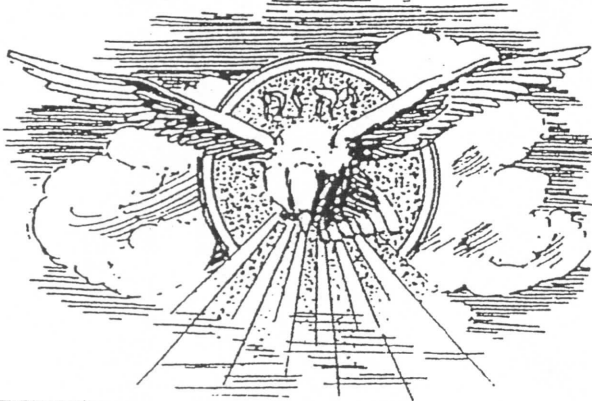
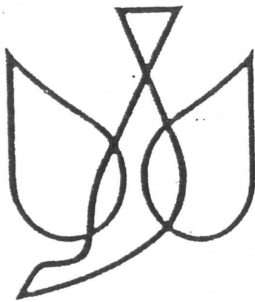
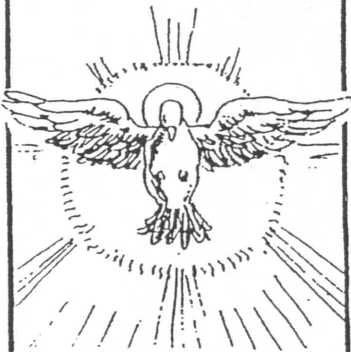
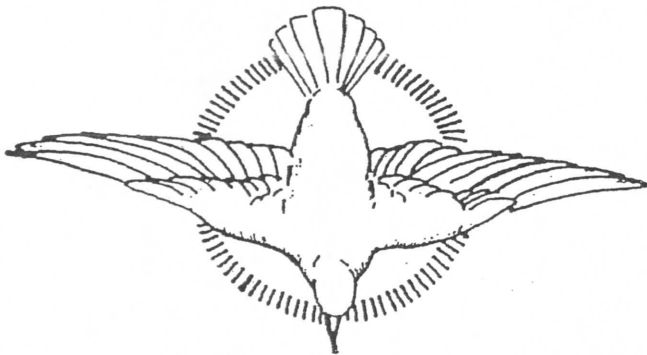
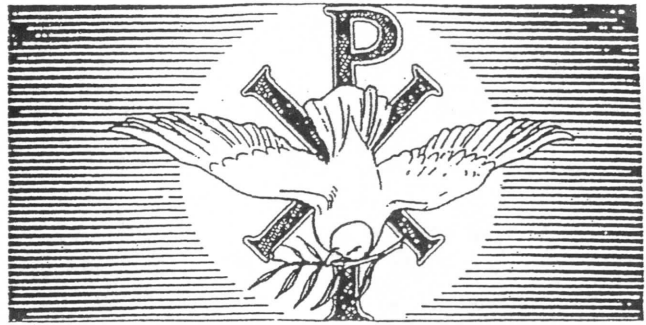
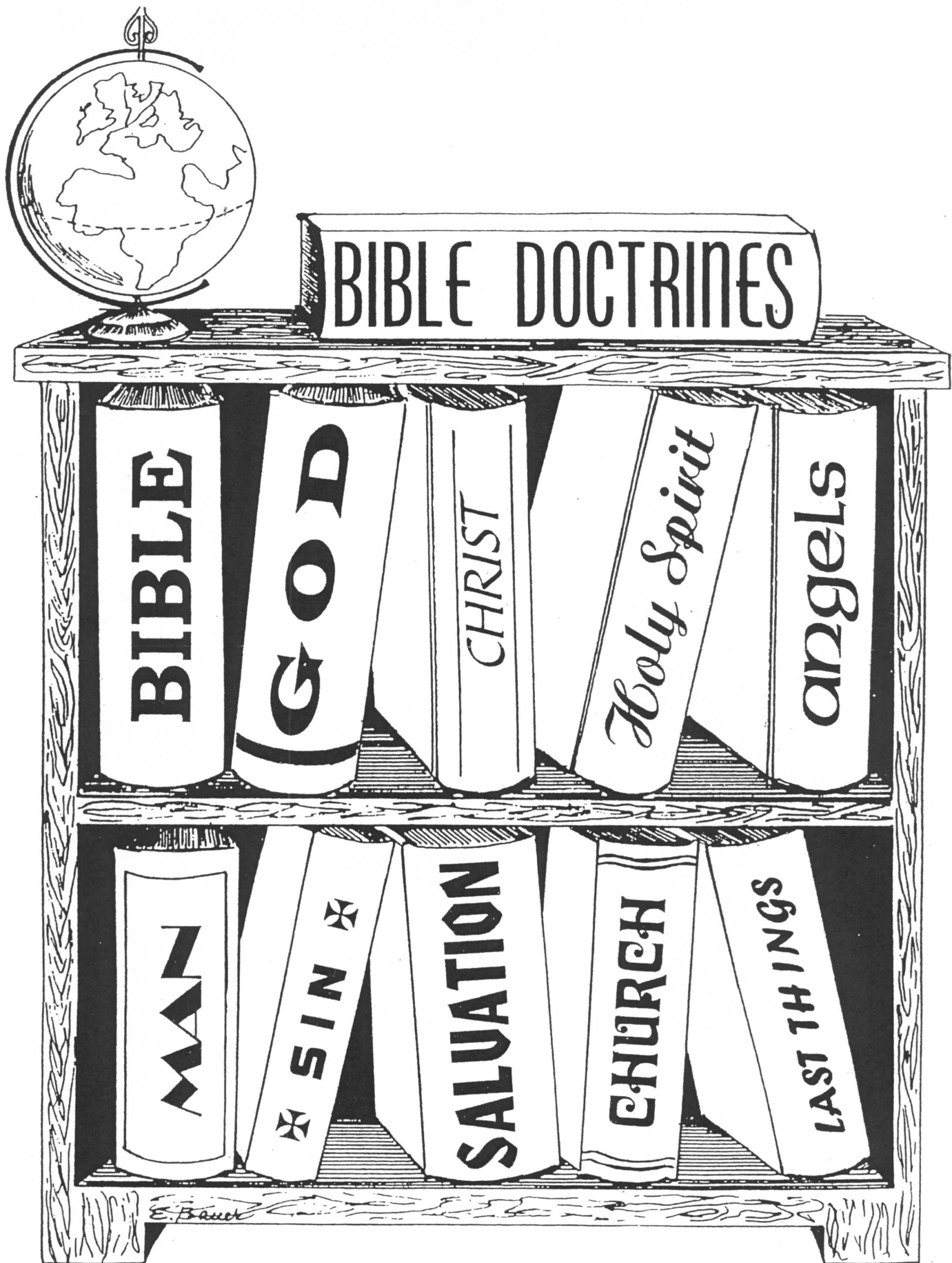


The Truth About the Holy Spirit



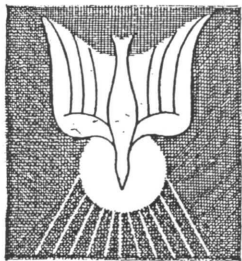
Manfred E. Kober, Th.D.





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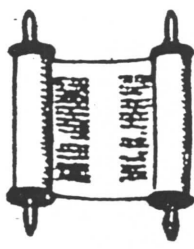


The Truth about the Holy Spirit



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BIBLIOLOGY



THEOLOGY PROPER



CHRISTOLOGY



PNEUMATOLOGY



ANGELOLOGY

BIBLE
DOCTRINES

ANTHROPOLOGY



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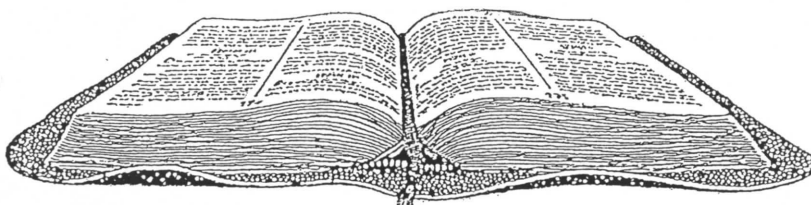


ESCHATOLOGY

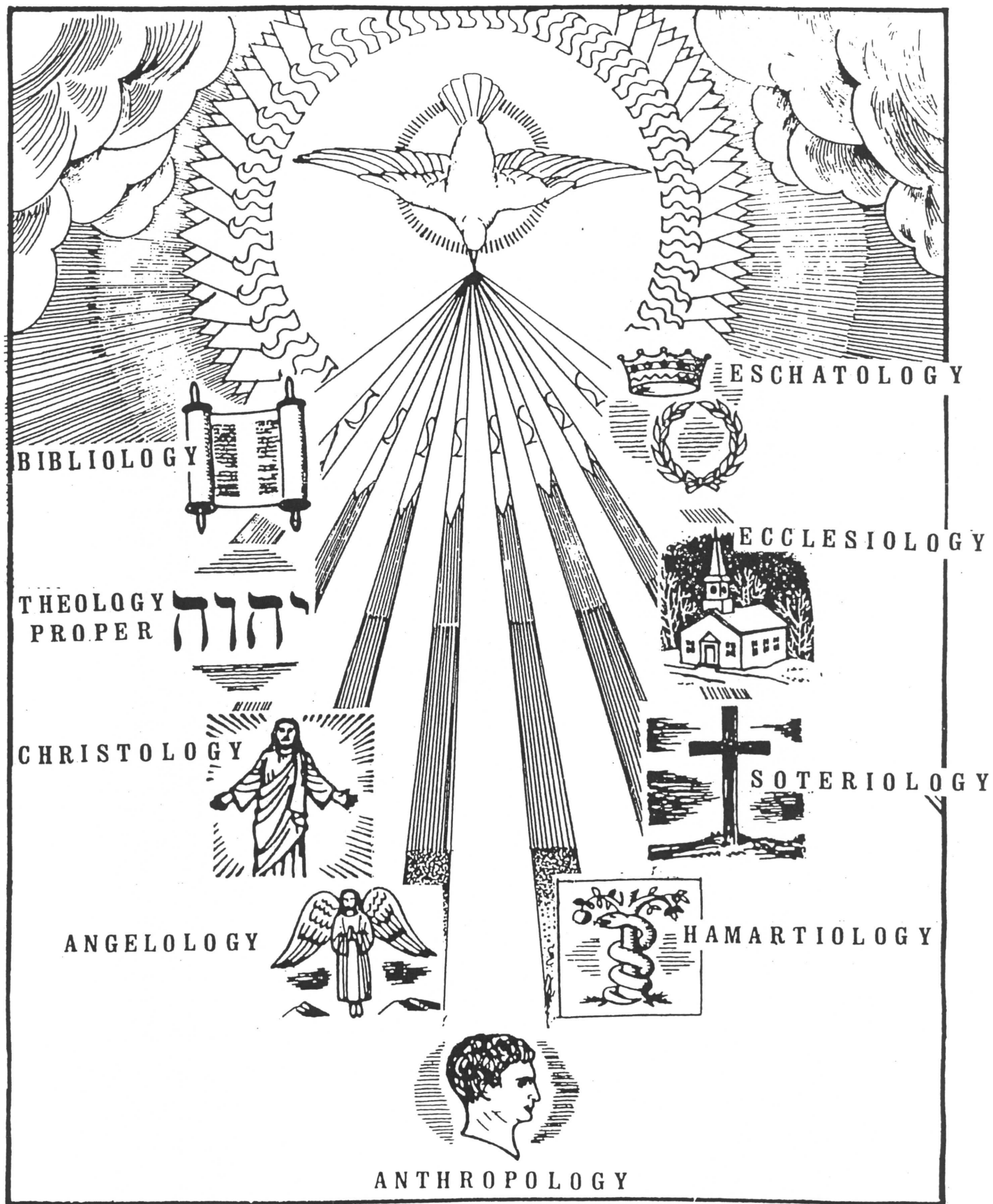
The Inestimable Importance of Knowing Bible Doctrine:

1. It gives content to one's faith, Jude 3
2. It gives convictions to one's beliefs, 2. Tim. 1:12
3. It gives correction for one's conduct, Phil. 1:10-11
4. It gives conciseness to one's expression, 1. Pet. 3:15
5. It gives consistency in godly living, 1. Pet. 2:21-25
6. It gives confidence in confronting heresy, 2 Thess. 2:13
7. It gives comfort concerning the future, 1. Thess. 4:18

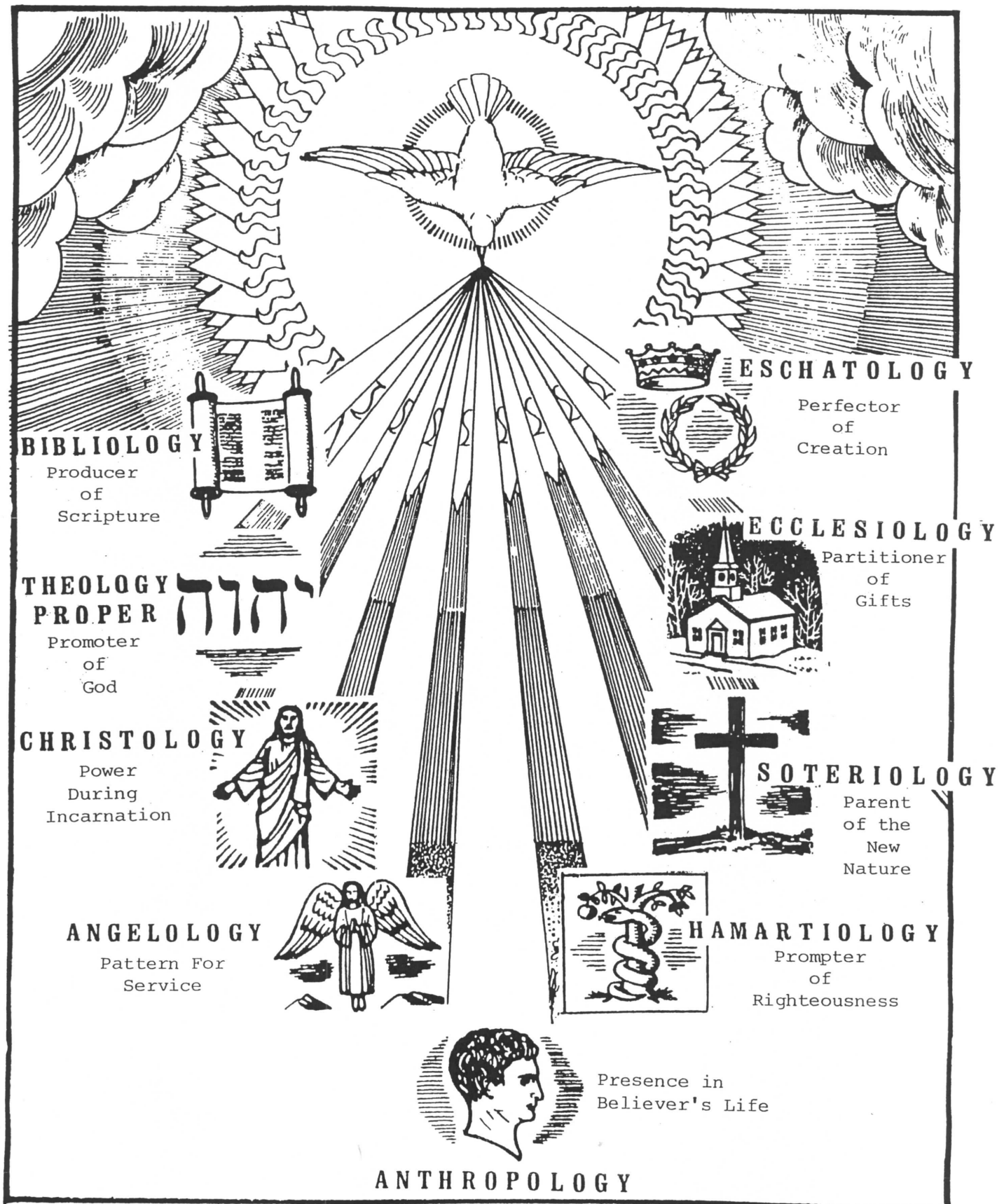
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PNEUMATOLOGY



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:

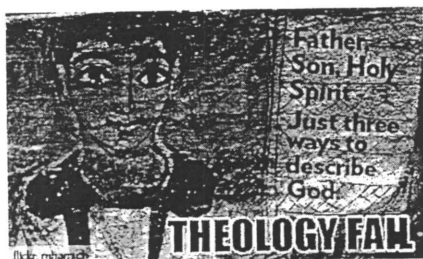
Pneumatology, the doctrine of the Holy Spirit, has become in the 20th and 21st centuries a burning issue in evangelical Protestantism, especially in

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):



Sabellius

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:

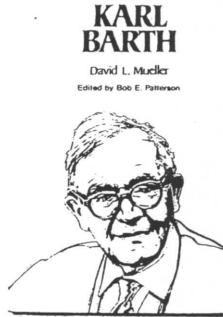


Socinus (1539-1604) was born in Scena, Italy, but moved to a strong anti-Trinitarian community in Poland in 1578. He taught that Christ had a human nature and did not become God until after His resurrection, when the Father delegated some of His divine power to the risen Jesus. He defined the Holy Spirit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

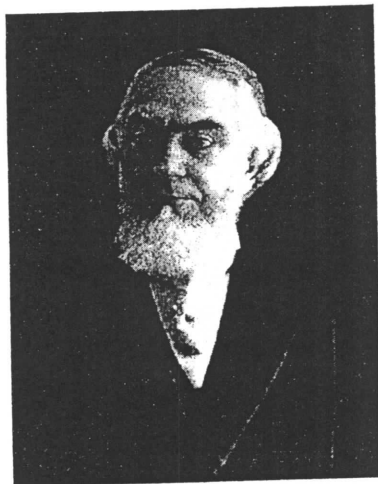
2c. Jehovah’s Witnesses:

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.

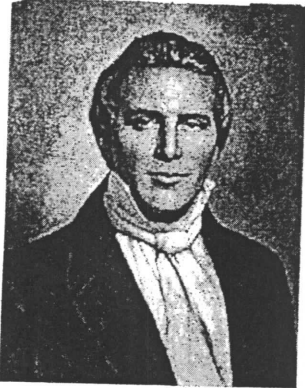
(Amos N. Wilder, *The New Testament Faith for Today*, 44).

4c. Mormonism:

In Mormonism, God the Father is actually Adam.

Joseph Smith

The ego-maniacal prophet.



"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 Chrisitanity:

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).

Mary Baker Eddy



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.

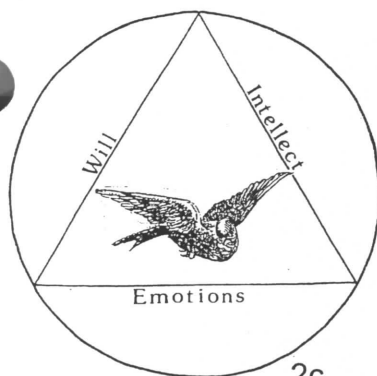
(*Seventh-day Adventists Believe. . .A Bible Exposition of Twenty-Five Fundamental Doctrines*, 1988, 59-60).

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



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.

2c. 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 accident 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.

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;

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 רָחַח, *rāwah*, 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 ἁγίον, *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

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.

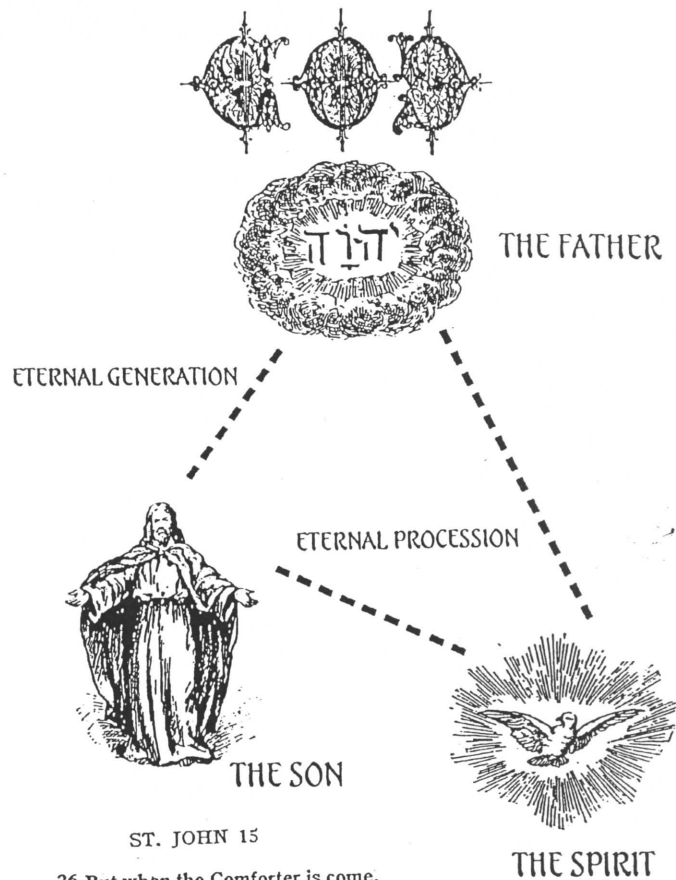
- 2b. Its proof:

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.



Manfred E. Kober, Th.D.

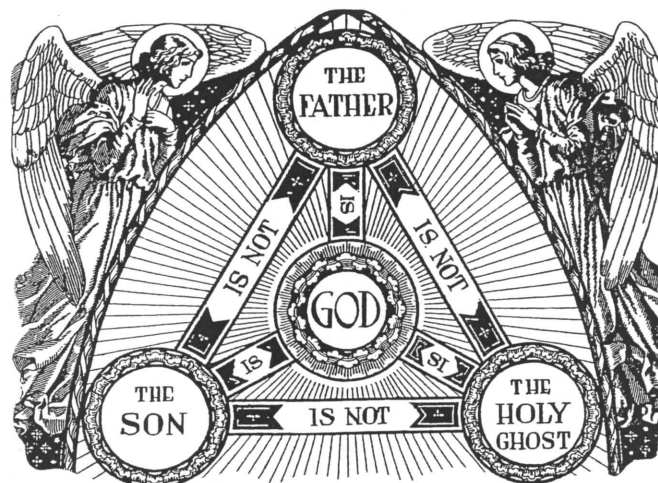


5A. The Holy Spirit and the Trinity:

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'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.

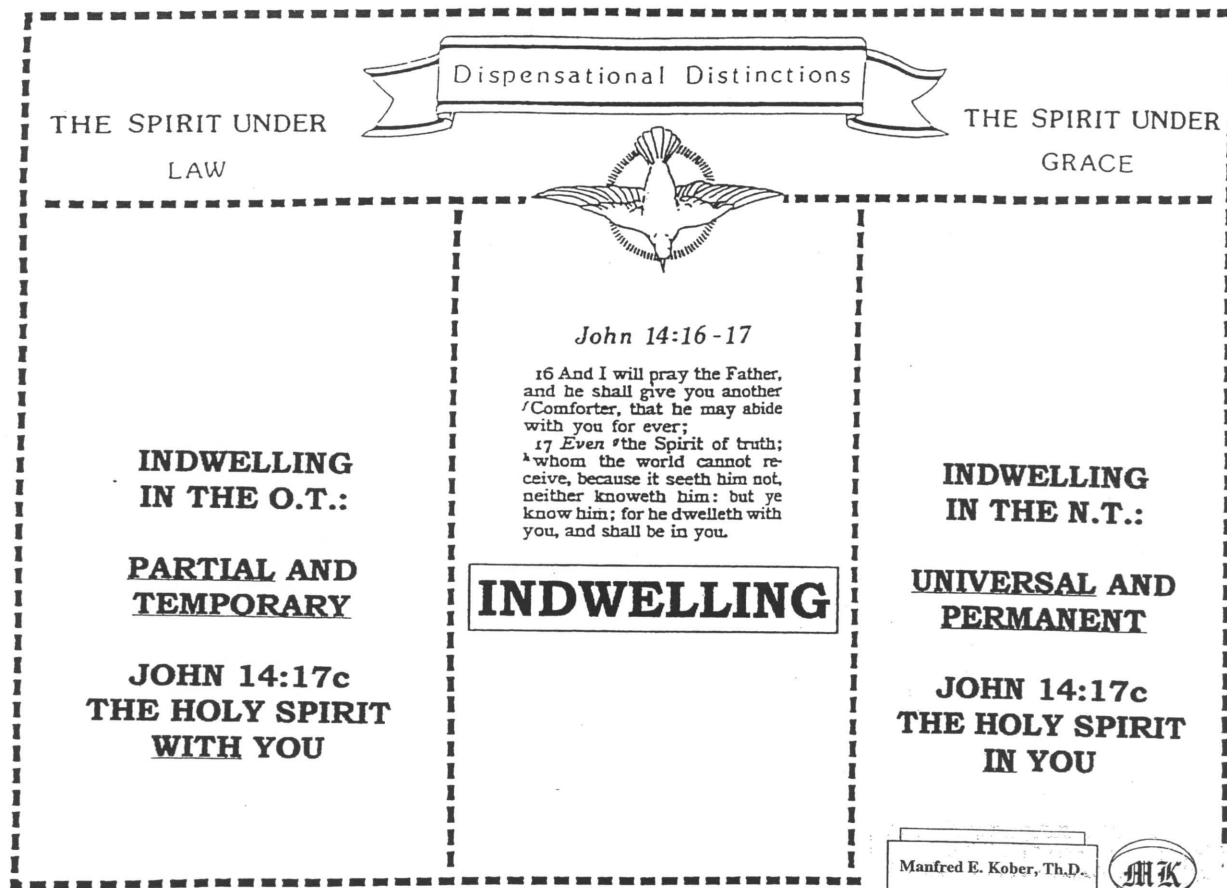
Exodus 35:31 And he hath filled him with the spirit of God, in wisdom, in understanding, and in knowledge, and in all manner of workmanship;

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:

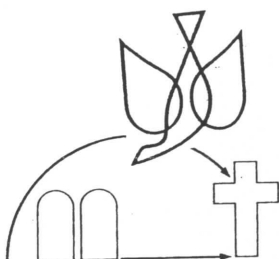
- 1e. The Holy Spirit came to and went from Samson:
Judges 13:25 And the Spirit of the LORD began to move him at times in the camp of Dan between Zorah and Eshtaol.

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.



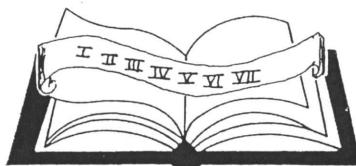
Psalms 51:11 Cast me not away from thy presence; and take not thy holy spirit from me.

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
<i>Creation</i>	X			
<i>Revelation of Scripture</i>	X	X		
<i>Inspiration of Scripture</i>	X	X		
<i>Restraint of sin</i>	X	X		X
<i>Enablement for service</i>	X	X		X
<i>Indwelling</i>	X	X		X
<i>Baptism</i>			X	X
<i>Filling</i>	X	X		X
<i>Sealing</i>			X	X
<i>Anointing</i>			X	X
<i>Regeneration</i> (Nicodemus was expected to understand this from the Old Testament)	X	X		X
<i>Sanctification</i>	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

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

1 Cor. 6:19

What? know ye not that your body is the temple of the Holy Ghost *which is* in you, which ye have of God, and ye are not your own?

INDWELLING

Eph. 4:30

And grieve not the holy Spirit of God whereby ye are sealed unto the day of redemption.

SEALING

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

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:

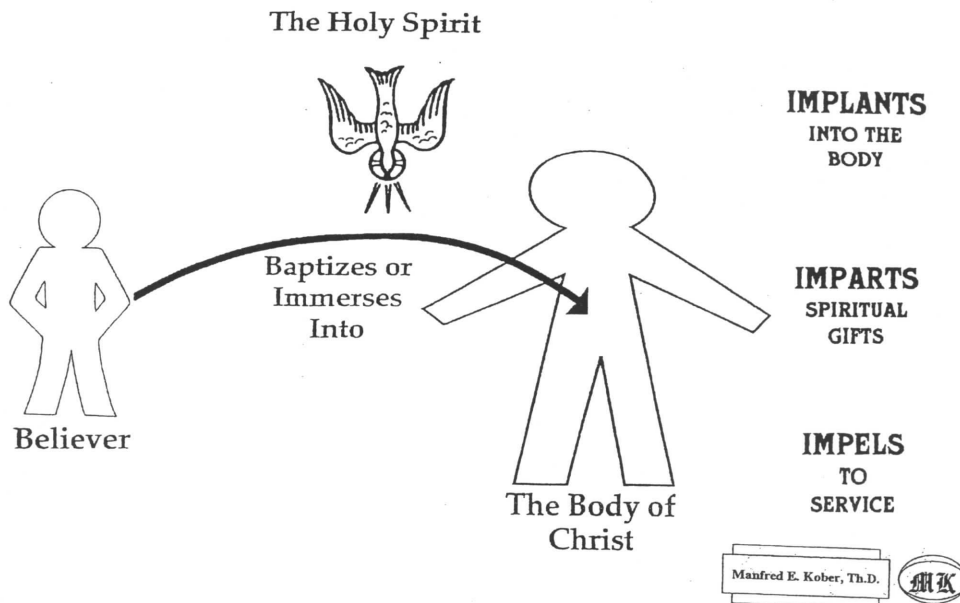
Merrill Unger understandably regrets the confusion over the baptism of the Holy Spirit:

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:

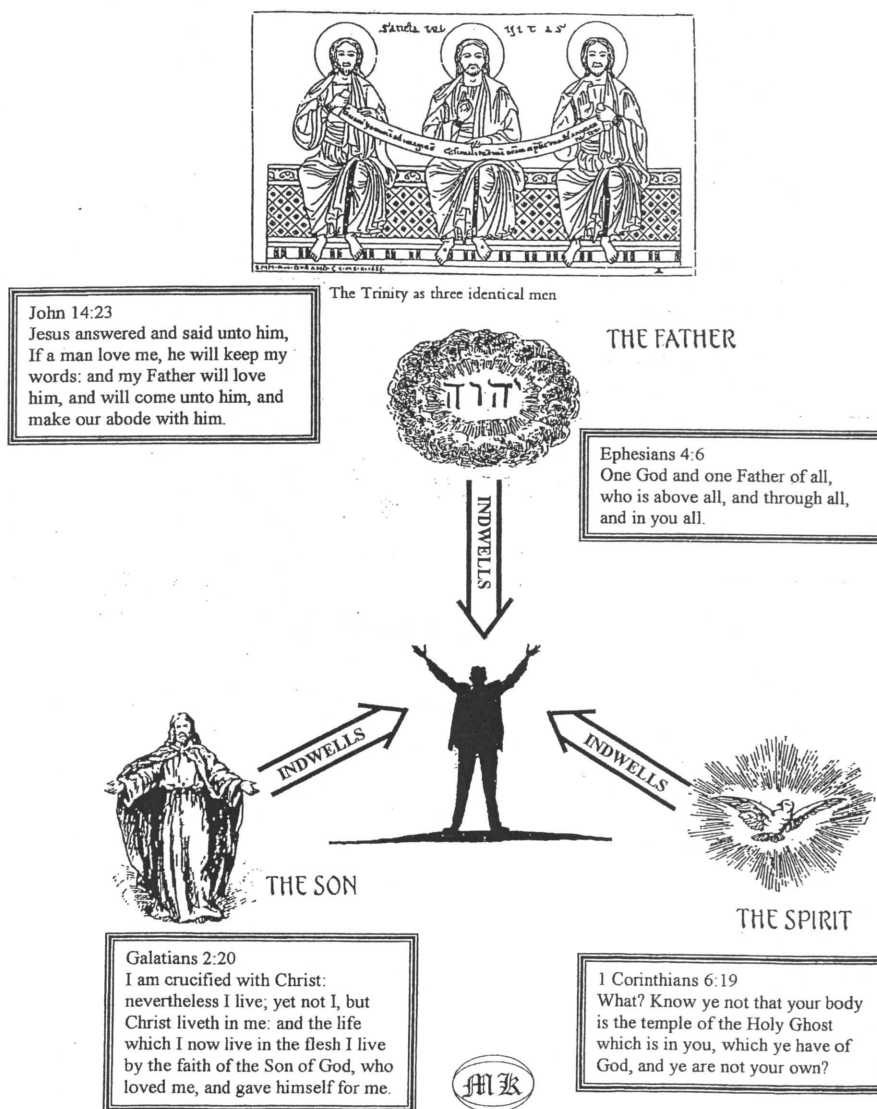
John 14:16 And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever;

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:

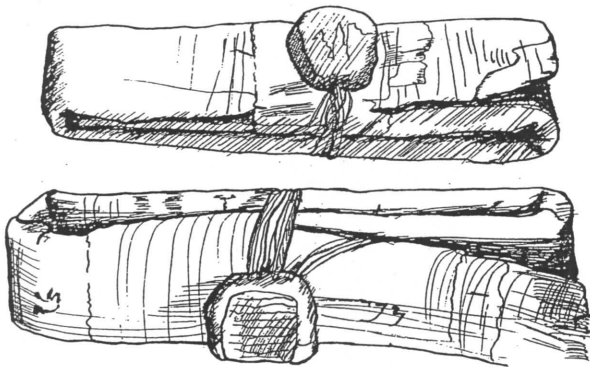
In the concept of sealing are the ideas of ownership, authority, and responsibility, but above all and including the other ideas is that of security. The primary meaning of sealing is security, and therefore the intent of God's sealing the Christian is to guarantee to him his security. This includes:

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



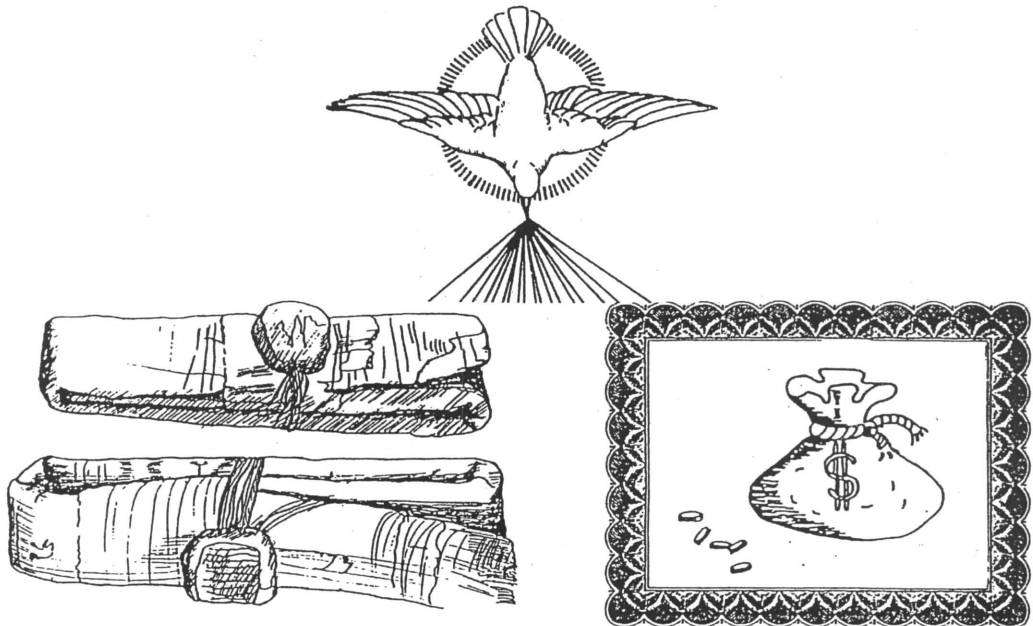
Sealed papyri from the Jewish colony at Elephantine.

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

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.

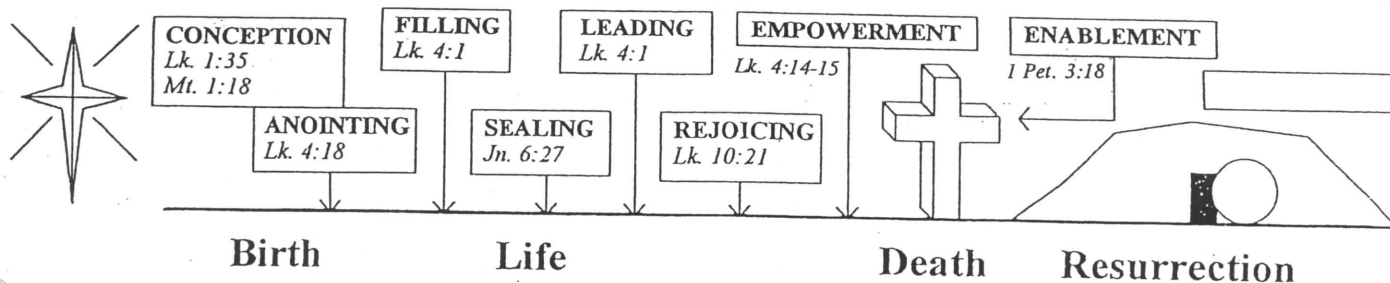
2c. Christ's perfect humanity:

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.

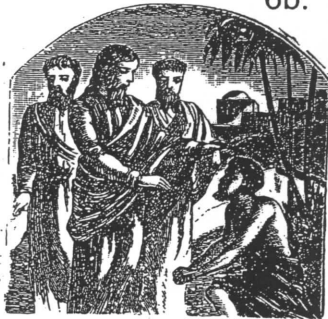
6b. Empowering by the Spirit:

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.



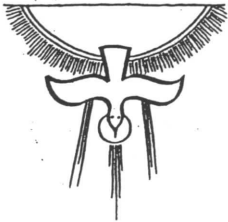
The significance of the ministry of the Spirit in the Savior's life:

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.

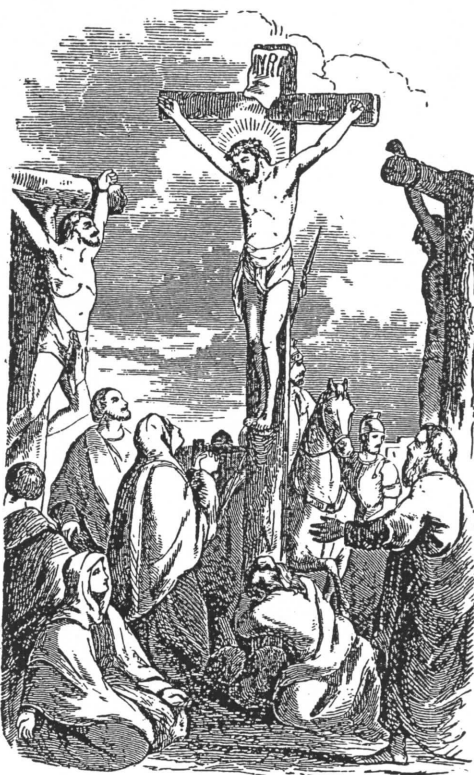
There is a better verse that relates the ministry of the Spirit to the death of Christ: 1 Peter 3:18 For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit:

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).

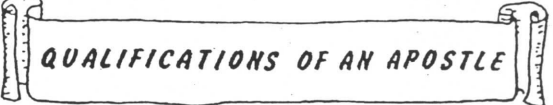
3A. THE CESSATION OF SOME GIFTS:

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 companied 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.

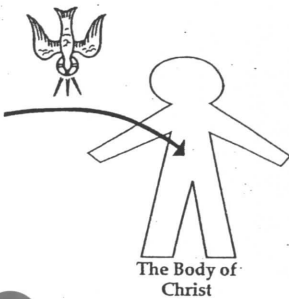
THE DISTRIBUTION OF THE GIFTS				
CORINTHIAN ACCOUNT A.D. 55		ROMAN ACCOUNT A.D. 57	EPHESIAN ACCOUNT A.D. 63	PETRINE ACCOUNT A.D. 66
I COR. 12:8-10		ROM. 12:3-8	EPH. 4:7-11	1 PET. 4:10-11
TEMPORARY: 8	6	1	2	0
PERMANENT: 1	3	6	2	2
1. Wisdom	1. Apostles	1. Prophecy	1. Apostles	1. Speaking
2. Knowledge	2. Prophets	2. Ministry	2. Prophets	2. Ministering
3. Faith	3. Teachers	3. Teaching	3. Evangelists	
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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	1 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?")

Faith Pulpit

FAITH BAPTIST THEOLOGICAL SEMINARY

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Spiritual Gifts: Essential, Expedient or Extra-Biblical?

By Manfred E. Kober, Th.D.

April 1988

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.

1. The Controversy Concerning The Gifts

A. Position #1

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*, p. 30).

B. Position #2

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, p. 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 Chris-

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Some evangelical friends teach that every Christian has one and only one spiritual gift. 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 14:21 ff.), prophecy (Eph. 3:5 ff.), as well as several other gifts.

D. Position #4

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*, p. 138).

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Some leading evangelicals adopt a neu-

tral stand toward sign gifts. These gifts are possible today but one should not make too much of them. For example, Billy Graham writes with ambivalence about the gifts of healings, miracles, and tongues: "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*, p. 179).

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*, p. 193). Which of these five positions is right? Are all? Are none?

2. 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.

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

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C. 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).

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

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

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

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

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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

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C. The inference from the metaphor of the body:

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 (Eph. 4:12, 16). Without gifts the body is unfunctioning, uncooperative and unproductive. Without gifts there is no concord, care and concern (1 Cor. 12:25-26).

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 Pet. 4:10-12). In obedience to our ascended Lord may we employ our gifts to edify the saints and exalt our Savior.

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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 efforts 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:

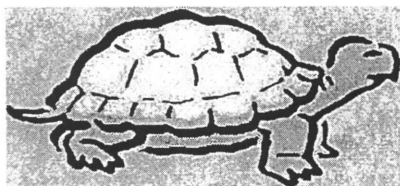
The charismatic movement elevates and exalts the third member of the Trinity. The Savior's teaching on the Church Age ministry of the Holy Spirit is clear:

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:

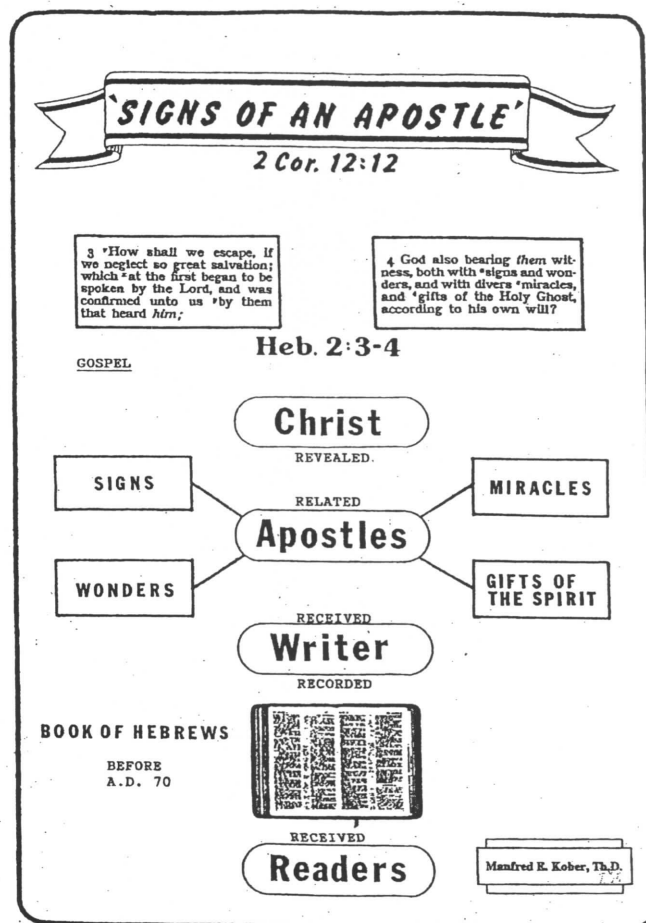
<http://middletownbiblechurch.org/doctrine/charis35.htm>

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).

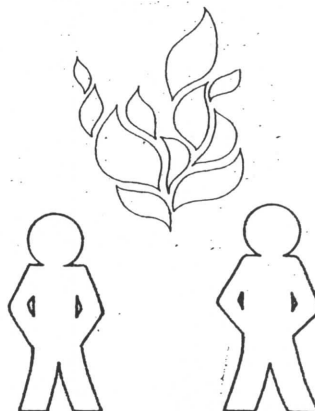
"Christians who do not pursue miraculous signs according to the biblical model of ministry are setting themselves up for Satanic deception" (*Ibid.*, 191). Who is deceived? The elements of the gospel are the death, burial and resurrection of Christ (1 Cor. 15:3-4). Through total trust in the substitutionary 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.

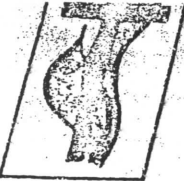
We believe that it is unscriptural to insist that all spiritual gifts still exist today. And yet, while we maintain that certain establishing and evidential gifts have ceased, we hold that edifying gifts are still for today. It was noted earlier that the same Spirit who baptizes the believer into the 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.)






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

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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

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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

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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.

5

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

6

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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Vice President



Confusion in the Charismatic Camp

Manfred E. Kober, Th.D.

April 1994

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 had its beginning in the early 1900's, a rather recent date in terms of church history. And yet, by the end of this century, charismatics have infiltrated all mainline denominations and have 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 charismatics' 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.

I. Confusion About the Experience of Spirit Baptism

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 baptisms of the Holy Spirit, one at the moment of salvation for every believer (1 Cor. 12:13) and one subsequent to salvation, whereby the Holy Spirit baptizes the individual with power (Acts 1:5). 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*, p. 34).

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. Even if there were a second work of grace, why should the evidence of this experience be the ability to speak in tongues? Why not the ability to teach, to show mercy, to help? The gift of tongues is listed by Paul as the least of all gifts in the order of importance (1 Cor. 12:28), and he further clearly states that not everyone has the gift of tongues. In 1 Cor. 12:30, Paul literally asks, "All don't speak in tongues, do they?" Obviously, Paul expects a negative answer. The charismatics insist on just the opposite.

II. 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. "He shall not speak of himself. . . . He shall glorify me: for he shall receive of mine and shall show it unto you" (John 16:13-14). 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.

III. 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 statements 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 early sign gifts did not occur apart from apostolic contact (Acts 8:14-17). And certainly the gift of apostleship no longer exists. The qualifications of an apostle were that he had to have been a companion of Christ from His baptism and a witness of His resurrection (Acts 1:21-22). Would anyone suggest that people living among us today have existed since the time of Christ? The charismatic insistence that all spiritual gifts must exist today is contradicted by the statement of Scripture concerning the qualifications of apostles.

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.

IV. Confusion About the Exercise of Tongues

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. First, when tongues were spoken in the early church, only two or three people could speak (I Cor. 14:27). In contrast, in charismatic meetings sometimes 5,000 persons speak at once. Second, the speaking had to be in sequence (I Cor. 14:27), whereas in tongues meetings it is often done at the same time. Third, an interpreter had to be present (I Cor. 14:27). Fourth, women were not to speak (I Cor. 14:34), whereas charismatic meetings are comprised frequently of a majority of women, many of whom give charismatic utterances. Fifth, unsaved Jewish people had to be present in the meetings. The sole purpose of tongues was that they be a sign to unbelieving Israel (I Cor. 14:21-22, cf. Is. 28:11-12). Their purpose precludes their usage in meetings when only non-Jews are present. Nor is there Scriptural justification for the devotional use of tongues.

V. Confusion About the Elements of the Gospel

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*, p. 189). "Christians who do not pursue miraculous signs according to the biblical model of ministry are setting themselves up for Satanic deception" (p. 191). Who is deceived? The elements of the gospel are the death, burial and resurrection of Christ (I 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.

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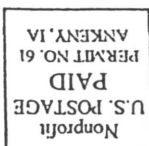
We at FBBC&TS believe that it is unscriptural to insist that all spiritual gifts still exist today. And yet, while we maintain that certain establishing and evidential gifts have ceased, we hold that edifying gifts are still for today. The same Spirit who baptizes the believer into the body of Christ (I Cor. 12:13) at that moment bestows on the believer a gift or gifts (I 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 (I Pet. 4:10-12). We at FBBC&TS help our students to discover God's gifts and count it a privilege to train them in the development of these gifts.

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Some Reflections On The Pentecostal/Charismatic Movements, Part 1

Posted January 1, 2001

Faith Pulpit

Faith Baptist Theological Seminary

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GEORGE HOUGHTON, TH.D.

I. Their Distinctive

While there are many beliefs held by Pentecostals and Charismatics, the one which is held in common among them and which distinguishes them from others is the belief that the supernatural spiritual gifts evident in New Testament times ought to be practiced today, including tongues, miracles, healings, and prophecy.

II. Their Heritage

The modern Pentecostal/Charismatic Movements are of fairly recent origin. While certain phenomena might have been observed occasionally in the later 1800s, the movement itself did not begin until the early 1900s, with the first of three distinct waves.

A. The First Wave: Traditional/Classical Pentecostalism

1. Its History

The first wave began with the ministry of Wesleyan evangelist Charles Parham and his Bethel Bible School in Topeka, Kansas. He assigned his students the study of the baptism of the Holy Spirit and asked whether tongues-speaking ought to be evidence of this work of the Spirit. His own conviction was that the two were associated, and he was strengthened in his position when, in early 1901, one of his students spoke in tongues.

W. J. Seymour, a black evangelist who studied under Parham in Houston, Texas, was invited by a Nazarene lady to speak at her church in Los Angeles. He accepted the invitation, but the church leaders did not accept his Pentecostal emphasis and locked the church doors so that he could not preach there. He and those who followed him moved to rented quarters on Azusa Street, and from there, in 1906, the Azusa Street Pentecostal Revival spread.

Because the Pentecostal message was not accepted by already-existing groups, new independent Pentecostal churches and denominations sprang up. In 1914 the Assemblies of God denomination was founded, and about the same time what is known today as the United Pentecostal Church was formed. Some of the more well-known Pentecostal leaders and evangelists were A. A. Allen, Oral Roberts (in his early days), and Aimee Semple McPherson.

2. Distinctive Views

Many of the early Pentecostals came from Holiness and Arminian backgrounds that emphasized one's responsibility to turn from sin and one's ability to choose to do what is right. They tended to hold to traditional evangelical doctrine, although a significant number of them denied the Trinity, emphasizing a "oneness" teaching of Modalism in which God is sometimes seen as Father, sometimes as Son, and sometimes as Holy Spirit.

The traditional Pentecostals often shared certain characteristics with fundamentalists—belief in the inerrancy of Scripture, the deity of Christ, man's sinfulness, Christ's substitutionary death for our salvation, a dispensational and premillennial outlook on future events, and strict standards for holy and godly living—yet the two groups did not work closely with each other. This separation was due, at least in part, to differences over the issues of continuing revelation, the place of emotionalism in church meetings, the doctrinal basis for victory in one's Christian life, and the validity and significance of the so-called supernatural sign gifts of the Spirit today. The Pentecostal conviction that the outward sign of Holy Spirit baptism was speaking in tongues was especially emphasized.

B. The Second Wave: The Charismatic Movement/Neo-Pentecostalism

1. Its History

In the mid to late 1950s, clergy and laymen from a number of major Protestant groups experienced a speaking-in-tongues phenomenon. Instead of leaving their Episcopal, Lutheran, Presbyterian, Methodist, or Baptist denomination, they used the charismatic experiences as a means of renewal for themselves personally, their local church, and their denominational groups. The Full Gospel Businessmen's Fellowship International, begun in the early 1950s, served as a bridge between the more traditional Pentecostalism of the first wave and those who would become a part of the second wave, including pastors and lay people from the mainline Protestant groups who were open to the Pentecostal phenomenon. Key leaders among this neo-Pentecostalism have been Oral Roberts (since the mid to late 1960s), Dennis and Rita Bennett, Pat Boone, Pat Robertson, the editors of Christian Life magazine, and David DuPlessis. The widely publicized ministries of Jim and Tammy Bakker with their PTL Club and Jimmy Swaggert—although all three were from traditional Pentecostal backgrounds—also greatly contributed to the spread of the second wave.

By 1966, some Roman Catholics at Duquesne University (Pittsburg) had been reading John Sherrill's book, *They Speak With Other Tongues*, and David Wilkerson's *The Cross and the Switchblade*. They were impressed with the power and results seen in these charismatic reports, and on January 20, 1967, a Roman Catholic theology

professor at Duquesne spoke in tongues. By March of that year the phenomenon had spread to Roman Catholics at the University of Notre Dame and shortly thereafter to Roman Catholics at the Newman Center, University of Michigan (Ann Arbor). Kevin and Dorothy Ranaghan became spokespersons for the tongues aspect of the second wave.

2. Distinctive Views

Leaders from the first wave of classical Pentecostalism came out of backgrounds that involved basic traditional doctrines, and these teachings were carried over into their new movement. Many of the clergy who became a part of the second wave often had formal denominational education which was more liturgical and accepting of higher critical views of the Bible. This training would not have grounded them in the fundamentals of the faith as evangelicals and fundamentalists understood them. When these people accepted Charismatic views, they did not necessarily repudiate all that they had been taught in their formal ministerial training, nor did their lifestyle standards conform to those of the older Pentecostalism. In fact, major denominational leaders who were not attracted to Charismatic phenomena watched these neo-Pentecostals very closely in their respective groups, to see how it changed them attitudinally and doctrinally. What they found generally was that the Charismatic experience made these men more loyal to their denominational groups and traditions. The major change was an emphasis upon devotional experience, described in language borrowed from the more traditional Pentecostalism and Evangelicalism.

C. The Third Wave: The Signs and Wonders Movement

1. Its History

In the early 1980s the Vineyard Christian Fellowship movement began with the ministry of John Wimber in California. He believed that people would become convinced of the genuineness of Christianity by seeing miraculous signs and wonders from God more than by being convinced doctrinally. He not only practiced this belief in the church he pastored, but he also teamed up with missions professor Peter Wagner to teach and encourage its practice in the Signs and Wonders class at Fuller Seminary. Others who emphasized these signs and wonders include Christian psychologist and author John White, former Dallas Seminary professor Jack Deere, and Trinity Evangelical Divinity School faculty member Wayne Grudem. Support for this emphasis has also come from the ministries of such recognized Christian leaders as John Piper.

2. Distinctive Views

The movement's supporters come from various evangelical backgrounds and do not necessarily want to be identified with traditional man-centered Pentecostal views. Some, in fact, have strong Calvinistic convictions. But all stress the presence of genuine signs and wonders from God today. Tongues-speaking is not emphasized as much as in the more traditional Pentecostal groups, but healings and especially the gift of prophecy are very prominent.

D. Other Contemporary Charismatic Emphases

Also present in more recent years are the ministries of several others who have a strongly charismatic approach and emphasis. These include those who emphasize a "health and wealth" gospel; the ministries of charismatic teachers such as Benny Hinn, Kenneth Hagin, and Kenneth Copeland; and the current ministries of Oral and Richard Roberts, John Arnott and the Toronto Blessing, Paul Cain and the Kansas City Prophets, and Rodney Howard-Browne and John Kilpatrick of the Brownsville Assembly of God Church and the Pensacola Outpouring Revival.

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GEORGE HOUGHTON, TH.D.

Some Observations and Comments

1. The teaching common to all of these groups, which states that all of the gifts given by the Holy Spirit in New Testament times ought to be observed and practiced by Christians today, is definitely unbiblical. The supernatural sign gifts were intended by God for the Apostolic Age and were designed to be temporary. It is not the purpose of this paper to deal exhaustively with the Bible passages which support this view, but if it is true, we should not be taken in by contemporary experiential phenomena—no matter where they are found. The Bible must be our standard.

2. What does the Bible really say about tongues-speaking?

First, there are not very many passages which actually mention it. Mark 16:17–18 lists some historical phenomena experienced by the early Christians, which demonstrated the validity of their message. Acts 2 narrates the occurrence at Pentecost, Acts 10 describes the conversion of the first Gentiles, and

Acts 19 describes the conversion of the disciples of John the Baptist. 1 Corinthians 12–14 presents Paul's corrective message to a carnal church abusing spiritual gifts.

Second, other than the Corinthian passage, tongues-speaking does not appear to have been a regular, ongoing occurrence.

Third, tongues-speaking in the Bible seems to have involved actual languages. Acts 2 describes the phenomenon in the following language: "Every man heard them speak in his own language" (verse 6), and "How hear we every man in our own tongue, wherein we were born? Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judea, and Cappadocia, in Pontus, and Asia, Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes, Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God" (verses 8–11). When the Gentiles in Acts 10 experience this phenomenon, Peter likens it to precisely what had occurred at Pentecost (10:44–48). In 1 Corinthians, Paul seeks to establish guidelines for the proper use of spiritual gifts. When dealing with tongues-speaking, he states that its purpose is to be a sign (14:22), and he bases this statement upon an Old Testament passage (Isaiah 28:11, 12) where the Lord told the nation of Israel that He would use "men of other tongues and other lips" (1 Corinthians 14:21) to "speak" to them—"yet for all that will they not hear Me." This is a reference to God's disciplining His people by means of the pagan Assyrians. As E. J. Young says in his commentary on the book of Isaiah, "The thought then is that God will speak to Judah by means of people who speak a language different from that of the Jews" (Vol. II, 277–78).

Fourth, tongues-speaking was designed to be a sign to the nation of Israel that God is now accepting Gentiles who trust in Him (1 Corinthians 14:22). As such, tongues-speaking was only in operation during the decades immediately following the Messiah's coming to earth. Tongues-speaking certainly served this purpose when Jewish Christians had to decide if the Gentile Cornelius and those with him would be accepted by God (Acts 10:44–48).

Fifth, some spiritual gifts clearly were intended by God to be temporary and not permanent. Apostleship, for example, is a part of the foundation of the church (Ephesians 2:19,20), and an apostle had to be one who had been an eye-witness to Christ's earthly ministry (Acts 1:21,22; 1 Corinthians 9:1; 15:8–10). Some would even say that Paul was God's replacement for Judas, and that the number of authentic apostles is limited to twelve (see Revelation 21:14).

Sixth, 1 Corinthians 13:8–10 tells us that spiritual gifts related to revelation would be temporary and would cease once completed revelation had been given.

In light of the above-mentioned survey of biblical evidence, we believe that the New Testament spiritual gift of tongues-speaking was intended by God to be temporary, operating in the foundational stage of the church before the completed revelation of Scripture had been given. Therefore, when someone asks how we explain the present-day phenomenon, it seems to us that the burden of explanation rests with the tongues-author. We may not always know what it is, but we do know what it is not.

3. The so-called Charismatic phenomenon is an experience which adapts to a wide spectrum of doctrinal views, including those of some of the cults (The Shakers and Mormonism, for example), Roman Catholicism, and others. This adaptability certainly ought to make those Charismatics with more traditional evangelical convictions think twice before joining others who differ widely with them regarding the teachings of God's Word. Genuine Christian experience will always be consistent with what God has told us in Scripture.

4. The Charismatic experience has been used by some to lead people into the Ecumenical Movement. David DuPlessis has documented this trend from its early stages in his book, *The Spirit Bade Me Go*. Ecumenical cooperation has taken place on the local level as well as on the national and international levels because of the Charismatic Renewal Movement.

5. Some who support the tongues movement have said that speaking in tongues is an experience which changes one's Christian life, giving one the power to live victoriously. Yet this is neither the teaching of the Bible nor the experience of believers in New Testament times when it was observed within a local church context, namely in the Corinthian church. Victorious living is possible because of Christ's death and resurrection and is appropriated through yielding to God (Romans 6:1–13)—not through a Charismatic experience. And the Corinthian church where tongues-speaking had been so evident was characterized by carnality (1 Corinthians 3:1–4).

Related to claims for the charismatic experience is the term "full gospel," used by many who support it. How offensive this is to the Bible believer who by genuine trust in Christ's death and resurrection for the forgiveness of sins (1 Corinthians 15:1–11) has heard the complete gospel! That wonderful message is not lacking because no tongues-speaking occurred. The great Bible passages on salvation do not ever ask us to seek a tongues-speaking experience (John 3:16–18, 36; 5:24; Romans 3:21–28; 5:1; Ephesians 2:8, 9; etc.).

6. We recognize that seeking a Charismatic experience may be the result of genuine longing for spiritual reality on the part of some very earnest people. This, of course, does not make it right, but it does serve as a good reminder to us to make certain that what we teach, how we live our lives, and how we express our love for Christ are biblically balanced. Sometimes a nearly exclusive emphasis upon intellectual content which does not reach down into the reality of a person's life may be the problem. What is the solution? The answer is not found by joining the Tongues Movement nor by de-emphasizing sound Bible doctrine. The answer is to present in our churches and in our own personal lives an aggressive and vibrant Christianity that isn't afraid to reach both head and heart—to show piety and tenderness, as well as (not instead of) teaching doctrinal content from God's Word. And we aren't really helping the charismatic person unless we can show him from our lives and from the Scriptures that seeking an experience is not the ultimate solution. The solution is found in understanding what God's Word teaches, yielding to the Spirit's control in our lives, and living out the victory that is possible because of the death and resurrection of Christ on our behalf.

Bibliography

Much has been written in this area, and the materials listed are only a few of these works. Some of the listed works are older and may not be in print. Some who critique the Word of Faith aspect of the Charismatic Movement may still accept basic Pentecostal theology, so the reader needs to read with discernment.

Stanley M. Burgess and Gary B. McGee, Editors. Dictionary of Pentecostal and Charismatic Movements. Grand Rapids: Zondervan/Regency, 1988. An excellent resource volume covering many aspects and personalities within the Pentecostal/Charismatic Movements, written by people who are favorably disposed toward those movements.

Joseph Dillow. Speaking in Tongues—Seven Crucial Questions. Grand Rapids: Zondervan, 1975. Well worth finding and studying.

Thomas R. Edgar. Miraculous Gifts: Are They for Today? Neptune, NJ: Loizeaux Brothers, 1983. A good treatment of the major issues involved in evaluating the present-day movement from a biblical perspective.

Robert G. Gromacki. The Modern Tongues Movement. Philadelphia, PA: Presbyterian and Reformed Publishing Co., 1967, 1972. A classic work surveying and evaluating the tongues movement from God's Word.

Hank Hanegraaff. Christianity in Crisis. Eugene, Oregon: Harvest House, 1993. A well-researched critique of the Faith movement ("Health & Wealth," "Name It & Claim It" theologies).

Hank Hanegraaff. Counterfeit Revival. Dallas: Word Publishing, 1997. A critique of the revival phenomenon characterized by the Toronto Blessing and Pensacola Outpouring movements.

John F. MacArthur, Jr. Charismatic Chaos. Grand Rapids: Zondervan Publishing House. Deals very well with the doctrinal and practical aspects of the tongues and healing movements.

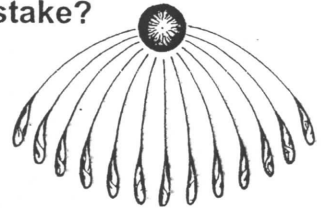
Ernest Pickering. Charismatic Confusion. Decatur, AL: Baptist World Mission, 1976. This pamphlet and the next one listed by Dr. Pickering are excellent (yet brief) resources which any Christian leader ought to have on hand to give to those who want to understand the tongues movement from a Scriptural perspective.

Ernest Pickering. The Gift of Tongues: What the Bible Says about Speaking in Tongues. Vol. 4, #4 in the ABWE Insight Series. Harrisburg, PA: Association of Baptists for World Evangelism, 1985. An excellent (yet brief) resource.

Merrill F. Unger. New Testament Teaching on Tongues. Grand Rapids, MI: Kregel Publications, 1971. A fine treatment of the tongues issue.

George W. Zeller. God's Gift of Tongues: The Nature, Purpose, and Duration of Tongues as Taught in the Bible. Neptune, NJ: Loizeaux Brothers, 1978. A thoughtful and careful survey of what the Bible teaches about the gift of tongues.

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 tohoríāmasí, lamo siándo, laboka tahando-
ria, lamo siando kolāmasí, labo siándo, lakatāndori, lamo siam-
bābā kātāndo, lamá fiá, lama fiandoriākó, labokan doriasandó,
lamo siándoriako, labo siá, lamo siandó, labākán doria, lama fiá,
lama fiandolokolāmābābāsi, lābo siandó, lama fiatāndoria, lamo-
káyāmasi, labo siandó.

(d)

mabasándo, kotándāhokātambasí, lamáhka kandāhōndo, laham-
bakahiamasí, māhama kättāhāndo, kōhómasi, makātahāndo,
kahāmbasi, mósiahanto, kohomba, mahápākāhandohāi, lambosi-
hando, kohómba, lahambakati, yahamāsí, mópāsiyando, kotá-
hando, lamasi, papakando, lámasia, lashohōndo, kotamba, ba-
basi, lamasapōnmotiakó, labasandó, másiendo, kātandorí.

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		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 *pauo*). 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

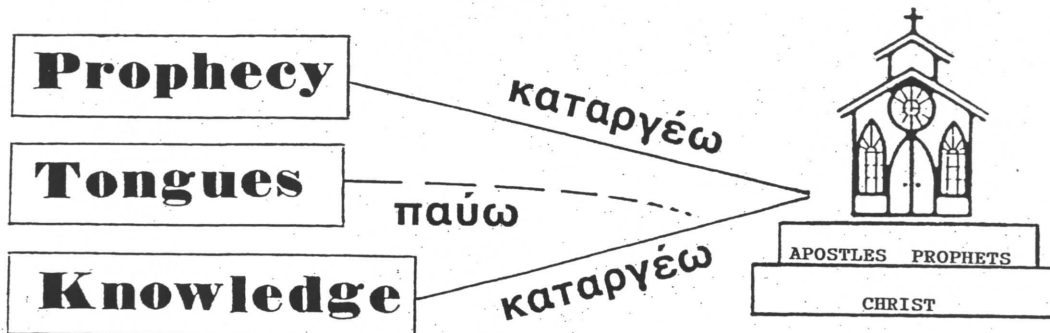
Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away.

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

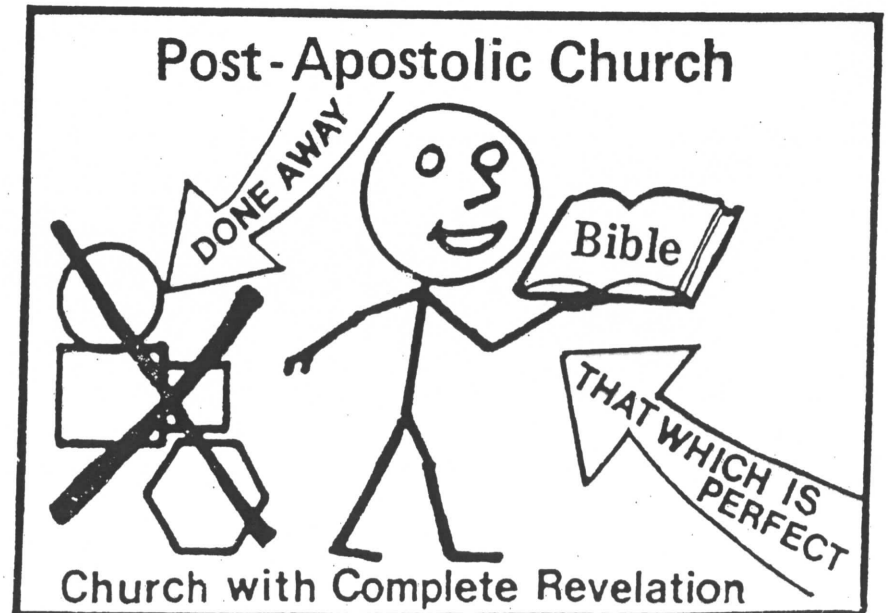
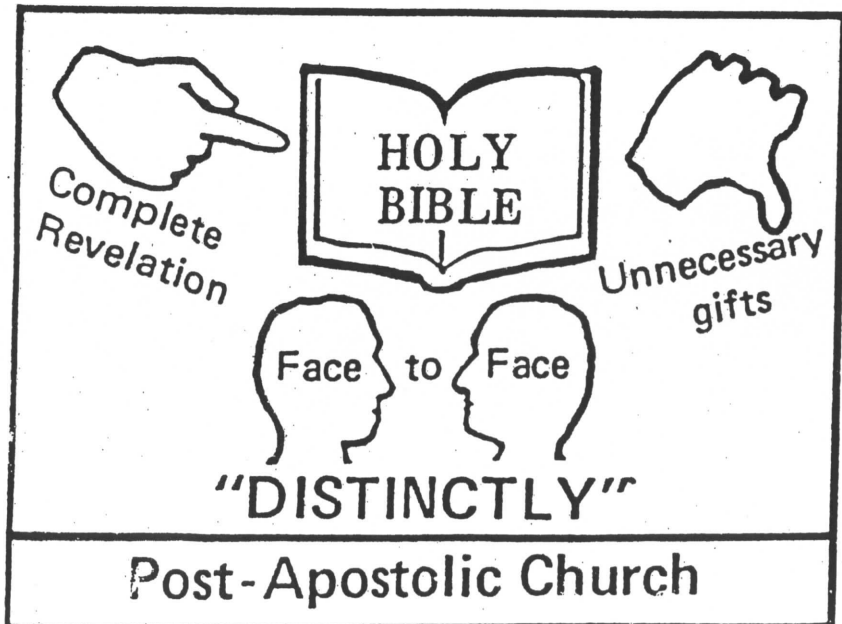
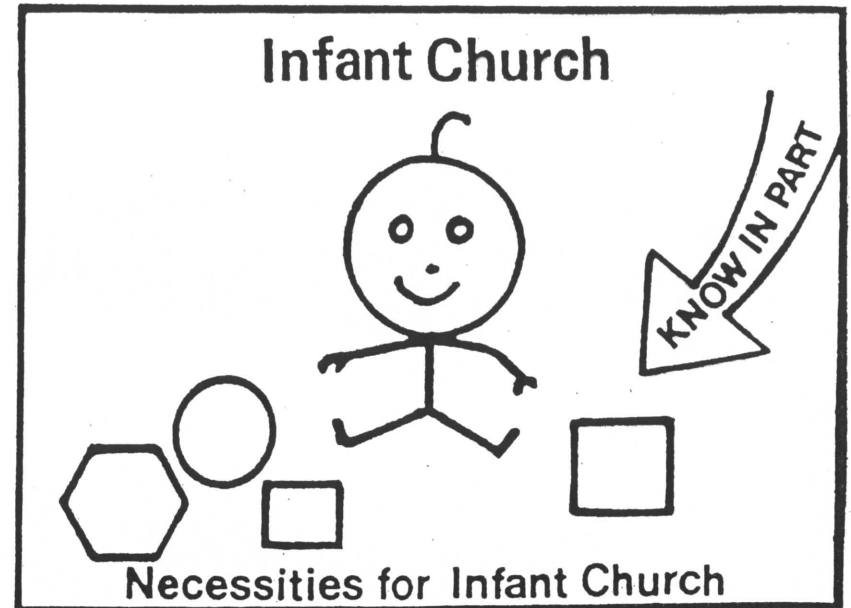
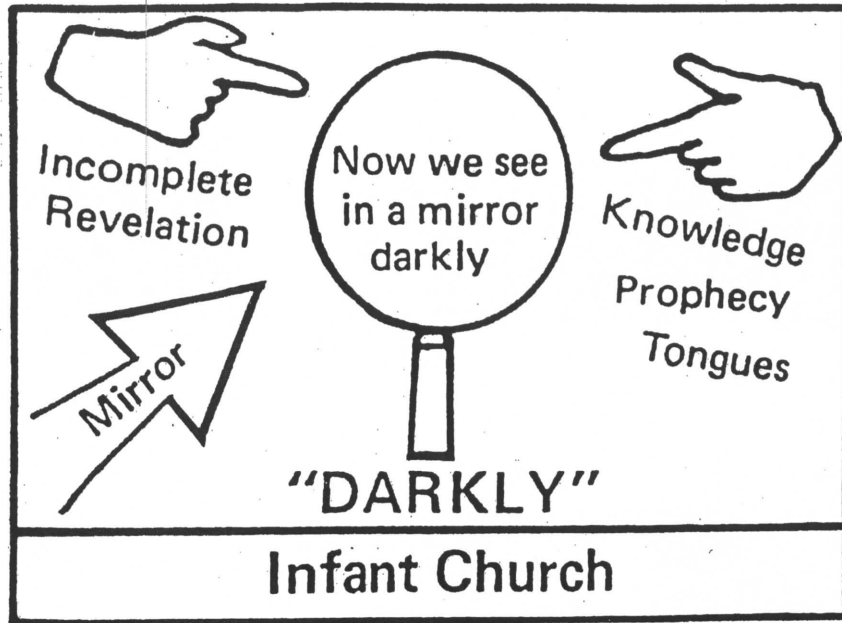
CHILD

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:

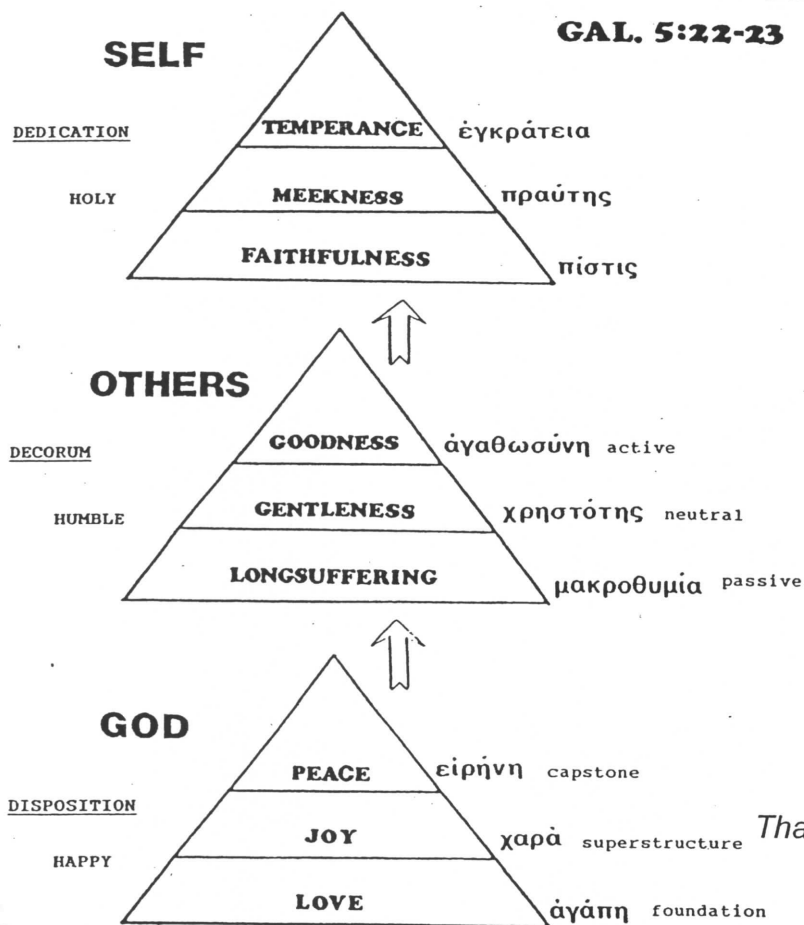
Christ never spoke in tongues nor did He ever request that the believer must do so.

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

Ten Reasons Why I Cannot Participate in the Modern Charismatic Movement

By George Zeller

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Please Note: The doctrinal issues dealt with in this article are more fully considered in the document entitled, The Modern Charismatic Movement - 35 Doctrinal Issues.

1) THE CHARISMATIC MOVEMENT TEACHES THAT NOT EVERY BELIEVER HAS RECEIVED THE HOLY SPIRIT. They will often ask this question: "HAVE YOU RECEIVED THE SPIRIT?"

The Apostle Paul, in writing to the believers in Rome, declared that every Christian is indwelt by the Holy Spirit, for "if any man have not the Spirit of Christ, HE IS NONE OF HIS" (Rom. 8:9). Those who do not have the Spirit are those who do not have Christ! The person who has the Son of God has the Holy Spirit also! Thus, the crucial question is not whether I have received the Holy Spirit, but whether I have received Christ (John 1:12; 1 John 5:11-12)!

The gift of the Holy Spirit was given to each believer at the moment of salvation (Rom. 5:5). As a result, God's Spirit lives within every Christian: "Know ye not that your body is the temple of the Holy Spirit, WHO IS IN YOU" (1 Cor. 6:19).

How do I KNOW that the Holy Spirit dwells within me? **The Charismatic answer:** "I know that the Holy Spirit dwells within me because I have had an experience! I have had the 'baptism' and I have spoken in tongues!" **The Believer's answer:** "I know that the Holy Spirit dwells within me because GOD SAID SO! The Bible says, 'The Holy Spirit dwelleth in us' (2 Tim. 1: 14). God said it; I believe it; that settles it!"

2) THE CHARISMATIC MOVEMENT TEACHES THAT TONGUES IS THE EVIDENCE OF HAVING RECEIVED THE SPIRIT. In other words, when they ask, "Have you received the Spirit?" what they really mean is, "HAVE YOU SPOKEN IN TONGUES?"

God's Word tells me that I was sealed with the Holy Spirit the moment I trusted Christ (Eph. 1:13-14). As cattle are "sealed" or branded with a mark of ownership, so God has given me the Holy Spirit as the mark and token that I belong to Christ (Rom. 8:9; 1 Cor. 6:19-20). If I really have the Holy Spirit, and if I really belong to the Son of God, what will the outward evidence of that be? "The foundation of God standeth sure, having this SEAL, the Lord knoweth them that are His. And, let every one that nameth the name of Christ DEPART FROM INIQUITY" (2 Tim. 2:19).

Many people name the name of Christ, and claim to be Christians. Many profess Christ, but few actually possess Christ. The real test is whether or not a person DEPARTS FROM INIQUITY (UNRIGHTEOUSNESS). If I have really received the HOLY Spirit, then that ought to be evidenced by a HOLY life: "For God hath not called us unto uncleanness, but unto HOLINESS . . . who hath also given unto us His HOLY Spirit (1 Thess. 4:7-8). The determining question is not whether I have spoken in tongues, but whether I have walked consistently in His holiness!

3) THE CHARISMATIC MOVEMENT TEACHES THAT TONGUES IS THE EVIDENCE OF BEING FILLED WITH THE SPIRIT.

The important command to be filled with the Spirit is found in Ephesians 5:18. If I am really filled with the Spirit, how will that be evidenced? Paul gives the answer in the verses which follow.

If I am filled with, the Spirit, I will have a song in my heart (Eph. 5:19). The Holy Spirit is the Master Musician who is able to produce a wonderful melody within! (Notice that verse 19 does not say, "Speaking to yourselves in unknown tongues...")

If I am filled with the Spirit, then I will be filled with thanksgiving also (Eph. 5:20)! Unthankful means unfilled!

Finally, if I am truly Spirit-filled, I will submit to God's order in the home (Eph. 5:21 and the verses following). The real test of whether a person is filled with the Spirit is not on Sunday morning in church when everyone is at their best behavior. Rather it is how one conducts himself in the home during the week in the midst of the problems and pressures of life. The critical question is not, "Has he spoken in tongues?", but rather, "Is he loving (Eph. 5:25)?" "Is she submissive (Eph. 5:22)?" "Are the children obedient (Eph. 6:1-2)?" God the Holy Spirit is able to produce something far greater than tongues (Gal. 5:22-23)!

4) THE CHARISMATIC MOVEMENT TEACHES THAT SPIRIT BAPTISM IS AN EXPERIENCE SUBSEQUENT (FOLLOWING IN TIME) TO SALVATION AND NOT ENJOYED BY ALL BELIEVERS. They will often ask this question: HAVE YOU HAD THE BAPTISM?

God's Word teaches that Spirit Baptism is that wonderful work of God whereby I was placed into the body of Christ the moment I was saved: "For by one Spirit were we ALL baptized into one body . . . and have ALL been made to drink into one Spirit" (1 Cor. 12:13; cf. Gal. 3:25-26). Those in the Charismatic movement often identify the "baptism of the Spirit" as that "Pentecostal experience" of speaking in tongues. Furthermore, they teach that ALL believers should seek this tongues experience. Thus the Charismatic movement says "**ALL**" when God says "**NOT ALL**" (1 Cor. 12:29-30), and "**NOT ALL**" when God says "**ALL**" (1 Cor. 12:13).

5) SOME WITHIN THE CHARISMATIC MOVEMENT, BELIEVE THAT IT IS NECESSARY TO TARRY FOR THE HOLY SPIRIT.

For Charismatics, the term "tarry" often means to seek after the "baptism of the Spirit" (speaking in tongues) by long sessions of prayer, by the laying on of hands, etc. For the Apostles, the word "tarry" meant to wait for the coming of the Holy Spirit on the day of Pentecost (Luke 24:49; Acts 1:4). To evangelize the world without the Holy Spirit would be as futile as trying to drive a car without gas!

I might wait for a person at the airport for several hours. Once he comes, however, I do not need to wait any longer! The waiting period is over, and I can simply enjoy his presence! Praise God, the Comforter has come!

6) WITHIN THE CHARISMATIC MOVEMENT THERE IS OFTEN AN OVEREMPHASIS UPON THE PERSON OF THE HOLY SPIRIT TO THE NEGLECT OF CHRIST.

In some Charismatic groups and gatherings, the Holy Spirit is spoken of more than Christ! The Lord Jesus said, "But when the Comforter is come . . . He shall testify of Me . . . for He WILL NOT SPEAK OF HIMSELF . . . He shall glorify Me: for He shall receive of mine, and shall shew it unto you" (John 15:26; 16:13-14).

The Spirit bears witness to Christ! The Spirit ever points people to Christ! The glorious ministry of the Spirit is to glorify and lift up Christ! If the Holy Spirit is really working in my life, then CHRIST will become more and more precious to me each day! His blessed office work is to produce Christ-like saints (Gal. 4:19; 5:22-23; 2 Cor. 3:18)!

7) THE CHARISMATIC MOVEMENT INCLUDES THOSE WHO TEACH THAT IT IS GOD'S WILL FOR EVERY SICK PERSON TO BE HEALED.

Some "faith healers" today insist that if a person is sick, then he is out of the will of God—either he does not have enough faith or he has not come to the right person (i.e. a "healer"). Here are the facts: 1) In 2 Corinthians 12:7-10 we learn that God denied Paul's request to have his "thorn" (painful bodily ailment) removed. 2) Faithful Epaphroditus, as we are told in Philippians 2:25-30, had almost died from a sickness, and the implication is that Paul was unable to help him, though God could. 3) In his final letter to Timothy, Paul explained that he had left Trophimus at Miletus SICK (2 Tim. 4:20). 4) Paul apparently knew of no faith healer who could help Timothy with his stomach ailments and frequent infirmities (1 Tim. 5:23). 5) Christ and the apostles healed ALL who came to them, not just those who "had enough faith" (Matt. 12:15; Acts 28:7-9). 6) The healing miracles of Christ and the apostles can be described as INSTANTANEOUS (Matt. 8:3; 20:34; Acts 3:6-7), PERFECT AND COMPLETE (Matt. 14:36) and UNDENIABLE (Acts 4:14, 16; compare Matthew 12:22-24). Sadly, the same cannot be said of the "miraculous cures" of modern "healers."

8) THE CHARISMATIC MOVEMENT TEACHES THAT THE BIBLE IS NOT SUFFICIENT! WE NEED SOMETHING ELSE (VISIONS, PROPHECIES, ADDED REVELATIONS, ETC.)!

Nothing is more important than my attitude towards God's written Word (the 66 canonical books). Consider the following: 1) Christ told His disciples that they needed added revelation (John 16:12—"I have yet many things to say unto you"), but He promised that the Spirit of truth would come and guide them into ALL TRUTH (John 16:13)! **What more do we need?** 2) Though God once spoke at various times and in "divers manners" (through visions, dreams, etc.), He has in these last days spoken by His Son (Heb. 1:1-2)! **What more do we need?** 3) All Scripture is God-breathed and profitable . . . that the man of God may be perfect, thoroughly furnished unto all good works (2 Tim. 3:16-17)! **What more do we need?** 4) Though Peter actually heard God's voice from heaven, he assures us that "we have a more sure word of prophecy . . . the Scripture" (2 Pet. 1:18-20)! **What more do we need?** 5) Jude writes concerning "the faith" (the body of Christian truth) which has once for all been delivered to the saints (Jude 3)! **What more do we need?** 6) As the Lord completed His written revelation, He issued one final warning: LET NO MAN ADD OR TAKE AWAY FROM MY WORD (see Rev. 22:18-19). Two verses later the final period was placed and the Bible was completed! **What more do we need?**

9) THE CHARISMATIC MOVEMENT BELIEVES THAT ECUMENISM IS PLEASING TO GOD.

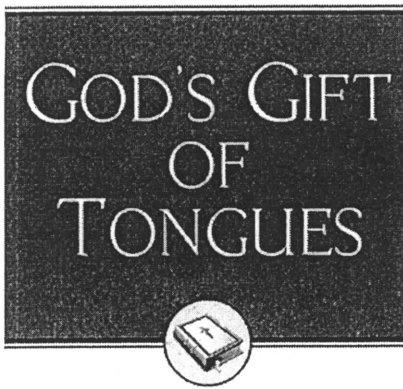
Charismatic renewal has penetrated all the mainline Protestant denominations and is rapidly sweeping into the Roman Catholic Church. Charismatic converts are told to stay within these churches and to seek to "renew" them by their presence within.

God's commands are just the opposite. Please read and consider the following commands in light of their context: 1) "COME OUT FROM AMONG THEM" (2 Cor. 6:18); 2) "FROM SUCH TURN AWAY" (2 Tim. 3:5); 3) "AVOID" (Rom. 16:17); 4) REJECT" (Tit. 3:10); 5) "RECEIVE HIM NOT" (2 John 10).

10) THE CHARISMATIC MOVEMENT MAKES EXPERIENCE THE REAL BASIS OF CHRISTIAN UNITY RATHER THAN DOCTRINE.

Charismatic people are united around a COMMON EXPERIENCE. What a person believes and what church a person attends is irrelevant. What really matters is that all have had the "Pentecostal experience."

What was it that united the early church? Were converts given the freedom to believe whatever they wanted and to worship however they pleased? No, "they continued steadfastly IN THE APOSTLES DOCTRINE" (Acts 2:42). Their unity was based on "one faith" (Eph. 4:5), not "many faiths." It was a unity that was based on a common "knowledge of the Son of God" (Eph. 4:13), which implies a correct doctrinal understanding of who Christ is and what He has done. This "oneness" was impossible apart from the protective atmosphere of "doctrine" (Eph. 4:14) and "truth" (Eph. 4:15). Only God's Word and God's Truth can effectively unite God's people. May it so be!



*The Nature, Purpose,
and Duration of Tongues
as Taught in the Bible*

GEORGE W. ZELLER

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The Charismatic Movement

35 Doctrinal Issues

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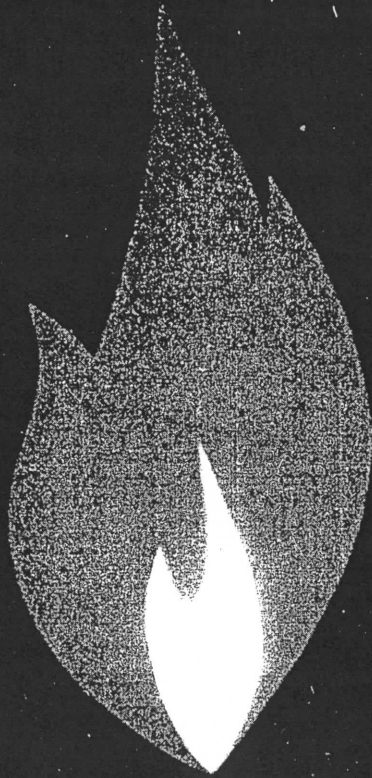
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Dr. Ernest Pickering



CHARISMATIC CONFUSION



Dr. Ernest D. Pickering became President of Baptist Bible College of Pennsylvania in September 1970. Dr. Pickering received his doctor of theology degree from Dallas Theological Seminary, Dallas, Texas. He has served pastorates in Pennsylvania, Minnesota, and Indiana, and was dean and professor of systematic theology at Central Baptist Theological Seminary, Minneapolis, Minnesota and Academic Dean of Baptist Bible Seminary (now Baptist Bible College) from September 1969 until he assumed the duties as president of that institution.

Few subjects are as hotly disputed in current Christendom as the subject of the "gift of tongues." In the last few years the so-called "charismatic movement" has swept the world, infiltrating most denominations and many independent Christian groups as well. Celebrated personalities are paraded as recipients of the gift. Tremendous stress is laid upon the importance of special spiritual gifts, particularly the gift of tongues. For many years this emphasis was found primarily in smaller, fringe groups not considered to be a part of the historic stream of conservative Christianity. However, more recently charismatics have become prominent in many different denominational and undenominational organizations. The rise of the charismatic movement has been hailed as a sign of a great spiritual awakening within the Church. While the emphasis in the popular mind is upon the gift of tongues, many charismatics are claiming a revival of other gifts as well.

What is meant by the term "charismatic?" In general, as commonly used today, it refers to those who believe that the gift of tongues spoken of in the New Testament is still being bestowed by God today,

is an important gift, and should be exercised in the churches. Many, if not most charismatics also believe that other spiritual gifts, long thought by most conservative Bible expositors to be inoperative today in the Church, are being divinely bestowed and ought to be used. Among these would be such gifts as prophecy, healing, and the working of miracles. The term itself is derived from the Greek word **charisma** generally rendered by the English word "gift" (such as in Rom. 12:6).

EXEGETICAL CONFUSION

Exegesis is the science of determining the meaning of the original text of Scripture. Much of the confusion of the charismatic movement stems from a failure to understand properly certain key passages, phrases, and words of the Bible.

The Meaning of Glossa

Glossa is the word in the New Testament for "tongue." The unfortunate insertion of an English word not found in the original Biblical text has contributed to the misunderstanding of the usage of the word "tongue." A sample of this is found in I Corinthians 14:2 where the translation states, "for he that speaketh in an **unknown** tongue speaketh not unto men, but unto God..." The fact that the word is there (even though some charismatics understand it is not valid) nevertheless lends credence in the popular mind to the concept that what is described is some mysterious, heavenly, or unintelligible utterance.

Actually, the word glossa refers to a spoken language, not communication foreign to common human experience. (It, of course, sometimes refers also to that portion of the human anatomy with which we speak.) The first mention in the New Testament of a "gift of tongues" is found in Acts 2:1-13. The waiting believers "began to speak with other tongues, as the Spirit gave them utterance" (Acts 2:4). What were these tongues with which they spoke? It is plainly stated in the following passage that "every man heard them speak in his own language" (Acts 2:6). They asked, "...how hear we every man

in our own tongue, wherein we were born?" (Acts 2:8). It is clear from this passage that the gift bestowed on the Day of Pentecost was the supernatural and instantaneous ability to preach the gospel of Christ in a language naturally foreign to the user.

There are those who argue for a distinction between the use of tongues mentioned in Acts two and that referred to in I Corinthians. The former is made to be intelligent communication while the latter is said to have been ecstatic utterances or "heavenly languages." However, as John F. Walvoord notes in his discussion of this matter, there is really no foundation grammatically which would justify a distinction to be made. All of the passages in both Acts and I Corinthians use the same words for "speaking" and for "tongue" (**The Holy Spirit**, p. 183).

THE SIGNIFICANCE OF I CORINTHIANS 14:39

Those who oppose the validity of the gift of tongues today are often made to seem in opposition to the statement of Paul, "Wherefore, brethren, covet to prophesy, and forbid not to speak with tongues" (I Cor. 14:39). Did not Paul admonish us to allow people to speak with tongues? Why should we then seek to prevent them? The answer to this question is evident upon an examination of all of the evidence. (1) This prohibition was addressed to the early Christians living in the apostolic age. (2) When the command was given the gift of tongues was still being bestowed upon some believers for the fulfillment of God's purposes at that time. (3) The words were penned prior to the time when certain miraculous gifts ceased. At that time it would have been wrong for anyone to interfere with the proper exercise of the divinely-bestowed gift of tongues. Today the use of tongues should be forbidden because it is no longer a divinely-bestowed gift. Any claimed gift of tongues is spurious and should be prohibited by the churches of Christ.

THE SIGNIFICANCE OF I CORINTHIANS 13:8-10

In the great thirteenth chapter of I Corinthians Paul asserts the fact that love is permanent whereas special sign gifts such as prophecy, tongues, and knowledge are temporary. "Love never faileth" (I Cor. 13:8). The others shall "fail" (that is, disappear). The word literally means "to fall."

Paul specifically declares: "...whether there be tongues, they shall cease" (1 Cor. 13:8). What did he mean by this? When would tongues cease? Some good Bible expositors believe that the reference is to the end of the age, the coming of Christ, when we shall be glorified. Those who hold this view generally believe that the phrase "when that which is perfect is come" (1 Cor. 13:10) refers to that future state of glorification with Christ. They would thus feel that, from this passage at least, it would be impossible to prove the complete cessation of miraculous gifts such as tongues during this church age.

However, a close look at the entire passage seems to indicate that Paul's argument flows in a somewhat different vein. First of all, he declares that there are some methods of revelation which were partial and temporary in nature. The three special gifts mentioned — prophecy, tongues, and knowledge — are all stated to be temporary and are predicted to discontinue (1 Cor. 13:8). These methods of revelation were partial in nature. They were given to the early churches during the interim period when the New Testament was not yet completed and available. This partial and incomplete revelation is in view when Paul says in verse nine, "For we know in part, and we prophesy in part." The phrase "in part" means "imperfectly, incompletely, piece by piece, little by little." Prophecy was a gift which involved receiving special and direct revelation from God in order to give it to His people. It was exercised here and there, at different times and places. Knowledge was the ability to receive direct spiritual truth which truth would now be found in the New Testament, but as yet was not recorded because the books were still in the process of being authored. Tongues as a gift was directly connected by the apostle with these other two. They formed a part of the method by which God communicated truth during a time when they had no written New Testament. In other words, tongues were never intended to be a permanent fixture within the New Testament Church. They were part of a temporary arrangement.

Having spoken of temporary and partial revelation, Paul then contrasts it with the permanent and complete revelation of the Scriptures. The phrase "that which is perfect" (1 Cor. 13:10) means the final thing, the completed thing. Neither the context nor the language would seem to support the concept that he refers to

heaven or the future glorified state. The phrase is the culmination of a logical argument, moving from temporary and partial revelation to permanent and complete revelation. Revelation is the key thought; not glorification.

If this be the case, then the phrase "tongues shall cease" is very important in the present consideration. We would agree with Merrill Unger who concludes that the Greek text of 1 Corinthians 13:8 contains a strong affirmation of the temporary character of at least three gifts — prophecy, tongues, and knowledge (**New Testament Teaching on Tongues**, p. 95).

DISPENSATIONAL CONFUSION

By "dispensation" we mean a period of time during which God tests man in reference to some specific revelation of His will. Failure to recognize various dispensations, or special, distinct methods of divine operation, can cause confusion in Biblical interpretation. For example, those who confound the nation Israel with the Church, and view the Church as "spiritual Israel," evidence confusion in their understanding of many passages of Scripture. It seems clear in the New Testament that the gift of tongues was given for a particular period of time and not for the entire Church age.

When argument is made against the perpetuation of the gift of tongues the question is sometimes asked, "Are we not limiting God when we say He cannot grant such a gift today? Is not God able to do anything? Can He not sovereignly bestow the gift of tongues upon whom He will?" The answer to such a question is clear. God is omnipotent, all powerful. But there are some things God cannot and will not do. He will not sin because to do so would be a violation of His holy character. He is "limited" in this case by His own nature. God could instantly stop all conflict among nations, but prophetic Scripture declares He will not do so at this time. Why? He is "limited" by His own purposes. It is not the time in His program for wars to cease. His failure to act reveals no lack of power on His part. So it is with the gift of tongues. While theoretically God could bestow any spiritual gift He wished He does not and will not do so in contradic-

tion to His revealed purposes. He has declared in His Word that the gift of tongues would cease, it would be bestowed no longer. He is "limited" by His own plan not by lack of sovereign power.

The Perpetuation of Sign Gifts

Many modern charismatics not only accept the gift of tongues as valid for today, but see all of the gifts mentioned in the New Testament as still in use... (Example: the discussion on "The Further Gifts of the Spirit" in **The Holy Spirit in Today's Church** edited by Erling Jorstad). In other words, they argue that the spiritual gifts practiced in the early church should be practiced today though most of them place more emphasis upon the gift of tongues than some of the other gifts.

Did God intend for all the gifts mentioned in Ephesians 4, Romans 12, and I Corinthians 12-14 to be perpetuated throughout the church age? Are we evidencing a backslidden, disobedient, and spiritually-cold condition by our failure to see all of these gifts utilized in our churches? There seems ample evidence in the New Testament that God never intended for all of these gifts to continue throughout the entire church age.

Some gifts were for the time of incomplete revelation ■ It has already been noted in I Corinthians 13 that Paul argued for the temporary nature of some gifts. After the completion of the New Testament canon, these gifts would cease.

Some gifts were for the time of the Church's childhood ■ In arguing for the temporary character of certain gifts, including tongues, Paul uses the illustration of physical and mental growth from childhood to adulthood. Why did he use this illustration? He wished to show that the Church was in a process of development at the time he wrote — from infancy to maturity. "Progressive development from infancy to maturity in Paul's personal life would best suit the development of the body of Christ (cf. I Cor. 12)" (Robert Gromacki, **The Modern Tongues Movement**, p. 127). Language, thoughts, and actions that characterize an infant do not evidence themselves in a grownup. Gifts, such as tongues, which were practiced in the infancy of the Church, were not appropriate for its maturity.

Some gifts were divine signs attesting to the truthfulness of the apostolic witness ■ The apostles of Christ came into the Roman Empire and into the Jewish communities preaching a startling message. They were declaring that the crucified Jesus of Nazareth had been miraculously raised from the dead, that He had ascended to heaven, and that He was the promised Messiah and the only Savior of all men. This was a very difficult announcement for either Jew or Gentile to receive. What proof was there that this Jesus was Messiah and Savior? How could men know that what the apostles preached was accurate? God solved this problem by granting to the apostles and other early Christians supernatural abilities, mighty signs, which served to corroborate the truthfulness of their message.

The apostles were men especially called and gifted of God for the purpose of laying the foundation of the Church (Eph. 2:20). The very fact that they are described in such a way indicates that their gift was a temporary one. Foundations are laid and then the superstructure is built upon them. Once the foundation was completed the apostolic gift was removed. "Since this was a gift that belonged to the earliest period of the history of the church when her foundation was being laid, the need for the gift has ceased..." (Charles Ryrie, **The Holy Spirit**, p. 85).

Now, if the gift of apostleship was temporary, and if that gift was attested by other special gifts, the necessity for these attesting gifts no longer exists. In other words, if special gifts were given as "signs" that an apostle of Christ was working and speaking, and if there are no more apostles of Christ, then it seems evident that the special signs which accompanied their ministry are no longer operative either. We are expressly told that there were such special gifts. In arguing for the importance of the apostolic message, the writer of Hebrews declares that God set the apostles forth so everyone would know they were from God. "God also bearing them witness, both with signs and wonders and diverse miracles and gifts of the Holy Spirit according to his own will" (Heb. 2:4). God is telling us here that there were miraculous signs performed in New Testament times to bear witness to the divine source of the apostolic message. We should not expect such signs to be seen today because there are no apostles. The same truth is found in II Corinthians 12:12: "Truly the signs of an apostle were

wrought among you in all patience, in signs, and wonders, and mighty deeds." As Charles Hodge, the eminent theologian states, "**The signs of an apostle** were the insignia of the apostleship; those things which by divine appointment were made the evidence of a mission from God" (**An Exposition of the Second Epistle to the Corinthians**, pp. 290-91)

The question remains, if the apostleship was temporary, and, if the special sign gifts attesting the apostleship were temporary, was the gift of tongues one of these gifts? It seems clear that it was from I Corinthians 14:22 where Paul argues that "tongues are for a sign." The exact purpose of that sign we shall discover in a further discussion. However, the gift was definitely a "sign," an outward, miraculous, visible authentication of a divinely-sent person and/or his message. Since the gift of tongues was included among the signs accompanying the preaching and ministry of the apostles, and since there are no apostles today, it follows that the signs which accompanied them are no longer present either.

The purpose of the tongues gift

The charismatic claims ■ The crux of the conflict over the validity of the gift of tongues is settled right here. For what purpose was the gift originally given? Most present-day advocates of tongues give answers such as: (1) It is the visible sign of the baptism of the Holy Spirit; or (2) It enables recipients to pray, give thanks, and worship God in a more satisfying manner.

For the moment we will bypass the question of the alleged connection between the baptism of the Spirit and speaking in tongues, reserving this for a later discussion. We will concentrate on the question of whether or not the gift of tongues was ever intended to be devotional in nature since this is a favorite contention of modern charismatics.

One leading Pentecostal author declares that "the chief purpose of tongues is to provide the human spirit with an opportunity to worship God in ecstatic prayer, praise, thanksgiving, and song..." (Carl Brumback, **What Meaneth This?** p. 303). If one speaks in tongues, it is claimed, one can praise God so much better. Why one cannot praise God adequately in one's native language is not abundantly clear. At

any rate, the so-called "devotional use" of tongues is prominent on the charismatic scene at present.

Is it God's intention that believers be privately edified by speaking in tongues? Those who think so rest their case primarily upon a few verses in I Corinthians. For instance, Paul states, "He that speaketh in a tongue edifieth himself, but he that prophesieth edifieth the church (I Cor. 14:4). This, however, is not an exhortation to private edification through tongues, but an argument by Paul to the effect that tongues were not intended for private use but for public ministry, and that tongues-speaking is less desirable than prophesying. Likewise, in I Corinthians 14:14 he writes, "For if I pray in a tongue, my spirit prayeth, but my understanding is unfruitful." This verse, combined with verse fifteen which follows, is often used by charismatics to argue in favor of tongues as a devotional exercise. However, as Hoekema notes, the subject here is not the private exercise but the use of tongues in public services. In I Corinthians 14:15 Paul is not expressing favor toward the use of tongues either publicly or privately, but rather is pleading the superiority of praying in a known language (cf. Anthony Hoekema, **What About Tongue Speaking?** p. 100).

Why must we reject the concept that the purpose of the gift of tongues was to give enablement in private praise and thanksgiving to God? First of all, this concept militates against the express statement of Scripture that the gift was intended as a sign (as in Mark 16:17). If a "sign," then it must be exercised publicly in order to have its intended effect. Private usage would hardly fulfil this purpose. Secondly, there is no evidence that the early Christians employed the gift of tongues privately. Thirdly, Paul's argument in I Corinthians 14 is not intended to show that one can have a better devotional life through the use of tongues. He plainly states that it is better to worship God with one's spirit and understanding than in a tongue (I Cor. 14:14-15). Fourthly, we need to ask, if the purpose of the gift were devotional in nature, why would it be temporary? Why would it not be continued throughout the Church age?

Scriptural teaching ■ What then was the purpose for which God bestowed the gift of tongues? The specific answer can be found in I Corinthians 14:20-22. As one has said, "it is within this passage that

there is to be found the only direct and specific Scriptural statement regarding the purpose of the gift of tongues" (Zane Hodges, "The Purpose of Tongues," **Bibliotheca Sacra**, Vol. 120, July-September, 1963, p. 228). Let us examine this vital statement.

The prophet Isaiah foretold a time when God would specially and specifically speak to the nation Israel. "For with stammering lips and another tongue will he speak to this people" (Is. 28:11). Israel often did not listen in obedience to the Old Testament prophets who proclaimed to them the Word of the Lord. Isaiah foretells the time when the nation will hear his voice through the medium of "tongues." Paul, in citing this verse, gives us the key to the understanding of tongues. It was a gift meant to be a special sign to the nation Israel that Christ, and His apostles, were sent from God and should be heeded. The explanation of the events of Pentecost by the apostle Peter seem to support the conclusion that tongues was a divinely-intended sign to the nation Israel.

"Therefore being by the right hand of God exalted, and having received from the Father the promise of the Holy Spirit, he hath shed forth this [the supernatural manifestation of the Spirit and its evidence of tongues], which ye now see and hear. Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ" How was Israel "to know assuredly" that Christ was the Messiah and that the apostles preached the truth? Because they saw and heard "this" — remarkable and predicted manifestation of tongues. Paul specifies that the sign was to the unbelieving (I Cor. 14:22), and to "this people," the nation Israel to whom the original prophesied words were given (I Cor. 14:21). "The scriptural testimony bears sufficient witness to the fact that the ability to speak in other tongues (languages) vindicated and authenticated both the messenger and his message to the nation Israel..." (Robert Lightner, **Speaking in Tongues and Divine Healing**, p. 28).

THEOLOGICAL CONFUSION

Theology, the systematic study of God and His works, is vital to the spiritual life of an individual believer as well as to the collective

testimony of the Church. The Pentecostal, or charismatic movement historically has not been noted for its emphasis upon theology. There is some interest in the study of theology among current neo-Pentecostals, but basically it has been an experience-centered movement.

The emphasis upon experience

It is interesting that Morton Kelsey, a leading spokesman for the charismatic movement, has subtitled his major work, **Encounter With God** thusly: **A Theology of Christian Experience**. Throughout the study he places great emphasis upon one's **experience** with God. The word "experience" is employed scores of times. He declares that the early church was experiential in its primary outlook. He further encourages the "inward look" if one would be used of God. He believes the Spirit-filled life to be "mysticism," and hastens to add that it is evidenced by speaking in tongues (cf. Morton Kelsey, **Encounter With God**, pp. 154, 157, 165).

This emphasis upon the inward, upon feeling, upon religious mysticism is typical of the charismatic movement. Its practical outworking is seen when one endeavors to present Biblical theological truth that is opposed to the charismatic claims only to receive the retort, "Oh, but you've never experienced it. I've felt it, and it's so wonderful!" One's Christian life, however, ought not to be built upon feelings, however good they may seem, but upon the rock of Holy Scripture. We would agree with the analysis of another who wrote:

"A tongues speaker recently wrote the editor of **Christianity Today**, 'You cannot give fair treatment to a gift from God which you neither believe in or have experienced.' This person has really said that tongues speaking is not subject to critical examination in the light of Scripture. Yet to say that the one who has spoken in tongues is the only one qualified to comment on the subject is to assume the experience is a gift of God and to put the subjective above the Scripture.

"Since what has happened to the glossolalist is no more exempt from the judgment of the Word of God than any other aspect of the Christian life, the tongues speaker should be willing to examine his experience in the light of Scripture. Only in this

way can he determine whether or not his experience is the same as that spoken of as tongues in the New Testament" (Stanley Gundry, "Facing the Issue of Tongues," **Moody Monthly**, October, 1973, p. 96).

One can scarcely believe the extreme statements made when emphasizing "experience." An example would be found in Christenson's work where he argues that the Christian faith is basically an "experience" and theology is merely an explanation of the experience (cf. Larry Christenson, "How to Have a Daily Quiet Time with God," **Speaking in Tongues**, p. 136). The same author in another place says that speaking in tongues means praying in the Spirit rather than with the mind and further teaches that by praying in tongues one can bypass the intellect" (Christenson, *ibid.*, p. 73). This emphasis upon experience is completely contrary to the teachings of the New Testament. Our minds are to be very active in the proper worship of God.

THE NATURE OF THE SPIRIT'S BAPTISM

Pentecostalism and Neo-Pentecostalism center in large measure around the doctrine of the Holy Spirit's baptism. Typically they would view the baptism of the Spirit as taking place at a definite time and as being a "conscious experience" (As an example cf. Bob E. Patterson, "Catholic Pentecostals," in book **Speaking In Tongues; Let's Talk About It**, edited by Watson Mills, p. 105).

Let us examine that claim. The determinative passage is I Corinthians 12:13. There the baptism of the Spirit is stated to be a sovereign work of the Spirit performed upon every believer. Nothing is said about it being a "conscious experience." In fact, it is not a "conscious experience," that is, something perceptible to the senses. It is an instantaneous and non-experiential work of God.

Most modern charismatics distinguish between tongues as an **evidence** of the Spirit's baptism, and tongues as a **gift** of the Holy Spirit (cf. Carl Brumback, **What Meaneth This?**, pp. 261-272). He, and others who hold this position, attempt to distinguish between the tongues of Acts and the tongues of I Corinthians. Suffice to say at this point that there is no Scripture in the New Testament which declares that speaking in tongues is an evidence of the baptism of the Holy

Spirit. The misunderstanding has arisen due to the fact that in Acts 1:5 the baptizing work of the Spirit is predicted, and then in Acts 2:4 the waiting disciples are said to be "filled with the Holy Spirit" which was followed by their speaking in tongues. Since the term "baptized with the Spirit" is employed in the prophecy of Acts 1:5 and since that same phrase does **not** appear in the account of Acts 2, but rather the "filling of the Spirit" is mentioned, some have drawn the erroneous conclusion that the "baptism" and the "filling" are one and the same. They have also concluded that because the apostles spoke in tongues in connection with their "baptism" or "filling" every other believer will also do the same. This deduction, however, is not supported by a close examination of the Scriptures. Several considerations should be noted:

- (1) The prediction of Acts 1:5 was fulfilled at Pentecost. The disciples were baptized by the Spirit. Acts 11:15-17 so indicates.
- (2) The filling of the Spirit mentioned in Acts 2:4, however, was **not** a fulfillment of Acts 1:5. The baptism of the Spirit is a **once-for-all** ministry performed on behalf of **every** believer (I Cor. 12:13). The filling of the Spirit is a **continuous** and contingent ministry performed with **some** believers who meet the conditions (Eph. 5:18).
- (3) Speaking in tongues is not a necessary result of either the baptism or the filling. The key verses on these subjects show no necessary connection between either of these ministries and the gift of tongues (I Cor. 12:13; Eph. 5:18).

It is most instructive that there is **no command in the New Testament for anyone to be baptized with the Spirit**. There is **no invitation for anyone to pray for the baptism of the Spirit**. These facts are sufficient in themselves to sound the death-knell of the charismatic movement. There are no such commands or invitations because the Holy Spirit baptizes all believers the moment they are saved, placing them into the body of Christ. There is nothing for the believer to seek or to do. It is done by God alone.

THE IMPORTANCE OF THE GIFT OF TONGUES

Modern charismatics place far more importance upon the gift of tongues than did even the apostles when the gift was operative. One of Paul's principal arguments in I Corinthians 14 is that tongues was a relatively minor gift. There were other gifts far more significant. The constant glorification of tongues in the public eye which has been done by the charismatics is completely out of touch with what the New Testament presents.

ECCLESIASTICAL CONFUSION

What effect has the charismatic movement had in the churches of this land and others?

THE CHARISMATIC MOVEMENT AS AN ECUMENICAL CATALYST

Certainly no movement of the twentieth century within the Church has the potential for spanning denominational barriers as does the charismatic movement. In an age which hails all kinds of religious cooperation as good and progressive, the charismatic movement is being looked upon with delight by many. Virtually every traditional division of Christendom is found under the umbrella of what is called the "charismatic renewal." One leading proponent of the "renewal" believes it has ecumenical importance of great significance (cf. Watson Mills, editor, **Speaking in Tongues: Let's Talk About It**, p. 13).

The phenomenon of tongues-speaking has gained a foothold in practically every major denomination. The old-line denominations whose leadership is dominated by liberals of various shades are infiltrated with charismatic persons who are either exercising their claimed gifts within the structure of the established churches or on their periphery in private gatherings.

Members of various denominations meet in great charismatic gatherings and experience little difficulty in fellowship though there may be wide theological differences. In many cases, those claiming to have gifts of the Spirit are not even born again, and are members of churches where the gospel is ridiculed. However, they meet together on the basis of a **common experience**. Spiritual unity, however, can-

not be attained with experience as a center. Paul argues forcefully that there must be sound doctrine in order to have proper spiritual unity (Eph. 4:1-16). Some "old-line" Pentecostals are concerned about the ecumenical tendencies of the "new Pentecostals." Such an one, in decrying the ecumenical involvements of neo-Pentecostals, noted, "The tongues experience seems to serve as a bridge over the chasm of theological difference" (J. R. Ensey, **The Pentecostal Herald**, November, 1972). Featured speakers at many charismatic conferences represent all portions of the theological spectrum. A Roman Catholic writer declares, "One of the richest fruits of this contemporary charismatic movement is the binding together of Christians of many denominations in the Spirit of Jesus. Episcopalians, Lutherans, Presbyterians, Methodists, Baptists, Disciples, Nazarenes, Brethren, as well as denominational Pentecostals, have become our very dear brothers and sisters in Christ, united by the baptism in the Holy Spirit" (Kevin Ranaghan, **Catholic Pentecostals**, p. 225). Nothing is said here as to whether or not all these persons are truly and Biblically born again. What is emphasized is that, supposedly, they have received the baptism in the Spirit.

As is indicated by the book just cited, Catholic Pentecostals are in increasing prominence in the charismatic movement. Most of them remain loyal to the Roman Catholic Church, but claim to have received the baptism in the Spirit. Such experiences do not cause them to repudiate the apostasy of Catholicism, however. For instance, consider this report under the heading, "Pope Encourages Charismatic Renewal."

"Some 125 leaders of the Catholic charismatic renewal met near Rome October 9-13 to assess the growth of the charismatic movement within the Catholic Church and were warmly encouraged by Pope Paul VI...The rapid growth of the Catholic charismatic renewal...is one of the extraordinary phenomena of the Roman Catholic Church today...The unusual characteristic of the Catholic groups is that they have not, by and large, caused disunity and disruptiveness, but have developed in harmony with ecclesiastical leadership..." (News Story, **Catholic Voice**, November 7, 1973).

Could it be possible for such a movement to be of God, cooperating as it does with the hierarchy of Romanism? Can movements so careless about theological truth be fostered by the Holy Spirit who is the "Spirit of truth"?

THE CHARISMATIC MOVEMENT AS AN ATTRACTION TO EVANGELICALS

Unfortunately it is human nature to be impressed by important personalities and to be attracted thus to whatever they may believe or endorse. The charismatic movement in recent years has grown steadily in influence and has attracted to itself numbers of well-known persons in various walks of life. Such organizations as the Full Gospel Businessmen's Fellowship have taken full advantage of this and have heralded leading citizens who supposedly have received the baptism of the Spirit.

Books by the dozens roll from evangelical presses promoting the charismatic movement. David Wilkerson struck the popular imagination and made inroads for charismatic doctrine in his best-selling book, **The Cross and the Switchblade**. More recently Corrie ten Boom, author of **The Hiding Place**, has been a speaker at charismatic rallies. The Logos International publishers are promoters of this position. The Bethany Fellowship is as well. Creation House in Illinois and Fleming Revell in New Jersey are both helping to promote the "renewal."

There is a growing spirit of appeasement abroad among many evangelicals, particularly new evangelicals. Such a spirit characterizes Clark Pinnock and Grant Osborne in their article, "A Truce Proposal for the Tongues Controversy" (**Christianity Today**, October 8, 1971, pp. 6 ff.). Their solution is given at the end of the article in the words of A. B. Simpson, founder of the Christian Missionary Alliance who wrote:

"We believe the Scripture teaching to be that the gift of tongues is one of the gifts of the Spirit, and that it may be present in the normal Christian assembly as a sovereign bestowal of the Holy Spirit upon such as he wills. We do not believe that there is any Scriptural evidence for the teaching that speaking in tongues is the sign of having been filled with the Spirit, nor do we believe that it is the plan of God that all Christians should possess the gift

of tongues....The attitude toward the gift of tongues held by pastor and people should be 'Seek not, forbid not' (quoted in the **Alliance Witness**, May 1, 1963, p. 19)."

Hal Lindsey, popular author, in his book **Satan Is Alive and Well On Planet Earth**, has declared that tongues speaking is possible. Russell Hitt, editor of **Eternity** magazine, repented of his earlier-expressed opinion that the "new Pentecostalism" would go away, and wrote as follows:

"I have come to the position that it is a spiritual phenomenon, being used of God, very dramatically in some quarters. It is plainly bringing new life and virility to denominations long since pronounced dead or apostate by many evangelicals. Thousands have been ushered into the kingdom of God and others have received a new endowment of power despite the theological questions this raises" ("A Second Look At the New Pentecostalism," **Eternity**, March, 1976, pp. 12 ff.).

Yes, it certainly does raise some theological questions and we would be wiser to explore these than to focus on the experiences of "thousands" who allegedly have been swept into God's kingdom....

THE CHARISMATIC MOVEMENT AS A FOE OF BIBLICAL SEPARATION

God's command for true believers to separate themselves from those who hold false doctrine still stands. "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you" (II Cor. 6:17). Modern charismatics, however, glory in the fact that their shared experience of speaking in tongues transcends all denominational, and practically all theological boundaries. They view such unfettered fellowship as part of the great "movement of God." What difference does it make whether a person believes in the verbal inspiration of Scripture, in the full deity of Christ, in the lost condition of man, or in the personal new birth? What difference does it make if a person is supporting the

apostate program of a liberal denomination? If he or she has been "baptized in the Spirit" and is speaking in tongues, this is the most important matter.

To fellowship with people who deny or question great truths of God's Word is wrong. To justify such fellowship upon the basis of a common religious experience is no less wrong. It seems clear that the Pentecostal experience, the charismatic emphasis, is becoming a significant factor in the development of an ecumenical mood among many evangelicals. This mood bodes no good for the future testimony of Christ's churches. It will only serve to weaken their witness and to dilute it by unscriptural alignments.

THE CHARISMATIC MOVEMENT AS A DISRUPTER OF LOCAL CHURCHES

Much heartbreak and conflict has resulted in many local churches because of the charismatics. Generally speaking, it is difficult for persons who think they have received the "baptism in the Spirit" to keep quiet about it. In fact, they are encouraged to spread the "good news," and to tell neighbors and friends what has happened to them. When this is done within the context of a local church it can divide the congregation. The writer was recently in a large midwestern city and inquired of a local pastor as to the status of a well-known church in that area. The sad tale was told. The pastor of the church had "received the gift of tongues." He began seeking to indoctrinate the people. Opposition arose, the church was disrupted, and the pastor led a group out to found another congregation. Such stories could be repeated many times. Churches that have stood for the truth for years have been either captured and taken over by charismatics, or their ministry has been crippled because of their persistence in promoting their doctrinal peculiarities.

THE CHARISMATIC MOVEMENT AS AN ENIGMA TO BELIEVERS

"How do you explain the fact that some people seem to speak in tongues?" This question is frequently encountered in discussions with believers. There are several things that must be kept in mind in facing the problem of the current charismatic movement.

In the first place, the phenomenon of tongues is not unique to Christianity. The fact that someone has spoken in "tongues" does not mean that he is a superior Christian, nor does it even suppose that he is a Christian at all. Certainly it does not require that the origin of his tongues-speaking be the Lord. The ancient Greeks had tongues-speakers as Plutarch and others record. Voodoo priests sometimes speak in tongues as do devotees of other pagan religions.

It also needs to be kept in mind that most modern tongues-speaking is not spontaneous in nature. The New Testament accounts emphasize the spontaneity and supernaturalness of the gift when it was manifested in the early church. However, modern authors such as John P. Kildahl have underscored the fact that tongues-speaking is a learned skill (**The Psychology of Speaking in Tongues**, p. 74). Lest one be accused of undue bias against charismatics the same truth can be found in a book by one of their own. Larry Christenson, a leading charismatic, details for his readers how they may begin to speak in tongues, outlining the steps to follow and declaring that if the seeker just starts talking and keeps talking in faith the Spirit will shape his sounds into a language (**Speaking in Tongues**, p. 130). An utterance such as this which calls for concentration and practice can hardly be said to be the Biblical gift of tongues.

Probably most of what currently passes as the "gift of tongues" could be characterized as verbal utterances which are psychologically induced. Charles Smith has an excellent discussion of the psychology of tongues (**Tongues in Biblical Perspective**, pp. 93-128). After analyzing various psychological factors which may be involved in some tongues-speaking, Smith enumerates several reasons why the gift of tongues has become so popular in modern times. Among those which he lists are: insecurity, spiritual hunger not satisfied in the modern churches, a secularized society, and the generally impersonal nature of modern life.

Nor should the possibility of demonic control be overlooked. While one should rightfully hesitate to attribute all tongues-speaking to demonic power, it is nevertheless a very real fact that, where humans relinquish control of their faculties, demons may seize them. The powers of darkness like nothing better than to imitate divine power, seeking thereby to lead people astray. Christians need to remember

QUESTIONNAIRE ON CHARISMATIC CONFUSION
by Dr. Ernest Pickering

1. What does the term charismatic mean?
2. What does the term glossa mean? What does it not mean?
3. Which two biblical books mention tongues?
4. What is the alleged difference between tongues described in each of these books?
5. When Paul said, "Forbid not to speak in tongues" (1 Cor. 14:39) what did he mean?
6. What is the key text proving that tongues ceased in the first century?
7. What were the gifts of prophecy and knowledge of 1 Corinthians 13?
8. What are the main interpretations of "that which is perfect" of 1 Corinthians 13?
9. God could certainly give the gifts of prophecy and tongues today, but He has limited Himself in what way?
10. What three passages contain a list of spiritual gifts?
11. What message, difficult for Jews and Gentiles to believe, was confirmed by signs?
12. What proof is there for the cessation of tongues from the nature of the apostolic office?
13. Which passages related certain signs to the temporary gift of apostleship?
14. What is the definition of a sign?
15. According to the charismatics, tongues served what two purposes?
16. Name three reasons why tongues are not for private use.

17. Which passage alone gives the true purpose of tongues?
18. What is the specific purpose of tongues?
19. What important emphasis does the pentecostal movement lack? What emphasis does it promote?
20. What is the central doctrine of pentecostalism and neo-pentecostalism?
21. What is the charismatic error concerning Acts 1:5 and 2:4?
22. Name three differences between the baptism and the filling of the Spirit.
23. What various denominational groups promote the charismatic movement within their ranks?
25. What prominent pentecostals are apparently not even born again?
26. What publishers and organizations promote tongues?
27. Give the names and writings or affiliations of some well known evangelicals who promote tongues.
28. In what ways is the charismatic movement dangerous and disruptive?
29. What explanation can we give for that which currently passes as "the gift of tongues"?
30. Name four books dealing exclusively with tongues which are written from a biblical perspective and can be recommended to those who have problems in relation to the charismatic movement.

SUMMARY OUTLINE OF THE DOCTRINE OF THE HOLY SPIRIT

- 1A. The Personality of the Holy Spirit
 - 1b. The denials of the personality
 - 2b. The evidence of the personality
- 2A. The Deity of the Holy Spirit
 - 1b. The proofs for the deity of the Holy Spirit
 - 2b. The procession of the Holy Spirit
- 3A. The Activity of the Holy Spirit
 - 1b. In relation to the material universe
 - 2b. In relation to divine revelation
 - 3b. In relation to Old Testament saints
 - 4b. In relation to the incarnate Son
 - 5b. In relation to redemptive preparation
 - 1c. Common grace
 - 2c. Efficacious grace
 - 6b. In relation to redemptive application
 - 1c. Regeneration
 - 2c. Baptism
 - 3c. Indwelling
 - 4c. Sealing
 - 5c. Sanctification
 - 7b. In relation to daily experience
 - 1c. The endowment of the Holy Spirit
 - 1d. The definition of spiritual gifts
 - 2d. The distribution of gifts
 - 3d. The distinctiveness of gifts
 - 4d. The detailing of gifts
 - 5d. The description of gifts
 - 1e. Temporary gifts
 - 2e. Permanent gifts

2c. The enduement of the believer:

1d. The concept of the filling of the Spirit:

1e. The definition of filling:

Eph. 5:18-20 And be not drunk with wine, wherein is excess; but be filled with the Spirit; 19 Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord; 20 Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ;

2e. The demand of filling:

Control through the inspired Word:

--faith in the promises

--obedience to the precepts

(see below the parallel passage in Col. 3: to be filled by the Spirit is to be controlled by the Word)

THE BASIS FOR HOLY LIFE ⁷⁷

	BAPTISM	FILLING
KEY TEXT		
EXTENT		
FREQUENCY		
TIME		
PERMANENCE		
RESULTS		
PREREQUISITES		
COMMAND		
SOURCE		

THE BASIS FOR HOLY LIFE 77a

	BAPTISM	FILLING
KEY TEXT	1 Cor. 12:13	Eph. 5:18
EXTENT	All Believers	Some
FREQUENCY	Once	Repeatedly
TIME	Salvation	Throughout Life
PERMANENCE	Perpetual	Temporary
RESULTS	Position: We In Christ	Power: Christ In Us
PREREQUISITES	Faith in Christ	Yieldedness
COMMAND	NO	Present Yes Imperative
SOURCE	Spirit	God Through the New Nature

3A. The Activity of the Holy Spirit:

7b. In relation to daily experience:

2c. The enduement of the believer:

1d. The concept of the filling of the Spirit:

2e. The demand of filling:

Col 3:16-17 Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord. 17 And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him.

3e. The description of filling:

1f. The experience:

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.

cf. Acts 4:31 And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness.

2f. The extent:

1g. Apostles:

Acts 4:8 Then Peter, filled with the Holy Ghost, said unto them, Ye rulers of the people, and elders of Israel,

Acts 11:24 For he was a good man, and full of the Holy Ghost and of faith: and much people was added unto the Lord.

Acts 13:9 Then Saul, (who also is called Paul,) filled with the Holy Ghost, set his eyes on him,

2g. Deacons:

Acts 6:3 Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business.

3g. Ordinary believers:

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 4:4 Howbeit many of them which heard the word believed; and the number of the men was about five thousand.

Acts 4:31 And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness.

4g. New converts:

Acts 9:17 And Ananias went his way, and entered into the house; and putting his hands on him said, Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost.

Acts 13:52 And the disciples were filled with joy, and with the Holy Ghost.

2d. The conditions for the filling of the Spirit:

3A. The Activity of the Holy Spirit:

7b. In relation to daily experience:

2c. The enduement of the believer:

2d. The conditions for the filling of the Spirit:

1e. Personal dedication: "Quench not,"

1 Thess. 5:19 Quench not the Spirit.

Rom. 12:1-2 I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. 2 And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.

2e. Positive direction: "Grieve not,"

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

1 Pet. 1:15-16 But as he which hath called you is holy, so be ye holy in all manner of conversation; 16 Because it is written, Be ye holy; for I am holy.

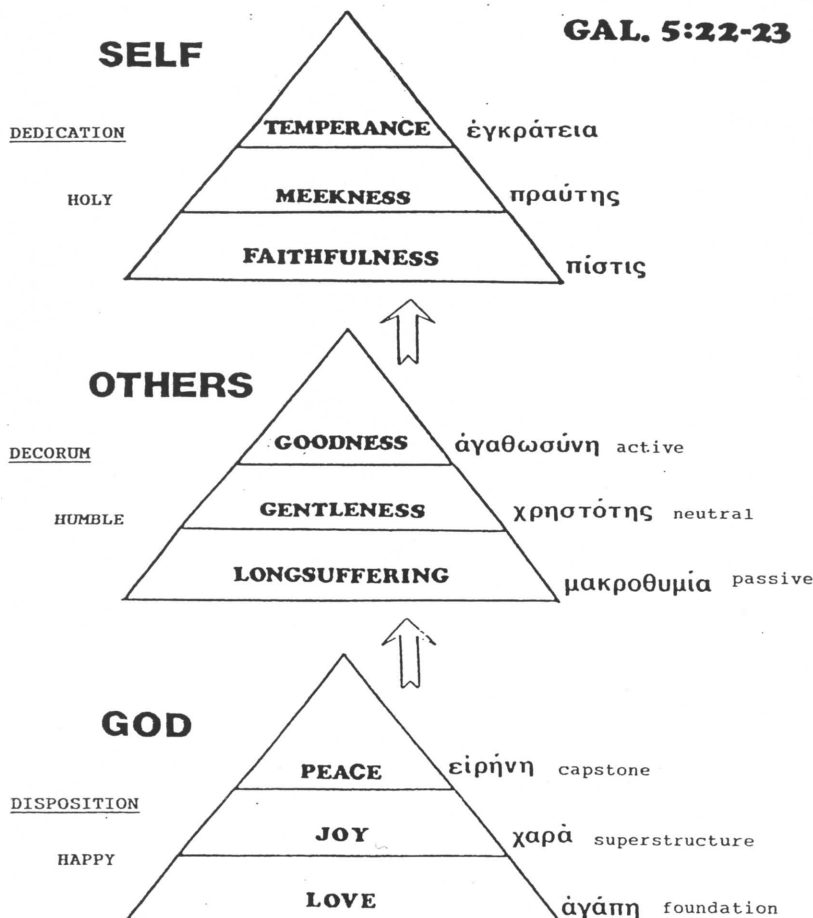
3e. Perpetual dependence: "Walk in the Spirit,"

Gal. 5:16 This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh.

3d. The consequences of the filling of the Spirit:

CHRIST-LIKENESS OR THE FRUIT OF THE SPIRIT

GAL. 5:22-23



3A. The Activity of the Holy Spirit:

7b. In relation to daily experience:

2c. The enduement of the believer:

3d. The consequences of the filling of the Spirit:

1e. Christ-likeness:

Gal. 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.

1f. Love:

2f. Joy:

3f. Peace:

4f. Longsuffering:

5f. Gentleness:

6f. Goodness:

7f. Faithfulness:

8f. Meekness:

9f. Temperance:

2e. Worship and praise:

Eph. 5:18-20 And be not drunk with wine, wherein is excess; but be filled with the Spirit; 19 Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord; 20 Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ;

cf. Col. 3:16-17

3e. Submissiveness:

Eph. 5:21 Submitting yourselves one to another in the fear of God.

4e. Service:

Jn. 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.)

3c. The enrichment of the believer:

1d. Teaching:

Jn. 16:12-15 I have yet many things to say unto you, but ye cannot bear them now. 13 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 show you things to come. 14 He shall glorify me: for he shall receive of mine, and shall show it unto you. 15 All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall show it unto you.

1e. The purpose:

The Spirit teaches the believer to understand all truth, especially prophecy.

2e. The product:

The Spirit never glorifies Himself but Christ who is known only through the written Word.

3e. The procedure:

The Spirit anoints the believer so that he might be taught.

1 Jn. 2:20 But ye have an unction from the Holy One, and ye know all things.

3A. The Activity of the Holy Spirit:

7b. In relation to daily experience:

3c. The enrichment of the believer:

4d. Prayer:

4e. The pattern:

1f. To the Father:

Mt. 6:9 After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name.

Eph. 5:20 Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ;

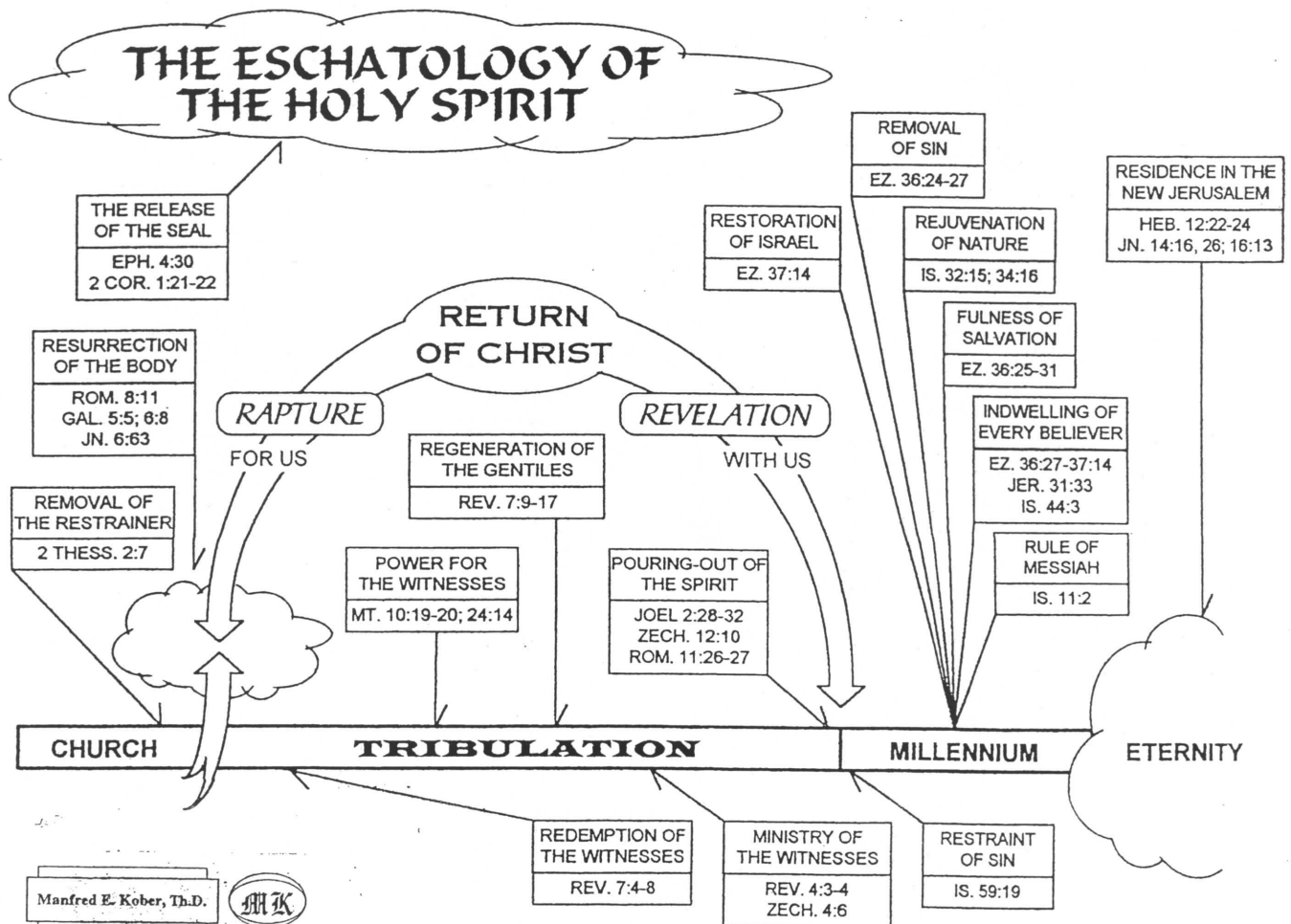
2f. In the name of the Son:

Jn. 16:23 And in that day ye shall ask me nothing. Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you.

Jn. 16:24 Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full.

3f. In the power of the Spirit:

Eph. 6:18-19 Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints; 19 And for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel,



3A. The Activity of the Holy Spirit:

7b. In relation to daily experience:

3c. The enrichment of the believer:

1d. Teaching:

1 Jn 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.

2d. Guiding:

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

1e. The importance: The believer receives divine direction.

2e. Illustrations:

Acts 8:29 Then the Spirit said unto Philip, Go near, and join thyself to this chariot.

Acts 10:19-20 While Peter thought on the vision, the Spirit said unto him, Behold, three men seek thee. 20 Arise therefore, and get thee down, and go with them, doubting nothing: for I have sent them.

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.

Acts 13:4 So they, being sent forth by the Holy Ghost, departed unto Seleucia; and from thence they sailed to Cyprus.

Acts 16:6-7 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.

Acts 20:22-23 And now, behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there: 23 Save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me.

3d. Assuring:

Rom. 8:16 The Spirit itself beareth witness with our spirit, that we are the children of God:

1e. The nature: We are children sharing the life of the Father.

2e. The need: Doubts arise when we are not filled.

4d. Prayer:

Rom. 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.

1e. The problem:

1f. Our infirmity in prayer life:

2f. Our ignorance of proper requests:

3A. The Activity of the Holy Spirit:

- 7b. In relation to daily experience:
- 3c. The enrichment of the believer:
- 4d. Prayer:

2e. The process:

Rom. 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.

Eph. 6:18 Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints;

The Savior likewise prays for the believer:

Jn. 17:20 Neither pray I for these alone, but for them also which shall believe on me through their word;

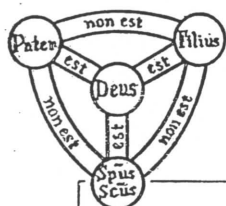
1 Jn. 2:1 My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous:

3e. The product:

Rom. 8:23 And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body.

1f. Assurance of present salvation:

2f. Anticipation of future salvation:



THE TRINITY AND PRAYER



JOHN	ADDRESS	AUTHORITY	ANSWERS
14:13	<i>Father</i>	<i>Son</i>	<i>Christ</i>
15:16	<i>Father</i>	<i>Christ</i>	<i>Father</i>
16:23	<i>Father</i>	<i>Christ</i>	<i>Father</i>
16:24	<i>Father</i>	<i>Son</i>	<i>Father</i>
16:26	<i>Father</i>	<i>Son</i>	<i>Father</i>

CONCLUSION: Prayer is directed to the Father, in the name of the Son, by the power of the Spirit.



3A. The Activity of the Holy Spirit:

- 7b. In relation to daily experience:
- 3c. The enrichment of the believer:
- 4d. Prayer:

4e. The pattern:

1f. To the Father:

Mt. 6:9 After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name.

Eph. 5:20 Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ;

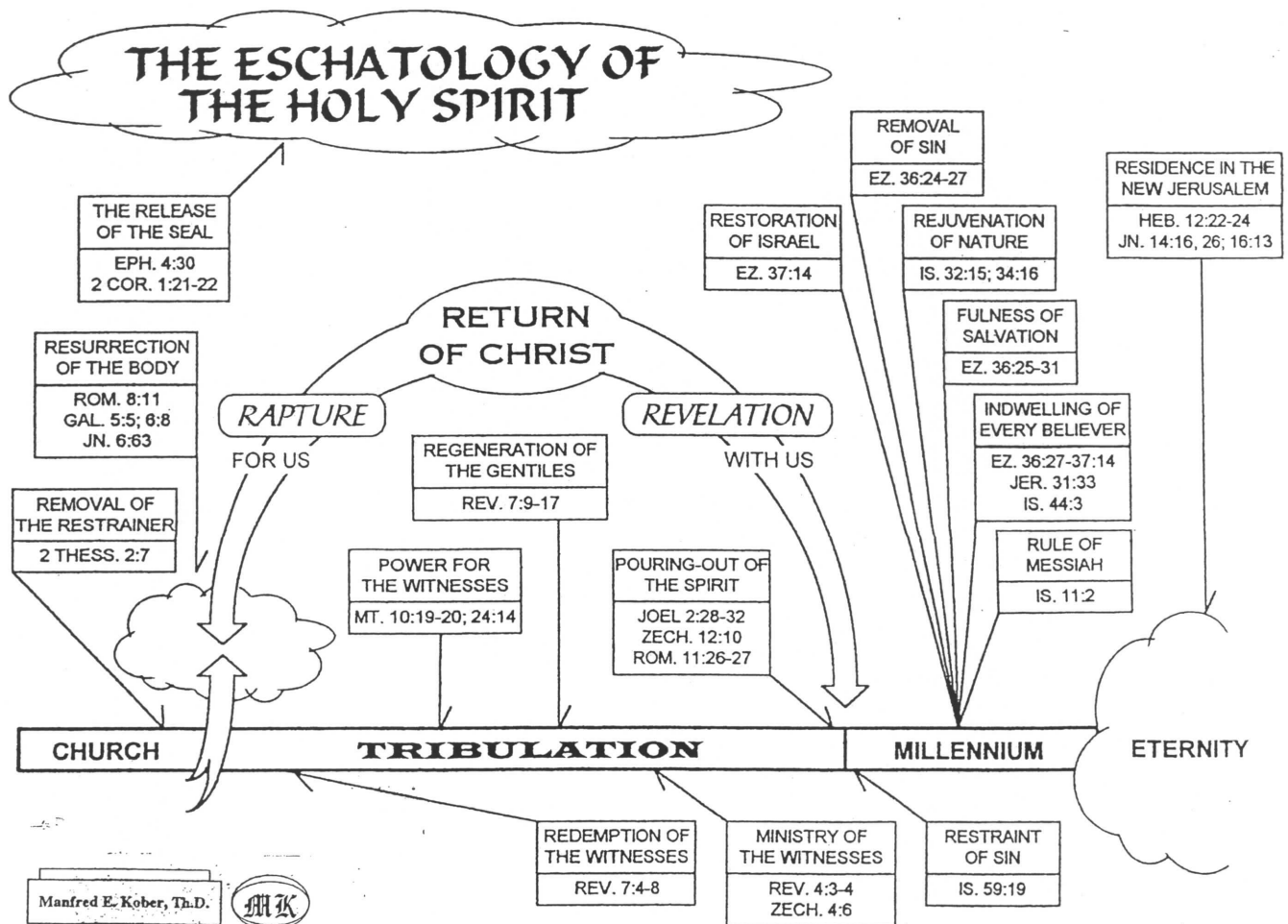
2f. In the name of the Son:

Jn. 16:23 And in that day ye shall ask me nothing. Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you.





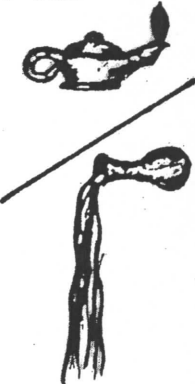
Jn. 16:24 Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full.



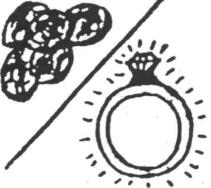


3f. In the power of the Spirit:

Eph. 6:18-19 Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints; 19 And for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel,



THE FIGURES OF THE HOLY SPIRIT

Figures from Creation			
Figure	References	Meaning	Application
1. DOVE 	Mt 3:16; Mk 1:10; Lk 3:22; Jn 1:32; Gen 8:8-12?	It shows the beauty of the Holy Spirit's character.	Like a dove, He is pure, peaceful, gentle loving, swift, and comes from the heavens.
2. WIND 	Jn 3:8; Acts 2:1-20; 2 Pet 1:21.	It shows the Spirit's invisible, sovereign, powerful, and heavenly ministry.	This is seen in His work of: (a) Regeneration (b) Indwelling (c) Inscripturation
3. WATER 	Jn 4:14; 7:38; Is 58:11; Jer 31:12; Ezk 36:25-27; cf. Tit. 3:5, 6; Ex 40:12; Lev 14:8, 9; 16:4; Num 5:11-31.	It shows the infinite, powerful, abundant, and cleansing work of the Spirit.	This is seen in His ministry of providing (a) Eternal life (b) Conviction (c) Cleansing from sin (d) Abundant life and service to believers.
4. FIRE 	Acts 2:3; cf. Ex 3:2; 13:21; 40:34; Lev 9:24; 10:2; Is 6:1-8; I Cor 6:19, 20.	It shows the power, presence, protection, and approval of God.	This is evidenced by the Spirit's indwelling of the believer like the Shekinah that filled the Tabernacle.
5. OIL 	Lk 4:18; Acts 10:38; 2 Cor 1:21, 22; I Jn 2:20; cf. Is 61:1-3; Heb 1:9; Ps 45:7; Ex 27:20, 21; Jn 16:13-15; Mt 25:3-8; Lev 8:30; 14:17; Zech 4:2-6	It shows the Spirit's pure, perfect, and abundant ministry.	This is seen in: (a) His influence on the life of Christ. (b) His role in promoting Christ, who is the Light of the world, and the Spirit is the Oil in the Lampstand. (c) His producing joy and gladness. (d) His revealing & illuminating work. (e) His cleansing from sin. (f) His preparation for service. (g) His indwelling.

Figures from Humanity			
Figures	References	Meaning	Application
6. CLOTHING 	Lk 24:49; I Chr 12:18 cf. Col 3: 5-11.	It shows God's: (a) Power (b) Protection (c) Purity (d) Propriety	This is manifest in the Spirit's work of enabling believers.
7. FINGER 	Lk 11:20; Mt 12:28; Ex 8:19; 31:18; Deut 9:10.	It shows the Spirit's role in applying the sovereign plan of God.	This is manifest in His work of revealing the Law, and in His empowering Christ.
8. PLEDGE 	2 Cor 1:22; 5:5; Eph 1:14	It shows the Spirit's role as the downpay- ment for believer's inheritance, and as the engagement ring of the Bride of Christ.	This serves to: (a) Obligate God to carry through with His promise of re- demption. (b) Guarantee re- demption to the believer.
9. SEAL 	Jn 3:33; 6:27; 2 Cor 1:22; Eph 1:13; 4:30.	It shows by the Spirit's presence: (a) Security (b) Secrecy (c) Ownership (d) Recognition (e) Obligation (f) Authority (g) Correspondence	This is evidenced with respect to: (a) Christ (b) Believers
10. SERVANT 	Gen 24 of. Jn 14:16; 16:13; I Cor 12:11; Eph 1:13.	It shows the Spirit ministers upon the earth even as Christ assumed the role of a Servant.	This is manifest in: (a) His speaking only of His Master. (b) His seeking out believers as the Bride of Christ. (c) His selecting gifts for the Bride. (d) His securing safe passage of the Bride.

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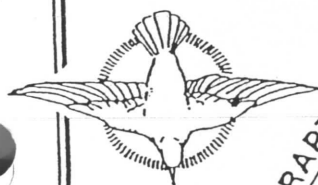
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THE FUTURE AND THE HOLY SPIRIT



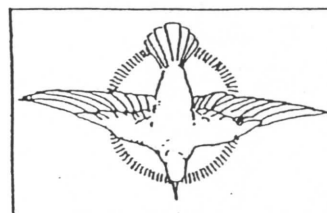
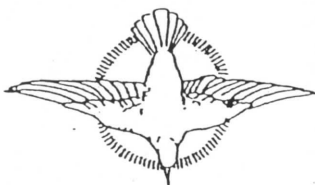
CELEBRATION



RAPTURE
FOR US

RETURN

WITH US
REVELATION



CHURCH

TRIBULATION

MILLENNIUM

ETERNITY

PREPARATION

PROTECTION

PERSECUTION

666



Manfred E. Kober, Th.D.

MK

THE FUTURE AND THE HOLY SPIRIT

The future ministry of Christ is a familiar theme in Bible prophecy but few have considered the future ministry of the Holy Spirit. Most theological works neglect the important place the Spirit will have in the end times.

After Christ ascended to heaven the Spirit came to occupy a human temple--the Church--for an entire age and to empower believers to carry out the great commission of Acts 1:8:

But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth.

It is possible to see the distinctive ministry of the Holy Spirit

- 1) at the rapture
- 2) during the Tribulation
- 3) at the second advent
- 4) during the Millennial Kingdom
- 5) in the eternal state

1A. The Removal of the Restrainer.

The Holy Spirit's presence on earth holds back the wickedness that would otherwise overwhelm the human race. Not until after the Holy Spirit has left will Antichrist be revealed.

2 Thessalonians 2:7-8

⁷ For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way.

⁸ And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming:

2A. The Resurrection of the Body.

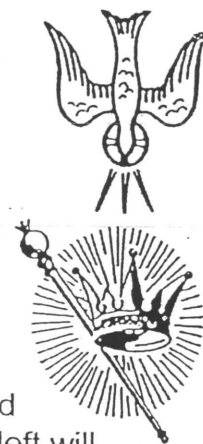
At the time of the rapture the Spirit will resurrect the dead in Christ and escort the living saints to meet their heavenly Bridegroom in the air.

Romans 8:11

But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.

Galatians 5:5

For we through the Spirit wait for the hope of righteousness by faith.



Galatians 6:8

For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting.

John 6:63

It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, *they* are spirit, and *they* are life.

2 Corinthians 4:14

Knowing that he which raised up the Lord Jesus shall raise up us also by Jesus, and shall present *us* with you.

3A. The Release of the Seal.

At the moment of salvation, God the Father seals the believer with the Holy Spirit, which will protect the saint until he appears in the presence of God.

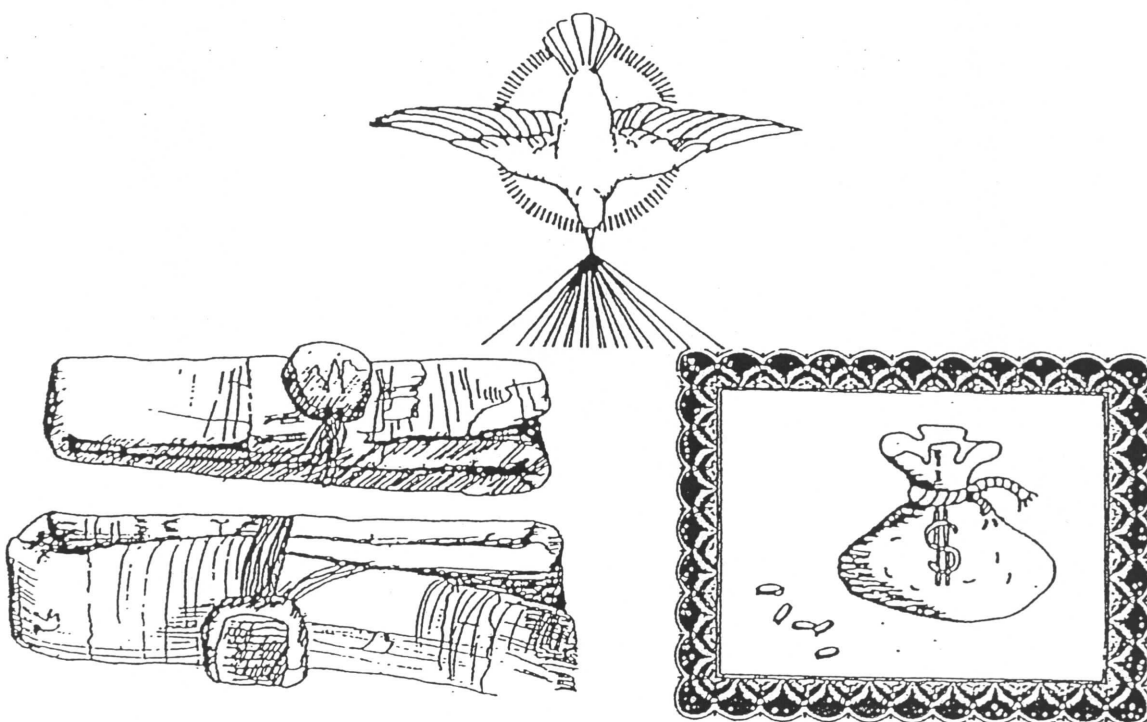
Ephesians 4:30

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

2 Corinthians 1:20-21

²⁰ For all the promises of God in him *are* yea, and in him Amen, unto the glory of God by us.

²¹ Now he which stablisheth us with you in Christ, and hath anointed us, *is* God.






THE SEAL

THE EARNEST

THE SOVEREIGN GOD AND ETERNAL SECURITY

(SIX SUPPORTS FOR THE SINNER'S SECURE SALVATION)

24

MEMBER OF	THE WORK	SCRIPTURAL SUPPORT
THE FATHER 	THE FATHER'S PLAN THE FATHER'S POWER	<p>"... called according to his promise. For whom he did foreknow, he also did predestinate... Moreover whom he did predestinate, them he also called: and whom he called, them he also justified; and whom he justified, them he also glorified. Romans 8:28b-30</p> <p>Who are kept by the power of God through faith unto salvation ready to be revealed in the last time. 1 Peter 1:5</p>
THE SON 	THE SON'S PRAYER THE SON'S PROMISE	<p>Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world. John 17:24 (Rom. 8:34)</p> <p>And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My father, which gave them me is greater than all; and no man is able to pluck them out of my Father's hand. John 10:28-29</p>
THE HOLY SPIRIT 	THE EARNEST OF THE SPIRIT THE SEALING BY THE SPIRIT	<p>"...ye were sealed with that holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory. Eph. 1:13b-14</p> <p>And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption. Eph. 4:30</p> <p>Who hath also sealed us, and given the earnest of the Spirit in our hearts. 1 Cor. 1:22</p>

4A. The Redemption of the Witnesses.

After the disappearance of all Christians from earth, the Lord will redeem and seal 144,000 witnesses, 12,000 from each of the 12 tribes of Israel. Since it is the Holy Spirit Who regenerates and seals in this dispensation, it is reasonable to assume that the witnesses are redeemed and sealed by the Holy Spirit as well.

Revelation 7:4-8

⁴ And I heard the number of them which were sealed: *and there were sealed an hundred and forty and four thousand of all the tribes of the children of Israel.*

⁵ Of the tribe of Juda *were sealed twelve thousand.* Of the tribe of Reuben *were sealed twelve thousand.* Of the tribe of Gad *were sealed twelve thousand.*

⁶ Of the tribe of Aser *were sealed twelve thousand.* Of the tribe of Neptholim *were sealed twelve thousand.* Of the tribe of Manasses *were sealed twelve thousand.*

⁷ Of the tribe of Simeon *were sealed twelve thousand.* Of the tribe of Levi *were sealed twelve thousand.* Of the tribe of Issachar *were sealed twelve thousand.*

⁸ Of the tribe of Zabulon *were sealed twelve thousand.* Of the tribe of Joseph *were sealed twelve thousand.* Of the tribe of Benjamin *were sealed twelve thousand.*

5A. The Power for the Witnesses.

All genuine Tribulation saints will be fervent witnesses for the Savior, unafraid of persecution and martyrdom. Undoubtedly the Holy Spirit will give that supernatural enablement to Christ's followers then as He did to the disciples in Christ's time.



Matthew 24:14

And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.

Matthew 10:19-20

¹⁹ But when they deliver you up, take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak.

²⁰ For it is not ye that speak, but the Spirit of your Father which speaketh in you.

6A. Regeneration of the Gentiles.

Despite unprecedented Satanic activity on earth, vast numbers of people from every nation, kindred, tribe and tongue will be saved throughout the Tribulation, primarily as the result of the witness of the 144,000 and the angel whose ministry involves every area of this planet. It is a sound scriptural inference that the Holy Spirit who redeems individuals in Old Testament times, in the church age and in the Millennial Kingdom will also regenerate the evangelized gentiles of the Tribulation.

Revelation 7:9-17

⁹ After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands;

¹⁰ And cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb.

¹¹ And all the angels stood round about the throne, and *about* the elders and the four beasts, and fell before the throne on their faces, and worshipped God,

¹² Saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, *be* unto our God for ever and ever. Amen.

¹³ And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they?

¹⁴ And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.

¹⁵ Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them.

¹⁶ They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat.

¹⁷ For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes.

Revelation 14:6-7

⁶ And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people,

⁷ Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters.

7A. The Ministry of the Two Witnesses

Theologians differ as to the time when the two witnesses will minister. Since their witness is related to the seventh trumpet, which ushers in the millennial reign of Christ, it is best to see them on earth during the last 3½ years of the Tribulation. Their ministry is closely linked to the power of the Spirit.

Revelation 11:3-4,11

³ And I will give *power* unto my two witnesses, and they shall prophesy a thousand two hundred *and* threescore days, clothed in sackcloth.

⁴ These are the two olive trees, and the two candlesticks standing before the God of the earth.

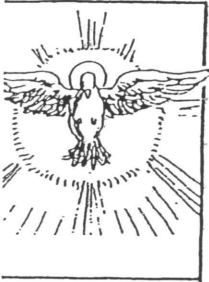
¹¹ And after three days and an half the Spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them.



Zechariah 4:6

Then he answered and spake unto me, saying, This is the word of the LORD unto Zerubbabel, saying, Not by might, nor by power, but by my spirit, saith the LORD of hosts.

8A. The Pouring Out of the Holy Spirit.



While the Holy Spirit was poured out on the Day of Pentecost, a complete fulfillment awaits the final days of the Tribulation. At Christ's return a large segment of the Jewish people will be saved as a result of the outpouring of the Holy Spirit. The event of the outpouring is tied in with the time when the sun will be turned to darkness and the moon to blood (Matt. 24:29-30).

Joel 2:28-32

²⁸ And it shall come to pass afterward, *that* I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions:

²⁹ And also upon the servants and upon the handmaids in those days will I pour out my spirit.

³⁰ And I will shew wonders in the heavens and in the earth, blood, and fire, and pillars of smoke.

³¹ The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the LORD come.

³² And it shall come to pass, *that* whosoever shall call on the name of the LORD shall be delivered: for in mount Zion and in Jerusalem shall be deliverance, as the LORD hath said, and in the remnant whom the LORD shall call.

Zechariah 12:10

And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for *his* only son, and shall be in bitterness for him, as one that is in bitterness for *his* firstborn.

9A. The Restoration of Israel.

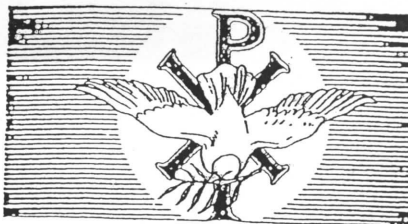
At the conclusion of the Tribulation period Israel will be restored to the land and to divine favor. God's face which had turned away from Israel in disfavor because of their sin will once again look kindly upon His people.

Ezekiel 37:14

And shall put my spirit in you, and ye shall live, and I shall place you in your own land: then shall ye know that I the LORD have spoken *it*, and performed *it*, saith the LORD.

Ezekiel 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.



10A. The Restraint of Sin.

The Holy Spirit who will be absent as the restrainer in the Tribulation period will once again restrain sin in the Millennial Kingdom.

Isaiah 59:19

So shall they fear the name of the LORD from the west, and his glory from the rising of the sun. When the enemy shall come in like a flood, the Spirit of the LORD shall lift up a standard against him.

11A. The Removal of Sin.

The Holy Spirit will clearly regenerate individuals even in the Millennium. The condition of salvation will be faith in Christ, whose visible presence will facilitate the Spirit's power to save.

Ezekiel 36:24-27

²⁴ For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land.

²⁵ Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you.

²⁶ A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh.

²⁷ And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do *them*.

12A. The Rejuvenation of Nature.

As the Spirit moved dynamically in the creative processes of this present earth (Gen. 1:1-3), so He will be actively involved in the restoration and rejuvenation of this planet in the inanimate creation and among animate creatures.

Isaiah 32:15

¹⁵ Until the spirit be poured upon us from on high, and the wilderness be a fruitful field, and the fruitful field be counted for a forest.

Isaiah 34:16

¹⁶ Seek ye out of the book of the LORD, and read: no one of these shall fail, none shall want her mate: for my mouth it hath commanded, and his spirit it hath gathered them.

13A. The Fullness of Salvation.

A new heart and new spirit are promised to millennial saints, resulting in total apprehension of God's law in the hearts of individuals.

Ezekiel 36:25-31

²⁵ Then will I sprinkle clean water upon you, and ye shall be clean; from all your filthiness, and from all your idols, will I cleanse you.

²⁶ A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh.

²⁷ And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do *them*.

²⁸ And ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and I will be your God.

²⁹ I will also save you from all your uncleannesses: and I will call for the corn, and will increase it, and lay no famine upon you.

³⁰ And I will multiply the fruit of the tree, and the increase of the field, that ye shall receive no more reproach of famine among the heathen.

³¹ Then shall ye remember your own evil ways, and your doings that were not good, and shall lothe yourselves in your own sight for your iniquities and for your abominations.

Jeremiah 31:33

³³ But this *shall be* the covenant that I will make with the house of Israel; After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people.

Proverbs 1:23

²³ Turn you at my reproof: behold, I will pour out my spirit unto you, I will make known my words unto you.

14A. The Indwelling of Every Believer.

The prophetic Scriptures are clear that the Spirit will indwell every genuine millennial saint as He does believers in the church age. This indwelling will be more intensive than that of the present time. In contrast to present day apathy and worldliness there will be spiritual fervor and love of God produced by the indwelling and filling of the Spirit.

Ezekiel 36:27

²⁷ And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do *them*.

Jeremiah 31:33

³³ But this *shall be* the covenant that I will make with the house of Israel; After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people.

Isaiah 44:3

³ For I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour my spirit upon thy seed, and my blessing upon thine offspring:



Joel 2:28-29

²⁸ And it shall come to pass afterward, *that* I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions:

²⁹ And also upon the servants and upon the handmaids in those days will I pour out my spirit.

15A. The Rule of the Messiah.



The fullness of the Spirit will rest upon the Messiah and will be manifest in His holy person and in His righteous rule over the earth. Even with an ideal government in place, a host of men will manifest a rebellious heart against God at the conclusion of the kingdom age. Not even a perfect environment is able to change a sinful, unrepentant heart.

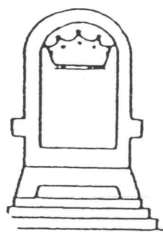
Isaiah 11:2

² 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;

Revelation 20:7-8

⁷ And when the thousand years are expired, Satan shall be loosed out of his prison,

⁸ And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom *is* as the sand of the sea.



16A. The Residence in the New Jerusalem.

After the Great White Throne Judgment (Rev. 20:10-15) a new earth will be created and arriving on that pristine planet will be the believer's heavenly home, the New Jerusalem. It will be the dwelling place for the redeemed of all the ages, the holy angels, the Bride of Christ and the triune God. While Hebrews 12:22-24 mentions only the Father and the Son, the implication of Revelation 21:3-4 is that the triune God will reside with men for all eternity. Furthermore, when the Holy Spirit comes upon believers of the church age, He is said to indwell them forever. Since the New Jerusalem is the eternal home especially prepared for the Bride and the Bride is indwelled by the Holy Spirit, the presence of the Spirit on the new earth in the eternal city is a blessed certainty. Empowered and enabled by the Spirit the saints will serve the Savior and reign with Him forever and ever (Rev. 22:3-5).

Hebrews 12:22-24

²² But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels,

²³ To the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect,

²⁴ And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than *that of Abel*.

John 14:16

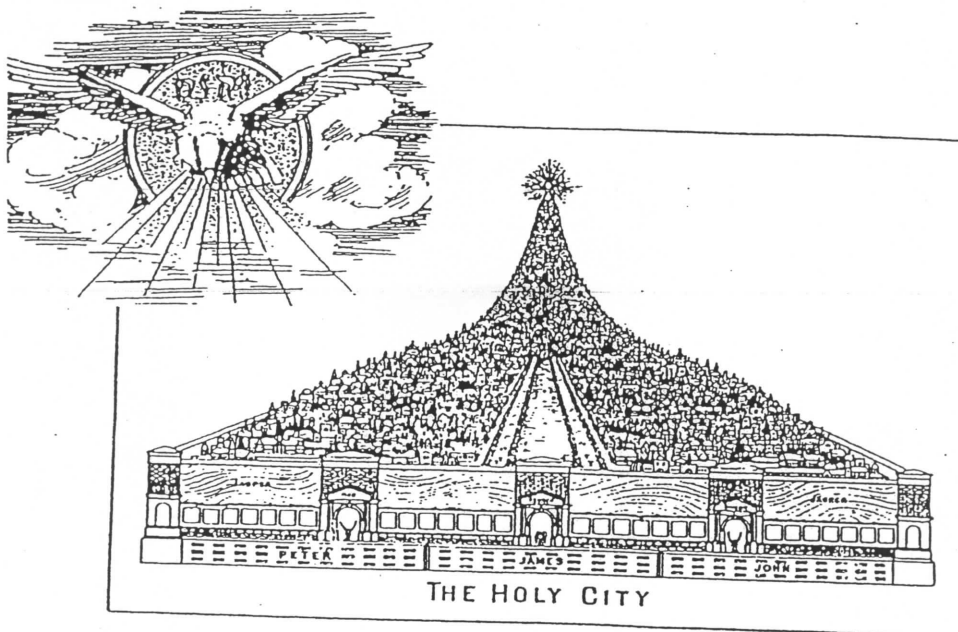
¹⁶ And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever;

John 14:26

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.

John 16:13

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.



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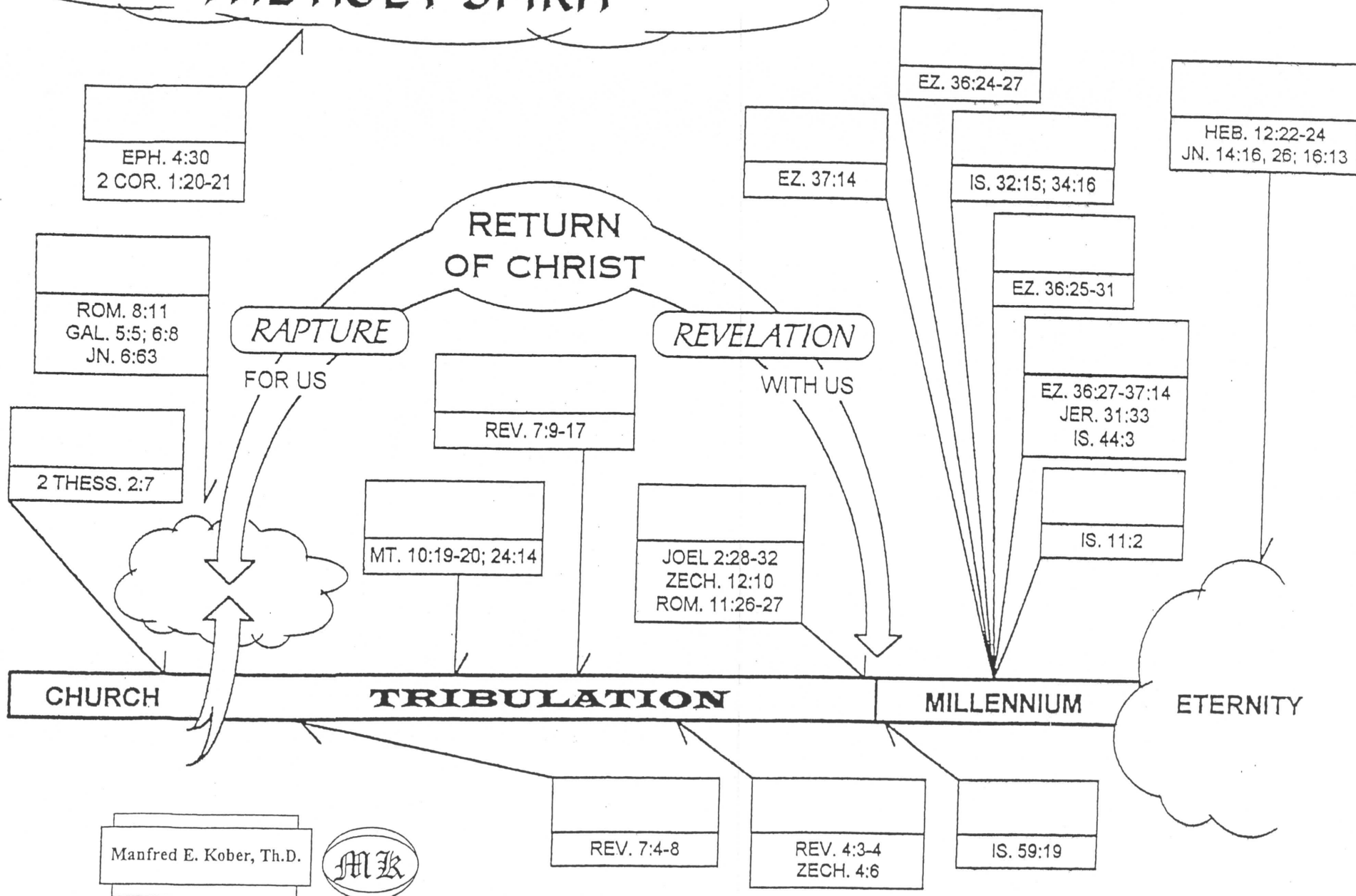
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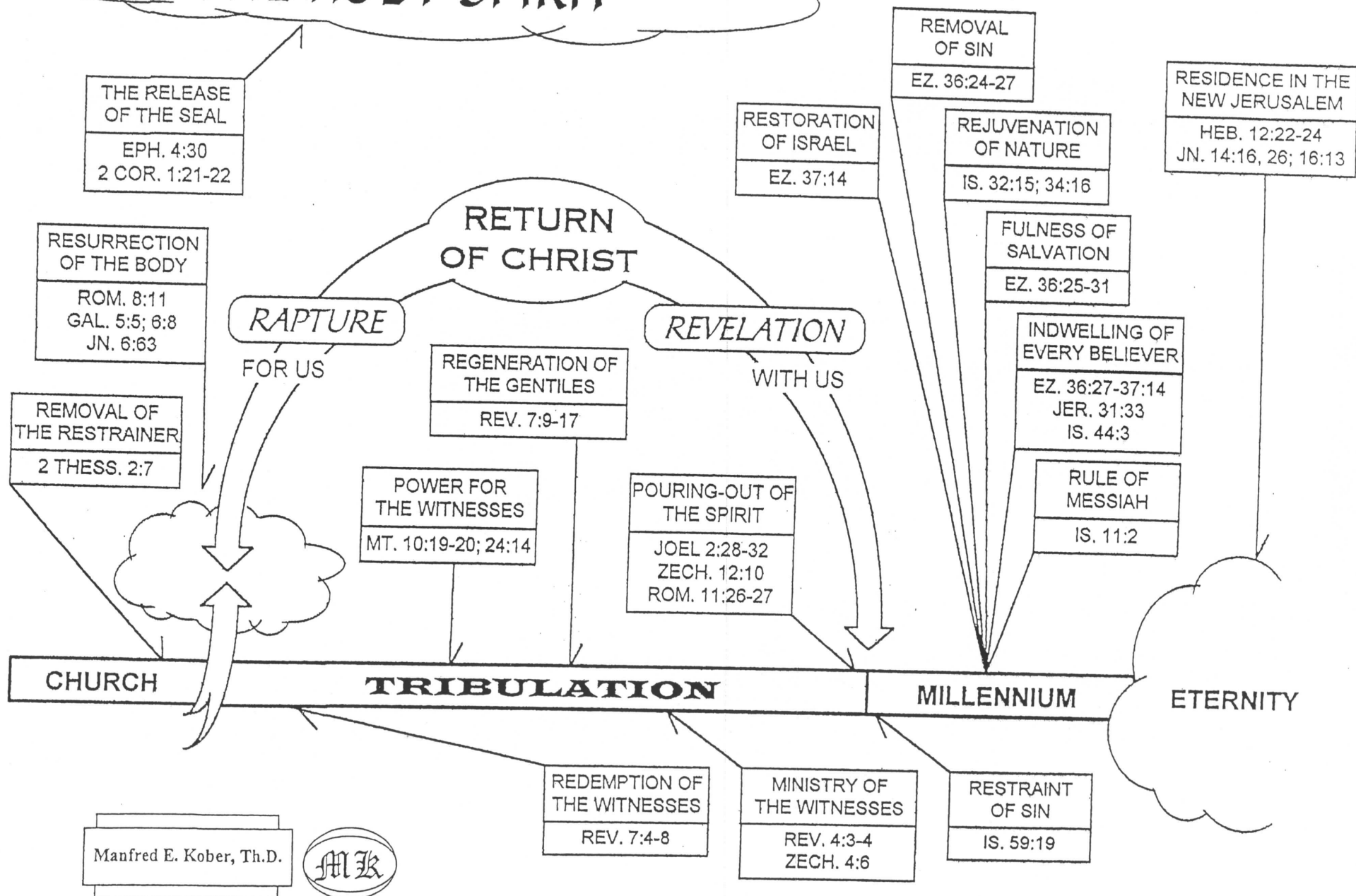
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THE ESCHATOLOGY OF THE HOLY SPIRIT



THE ESCHATOLOGY OF THE HOLY SPIRIT



Where Is the Holy Spirit During the Tribulation?

SEED ARTICLE – Spring 2014

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There are a number of evangelical who believe that the Holy Spirit will be gone during the seven-year Tribulation, based on 2. Thessalonians 2:4. The passage teaches that the one who now hinders evil in the world will be taken out of the way. While some suggest that the restrainer is the Roman Empire or government in general, it is better to see here a reference to the Holy Spirit. Whoever holds back Satan and evil in the world must be more powerful than the Devil. The reference is most likely to the Holy Spirit, whose restraining ministry was removed at the time of the flood (Gen. 6:3), so that evil could take its full course, followed by divine judgment.

1. The Removal of the Restrainer

In this present dispensation of grace, the Holy Spirit restrains evil, in part through the indwelling of believers. As a barrier to evil, He functions similarly to a railroad barrier. When at a railroad crossing the barrier is lifted to allow the traffic to proceed, the barrier is still there but does not function as at other times. Thus, when the rapture occurs and the Church meets the Savior in the air (1. Thess. 4:13-18), several ministries of that Holy Spirit will cease. He will not be totally gone inasmuch as several operations of the Spirit are predicted or implied for the Tribulation. Moreover, as the third person in the Trinity, He is omnipresent.

2. Ministries Distinct to the Church

The Church began on the Day of Pentecost with a visitation of the Holy Spirit (Acts 2). The Church ends at the rapture with translation of the living saints and the resurrection of the dead in Christ (1. Thess. 4:13-18). Until the rapture, God is gathering out from the Gentiles a people for His name (Acts 15:14) and combines them with an elect Jewish remnant (Rom. 11:5; Eph. 2:11-22) into a new body called the Church. (Col. 1:24-27). This great task is accomplished by the Holy Spirit who baptizes each believer into this body—the Church (1. Cor. 12:13). At the rapture this baptism ceases. Presently, the Spirit indwells Church age believers in a special way special. His indwelling now is universal and permanent (John 14:16-17). In the Old Testament it was temporary and partial. Apparently during the Tribulation the Spirit's ministry to the saints will be like His limited ministry in the Old Testament.

3. Ministries During the Tribulation

a. The redemption of the Witnesses.

After the disappearance of all believers from earth, the Lord will redeem and seal 144,000 witnesses, 12,000 from each of the twelve tribes of Israel (Rev. 7:4-8). Since it is the Holy Spirit who regenerates (John 3:5-8) and seals (Eph. 4:30) in this dispensation, it is reasonable to assume that the witnesses

are redeemed and sealed by the Holy Spirit as well.

b. Power for Witnessing.

All genuine Tribulation saints will be fervent witnesses for the Savior, unafraid of persecution and martyrdom (Mat. 24:14). Undoubtedly the Holy Spirit will give that supernatural enablement to Christ's followers then as He did to the disciples in Christ's time (Mat. 10: 19-20).

c. Regeneration of the Gentiles.

Despite unprecedented satanic activity on earth, vast numbers of people from every nation, kindred, tribe and tongue will be saved during the Tribulation. This is primarily a result of the witness of the 144,000 (Rev. 7:9-17) and the angel whose ministry involves every area of this planet (Rev. 14:6). It is sound scriptural inference that the Holy Spirit who redeems individuals in Old Testament times, in the church age and in the Millennial Kingdom, will also regenerate the evangelized Gentiles of the Tribulation.

d. The Ministry of the Two Witnesses.

In Revelation 11 two unnamed witnesses are mentioned who will minister for 3 ½ years in Jerusalem. Their Spirit-given power is reminiscent of the ministry of Moses and Elijah. Their miraculous enablement is foreshadowed by Spirit's ministry to Zerubbabel and Joshua the high priest (Rev. 11:4; Zech. 4:6).

e. The Outpouring of the Holy Spirit.

While the Holy Spirit was poured out on the day of Pentecost (Acts 2), there will be an even greater outpouring in the final days of the Tribulation, as predicted in Joel 2:28-32. A large segment of the Jewish people will be saved as a result of this unique ministry of the Spirit. The Spirit will open their eyes to the Messiah even while He returns as Savior and Sovereign (Zech. 12:10).

Conclusion:

This present age is rightly called "dispensation of the Holy Spirit." He works in a way uncommon to other ages to a unique body of believers, the Bride of Christ, comprised of Jews and Gentiles. When the Savior summons His Bride to her heavenly home in the rapture (John 14:1-6), the Holy Spirit will still be active on earth, ministering to those left behind, much like He did in a variety of ways to individuals in the Old Testament. Thankfully, as throughout history, He will still bring individuals to salvation, as He sets them apart and enables them to trust in Christ who alone can save (2. Thess. 2:13).