gideon, and he blew a trumpet; and Abi-ezer was gathered after him.

Judges 11:29 Then the Spirit of the LORD came upon Jephthah, and he passed over Gilead, and Manasseh, and passed over Mizpeh of Gilead, and from Mizpeh of Gilead he passed over unto the children of Ammon.

1 Samuel 16:13 Then Samuel took the horn of oil, and anointed him in the midst of his brethren: and the Spirit of the LORD came upon David from that day forward. So Samuel rose up, and went to Ramah.

3d. The Holy Spirit is said to have **filled** some: (e.g. Bezaleel)

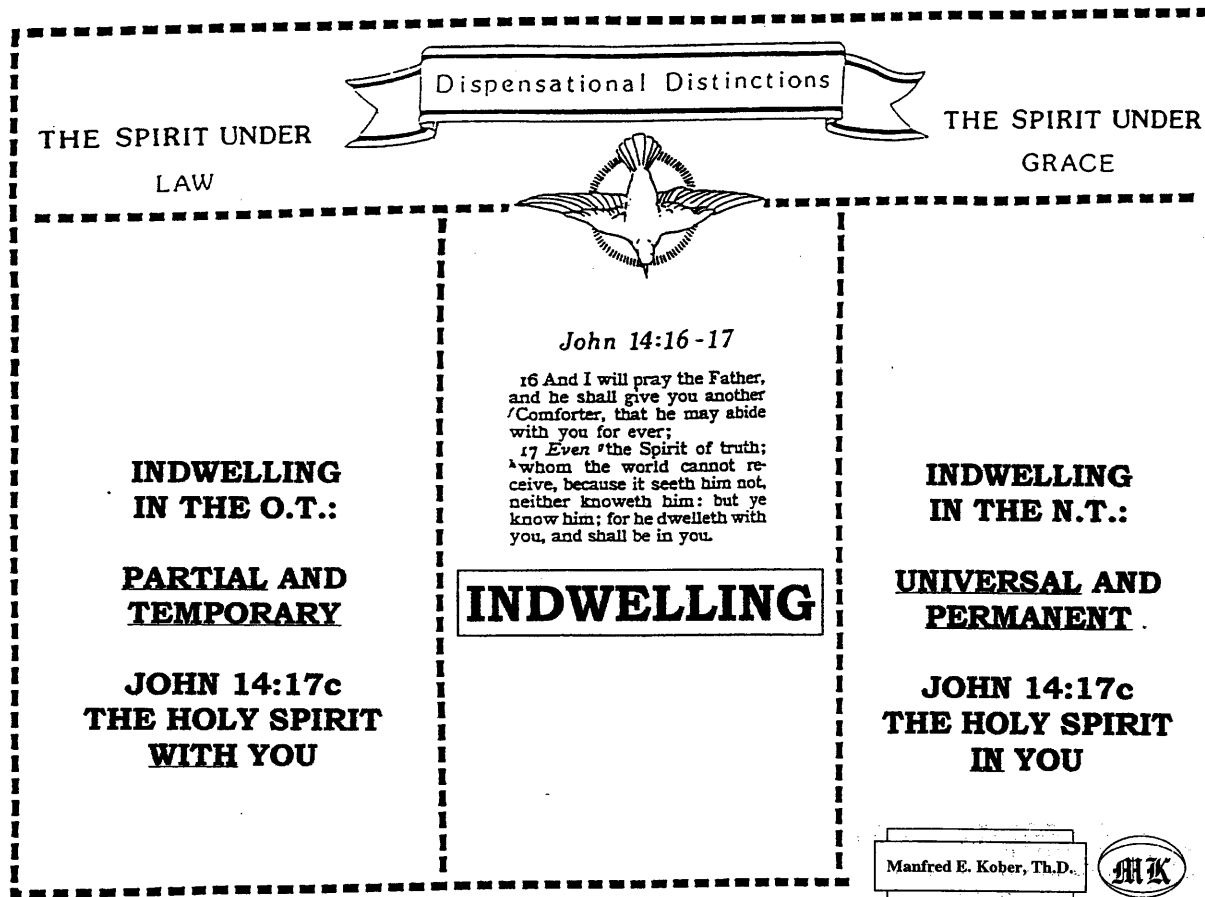
Exodus 31:3-5 And I have filled him with the spirit of God, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship, 4 To devise cunning works, to work in gold, and in silver, and in brass, 5 And in cutting of stones, to set them, and in carving of timber, to work in all manner of workmanship.

Exodus 35:31 And he hath filled him with the spirit of God, in wisdom, in understanding, and in knowledge, and in all manner of workmanship;

Conclusion:

Jn. 14:16-17 And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; 17 Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.

--the Spirit in the Old Testament: **temporary** and **partial** indwelling
 --the Spirit in the New Testament: **permanent** and **universal** indwelling



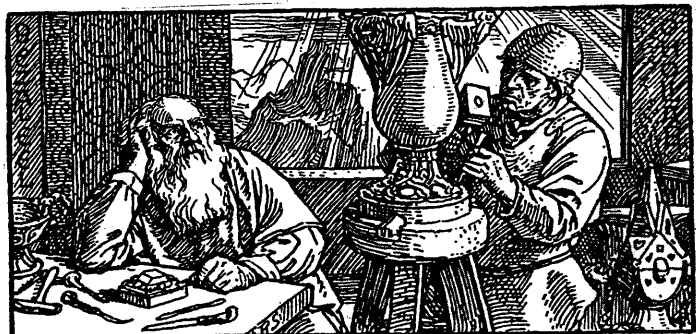
2c. Restraint of sin:

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

3c. Enablement for service:

1d. Artistic workmanship:

Exodus 35:30-35 And Moses said unto the children of Israel, See, the LORD hath called by name Bezaleel the son of Uri, the son of Hur, of the tribe of Judah; 31 And he hath filled him with the spirit of God, in wisdom, in understanding, and in knowledge, and in all manner of workmanship; 32 And to devise curious works, to work in gold, and in silver, and in brass, 33 And in the cutting of stones, to set them, and in carving of wood, to make any manner of cunning work. 34 And he hath put in his heart that he may teach, both he, and Aholiab, the son of Ahisamach, of the tribe of Dan. 35 Them hath he filled with wisdom of heart, to work all manner of work, of the engraver, and of the cunning workman, and of the embroiderer, in blue, and in purple, in scarlet, and in fine linen, and of the weaver, even of them that do any work, and of those that devise cunning work.



2d. Military leadership:

Judges 6:34-35 But the Spirit of the LORD came upon Gideon, and he blew a trumpet; and Abi-ezer was gathered after him. 35 And he sent messengers throughout all Manasseh; who also was gathered after him: and he sent messengers unto Asher, and unto Zebulun, and unto Naphtali; and they came up to meet them.

3d. Supernatural strength:

Judges 14:5-6 Then went Samson down, and his father and his mother, to Timnath, and came to the vineyards of Timnath: and, behold, a young lion roared against him. 6 And the Spirit of the LORD came mightily upon him, and he rent him as he would have rent a kid, and he had nothing in his hand: but he told not his father or his mother what he had done.

4d. Literary and musical expression:

2 Samuel 23:1-2 Now these be the last words of David. David the son of Jesse said, and the man who was raised up on high, the anointed of the God of Jacob, and the sweet psalmist of Israel, said, 2 The Spirit of the LORD spake by me, and his word was in my tongue.

5d. Prophetic ministry:

Ezekiel 11:24-25 Afterwards the spirit took me up, and brought me in a vision by the Spirit of God into Chaldea, to them of the captivity. So the vision that I had seen went up from me. 25 Then I spake unto them of the captivity all the things that the LORD had shewed me.

4c. The limitations of His work:

1d. Limitation in extent:

The Holy Spirit came in sovereign power upon selected OT saints from time to time, to enable them to perform certain tasks, especially in relation to Israel.

Is. 59:21 As for me, this is my covenant with them, saith the LORD; My spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of the mouth, nor our of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the LORD, from henceforth and for ever.

Ez. 39:29 Neither will I hide my face any more from them: for I have poured out my spirit upon the house of Israel, saith the Lord GOD.

2d. Limitation in duration:

- 1e. The Holy Spirit came to and went from Samson:
Judges 13:25 And the Spirit of the LORD began to move him at times in the camp of Dan between Zorah and Eshtaol.

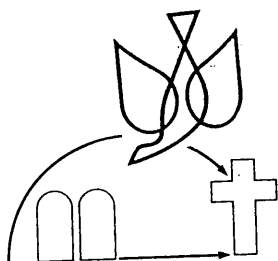
Judges 16:20 And she said, The Philistines be upon thee, Samson. And he awoke out of his sleep, and said, I will go out as at other times before, and shake myself. And he wist not that the LORD was departed from him.

- 2e. The Holy Spirit came to and went from Saul:
1 Samuel 10:10 And when they came thither to the hill, behold, a company of prophets met him; and the Spirit of God came upon him, and he prophesied among them.

1 Samuel 16:14 But the Spirit of the LORD departed from Saul, and an evil spirit from the LORD troubled him.

The filling, when it did come, was generally temporary.
David feared that the Holy Spirit might be removed from him.

Psalms 51:11 Cast me not away from thy presence; and take not thy holy spirit from me.

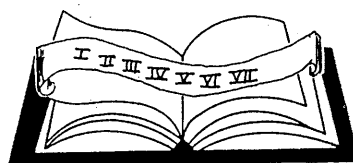


Two prayers the New Testament saint does not need to pray are: (1) David's prayer in Psalm 51:11 for permanent residence of the Holy Spirit (2) "the sinner's prayer" of Luke 18:13—"And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner." ("God be merciful," literally, "God be propitiated to me, a sinner.")

3b. The dispensational aspect of it:

Dispensational distinctions make it imperative to note that while the person of the Holy spirit does not change, His program does. God the Holy Spirit in the OT deals primarily with Israel. In the NT, He sustains a vastly different ministry to the Church. The illuminating diagram on the next page by Robert Lightner shows which ministries of the Holy Spirit ceased, which continue until today and which are new since the day of Pentecost. To say the Holy Spirit no longer creates or no longer gives direct revelation does not reflect on the power of the Holy Spirit.

God purposes for mankind different stewardships or economies. These dispensations involve God's revelation, man's responsibility, regrettably in each dispensation man's rebellion, but also God's redemption.



Israel under law experienced the Holy Spirit in a limited way. The believer under grace enjoys the Holy Spirit in a multitude of ways.

TABLE 3 Works of the Spirit Throughout History

Selected work of God the Spirit	O.T.	Continued in N.T.	New in N.T.	Continued Today
Creation	X			
Revelation of Scripture	X	X		
Inspiration of Scripture	X	X		
Restraint of sin	X	X		X
Enablement for service	X	X		X
Indwelling	X	X		X
Baptism			X	X
Filling	X	X		X
Sealing			X	X
Anointing			X	X
Regeneration (Nicodemus was expected to understand this from the Old Testament)	X	X		X
Sanctification	X	X		X

Robert P. Lightner, *Evangelical Theology*, 1986, 11.

3A. THE SPIRIT'S MINISTRY TO THE NEW TESTAMENT BELIEVER:

1b. A ministry of redemptive preparation:

1c. Common grace:

This is the unmerited favor of God displayed in His common care for men.

God's goodness (Ps. 145:9), sunshine and rain (Mt. 5:45), food from the earth (Acts 14:7), restraint of sin (Gen. 6:3) and conviction of sin (Jn 16:8-11) are among the presalvation ministries of the Holy Spirit.

2c. Efficacious grace:

Efficacious grace is the work of the Holy Spirit which effectively moves men to believe in Jesus Christ as Savior. The Holy Spirit brings man to the point of salvation and enables him to believe.

2 Thessalonians 2:13 But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth:

Romans 8:28 And we know that all things work together for good to them that love God, to them who are the called according to his purpose.

2b. The ministry of redemptive application:

At the moment of salvation the believer receives five ministries of the Holy Spirit, which for the most part are totally new in this dispensation.



THE SPIRIT AND THE SAINT AT SALVATION



Titus 3:5	Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost;	REGENERATION
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1 Cor. 12:13	For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit.	BAPTISM
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1 Cor. 6:19	What? know ye not that your body is the temple of the Holy Ghost <i>which is</i> in you, which ye have of God, and ye are not your own?	INDWELLING
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Eph. 4:30	And grieve not the holy Spirit of God whereby ye are sealed unto the day of redemption.	SEALING
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2 Thess. 2:13	But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth:	SANCTIFICATION
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The church age believer has every reason to rejoice in these blessings of salvation initiated by the Holy Spirit. They are non-experiential. The believer does not feel the Holy Spirit moving upon him but the Scriptures clearly assure the believers of these truths. It would be tempting to

discuss these five ministries in detail. However, time and space limit our discussion to three of these ministries.

1c. The baptism of the Holy Spirit:

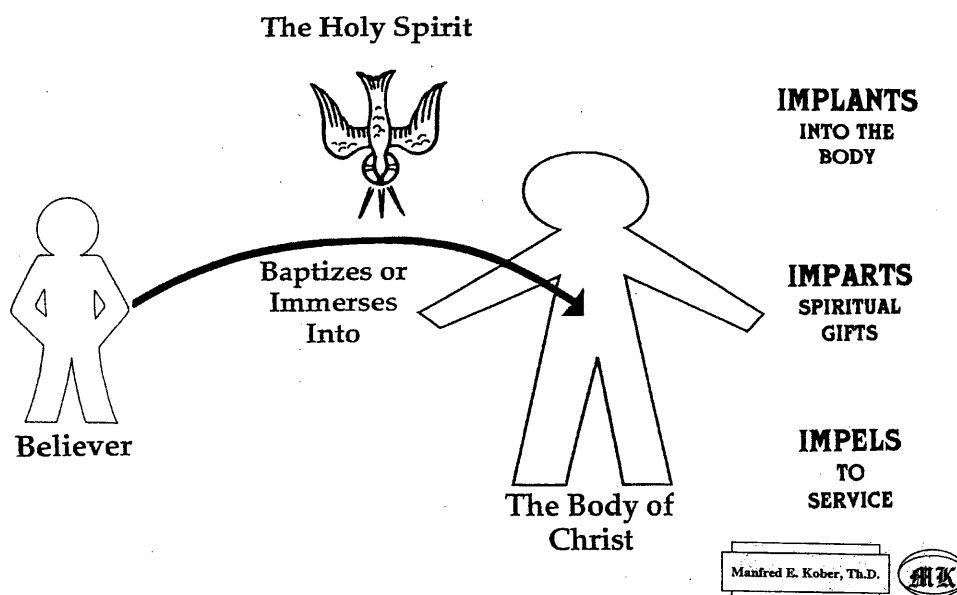
Merrill Unger understandably regrets the confusion over the baptism of the Holy Spirit:

No subject in all the range of Biblical theology is so neglected, on one hand, or misunderstood and abused, on the other, as this. The baptism of the Spirit is widely confused with regeneration and with the indwelling, sealing and filling ministries of the Spirit, as well as with water baptism and a so-called "second blessing" (*Unger's Bible Dictionary*, 1966, 124).

Unger gives a fine summary of the baptism of the Holy Spirit correctly understood:

The Spirit's baptizing work, placing the believer "in Christ" occurred initially at Pentecost at the Advent of the Spirit, Who baptized believing Jews "into Christ." In Acts 8 Samaritans were so baptized for the first time. In Acts 10 Gentiles likewise were so baptized, at which point the normal order of the age was attained. Now, according to the clear teaching of the Epistles, every believer is baptized by the Spirit into Christ, the moment he is regenerated. (*Ibid.*)

THE BAPTISM OF THE HOLY SPIRIT



2c. The indwelling of the believer:

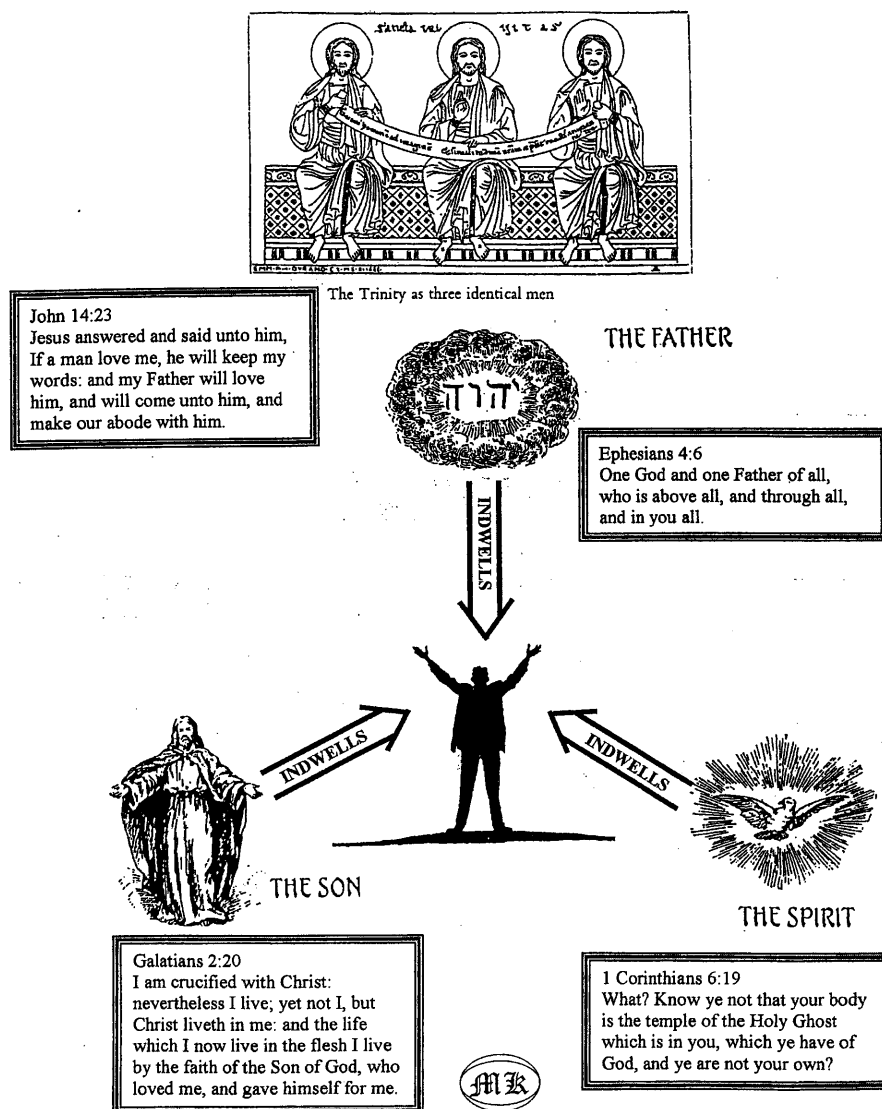
John 14:16 And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever;

Christ promised that all believers would be indwelled by the Spirit and that the indwelling would be permanent. The only condition for receiving the gift is faith in Christ.

John 7:37-39 In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. 38 He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. 39 (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified.)

Additional NT revelation assures the believer that actually each member of the Trinity indwells the believer, as the graphic below illustrates:

The Believer Indwelled by the Triune God



3c. The sealing of the Holy Spirit:

1d. The description of the sealing:

The sealing ministry of the Holy Spirit is clearly taught in the following passages: 2 Cor. 1:22; Eph. 1:13; 4:30. According to 2 Cor. 1:22, the Holy Spirit is the seal while God the Father does the sealing: "Who hath also sealed us, and given the earnest of the Spirit in our hearts."

The sealing is the experience of all believers but only believers. Even the carnal Corinthians were sealed, a ministry initiated after the Day of Pentecost.

2d. The design of the sealing:

Ryrie has an excellent summary of the intent of sealing, that of eternal security:

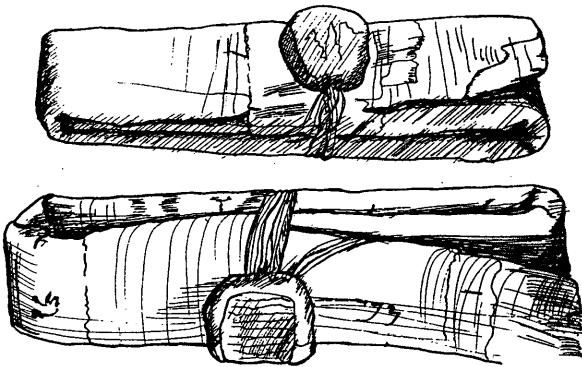
In the concept of sealing are the ideas of ownership, authority, and responsibility, but above all and including the other ideas is that of security. The primary meaning of sealing is security, and therefore the intent of God's sealing the Christian is to guarantee to him his security. This includes:

1. The certainty of possession by God.
2. The certainty of the promise of His salvation, for there is no power greater than God who could break the seal, and God Himself has promised never to break it.
3. The certainty of His purpose to keep us until the day of redemption.

Something that is sealed is secure.

Something that is sealed by God is as secure as God's promise, and in the case of the believer His promise is to keep that believer until the day of redemption, when he shall be fully and forever God's. So sealing is a promise and guarantee of eternal security. (*The Holy Spirit*, 1977, 120).

It should be noticed that in Ephesians 4:30, the sealing is made the basis for the exhortation not to grieve the Spirit. The sealing comes from the *Holy Spirit*, hopefully motivating



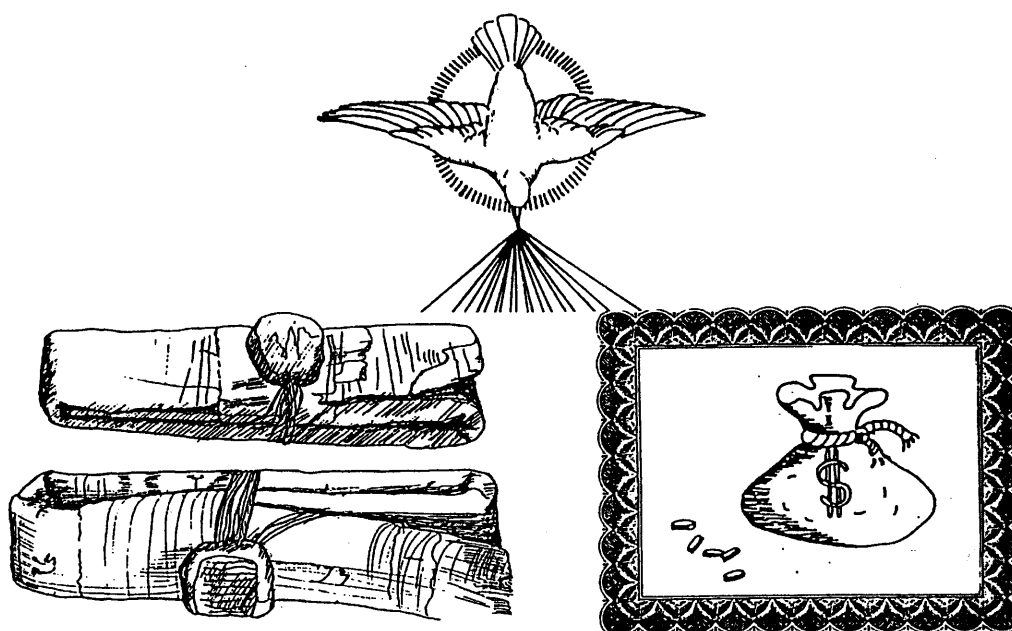
Sealed papyri from the Jewish colony at Elephantine.

the believer to live consistent with the desires of that holy Person permanently protecting him until the day of redemption.

EPHESIANS 1

13 In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also, after that ye believed, ye were sealed with that Holy Spirit of promise,

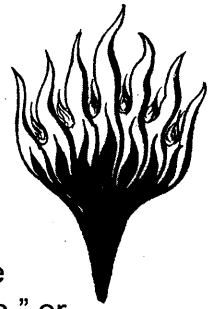
14 Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory.



THE SEAL

THE EARNEST

CONFUSION IN THE CHARISMATIC CAMP: Can Heretics Be Helped?



1A. THE COMMENCEMENT OF THE CHARISMATIC MOVEMENT:

One startling religious phenomenon of the twentieth century is the rise of the Pentecostal and charismatic movement with its emphasis on the “charismata,” or spiritual gifts. The movement progressed in three distinct phases called “waves.” The first wave is that of traditional/classical Pentecostalism, the second wave that of the charismatic movement/neoPentecostalism and the third wave the signs and wonders movement. Ryrie has a good summary of the progression of these waves:

The first wave was the inauguration of the Pentecostal movement in the first part of the 20th century with its emphasis on receiving the baptism of the Holy Spirit as evidenced by speaking in tongues. The second wave is labeled the Charismatic Movement beginning in 1960 which emphasizes the fullness of the Spirit as evidenced in an openness to all spiritual gifts. The Charismatic movement in this case also penetrated mainline denominations and was not confined to Pentecostal churches. The third wave emphasizes power and deliverance through kingdom authority. . . The contemporary Signs and Wonders movement began largely through the ministry of John Wimber in the 1980's. Since the kingdom of God is now person and power, and since Christians must do what Jesus did when He was here on earth, we must expect the signs and wonders of the kingdom. Thus all the gifts of the Holy Spirit are present and active in the church today. The movement emphasizes the exercise of healings, words, of knowledge, and exorcism. Prophecy and tongues have a place in some cases, but these gifts of the Spirit are not so prominent as others (*The Holy Spirit*, 1977, 201-202).

Even though the movement had its beginning in the early 1900's, a rather recent date in terms of church history, by the end of this past century, Charismatics had infiltrated all mainline denominations and made strong inroads into Roman Catholicism and evangelical churches. Discerning evangelicals are concerned with a number of problem areas. Doctrinal and denominational differences are often ignored in light of the Charismatic's common experience of Spirit baptism and speaking in tongues. Because of their lack of biblical orientation, the Charismatics display a confusion in certain major areas of biblical theology. The one belief held in common among the Pentecostals and Charismatics is the belief that the supernatural spiritual gifts of New Testament times should be practiced today, including tongues, miracles, healings and prophecy.

(For a detailed discussion of the origin and nature of the Pentecostal-Charismatic Movements, see the January and February issues of the *Faith Pulpit* by George Houghton, Th.D. The web page address is www.faith.edu).

2A. THE CONFUSION ABOUT THE EXPERIENCE OF SPIRIT BAPTISM:

1b. The Charismatic view:

1 Corinthians 12:13 For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit.

Acts 1:5 For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence.

A basic tenet of the charismatic movement is the insistence on a second work of grace with a resultant empowerment to perform supernatural feats. This distinctive belief of the Charismatics involves insistence on two baptism of the Holy Spirit, one at the moment of salvation for every believer and one subsequent to salvation, whereby the Holy Spirit baptizes the individual with power. As evidence of the second baptism, the individual is able to speak in tongues. As Basham, a charismatic evangelist, observes about this post-salvation experience: "The baptism in the Holy Spirit is the doorway into the supernatural realm of the Christian life." Basham agrees with another charismatic teacher that "speaking in tongues is the prayer part of the baptism of the Holy Spirit" (*A Handbook on Tongues, Interpretation and Prophecy*, 34).

2b. Biblical considerations:

We believe it is illegitimate to make Spirit baptism or tongues speaking a second work of grace, as if God had not given us all we need in Christ at salvation. Unger rightly observes that:

Misunderstanding of the baptism of the Spirit and the gift of tongues destroys a sense of the oneness of the believer (1 Cor. 12:12-31). This is one of the most serious errors of modern glossolalic movements. Like all error, especially that which concerns the basis of Christian unity, as the baptism of the Spirit does, unsound doctrine divides God's people, who ought first and foremost to recognize their unity in Christ. It was this positional unity of all true believers that Jesus prayed for in His high priestly prayer (John 17:20, 21) and which was realized in the newly-born church at Pentecost, the body of Christ (Acts 1:5; 5:14; 11:16). (*The New Testament Teaching on Tongues*, 1971, 84).

3A. THE CONFUSION ABOUT THE EXALTATION OF THE HOLY SPIRIT:

The charismatic movement elevates and exalts the third member of the Trinity. The Savior's teaching on the Church Age ministry of the Holy Spirit is clear:

John 16:13-14 Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come. 14 He shall glorify me: for he shall receive of mine, and shall shew it unto you.

It is only reasonable that the Spirit-led believer would want to do what the Spirit Himself does, and that is to magnify Christ. How distorted the emphasis of the Charismatics is can be seen by a stroll through any charismatic bookstore. Sometime ago I browsed in just such a store in Des Moines. I counted fifty volumes directly dealing with the Holy Spirit and not a single doctrinal volume on the Lord Jesus Christ. No wonder this unbiblical emphasis leads to unbiblical practices.

George Zeller has an excellent illustration of the ministry and function of the Holy Spirit:

"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 testify of me" (John 15:26). The Holy Spirit's ministry is to testify or bear witness of Christ, to point to Christ. The Holy Spirit does not draw attention to Himself, but to the Lord Jesus.



What do you see in the illustration above? Your first response would probably be to say, "A turtle!" But actually it is an arrow and a turtle. The arrow does not want to be seen. The arrow merely bears witness to the turtle and points to the turtle. The arrow is a witness. It draws attention away from itself and wants you to focus on the turtle.

The Spirit of God bears witness of Christ. He wants us to see Him and Him alone. When the Holy Spirit is at work in an assembly of believers, Christ will be exalted and magnified. If the main focus is on the Holy Spirit, then something is wrong. The Holy Spirit does not promote Himself.

"He shall glorify me: for He shall receive of mine, and shall show it unto you" (John 16:14). The main ministry of God the Holy Spirit is to GLORIFY THE SON. When the Spirit of God is at work in my life, what will be the result? The Lord Jesus Christ will become more precious to me and so will His Word, the Bible. The Spirit-filled person is the person who is filled with Christ--occupied with Him, delighted in Him, rejoicing in Him, resting in Him, trusting in Him. The Spirit of God's ministry is to make believers more and more Christ-like: "But we all, with open face beholding as in a glass the glory of the Lord, are changed [are constantly being changed] into the same image from glory to glory, even as by the Spirit of the Lord" (2 Cor. 3:18).

23. Is it God's will for every sick person to be healed?

For a solidly scriptural treatment on the spiritual gifts and the charismatic movement see:

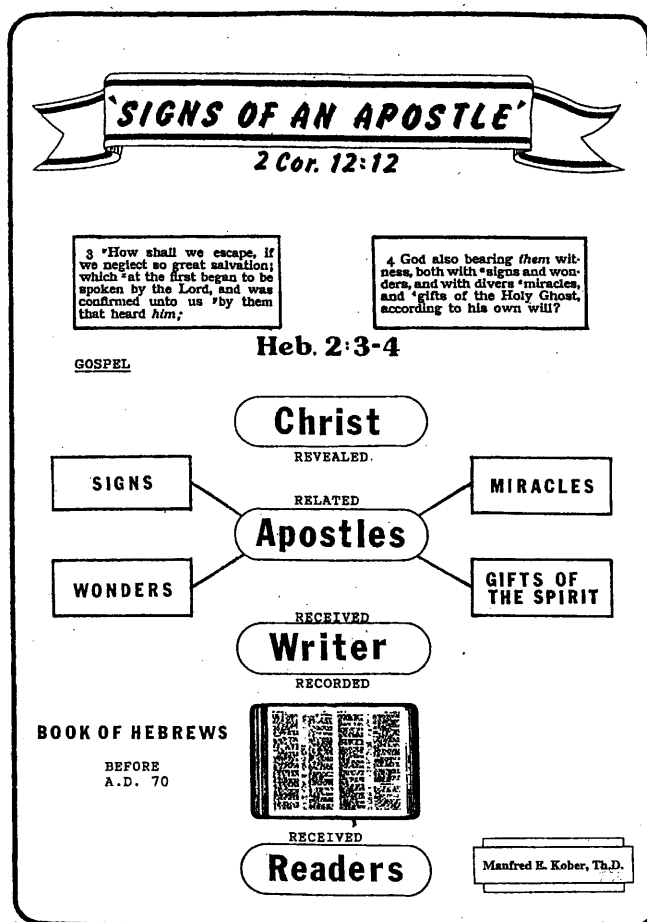
<http://middletownbiblechurch.org/doctrine/charis35.htm>

4A. THE CONFUSION ABOUT THE ENDURANCE OF GIFTS:

Our charismatic friends insist that since the person of the Spirit and His power have not changed, neither have His gifts. All His gifts are still bestowed today. This position is untenable, however, in light of the clear statement of God's Word that certain foundational and evidential gifts have ceased. Indeed, by the time the book of Hebrews was penned, just before A.D. 70, gifts identified as "signs and wonders and . . . divers miracles, and gifts of the Holy Ghost" had ceased (Heb. 2:3-4). The diagrams below will illustrate the importance of dispensational distinctions in the function and cessation of certain sign gifts:

The Nature of Gifts	
Establishing Gifts	
WISDOM	1 COR. 12:8
KNOWLEDGE	1 COR. 12:8
PROPHECY	1 COR. 12:10
DISCERNING OF SPIRITS	1 COR. 12:10
APOSTLES	1 COR. 12:28 & EPH. 4:11
PROPHETS	1 COR. 12:28 & EPH. 4:11
Evidential Gifts	
HEALING	1 COR. 12:9,28
MIRACLES	1 COR. 12:10,28
TONGUES	1 COR. 12:10,28
INTERPRETATION OF TONGUES	1 COR. 12:30
Edifying Gifts	
MINISTRY	ROM. 12:7
TEACHERS	ROM. 12:7 & 1 COR. 12:28
EXHORTING	ROM. 12:8
GIVING	ROM. 12:8
RULING	ROM. 12:8 & 1 COR. 12:28
MERCY	ROM. 12:8
FAITH	1 COR. 12:9
HELPS	1 COR. 12:28
EVANGELISTS	EPH. 4:11
PASTOR-TEACHERS	EPH. 4:11

Manfred E. Kober, Th.D.



The early sign gifts did not occur apart from apostolic contact (Acts 8:14-17). As we will see subsequently, the gift of tongues, supposedly an evidence of the baptism in the Holy Spirit, can also be consigned to the period of the early church. Paul clearly shows the temporary nature of tongues in 1 Cor. 13:8. He teaches that at the time that prophecies and knowledge shall have been

rendered inoperative (passive form of katargeo) tongues would have ceased on their own account (middle form of pauo). When did prophecy cease? It ceased with the foundation of the church (Eph. 2:20) and the conclusion of the New Testament canon (Rev. 22:18-19). When God had established His church and completed His written Word, prophecies were no longer needed. At such a time tongues would already have ceased.

5A. THE CONFUSION ABOUT THE EXERCISE OF TONGUES

- 1b. Even if the gift of tongues were valid for the twentieth century, the Charismatics generally violate several clear guidelines for the proper exercise of that gift.
 - 1c. When tongues were spoken in the early church:
1 Corinthians 14:27 If any man speak in an unknown tongue, let it be by two, or at the most by three, and that by course; and let one interpret.
 - 2c. The speaking had to be in sequence.
 - 3c. An interpreter had to be present.
 - 4c. Women were not to speak, whereas charismatic meetings are comprised frequently of a majority of women, many of whom give charismatic utterances.

1 Corinthians 14:34 Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law.
 - 5c. Unsaved Jewish people had to be present in the meetings. The sole purpose of tongues was that they be a sign to unbelieving Israel.



6A. THE CONFUSION ABOUT THE ELEMENTS OF THE GOSPEL:

As stated earlier, the newest form of Pentecostalism, known as the Third Wave, or Vineyard Christian Fellowship, was founded by John Wimber. Like the Charismatics before him, he insists on the presence of all spiritual gifts in the church today. But he goes beyond that by emphasizing power evangelism. For the gospel to be rightly preached, miraculous signs should accompany the proclamation to convince the unsaved of the veracity and genuineness of the message. In a recent book one of his disciples writes of the healing mandate of the Great Commission. According to the Commission of Matthew 28:18-20, Jesus' "disciples are to teach their converts to do everything He commanded

them. Must not this include announcing the Kingdom, casting out demons and healing the sick?" (Don Williams in *The Kingdom and the Power*, 189).

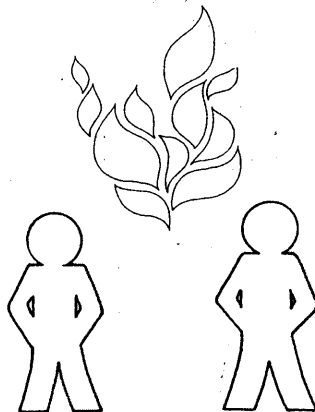
"Christians who do not pursue miraculous signs according to the biblical model of ministry are setting themselves up for Satanic deception" (*Ibid.*, 191). Who is deceived? The elements of the gospel are the death, burial and resurrection of Christ (1 Cor. 15:3-4). Through total trust in the substitutionary death of Christ we receive eternal life. The apostles preached this gospel, and God granted them supernatural signs confirming the divine origin and complete truthfulness of their message. As was noted above, as the apostles passed from the scene, so did these gifts. This is clearly indicated by the writer to the Hebrews (2:3-4) who reminds second generation Christians of the fact that when they first heard the gospel it was accompanied by various supernatural sign gifts—miracles no longer evident at the time of the writing of his epistle to the Hebrews. Wimber and his associates also stress the continuing gift of prophecy. However, they draw an unbiblical and thus improper distinction between apostolic prophecy which was inerrant and prophecy communicated through Christians then and now which may well contain errors of fact judgment.

We believe that it is unscriptural to insist that all spiritual gifts still exist today. And yet, while we maintain that certain establishing and evidential gifts have ceased, we hold that edifying gifts are still for today. It was noted earlier that the same Spirit who baptizes the believer into the body of Christ (1 Cor. 12:13) at that moment bestows on the believer a gift or gifts (1 Cor. 12:11). At the moment of salvation the Spirit immerses the believer into the body, implants him into a special place in the body, imparts to him a gift (or gifts), and impels him by His power to be active as a part of the body of Christ. In A.D. 63 the Holy Spirit still pleads through Peter that everyone use his spiritual gift, that of speaking or serving, to minister to others and to magnify the Lord.

1 Peter 4:10-11


As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God. If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth: that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. Amen.

(The above is an expansion of *Faith Pulpit* article by the author, "Confusion in the Charismatic Camp," April 1994.)



An example of the Pentecostal view of the baptism of the Holy Spirit and spiritual gifts:

7




THE BAPTISM IN THE HOLY SPIRIT

ACCORDING TO GOD'S WORD

*what
it is*

AND

*why you
need it*

HAVE YOU RECEIVED
THE HOLY GHOST 
SINCE YOU BELIEVED?

The apostle Paul asked this very important question of twelve saved disciples of Christ, at Ephesus. (Acts 19:2) They were startled by the question and answered, "We have not so much as heard whether there be any Holy Ghost." Later in Acts 19:6 when they prayed together, "The Holy Ghost came on them; and they spoke with tongues, and prophesied." This should have been expected since in all four gospels we are told that Jesus will baptize with the Holy Ghost.

WHAT IS IT FOR?

Power for service. "But ye shall receive power after that the Holy Ghost has come upon you." (Acts 1:8) Power in witnessing, not only in words but in claiming healing, deliverance, in prayer, in understanding the Word and power to overcome sin and live a victorious life. (Romans 8:26; John 16:14; Luke 24:49; Acts 9:17-20) Even Jesus healed because He was filled with the Holy Spirit. (Acts 10:38) It is the power for your specific ministry.

MUST I SPEAK IN TONGUES?

Yes this is important! This is a gift from God; why would you refuse it? To refuse tongues is to refuse to yield yourself completely to God. If

2

you will not yield completely, you cannot be used completely. It is important that you speak in tongues.

WHO IS IT FOR?

Only for the 'born again' Christians. The Holy Spirit is not available to the world (the unsaved). (John 14:16-17) If you are not sure you are born again, be sure, before you seek the baptism. When you have truly become one of God's children, then "Your heavenly Father will give the Holy Spirit to them that ask Him." (Luke 11:13)

It is not only for the apostles, or Jews, or people who lived in the days of the apostles, but for all saved people in every age. (Acts 2:38-39) It is for all Christians that want a righteous life. "Blessed are they which do hunger and thirst after righteousness: for they shall be filled." (Matthew 5:6)

A WORD OF ADVICE

Do not seek the baptism of the Holy Spirit if you do not honestly in your heart wish to be obedient to God and want Him to guide your life.

Once we learn to tune in to the leading of the Holy Spirit, we become a target for Satan, and he may try to confuse us by supernatural leadings. Most people have had some contact with the occult, that is, fortune telling, horoscopes, magic practices and games, spiritism, or false religious teachings. This occult involvement breaks the first commandment, is an abomination unto God and gives Satan legal access to our lives. (Deuteronomy 18:10-12) Anytime one seeks supernatural answers without going through Jesus Christ, Satan has the right to answer. If one seeks the baptism in the Holy Spirit without first renouncing the entire occult involvement, he opens his life further to mental, physical and spiritual oppression. If you are seeking the baptism in the Holy Spirit it is vital

3

that you confess your faith in Jesus, confess all involvement in occult sins, and promise to destroy all books and objects of the occult. (Acts 19:19) Renounce Satan and all his works in your life and command him to depart in Jesus' name.

We must pray for discernment, become educated in Satan's tactics, and realize that all things supernatural do not come from God. First John 4:1 tells us to "believe not every spirit, but try the spirits whether they are of God". Many persons have fallen to this deception as they in ignorance thought themselves immune to attacks because of the baptism. First Peter 5:8 written to Spirit filled Christians tells us to "Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about seeking whom he may devour". We do not state this to discourage anyone. We have no need to fear, simply be alert to resist Satan and he will flee. (James 4:7)

We also have the assurance of God's word in Luke 11:11-13 that if God is your heavenly Father (you are born again), you will not receive anything evil when you ask of Him, but He will give you the Holy Spirit.

HOW TO RECEIVE

You may wish to have Spirit filled Christians lay hands on you as Paul did in Acts 19:6 to the twelve believers at Ephesus, or you may wish to wait upon the Lord as the 120 did on the day of Pentecost in Acts 2, or just listen as Cornelius did in Acts 10:44-46. Praise God for His variety!

Raise your hands to the Lord, close your eyes and let your mind dwell on Jesus, be happy in Jesus, as you ask your Father in heaven for what He has promised you. Start praising His name, raise your voice to Him. He will not force you to speak in tongues. As the Lord places a strange word in your mind, speak it out boldly, your lips may stammer, but as you boldly repeat the word, the Spirit will give you more words. Sometimes

4

continue to speak forth in faith the Lord will give you a complete vocabulary with which to praise God.

THE NEW LANGUAGE

The new language which the Spirit has given us is not only a sign of the initial reception of the gift of the Spirit, but also of His continuing presence. You do not have to wait for a special 'anointing' or sense of presence of the Holy Spirit to pray in tongues. It can be used at will and should be used continually to build yourself up. God's gifts are given for a purpose. It is very important to pray in tongues. Practice this new language of the Spirit until it becomes as natural as breathing. As you do, you will experience a new peace and joy of knowing the presence of the Lord.

God's Word tells us that praying in the Spirit 'edifies' us; or builds us up in the Lord. (First Corinthians 14:4) God's Word tells us also that we build up our faith by praying in the Holy Ghost. (Jude 20) You will later find this is one of your weapons in repelling the attacks of Satan.

THE GIFTS OF THE SPIRIT

St. Paul lists in First Corinthians 12: nine gifts or manifestations of the Spirit. These are the supernatural tools or equipment for Christian service. Any Spirit filled Christian can manifest any of these gifts as the Spirit directs.

1. The Word of Wisdom is a supernaturally given revelation of God's direction and guidance for a specific situation. It tells us what God wants us to do about the situation.

2. The Word of Knowledge is a revelation of a piece of information which cannot be known in a natural way. It is God's diagnosis of a problem, a sickness, or other situation.

Spirit. He gives the gifts as He wills. He lets people know in a variety of ways when they are to exercise one of them. For the spoken gifts He will sometimes put in our mind the first few words. In the case of healing often the hands begin to feel anointed. To heal, work miracles, or cast out demons we must be willing to lay on hands, speak a word of command, or do anything else as He directs us.

THE FRUIT OF THE SPIRIT

Immediately when we receive the gift of the Spirit. He begins some house cleaning in our lives. Things which used to bother us no longer do so. Fears, irritations and resentments begin to fall away. We begin to see people differently; more as God sees them.

The Spirit will also show us some more obstinate wrongs in our lives, some sins we hardly realized were there. When He does this we have two alternatives. We can put up a fight, making life miserable for us, or we can turn these things over to Him to be removed and replaced with better things. If we choose the latter, He will continue this process with one thing at a time, just as fast as we will let Him, until we become mature persons, made over into His image.

We do not try to make ourselves over. We have already tried that unsuccessfully all our lives. The Holy Spirit is in the sanctifying business. He is the one who can clean up our lives. All we have to do is let Him.

OUR PROPER RESPONSE TO GOD'S LOVE

1. To accept for ourselves these manifestations of His love; forgiveness for our sins, healing for our bodies, minds, and spirits and deliverance from all forces of evil.

2. To act as His agents in bringing these manifestations of His love to others.

3. The Gift of Faith is an instantaneous complete assurance of God's willingness and ability to act in a given situation. Faith cancels doubt and this is essential to the gifts of healing and working of miracles.

4. Gifts of Healing are special anointings of the Holy Spirit which enable us to bring God's healing power to those who are sick.

5. The Working of Miracles is a special momentary gift of authority which enables us to perform miracles in the name of Jesus Christ.

6. Discerning of Spirits is a supernatural gift which enables us to discern the difference between the Holy Spirit, the human spirit, and evil spirits. It is not the discerning of character nor of faults.

7. The Gift of Prophecy is an anointing of the Holy Spirit to speak the words of God. It is always for our direction, upbuilding and encouragement. Sometimes it may be for predicting future events, if God wants us to know them.

8. The Gift of Tongues is a supernatural means of God's communication with His people. It is a message given in a language unknown to the speaker and is always used in conjunction with the gift of interpretation. The gift of tongues is not to be confused with the use of tongues as the sign of the Baptism in the Holy Spirit, or with tongues used in private prayer and intercession, or with some foreign language used as a means of communication between people.

9. The Gift of Interpretation of Tongues gives back in one's own language the meaning of what was said in the gift of tongues. These two gifts operating together are equivalent to prophecy.

The exercise of any of these gifts requires cooperation between us and the Holy

3. To love God in return, to praise Him in the Spirit as commanded by Christ, "God is a Spirit and they that worship him must worship him in spirit and in truth." (John 4:24) Use your tongues to praise Him daily in your spirit which now has a language to express it's love of Him.

The gifts are tools for manifesting the love of God. But on the other hand, love is necessary for the proper use of the gifts. St. Paul emphasizes this in First Corinthians 13 by saying that if we speak "with tongues of men and angels" and exhibit many of the other gifts, such as prophecy, word of knowledge, faith, miracles, etc., but do not use these in love (to edify or help our neighbor) our ministry is worthless. God's gifts can be used or abused. We fulfill all of God's commandment to us when we use spiritual gifts to the glory of God and for the benefit of His creatures.

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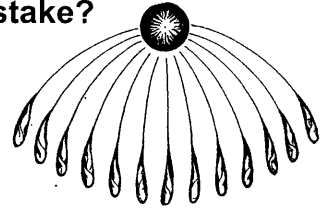
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SPEAKING IN TONGUES: Scriptural Mandate or Serious Mistake?



1A. THE DEFINITION OF TONGUES:

1b. Biblical definition:

A God-given ability to speak in a foreign language without having learned it.

1 Corinthians 12:10 To another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues:

1 Corinthians 13:8 Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away.

2b. Charismatic definition:

J. I. Packer's observation is much to the point: "Charismatics see their tongues as God-given prayer language, perhaps angelic. But to those who would only ever address God intelligibly, and who know from professional linguistic scholars (who are unanimous on this) that glossolalia has no language-character at all" ("Charismatic Renewal," *Christianity Today*, March 7, 1980, 16-17).

William Samarin, professor of linguistics at the University of Toronto wrote a well-researched book, *Tongues of Men and of Angels, The Religious Language of Pentecostalism*:

Over a period of five years I have taken part in meetings in Italy, Holland, Jamaica, Canada and the United States. I have observed old-fashioned Pentecostals and neo-Pentecostals. I have been in small meetings in private homes as well as in mammoth public meetings. I have seen such different cultural settings as are found among Puerto Ricans of the Bronx, the snake handlers of the Appalachians and the Russian Molakans of Los Angeles...I have interviewed tongue speakers, and tape recorded and analyzed countless samples of Tongues. In every case, glossolalia turns out to be linguistic nonsense. In spite of superficial similarities, glossolalia is fundamentally not a language (Samarin, 1972, xii, 227)

Here below are two illustrations of speaking in tongues from Samarin, p. 253.

(c)

kolama siándo, laboka tohoríamasi, lamo siándo, laboka tahando-
ria, lamo siando kolámasi, labo siándo, lakatándori, lamo siam-
bábá kátándo, lamá fia, lama fiandoriákó, labokan doriasandó,
lamo siándoriako, labo siá, lamo siandó, labákán doria, lama fiá,
lama fiandolokolámábábási, lábo siandó, lama fiatándoria, lamo-
káyámasi, labo siandó.

(d)

mabasándo, kotándähokätambasi, lamáhka kandähöndo, laham-
bakahiamasi, mähama kättähándo, kōhómasi, makätahándo,
kahámbari, mósiahanto, kohomba, mahápákähandohäi, lambosi-
hando, kohómbari, lahambakati, yahamási, mópásiyando, kotá-
hando, lamasi, papakando, lámasia, lashohóndo, kotamba, ba-
basi, lamasapōnmotiakó, labasandó, másiendo, kätandorí.

2A. THE DISTRIBUTION OF TONGUES

The following diagram will show that tongues are referred to in only one of the epistles, First Corinthians. As the New Testament progresses, tongues are no longer mentioned in the list of spiritual gifts, pointing to their infrequency or cessation.

THE DISTRIBUTION OF THE GIFTS				

* CORINTHIAN ACCOUNT A.D. 55 * ROMAN ACCOUNT A.D. 57 * EPHESIAN ACCOUNT A.D. 63 * PETRINE ACCOUNT A.D. 66 *				

* I COR. 12:8-10 * I COR. 12:28-30 * ROM. 12:3-8 * EPH. 4:7-11 * I PET. 4:10-11 *				

TEMPORARY: 8	6	1	2	0
PERMANENT: 1	3	6	2	2
1. Wisdom	1. Apostles	1. Prophecy	1. Apostles	1. Speaking
2. Knowledge	2. Prophets	2. Ministry	2. Prophets	2. Ministering
3. Faith	3. Teachers	3. Teaching	3. Evangelists	
4. Healing	4. Miracles	4. Exhortation	4. Pastor-Teachers	
5. Miracles	5. Healing	5. Giving		
6. Prophecy	6. Helps	6. Ruling		
7. Disc. of Spirits	7. Governments	7. Mercy		
8. Tongues	8. Tongues			
9. Interp. of T.	9. Interp. of T.			
	"A more excellent way. . . love"	"Let love be without dissimulation"	"Speaking the truth in love . . . edifying . . . in love"	"And above all things have fervent love"
	I Cor. 12:31-13:1	Rom. 12:9	Eph. 4:15-16	I Pet. 4:8

3A. THE DESCRIPTION OF TONGUES:

1b. Tongues were foreign languages.

The only explanation for the nature of tongues in the Bible is given in Acts 2:

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

Acts 2:8-11 And how hear we every man in our own tongue, wherein we were born? 9 Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judaea, and Cappadocia, in Pontus, and Asia, 10 Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes, 11 Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God.

- 2b. The gift of tongues was the least of all gifts:

1 Corinthians 12:28 And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues.

- 3b. The gift of tongues was not given to every one.

1 Corinthians 12:30 Have all the gifts of healing? do all speak with tongues? do all interpret? (Literally: "All don't have the gift of healing, do they? All don't speak with tongues, do they?")

- 4b. The gift of tongues was of a temporary character:

Perhaps the strongest proof text for the cessation of tongues is found in 1 Corinthians 13:8. "Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away." The passage revolves around three temporary gifts: prophecy, tongues and knowledge.

- 5b. Tongues have ceased:

The only thing unclear is WHEN this will occur. The context in 1 Cor. 13 speaks of spiritual gifts (ch. 12, ch. 14, 13:8-13). The verbs for the first and third gifts of v. 8 are identical: prophecies and knowledge shall be rendered inoperative (future passive of *katargeo*). Tongues are said to cease of themselves (future middle of *pauso*). For the spiritual gifts of knowledge and prophecy on the one hand and tongues on the other had, different verbs and voices are used. This is not due to Paul's desire to avoid repetition, for the word is used again in verses 10 and 11. The thought, based on the grammatical interpretation is this: God Himself will render prophecy and knowledge inoperative. When this shall have happened, tongues shall have ceased of their own accord. But WHEN are prophecy and knowledge removed? Eph. 2:20 teaches that apostleship and prophecy are the foundation of the church. TONGUES would die out by the time the foundation of the church has been laid. The "perfect" of 1 Cor. 13:10, therefore, has reference to the completion of the N.T. canon of Scripture and the maturing of the church. The context does not refer to Christ but to the finished product, the Church and the canon. But even if "that which is perfect" refers to the return of the Lord, the argument for the cessation of tongues is thereby not weakened. Tongues will have ceased when the "perfect" has come. When will they cease of their own accord? When their purpose is fulfilled. It is instructive that verses 9 and 12 omit tongues.

1 Corinthians 13:8

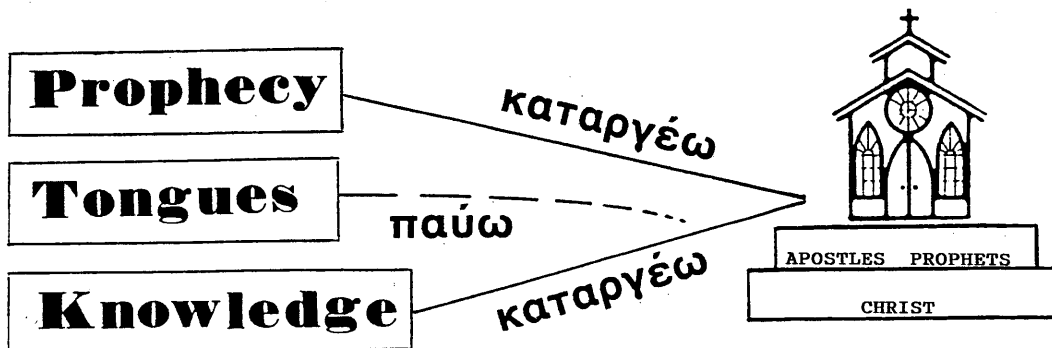
Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away.

Gift	Greek Verb	Tense	Voice	Meaning
Prophecy	καταργέω KATARGEO	FUTURE	PASSIVE	To Render Inoperative
Tongues	παύω PAUO	FUTURE	MIDDLE	To Cease (on their own account)
Know - ledge	καταργέω KATARGEO	FUTURE	PASSIVE	To Render Inoperative

Manfred E. Kober, Th.D.



1 Corinthians 13



EPH. 2:20

REV. 22:18-19

v. 9-10

PARTIAL
VS.
PERFECT

v. 11

CHILDISH
VS.
MATURE

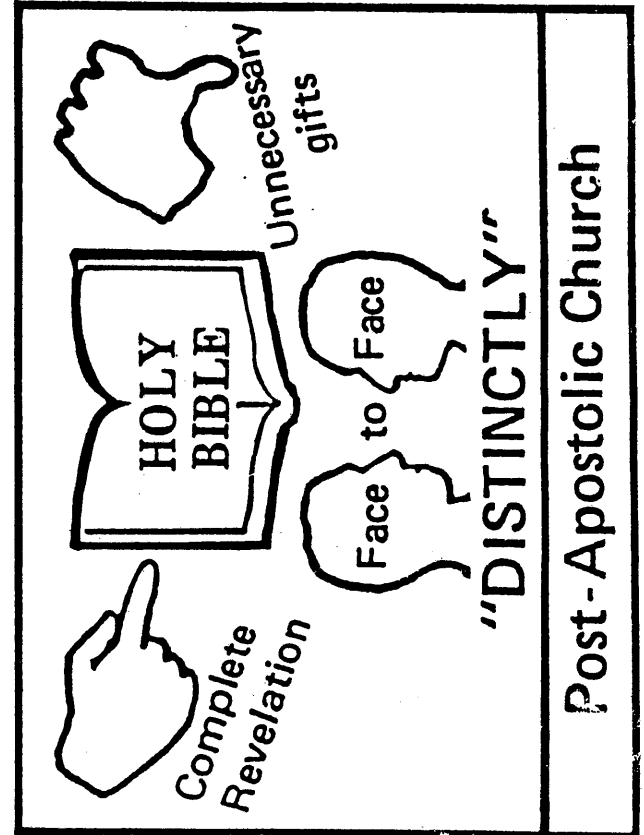
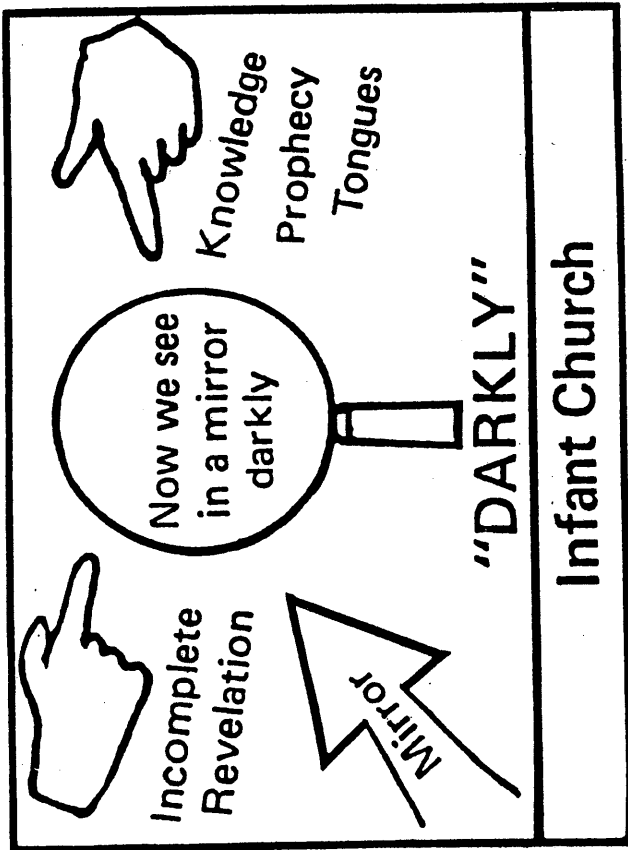
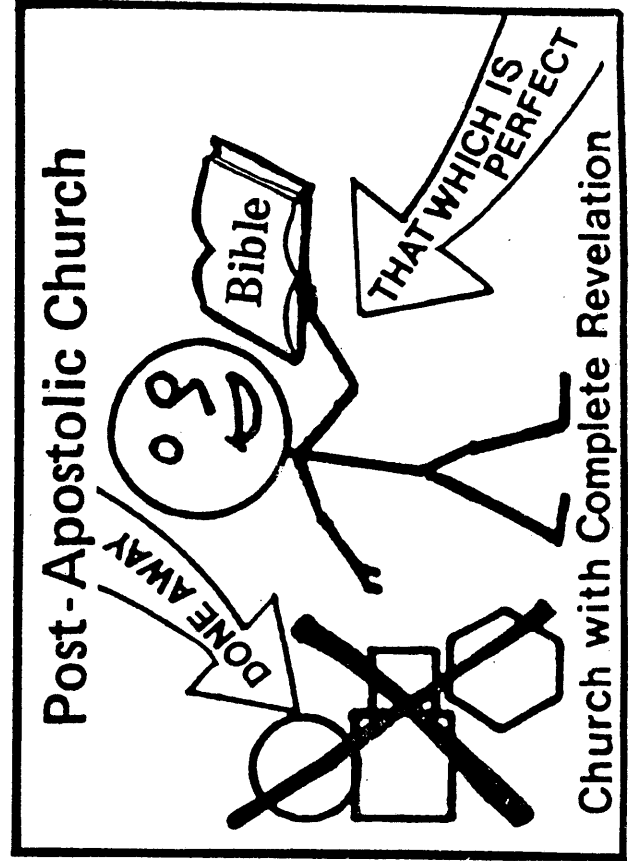
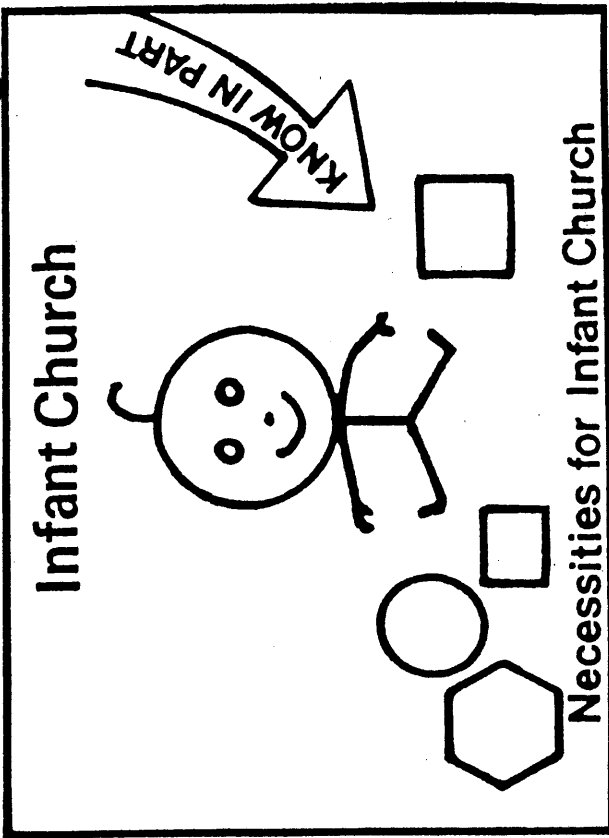
CHILD

v. 12

DARKLY
VS.
CLEARLY

MIRROR





- 6b. The purpose of the gift of tongues has ceased:

The N.T. states only **one** purpose of tongues. Tongues were a sign to **unbelieving Jews** that the Messianic message was true.

1 Corinthians 14:20-23 Brethren, be not children in understanding: howbeit in malice be ye children, but in understanding be men. In the law it is written, With men of other tongues and other lips will I speak unto this people; and yet for all that will they not hear me, saith the Lord. 22 Wherefore tongues are for a sign, not to them that believe, but to them that believe not: but prophesying serveth not for them that believe not, but for them which believe. 23 If therefore the whole church be come together into one place, and all speak with tongues, and there come in those that are unlearned, or unbelievers, will they not say that ye are mad?

- 7b. The baptism of the Spirit does not need to be accompanied by tongues:

1 Corinthians 12:13 For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit.

1 Corinthians 14:5 I would that ye all spake with tongues, but rather that ye prophesied: for greater is he that prophesieth than he that speaketh with tongues, except he interpret, that the church may receive edifying.

- 8b. Christ-likeness does not require speaking in tongues:

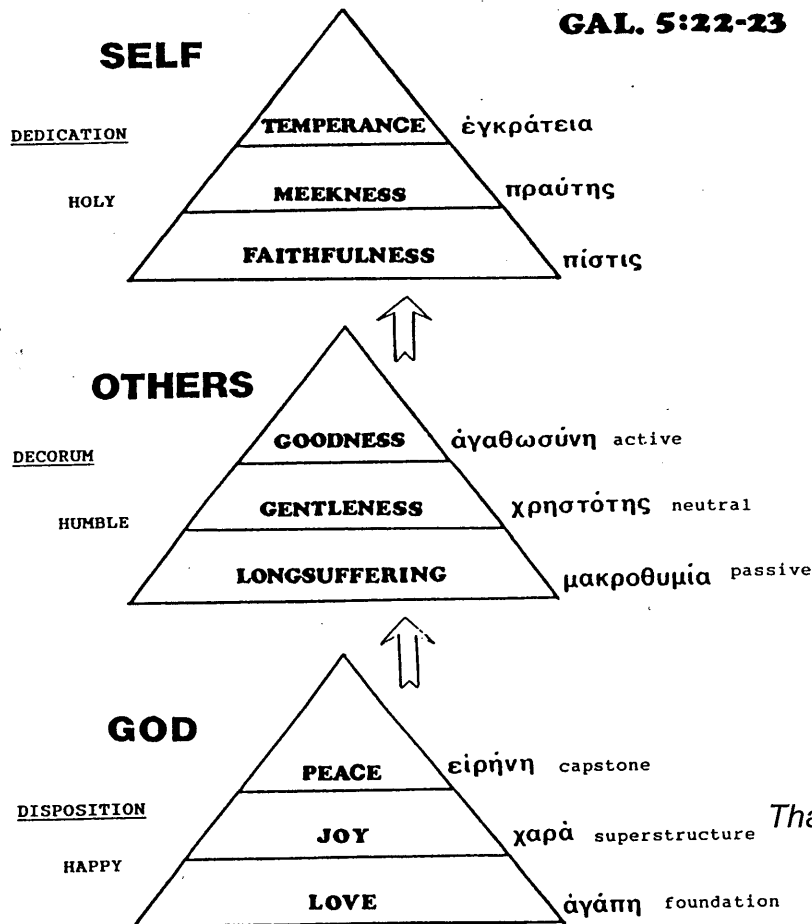
Christ never spoke in tongues nor did He ever request that the believer must do so.

Galatians 5:22-23 But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, 23 Meekness, temperance: against such there is no law.

The believer, instead of looking for some ecstatic utterance, should demonstrate that he has been baptized by the Holy Spirit by manifesting the fruit of the Spirit in his life. The fruit of the Spirit is a sign of spiritual maturity and in manifesting more and more of that fruit, he becomes more and more Christ-like.

CHRIST-LIKENESS OR THE FRUIT OF THE SPIRIT

GAL. 5:22-23



THE GREATEST TEST

Help me to walk so close to Thee
That those who know me best can see
I live as godly as I pray
And Christ is real from day to day.
I see some once a day, or year;
To them I blameless might appear;
'Tis easy to be kind and sweet
to people whom we seldom meet.
But in my home are those who see
Too many times the worse of me.
My hymns of praise were best unsung
If He does not control my tongue.
When I am vexed and sorely tried
And my impatience cannot hide,
May no one stumble over me
Because Thy love they failed to see.
But give me, Lord, through calm and strife
A gracious and unselfish life;
Help me with those who know me best,
For Jesus sake, to stand the test.

--Barbara C. Ryberg