



What We Believe

Article 9 of 13: The Power of the Holy Spirit

9. The Power of the Holy Spirit: We believe that this salvation, attested in all Scripture and secured by Jesus Christ, is applied to His people by the Holy Spirit. Sent by the Father and the Son, the Holy Spirit glorifies the Lord Jesus Christ and is present with and in believers. He convicts the world of sin, righteousness, and judgment, and by His powerful and mysterious work regenerates spiritually dead sinners, awakening them to repentance and faith, baptizing them into union with the Lord Jesus, such that they are justified before God by grace alone through faith alone in Jesus Christ alone. By the Spirit's agency, believers are renewed, sanctified, and adopted into God's family; they participate in the divine nature and receive His sovereignly distributed gifts. The Holy Spirit is Himself the down payment of the promised inheritance and in this age indwells, guides, instructs, equips, revives, and empowers believers for Christ-like living and service.

As we continue our travels through our statement of faith, again emphasizing redemption applied, we now come to the Person, role, work and power of the Holy Spirit.

The Words for Spirit

The Hebrew word *ruach* and the Greek word *pneuma* are translated Spirit in the Bible. Both words can also refer to breath or wind. In the Old Testament, the Holy Spirit is generally referred to as the "Spirit of God", "Spirit of the LORD", or just "the Spirit". The words "Holy Spirit" only appear three times in the ESV Old Testament. Although the New Testament refers to the Holy Spirit with the same titles, it is here that the name "Holy Spirit" becomes much more prominent and it is in the New Testament where the distinct personality of the Holy Spirit is more clearly revealed. He is also referred to as the "Helper".

The Holy Spirit is Fully God by Nature

As we noted in article 1b Our Triune God, the Holy Spirit shares fully in the nature and essence of God. The Holy Spirit is equal with God the Father and God the Son. In Acts 5:1-4, it says that Ananias and Sapphira lied to the Holy Spirit, and Peter said that they had not lied to man but to God. And in 2 Corinthians 3:17, 18 Paul writes "Now the Lord is the Spirit" and "The Lord who is the Spirit." We see by these two quotes that the Spirit is also a Person. He is not just some holy force, but a true Person.

The Person of the Holy Spirit, in of the Trinity is said to proceed from eternity. He is called the Old and New Testaments. He is Father in Matthew 10:20, and is Romans 8:9 and 1 Peter 1:11.



relation to the other members from the Father and the Son Spirit of God throughout the called the Spirit of the called the Spirit of Christ in

So, the Holy Spirit is a Person, not an impersonal force. The Holy Spirit is fully God and is equal with the Father and the Son by nature. As to His role, He proceeds from, is sent from, and is willingly submissive in His actions to the Father and the Son.

The Ministry of the Holy Spirit is to Glorify and Testify to Christ

Convict the World of Sin, Righteousness, and Judgment

Equip Believers for a Life of Discipleship and Service

Jesus taught the Apostles that the Holy Spirit would bear witness about Him that He would glorify Him, and He would convict the world of sin and righteousness and judgment.

"But when the Helper comes, whom I will send to you from the Father, the Spirit of truth, who proceeds from the Father, he will bear witness about me. John 15:26

"I still have many things to say to you, but you cannot bear them now. When the Spirit of truth comes, he will guide you into all the truth, for he will not speak on his own authority, but whatever he hears he will speak, and he will declare to you the things that are to come. He will glorify me, for he will take what is mine and declare it to you." John 16:12-14

"Nevertheless, I tell you the truth: it is to your advantage that I go away, for if I do not go away, the

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

Kevin DeYoung wrote:

“In particular, Jesus says the Spirit will convict the world of three things:

1) Of sin, because it does not of sin is unbelief. And there is unbelief than refusing to

2) Of righteousness, because

3) Of judgment, because the ruler of this world is judged. This is the most damning evidence the Spirit could bring against the Jews: they killed the wrong man and worship the wrong ruler. But the Spirit will come and bear witness to the resurrected Christ so they might see that the one they follow has been defeated and the one they murdered has proven victorious.

The primary fulfillment to this threefold promise came at Pentecost (Acts 2:22–24, 37), but the ongoing work of Spirit-prompted conviction continues wherever there is sin to be exposed and forgiven.”

The Holy Spirit, Kevin DeYoung p. 11, 12

The Ministry of the Holy Spirit is to Glorify and Testify of Jesus

believe in Jesus. At the heart no better (worse?) sign of recognize Jesus for who he is.

Jesus went to the Father. The world is impressed with its own supposed goodness (Isa. 64:6) when it should be impressed with Jesus.

The Role of the Spirit – The Executor of God’s Will and of Redemption

As to the role of the Spirit within the essence of the Triune God, He performs the subordinate yet very essential and powerful role as the “Executor” of God’s sovereign will and plan of salvation. The Spirit of God was active in creation, Genesis 1:2. The Spirit moved upon and led the prophets of God in the revelation of the truths of God, verbally and in Scripture. Is. 61:1 describes the Spirit coming upon and empowering the servants of God to perform His will and produce special works of architecture, art, music and miracles in the O.T. It was the Holy Spirit who brought about the conception of Jesus in womb of the Virgin Mary. The Spirit of God, came upon Jesus and empowered Him to complete His mission as Messiah. He came upon, empowered and worked miracles among the saints of God in the N.T. The Holy Spirit has continued to work mightily among the people of God until this very day through His works, empowering and giving gifts for service.

As we just noted, the Holy Spirit preceded from the Father and the Son. He was sent to convict the world of sin, of righteousness and of judgment. His goal is to apply to believers, the redeeming work of Christ, testified to in the Holy Scriptures, to regenerate, indwell, seal, sanctify and adopt them to the glory of the Triune God. The Holy Spirit applies the redemption accomplished by Christ to the people of God.

The Spirit of God Regenerates the People of God

Regeneration is a crucial, essential experience for each and every child of God. It can be said that regeneration is the first experiential aspect of a person’s salvation. Let’s take a look at the human dilemma and the absolute necessity of spiritual regeneration.

Depravity vs. Freedom of the Will You may recall in article number four , “The Fall”, we wrote of the human dilemma, that as a consequence of original sin, all have been born in sin, born in a state of enmity with God and thus under the sway of depravity. This sinful depravity touches every area of our being as humans, spirit/soul, mind, and body and impacts in human thought word and deed. This means that depravity, this sinfulness, this spiritual inability even has an impact on human decision making ability, the capacity of volition, the will. Humanity is born in slavery to sin, darkness, and to Satan. Humans are able to make decisions, but their decisions particularly in the spiritual realm are driven by their sinful heart and nature. The Bible tells us that the heart of lost humanity is desperately wicked, Jeremiah 17, does not really seek God, Rom 3:11, is unable to discern or do the will of God, 1 Cor. 2:12-14. The lost, being at enmity with God, children of wrath, really hate and are opposed to God by nature, Eph. 2:3, James 4:4. Having the capacity to make decisions, is not the same as making right decisions, or godly decisions. So, since the lost human will is enslaved to sin and the devil, it is not ultimately free!

“the whole world lies in the power of the evil one.” 1 John 5:19

“and they may come to their senses and escape from the snare of the devil, after being captured by him to do his will.” 2 Tim 2:25, 26

Regeneration a Sovereign Work of the Holy Spirit

Regeneration is a sovereign act of God, the Holy Spirit, in which He transforms the spiritually dead sinner to spiritual life. An effect of regeneration is that the Spirit reverses the spiritual enmity with God. In regeneration, one's spiritual blindness is removed, bondage to sin is broken. The effects of Original Sin, depravity, longer hold us under its sway. our new birth which Jesus said and entering the kingdom of from God, not based on our the God's sovereign action. that the Holy Spirit sovereignly and supernaturally acts upon a spiritually lifeless sinner, resulting in his spiritual rebirth. The individual is a passive recipient of this powerful, supernatural, miraculous act of God.

**Regeneration is "monergistic"
It is the sovereign work of the Spirit.
The individual is a passive recipient
of this powerful, supernatural,
miraculous act of God.**

which dominated us, no Regeneration is essentially was a prerequisite for seeing God, John 3:3-6. It is a gift decision, but instead based on It is "monergistic", meaning

As our statement of faith says it is,

"by His powerful and mysterious work that He regenerates spiritually dead sinners, awakening them to repentance and faith, baptizing them into union with the Lord Jesus, such that they are justified before God by grace alone through faith alone in Jesus Christ alone."

"But thanks be to God, that you who were once slaves of sin have become obedient from the heart to the standard of teaching to which you were committed, and, having been set free from sin, have become slaves of righteousness." Romans 6:16-18

This sovereign regeneration of the Holy Spirit is the common experience among all true believers of all times, and has been absolutely necessary for salvation in all post-fall timeframes and covenants.

Regeneration Precedes Faith

One of the most powerful realizations we are given from Scripture, especially in the teaching of Jesus, is that regeneration, the experience of being born again, precedes and enables our act of saving faith, it is not the result of faith. This realization is a difficult one for many modern believers, because most were taught that regeneration was the result of our personal faith. R.C. Sproul has written:

"God's choice precedes man's choice!" R.C. Sproul, Chosen by God, p. 137

Most believers in our times have been taught that faith precedes regeneration, that someone believes and is then born again. But, as we have seen in previous articles, the teaching our Lord Jesus, actually settles the question. Jesus' own are decisive for the question faith and the question of also known as "free will". clear in His conversation with Nicodemus that unless one is first born again, he cannot either see or enter the kingdom of God.

**Jesus' own teaching
settles the question !**

teaching in John chapters 3 and 6 of whether regeneration precedes human spiritual ability, or what is In John chapter 3, Jesus made it

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

Being born from above according to Jesus is the prerequisite for entrance into God's kingdom. As regards natural man's spiritual ability, in John ch. 6, our Lord clearly taught that no one could come to Him unless he is drawn and enabled by God.

"No one can come to me unless the Father who sent me draws him. And I will raise him up on the last day." John 6:44

The word "draw" used above is the Greek, *helkno*, which means to drag or to pull or haul. It is used in the N.T. for hauling or dragging in a net, John 21:6, 11. Paul was physically dragged away, Acts 16:19 and 21:30, or James 2:6. It doesn't merely help. Regeneration has also This descriptive term emphasizes the Father bringing the sinner unto Christ by the Holy Spirit along with the hearing of the Word of Christ, the Gospel. Jesus also taught in the same passage that the ability to believe in Him had to be granted by the Father.

**"Draw" means to drag or haul,
not merely woo or influence!**

being dragged into court, mean to woo or influence or been called the effectual call. sizes this "drawing" aspect of

“And he said, “This is why I told you that no one can come to me unless it is granted him by the Father.” John 6:65

We see by the surrounding passage that the Father is not granting this ability to everyone equally. It is a sovereign enabling given to those whom the Father has given to His Son Jesus and results in a heart and disposition that is inclined to respond to Christ in the Gospel unto salvation.

Remember to Parable of the Sower. Regeneration has the effect on the dead, unfertile human heart in such a way as to bring it to life, revitalized, and fertile for the seed of the Word of Christ the Gospel. The Apostle Paul effectively sums up this tremendous truth of regeneration by the Holy Spirit in Titus 3:

“But when the goodness and loving kindness of God our Savior appeared, he saved us, not because of works done by us in righteousness, but according to his own mercy, by the washing of regeneration and renewal of the Holy Spirit.” Titus 3:5

The mercy of God is richly demonstrated by the sovereign washing of regeneration and renewal by the Holy Spirit.

Faith the Gift of God

Following along after regeneration very closely is saving faith. Saving faith is the gift of God also. The Apostle Paul made it clear that sinners are saved by grace through faith, it is the gift of God from beginning to end.

“For by grace you have been saved through faith. And this is not your own doing; it is the gift of God, not a result of works, so that no one may boast.” Ephesians 2:8, 9

But it is the ability to believe, to exercise faith in Christ that is the gift of God. It is the enabling to come to Christ as we saw in John 6:65 quoted above. The act of faith is our action, God does not believe for us. Saving faith flows from a regenerated heart in response to the Gospel, the Word of Christ.

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

Justification, or right standing with God, is the result of repentance and faith, the gifts of God stemming from regeneration. In Justification as we have noted in article 8, “The Justification of Sinners”, we are forgiven all our sins, our unrighteousness is accounted to Christ our Savior, and His perfect righteousness is accounted to us. What a blessing! Our sin debt is cleared and we have right standing with God.

The Baptism with the Holy Spirit

One of the truly amazing and interesting events in redemptive history was the coming of the Holy Spirit in power and miraculous signs at the inauguration of the New Covenant Church. All four Gospels speak of the Baptism with the Holy Spirit as a promise. In Matthew 3:11, Mark 1:8, Luke 3:16 and John 1:33, John the Baptizer said that Jesus would baptize believers with the Holy Spirit. However, in Matthew 3 and John the Baptizer saying Holy Spirit and fire.



Luke 3 there is an additional two accounts the writers quote Jesus would baptize with the

In John chapters 13-17, in the “Upper Room Discourse”, as Jesus prepared the Apostles for His impending crucifixion, resurrection and ascension to the Father’s right hand, He promised them that He would not leave them as orphans but would send the Holy Spirit to them as “another Comforter”. Just before He ascended into heaven Jesus commanded them to remain in Jerusalem and wait for the promise of the Father, they would be baptized with the Holy Spirit soon. They would receive power to be His witnesses to the end of the earth:

“And while staying with them he ordered them not to depart from Jerusalem, but to wait for the promise of the Father, which, he said, “you heard from me; for John baptized with water, but you will be baptized with the Holy Spirit not many days from now. So when they had come together, they asked him, “Lord, will you at this time restore the kingdom to Israel?” He said to them, “It is not for you to know times or seasons that the Father has fixed by his own authority. But you will receive power when the Holy Spirit has come upon you, and you will be my witnesses in Jerusalem and in all Judea and Samaria, and to the end of the earth.” Acts 1:4-8

The book of Acts details the special coming of the Holy Spirit in four noteworthy historical events. Pentecost, Acts 2. The Samaritans believe, Acts 8. The Gentiles believe, Acts 10, and the disciples of John the Baptizer, Acts 19.

Pentecost – Acts 2

Fifty days after Jesus' ascension, what do we see at Pentecost in Acts 2, but the believers in the upper room were filled with the Holy Spirit and power along with another amazing phenomena, the rushing of a mighty wind, the appearance of flames of fire over their heads and they all spoke in other tongues. On this momentous occasion, the words of John the Baptizer and of Jesus were fulfilled. Jesus sent the "other Comforter" at the inauguration of the New Covenant Church.

"When the day of Pentecost arrived, they were all together in one place. And suddenly there came from heaven a sound like a mighty rushing wind, and it filled the entire house where they were sitting. And divided tongues as of fire appeared to them and rested on each one of them. And they were all filled with the Holy Spirit and began to speak in other tongues as the Spirit gave them utterance." Acts 2:1-4

This was the initial outpouring of the ascended Lord Jesus Christ. miraculous sign of fulfillment was languages that they had not naturally Holy Spirit and power. The crowds morning heard these followers of works of God", in their own Some thought it was drunkenness,



proclaimed that it was not, but was a fulfillment of the prophecy of Joel, Joel 2:27-29, Acts 2:14-21. That day, after Peter preached Jesus as Messiah, three thousand people believed and were baptized in water as a public display of their union with Jesus.

"Peter replied, 'Repent and be baptized, every one of you, in the name of Jesus Christ for the forgiveness of your sins. And you will receive the gift of the Holy Spirit.'" Acts 2:38, 41

Samaritans Believe the Gospel and Receive the Gift of the Holy Spirit – Acts 8

Some six years later, another similar and very significant event in redemptive history occurred in Acts 8. Philip preached the Gospel to the Samaritans and many believed. The Samaritans were the descendants of Israelites with gentiles taken captive by the Assyrians. The Jews normally would not have dealings with the Samaritans and looked down on them. When the Apostles heard that the Samaritans had received the word they went to Samaria to pray for them and the Holy Spirit came upon them as a miraculous sign of their inclusion into the New Covenant Church, however, it is important to note that tongues is not mentioned as a part of this event.

The Gentiles Believe the Gospel and Receive the Gift of the Holy Spirit – Acts 10

In Acts 10, the Apostle Peter, sent by divine appointment, went and preached the Gospel to the gentiles at Cornelius' house. While he was still preaching to them, the Holy Spirit fell on all those there who heard the word, and they spoke in tongues, extolling God just as the 120 disciples in the upper room at Pentecost had done approximately twelve years earlier.

"While Peter was still saying these things, the Holy Spirit fell on all who heard the word. And the believers from among the circumcised who had come with Peter were amazed, because the gift of the Holy Spirit was poured out even on the Gentiles. For they were hearing them speaking in tongues and extolling God. Then Peter declared, 'Can anyone withhold water for baptizing these people, who have received the Holy Spirit just as we have?' And he commanded them to be baptized in the name of Jesus Christ." Acts 10:44-48

The Disciples of John the Baptizer in Ephesus – Acts 19

In Acts 19, we see one more of these Spirit baptism events, validated by the speaking of tongues, but this time it was also accompanied by prophesying. This was when the Apostle Paul encountered some disciples around Ephesus, of Jewish background, because they had only received John's baptism at some point during John's ministry in Israel. Paul asked them if they had received the Holy Spirit when they believed and they had not yet heard that there even was a Holy Spirit. They were baptized in the name of Jesus and when Paul laid hands on them the Spirit "came" on them and they began speaking in tongues and prophesying as a validation of having received the gift of the Holy Spirit. Acts 19:1-6.

The Significance of these Four Events

These significant “baptism/outpouring/fillings” with the Holy Spirit, stand out in redemptive history as monumental signs.

- First, at Pentecost to unbelieving Israel that God had poured out His Spirit on the New Covenant people of God, the Church, the Body of Christ (Messiah). The New Covenant Church had been inaugurated! The Old Covenant order was being replaced.
- Next, to the Jewish believers that the Samaritan believers were not to be considered outcasts, but part of the Church.
- Third, to the Jewish believers in Jesus and to the gentiles in Acts 10, that God had given the gift of the Holy Spirit to the gentiles! The gentiles were now to be partakers of the New Covenant Church and also heirs according to the promise, members of the Body of Christ.
- Lastly, to those who had until then only received the baptism of John, that they were also part of the Church.

It is significant for us to bear in mind that an argument can be made in all four cases, at Pentecost, Acts 8, Acts 10 and in Acts 19, that these individuals were true believers before they received the Holy Spirit. All four events occurred as special and extraordinary events.

Should these events be understood as normative for the rest of church history? After the events in Acts 19, however, the normative experience of God’s people seems to be the reception of the gift of and baptism with the Holy Spirit at conversion as the Apostle Paul taught in 1 Corinthians 12:13. This being the case, we would argue that the events in the Acts passages were not intended to be seen as normative for the rest of Church history. For the reasons noted above, the tongues (and prophecy in one case) accompanied the baptism with the Holy Spirit were intended as extraordinary validating signs. Once these events had been fulfilled, the people of God should not expect the same course of events to always occur. One huge reason for this is that all Christians did not speak in other tongues. R.C. Sproul has written:

“In the New Testament church not every believer spoke in tongues, but every Christian was gifted by the Holy Spirit. The prophecy of Joel was thus fulfilled, Acts 2:16-21.” *Essential Truths of the Christian Faith*, p. 118

In summary, Wayne Grudem wrote:

“the disciples certainly did experience “a baptism in the Holy Spirit” after conversion on the Day of Pentecost, but this happened because they were living at a unique point in history, and this even in their lives is there not a pattern that we are to see to imitate. What shall we say about the phrase “baptism in the Holy Spirit”? It is a phrase that the New Testament authors use to speak of coming into the new covenant power of the Holy Spirit. It happened at Pentecost for the disciples, but it happened at conversion for the Corinthians and for us. It is not a phrase the New Testament authors would use to speak of any post-conversion experience of empowering by the Holy Spirit.”

Wayne Grudem, *Systematic Theology*, p. 772

The People of God are Baptized in One Spirit into the Body of Christ

The Apostle Paul wrote in 1 Corinthians 12, that when a person comes to faith in Christ, he is baptized in one Spirit into the Body of Christ, and that no matter what one’s background is, we all are brought into union with one another, to drink of or partake of one Spirit.

“For in one Spirit we were all baptized into one body—Jews or Greeks, slaves or free—and all were made to drink of one Spirit.” 1 Corinthians 12:13

Four Basic Views of the Nature of the Baptism of the Holy Spirit

- Classical - The Classical view argues that after the miraculous signs in Acts, the normative experience of the Baptism of the Holy Spirit is at conversion and is not accompanied by tongues or prophecy. Most holding to this view, believe that the sign gifts are no longer active in our times.
- Pentecostal - This view argues that conversion and the Baptism with the Holy Spirit are separate experiences. Conversion is the first work of grace and the Baptism with the Spirit is a second work of grace, which is always accompanied by the phenomena of speaking in other tongues.
- Charismatic – Charismatics allow for differing opinions as to when the Baptism of the Holy Spirit occurs, whether after conversion or at conversion, but it is generally agreed that speaking in tongues is not required as evidence as having received it. They believe all the gifts of the Spirit are for today.
- Third Wave – This movement holds that the Baptism of the Holy Spirit occurs at conversion, that all the gifts of the Spirit are for today, and that signs and wonders should accompany the preaching of the Gospel.

CrossLife Community Church would be closest to the Classical view, that the Baptism of the Holy Spirit occurs at conversion to Christ.

It is interesting to note that the word for “baptize”, the Greek *baptizo*, means to immerse or to dip into a substance. In effect, then, in the Holy Spirit one is supernaturally immersed, or placed into the Body of Christ. This unseen, spiritual event is distinct from the ordinance of Christian Baptism in water. For the new convert, being baptized or immersed into the Body of Christ precedes the ordinance Christian Baptism just as regeneration precedes saving faith. The ordinance of Christian Baptism is the visible ceremonial counterpart to the invisible spiritual baptism into the Body of Christ in the Holy Spirit. It is very important that we realize the distinctions here, otherwise we would be dangerously close to the idea of “baptismal regeneration” held to by the Roman Catholics, Eastern Orthodox, Lutheran and Church of Christ. We will focus more closely on the ordinance of Christian Baptism in Article 12, “Baptism and the Lord’s Supper.

So then the significance of this that at conversion the new Church Universal, the Body empowered for service. This each believer. It could be said member in the Church situation arises when the in the Spirit are compared Most English translations of word “by” instead of the words “with” or “in” used in the Gospels. This has led many believers to conclude that the experience of 1 Corinthians 12 is different than that of the Gospels.

**At Conversion, new believers are “baptized” or “immersed” in the Holy Spirit by Christ into His Universal Body.
Jesus is the baptizer, the Holy Spirit is the “element”, immersion into the Body of Christ is the result.**

baptism with/in the Spirit is believer is immersed into the of Christ and initially is a one-time occurrence for that this is like becoming a Universal. A challenging various verses on the Baptism with 1 Corinthians 12:13.

1 Corinthians 12:13 use the

Wayne Grudem has commented on this challenge:

“Now the question is whether 1 Corinthians 12:13 refers to the same activity as these other six verses (Matthew 3:11, Mark 1:8, Luke 3:16, John 1:33, Acts 2, Acts 10). In many English translations it appears to be different, for many translations are similar to the RSV, which says, “For by one Spirit we were all baptized into one body.” ... In all the other six verses, Jesus is the one who baptizes people and the Holy Spirit is the “element” (parallel to water in physical baptism) in which or with which Jesus baptizes people. Wayne Grudem, Systematic Theology, p. 766, 767

“Is it possible to sustain the Pentecostal view that the other six verses refer to a baptism by Jesus in which he baptizes us in (or with) the Holy Spirit, but that 1 Corinthians 12:13 refers to something different, to a baptism by the Holy Spirit? Although the distinction seems to make sense from some English translations, it really cannot be supported by an examination of the Greek text, for there the expression is almost identical to the expressions we have seen in the other six verses. Paul says in (“in one Spirit . . . we were baptized”). Apart from one small difference (he refers to “one Spirit” rather than “the Holy Spirit”), all the other elements are the same: the verb is baptize, and the prepositional phrase contains the same words. . . . If we translate this same Greek expression “baptize in the Holy Spirit” (or “baptize with the Holy Spirit”) in the other six New Testament occurrences where we find it, then it seems only proper that we translate it in the same way in the seventh occurrence. And no matter how we translate, it seems hard to deny that the original readers would have seen this phrase as referring to the same thing as the other six verses, because for them the words were the same. . . . It thus seems appropriate to conclude that 1 Corinthians 12:13 also refers to baptism “in “ or “with” the Holy Spirit, and is referring to the same thing as the other six verses mentioned.” Wayne Grudem, Systematic Theology, p. 772, 773

This is a rather compelling argument that the baptism with the Holy Spirit in Acts although occurring after conversion, is the same Spirit baptism experience as 1 Corinthians 12 which occurred at conversion, without the extraordinary signs. The difference again, was that in Acts the inauguration of the New Covenant Church and the transition of the covenantal order was being witnessed to in a very special way, but the description in 1 Corinthians 12 describes the normal Christian experience.

The Spirit of God Indwells the People of God

The indwelling of the Holy Spirit within the believer is one of the awesome blessings of salvation. This common experience is new and unique to the New Covenant era. Although the Old Testament speaks of the Spirit being in a few believers, this was not the norm. That every true believer

experiences the abiding, indwelling presence of the Holy Spirit is a unique blessing of New Covenant. By establishing this, we are differentiating the indwelling of the Spirit from regeneration by the Spirit. These experiences are distinct. Although all believers of all time since the fall must of necessity have been regenerated by the Spirit in order to believe savingly, the vast majority of Old Testament believers did not experience any indwelling presence of the Spirit. Under the New Covenant, all believers are individually and corporately the “temple of the Holy Spirit”. What a glorious realization!

“And I will ask the Father, and he will give you another Helper, to be with you forever, even the Spirit of truth, whom the world cannot receive, because it neither sees him nor knows him. You know him, for he dwells with you and will be in you.” John 14:16, 17

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

The Spirit of God Seals the People of God

Another wonderful and unique blessing of the New Covenant and the Gospel related to the indwelling of the Spirit is that believers are sealed with the Holy Spirit.

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

“do not grieve the Holy Spirit of God, by whom you were sealed for the day of redemption.” Ephesians 4:30

“And it is God who establishes us with you in Christ, and has anointed us, and who has also put his seal on us and given us his Spirit in our hearts as a guarantee.” 2 Corinthians 1:22

“He who has prepared us for this very thing is God, who has given us the Spirit as a guarantee.” 2 Corinthians 5:5

The sealing of the Holy Spirit is a pledge or “down payment”, a guarantee if you will, of our inheritance of eternal life, our full redemption that will be consummated at the resurrection.

Adoption

Adoption is that wonderful aspect of the in salvation in which those who were and “sons of disobedience”, Eph. 2:2; children of God by grace through faith, our Heavenly Father used this concept gracious inclusion into His family and our relationship to Him our Father as His children and heirs of His promises and blessings.



work of God through the Holy Spirit once the “children of wrath” Eph. 2:3 5:6, are made the loving adoptive John 1:11-13. It is noteworthy that of adoption as a picture of our

relationship to Him our Father as His children and heirs of His promises and blessings.

Wayne Grudem has written:

“Adoption focuses much more on the personal relationships that salvation gives us with God and with His people.” Wayne Grudem, Systematic Theology, p 736

Scripture tells us:

“we were predestined for adoption as sons through Jesus Christ, according to the purpose of God’s will” Ephesians. 1:5

“God sent His Son to redeem us that we might receive adoption as sons.” Gal. 4:4, 5

“We have received the Spirit of adoption as sons, by whom we cry, ‘Abba! Father!’” Romans 8:15

“be imitators of God, as beloved children”. Ephesians 5:1

“the Spirit bears witness with our own spirits that we are the children of God.” Romans 8:14-17

Participation in the Divine Nature

Stemming from the work of the Holy Spirit in regeneration and through His work in us in sanctification, we are privileged to become partakers of the divine nature. What can this mean? As we pointed out in our last article on the doctrine of Justification, the Eastern Orthodox Church has a doctrine called “Theosis”, in which they argue believers can actually progress into a state of divinity through their sacraments, veneration of relics and saints, and devotional practices. They do not argue that one can become a part of the Trinity, but nevertheless, they propose that one can acquire in some sense a deified nature. We do not believe that this is what Scripture is means by

saying we may become partakers of the divine nature. The Apostle Peter wrote:

“His divine power has granted to us all things that pertain to life and godliness, through the knowledge of him who called us to his own glory and excellence, by which he has granted to us his precious and very great promises, so that through them you may become partakers of the divine nature, having escaped from the corruption that is in the world because of sinful desire.”

2 Peter 1:3, 4

As believers, having been regenerated and set apart for God and now undergoing the process of sanctification by the Holy Spirit, we are being renewed in the image of God and of Christ. The Apostle Paul wrote in Romans 8:29 that whom God foreknew He also predestined to be conformed to the image of His Son. In Colossians 3, Paul also wrote:

“you have put off the old self with its practices and have put on the new self, which is being renewed in knowledge after the image of its creator.” Colossians 3:9, 10

Certainly, this must be what is referred to in 2 Peter above. Not that believers are becoming god or divine in nature, but rather we are being renewed and conformed into the image of God and of Christ our Savior.

The Spirit of God Sanctifies the People of God

It is the Holy Spirit who actively sanctifies the people of God. The word “sanctify” is related to the word “holy”. The Greek *hagios*, basically means “set apart”. In this connection, it means that believers are set apart unto God, by the Spirit of God. In the Scriptures we see two aspects of sanctification. First, there is the initial sanctification, whereby a new believer is initially set apart into the kingdom of God. The Apostle Paul wrote, we were taken from the kingdom of darkness and brought into the kingdom of the Lord Jesus Christ.

“For he has rescued us from the dominion of darkness and brought us into the kingdom of the Son he loves.” Colossians 1:13

Progressive sanctification is the other aspect in which we are also sanctified progressively throughout our Christian life. In this sense we are progressively renewed in the image of God, conformed into the image of Christ, and press forward into holiness and godliness doing God’s will and keeping His commands. This is an ongoing process by the grace of God, that the Holy Spirit guides believers through. God’s will and intention is that we grow in godliness and holiness, but the Bible tells us we will not reach or experience complete holiness or human perfection until the resurrection when we are glorified. It is very important to realize that sanctification is the work of the Holy Spirit in us. We said earlier that regeneration is a monergistic work of the Spirit, but sanctification is a cooperative experience. The Holy Spirit is at work in the believer, to will and to do the good pleasure of God. The Apostle Paul wrote,



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“work out your own salvation with fear and trembling, for it is God who works in you, both to will and to work for his good pleasure.” Philippians 2:12, 13

The Spirit works and we, with all due care and diligence, respond by grace through faith in cooperation and obedience to the Spirit and the Word. Sanctification is also by grace through faith. So, it is essential for us to remember that we are not being sanctified or being perfected by merely keeping the Law or by any type of law keeping, because it is by grace through faith walking in God’s will and commandments from a heart of gratitude for His redeeming love for us. The Apostle Paul wrote in Galatians 3:

“O foolish Galatians! Who has bewitched you? It was before your eyes that Jesus Christ was publicly portrayed as crucified. Let me ask you only this: Did you receive the Spirit by works of the law or by hearing with faith? Are you so foolish? Having begun by the Spirit, are you now being perfected by the flesh?” Galatians 3:1-3

The Apostle’s words are precise, “having begun by the Spirit, are you now “being perfected” by the flesh?” The answer is of course not! What then is the standard, what are the commandments that we should be keeping? By grace we should be following from the heart, the express will and commandments of God revealed in Scripture, reiterated in the New Testament, under the New Covenant in the teachings of Jesus and the Apostles. The law of Christ and the Apostle’s doctrine.

The Fruit of the Holy Spirit

Growing out of the indwelling presence and sanctifying work of the Holy Spirit in the life of the believer is the fruit of the Spirit. In Galatians 5, we see the fruit of the Spirit in contrast to the works of the flesh. This is what the Apostle Paul wrote:

“But I say, walk by the Spirit, and you will not gratify the desires of the flesh. For the desires of the flesh are against the Spirit, and the desires of the Spirit are against the flesh, for these are opposed to each other, to keep you from doing the things you want to do. But if you are led by the Spirit, you are not under the law. Now the works of the flesh are evident: sexual immorality, impurity, sensuality, idolatry, sorcery, enmity, strife, jealousy, fits of anger, rivalries, dissensions, divisions, envy, drunkenness, orgies, and things like these. I warn you, as I warned you before, that those who do such things will not inherit the kingdom of God. But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control; against such things there is no law. And those who belong to Christ Jesus have crucified the flesh with its passions and desires. If we live by the Spirit, let us also keep in step with the Spirit.” Galatians 5:16-25

In the Christian there is a battle between the flesh and the Spirit. The desires of the flesh, the “old man”, are against the Spirit and vice versa. As Christians, although we will struggle with world, the devil and the flesh from one degree or another, these should not have the control over us. Our lives should be yielded and leaning Godward and we should be bearing spiritual fruit. Our testimony should be that of crucifying the flesh and its manifestations and living by and keeping in step with the Spirit. Bearing spiritual fruit is a sign of true conversion. So then, by grace through faith as always, we should be seeing love, joy, peace, patience, kindness, goodness, faithful, gentleness and self-control growing in our lives just as good fruit grows on a fruitful tree.

The Spirit of God Empowers the People of God

The Holy Spirit empowers the people of God. He is, as the Spirit of God and of Christ our great enabler in the Christian life and We have recognized that described in Acts, particularly Holy Spirit came upon the they had been believers for seen that the normative Holy Spirit since then has been conversion and baptism with/in



accompanied by the same miraculous signs as in Acts does not mean that we did not receive power. The Apostle Peter wrote, “His divine power has granted to us all things that pertain to life and godliness”, 2 Peter 1:3. When we came to faith in Christ, when we were baptized with/in the Holy Spirit, we did receive power for life, godliness and service. However, we do recognize that God in His mercy does visit His people in special times of revival. There are examples of revival in the Bible and in church history, in which the Spirit of God has moved mightily to revive, and refresh the people of God. It is during such times that He may work to bring extraordinary spiritual power.

for works of Christian service. during the extraordinary events at Pentecost, the Baptism of the disciples with great power after some time. Yet, we have also experience of the Baptism in the at conversion. That our the Holy Spirit was not

Be Filled of the Spirit

That the disciples received great power at Pentecost, or that new converts have received power when baptized with the Spirit at conversion, does not mean that there has been no need for subsequent empowerings or fillings with the Spirit. The Apostle Paul wrote,

“I pray that out of His glorious riches He may strengthen you with power through His Spirit in your inner being.” Ephesians 3:16

“And do not get drunk with wine, for that is debauchery, but be filled with the Spirit” Ephesians 5:18

This could literally read, “be being filled with the Spirit”. The command is “be being filled”. What does it mean to be “filled” with the Holy Spirit? When we think of something being filled, we think of a container that is full of some substance. Is this what is meant? John MacArthur says, being filled with the Spirit is to be controlled or led or influenced by the Spirit. He explains that there are at least three facets to the idea of being filled with the Holy Spirit:

“When we use the word fill in English we normally think of something being placed into a container such as milk being poured to the brim of a glass, water being run into a bath tub. . . But none of those

examples conveys precisely the meaning of to fill or be filled as does the Greek *pleroo*, a form of which is used in [Ephesians 5:18](#). *Pleroo* has three shades of meaning that are helpful in illustrating the scriptural meaning of Spirit-filled. The first carries the idea of pressure. *Pleroo* can also convey the idea of permeation. There is a third meaning of *pleroo*, actually the primary one in the New Testament, which conveys the sense of domination or total control. . . . in our spiritual lives we are commanded to yield to the total control of the Holy Spirit, so every, thought, and act of the will is under His direction. That kind of complete spiritual control is for our benefit and totally in line with God's will." John MacArthur, What Does it Mean to be Filled with the Spirit, [Online Article](#)

Being filled with the Spirit then means to be moved, permeated or dominated by the Spirit. And we see by Paul's command in Ephesians 5:18 that we should be continually filled with the Spirit.

The Spirit of God Gives Gifts to the People of God

The gifts of the Holy Spirit are an important emphasis of the work of the Spirit, but also in some ways a controversial one. These gifts of the Holy Spirit, Greek *charismata* or "grace gifts", can be described as special abilities given to believers by the Holy Spirit to be used in ministry in the church. There are various gifts of service, sign gifts, and offices, but the same Spirit, Lord and the same God who distributes them as He wills. The Apostle Paul wrote most about the gifts of the Holy Spirit:

"Having gifts that differ according to the grace given to us, let us use them: if prophecy, in proportion to our faith; if service, in our serving; the one who teaches, in his teaching; the one who exhorts, in his exhortation; the one who contributes, in generosity; the one who leads, with zeal; the one who does acts of mercy, with cheerfulness." Romans 12:6-8

"Now there are varieties of gifts, but the same Spirit; and there are varieties of service, but the same Lord; and there are varieties of activities, but it is the same God who empowers them all in everyone. To each is given the manifestation of the Spirit for the common good." 1 Corinthians 12:4-7

"But grace was given to each one of us according to the measure of Christ's gift. Therefore it says, When he ascended on high he led a host of captives, and he gave gifts to men. And he gave the apostles, the prophets, the evangelists, the shepherds and teachers, to equip the saints for the work of ministry, for building up the body of Christ . . ." Ephesians 4:7-14

The Purpose of Spiritual Gifts - To Edify the Body of Christ the Church

The Apostle Paul made it clear that spiritual gifts were given for the common good, 1 Corinthians 12:7. He wrote of some gifts as being greater or higher than others, but also said that all the gifts serve a purpose and should not be despised. In saying this he used the metaphor of one body with various essential body parts, all being necessary for the proper function of the body. So, although some of the gifts seem more glorious or desirable, the less glorious or weaker gifts were still given by the Spirit for their own good purposes, and are in fact indispensable as the Apostle Paul wrote. The intent and priority of the Spirit of God through the gifts is the edification or building up of the Church spiritually.

Sovereign Distribution

These are spiritual gifts not natural gifts. As spiritual gifts they may or may not seem to be given along the lines of the natural abilities of the recipient. It is the Spirit who distributes the gifts as He sovereignly wills. The Apostle Paul mentioned that we should earnestly desire the best gifts, but they are not something that one can just claim and exercise. Again, they are sovereignly bestowed.

Charismata – Grace Gifts

The following is a brief description of the spiritual gifts noted in the primary passages sighted above.

1. **Prophecy** - The ability to receive and proclaim a message from God involving either forth telling or foretelling. Forth telling would be a proclamation of encouragement, hope, warning or judgment. Foretelling would be the predicting of future events. Prophecy is revelational in nature.
2. **Service** - The God given ability to identify and care for the physical needs of the body through various means. The Greek word for this gift is the same as that for ministry of deacon, but the gift should not be confused with the office.
3. **Teaching** - The God given ability to clearly teach, explain and effectively apply the truths of God's Word accurately.
4. **Exhortation** - The God given ability to motivate others using words of counsel, encouragement, and consolation. To challenge others to put their faith in action to glorify God by doing His will.
5. **Giving** – A God given generosity to contribute material resources for the benefit of others and the glory of God. Those with this gift are not necessarily wealthy.

6. Leadership - The God given ability to discern God's purpose for a group, set and communicate goals, and motivate others to work together to fulfill them in the service of God without coercion.
7. Mercy - The God given ability to sincerely empathize and demonstrate compassion on people who are suffering physical, mental, or emotional challenges.
8. Word of Wisdom - The God given ability to apply the teachings of God's Word practically in specific situations and give good, reliable advice.
9. Word of Knowledge - The God given ability to speak to a person or a matter with, perception, understanding and truth.
10. Faith - The God given ability to believe and trust God in an extra ordinary way for some need or goal or event.
11. Healing - The God given ability to supernaturally cure illnesses and restore individual to health through the power of God.
12. Miracles - The God given ability to serve as an instrument through whom God accomplishes acts that manifest His supernatural power to bear witness to His presence or validate the truth of His Word.
13. Distinguishing of spirits - The God given ability to clearly discern between the spirit of truth and the spirit of error. Distinguish between reality and the counterfeit, between the things of God and the demonic.
14. Tongues - The God given ability to speak in a language that one has not naturally learned, as a sign, to proclaim the mighty deeds of God, to extol or praise God, or to pray to God.
15. Interpretation of Tongues - The God given ability to interpret into the common language words publicly uttered in an unknown tongue/language.
16. Helps - The God given desire and ability to practically support the effectiveness of the ministry of other members of the body. It appears to be distinct from the gift of service.
17. Administration - The God given ability to help direct a ministry or a church toward the fulfillment of its goals by managing its affairs and plans. One may have the gift of leadership without having the gift of administration.
18. Apostles - A foundational office in the New Covenant Church. Jesus conveyed His authority to the Apostles to oversee the primitive church and initially carry out the Great Commission under His lordship when He ascended.
19. Evangelists - Individuals in the New Covenant Church, with the God given ability to effectively proclaim the Gospel unto the salvation of the lost.
20. Pastors, Shepherds (Elders, Overseers) – An ongoing, normative office in the New Covenant Church. Those in this office should be gifted by God to lead, teach, nourish, counsel, protect, and care for the needs of a flock of believers.

Foundational Gifts, Sign Gifts and Normative Gifts

We have seen that there are various kinds of gifts that the Holy Spirit has given sovereignly to the Church. Some are foundational, that is they pertain to the founding and foundation of the New Covenant Church. Some are special extraordinary sign gifts, given for special purposes and validation of the redemptive work and lordship of Christ and the Gospel. Some gifts are more normative, that is, they are intended for the ongoing work of service in the Church through the centuries. Christians have differing views on these depending on their background and denominational traditions. The following are examples of the gifts categorized along these lines.

Foundational Gifts: The offices of Apostle and of New Testament Prophet.

Sign Gifts: Healing, miracles, prophecy (revelatory), tongues (Various Languages), interpretation of tongues.

Ongoing or Normative Gifts: Evangelists, pastors and teachers, helps, service, giving, mercy, exhortation, faith, administration, word of wisdom, word of knowledge, distinguishing of spirits. Some of these normative gifts may be more common than others. (Some would put word of wisdom and knowledge and distinguishing of spirits among the sign gifts.)

Perpetuity of the Sign Gifts

There seem to be two main views regarding the question of the perpetuity of sign gifts today, cessationism and continuationism. Neither view seems to be totally monolithic. Most who hold to the first approach, cessationism, argue that the miraculous sign gifts were temporary and intended to validate or bear witness to the person and work of Christ in the Gospel, and passed away some time after the completion of the writings of the New Testament. Hebrews 2:1-4 is used to argue for this. It is argued that the sign gifts obviously declined in the post apostolic times because of the lack of historical evidence of their continuance. Some even argue that all the spiritual gifts have passed away. Those who hold the continuationist position, argue that the gifts were intended to remain active and available until the end of the age for the building up of the Church.

Tongues, Prophecy, and Healing – The Controversial Sign Gifts

It seems that the most controversial of these sign gifts are tongues, prophecy and healing.

Tongues - As we noted above, tongues, simply means languages. Some argue that the tongues spoken in Acts are not necessarily the same as the tongues spoken in 1 Corinthians, citing, “kinds of tongues”, suggesting they are not all human language, but that they could be angelic or simply special languages. Much of what is practiced as tongues today does not seem to follow any language structure, and does not seem to be done in accordance with the Apostolic guidelines given in 1 Corinthians 14. The exercise of any valid gift of tongues needs follow the Scriptural pattern.

Prophecy - Prophecy in Scripture, whether speaking forth words given from God or foretelling future events, is categorized as divine revelation. Those who would claim to utter prophetic messages today would need to be held to the high standards of Scripture. Paul instructed those in Corinth to judge prophetic utterances, 1 Cor. 14:29. Some proponents of prophetic revelation today seem to have redefined it to some degree so that they say that words attributed to God may ultimately not come to pass as declared. This is difficult to accept given the revelatory nature of prophecy. This could be the cause of untold confusion and possible deception amongst God’s people. Again, if someone purports to speak a revelation from God, it must stand the test of Scripture. Some have argued that prophecy is akin to preaching. But again due to the revelatory nature of prophecy, it is difficult to equate it with normal preaching.

Healing - Some claim the gift of healing today. Meetings are held in which wondrous claims are made of healing all sorts of diseases and afflictions, but objective proof always seems to be lacking. If someone were to have the gift of healing today, abundant validation should be available of any healings.

At CrossLife Community Church, we take an open, but cautious approach to the perpetuity of these miraculous sign gifts. Since we hold to the overall Biblical principle of the sovereignty of God in all things, we look to the sovereign will of God in this issue also. We do not take a liberal continuationist approach nor a hard cessationist approach. We do not see these gifts as normative for us now, but would see them as very extraordinary. If the Holy Spirit should sovereignly desire to bestow or manifest one or more of these miraculous sign gifts, we would not want to stubbornly refuse to recognize them. We would want to recognize and honor the true work of the Holy Spirit whenever and where ever He works, yet with all Biblical discernment and caution. It is our firm conviction that if the Holy Spirit would genuinely manifest these signs in our midst, we would expect that they would follow the model and standards in the Scriptures He has already inspired.

Scripture tells us that prophecies will pass away and tongues will cease when “the perfect” comes. The Apostle Paul wrote:

“Love never ends. As for prophecies, they will pass away; as for tongues, they will cease; as for knowledge, it will pass away. For we know in part and we prophesy in part, but when the perfect comes, the partial will pass away. When I was a child, I spoke like a child, I thought like a child, I reasoned like a child. When I became a man, I gave up childish ways. For now we see in a mirror dimly, but then face to face. Now I know in part; then I shall know fully, even as I have been fully known.” 1 Corinthians 13:8-12

Most staunch cessationists argue that the “perfect” is the completed canon of Scripture. Most continuationists argue that it is the eternal state. We suggest that our “sovereign” approach is in basic harmony with the latter.

The Sufficiency of the Normative Gifts

We believe that God has given each believer at least one of these normative gifts. These are the gifts that we can see more clearly that the Holy Spirit has continued to use throughout the history of the Church. These are the normative gifts which the Holy Spirit has given for us to personally identify and exercise in order to edify one another, carry out the Great Commission and ministry within the Church.

The Spirit as Comforter or Helper

Jesus promised the Apostles that He would send the Holy Spirit as “another Helper”, John 14:16. The Greek word for “helper”, *parakletos*, is also translated “comforter” or “counselor”.

R.C. Sproul has written:

“In the ancient world, a Paraclete was someone summoned to give assistance in a court of law. The Holy Spirit, in fulfilling this role, performs more than one task. One such task is the Spirit’s aiding the believer in the addressing the Father, Romans 8:26-27 . . . The concept of Paraclete also includes that role of Comforter . . . He is a tender source of solace to the wounded, the defeated, and the grief-stricken . . . The Spirit comes to us when we are in need of strength. He empowers us with courage and boldness . . . He both consoles and emboldens that in Christ we may be more than conquerors, Romans 8:37”
R.C. Sproul, *Essential Truths of the Christian Faith*, p. 123

The Spirit of God Guides and Teaches (Illuminates) the People of God

The Holy Spirit is the inspirer of the Holy Scriptures. The Apostle Paul wrote:

“All Scripture is breathed out by God” 2 Timothy 3:16

The word for “breathed out by God, is the Greek, *theopneustos*. God-breathed. It is no coincidence that the words, “wind”, “breath” and “spirit” are related in the Greek word, *pneuma*.

The Apostle Peter wrote:

“no prophecy of Scripture comes from someone’s own interpretation. For no prophecy was ever produced by the will of man, but men spoke from God as they were carried along by the Holy Spirit.”
2 Peter 1:20-21

The Spirit “carried along” the authors of the prophecy of Scripture.

The Holy Spirit is also the illuminator or teacher of God’s people. Jesus said:

“When the Spirit of truth comes, he will guide you into all the truth” John 16:13

This promise was primarily given directly to the Apostles, but it extends also to the Church at large.

Grudem has written:

“The illuminating work of the Holy Spirit is seen in that fact the he enables us to understand: ‘We have received not the spirit of the world, but the Spirit which is from God, that we might understand the gifts bestowed on us by God’, 1 Cor. 2:12. We should pray that the Holy Spirit would give us his illumination and thereby help us to understand rightly when we study Scripture or when we ponder situations in our lives.” Wayne Grudem, *Systematic Theology*, p. 645



The psalmist prayed for illumination when he asked God:

“Open my eyes, that I may behold wondrous things out of your law.” Ps. 119:18

The Apostle Paul prayed for the Ephesian believers:

“I do not cease to give thanks for you, remembering you in my prayers, that the God of our Lord Jesus Christ, the Father of glory, may give you the Spirit of wisdom and of revelation in the knowledge of him, having the eyes of your hearts enlightened, that you may know what is the hope to which he has called you, what are the riches of his glorious inheritance in the saints, and what is the immeasurable greatness of his power toward us who believe, according to the working of his great might” Ephesians 1:16-19

As we bring this article to a close, we recognize we could write and say so much more about the Holy Spirit, about His deity, His work, His indwelling presence, His empowering, His gifts and comfort. Though we would do well to dwell on all these blessings brought to us by Him, the Spirit would have us dwell all the more on the Person and work of the Lord Jesus Christ our Savior, as it has been the Spirit’s mission to glorify and testify of Him.

Oh, Spirit of God, help us to bring glory to the Lord Jesus Christ in all that we say and do.

Amen.

Resources for further study:

Systematic Theology, Wayne Grudem, Pages 634 - 787

Systematic Theology, Louis Berkhof, Pages 423 – 431

Essential Truths of the Christian Faith, R.C. Sproul, Pages 109 – 133

Who Is the Holy Spirit?, R.C. Sproul.

The Holy Spirit, Sinclair Ferguson

Free Articles/Online books:

The Holy Spirit, Kevin DeYoung, Gospel Coalition [Link](#)

The Baptism of the Holy Spirit, Sam Storms [Part 1](#) [Part 2](#)

What Does it Mean to be Filled with the Spirit, John MacArthur [Online Article](#)

Free Audio:

Spirit of the Christian God, RW Glenn [Series Link Page](#)

The Bestowal of the Spirit, DA Carson [Link](#)

Pentecost, DA Carson [Link](#)

Filled with the Spirit, DA Carson - [Link](#)

The Holy Spirit Series, RC Sproul [Series Link Page](#)

Transformed by the Spirit, Sinclair Ferguson [Link](#)

Knowing the Holy Spirit, Sinclair Ferguson [Link](#)

Experiencing the Holy Spirit, Sinclair Ferguson [Link](#)