



# A Theology of the Holy Spirit

Pastor Charles R. Biggs

Regional Home Missionary, Presbytery of the Mid Atlantic (OPC)

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## Opening Prayer for Holy Spirit Class:

*“Come down, O Love divine,  
Seek Thou this soul of mine,  
And visit it with Thine own ardor glowing.  
O Comforter, draw near,  
Within my heart appear,  
And kindle it, Thy Holy flame bestowing.*

*O let it freely burn,  
Till earthly passions turn  
To dust and ashes in its heat consuming;  
And let Thy glorious light  
Shine ever on my sight,  
And clothe me round, the while my path  
illumining.*

*Let holy charity  
Mine outward vesture be,  
And lowliness become mine inner clothing;  
True lowliness of heart,  
Which takes the humbler part,  
And o'er its own shortcomings weeps with  
loathing.*

*And so the yearning strong,  
With which the soul will long,  
Shall far outpass the power of human  
telling;  
For none shall guess its grace,  
Till he become the place  
Wherein the Holy Spirit makes His  
dwelling.”*

- **Bianco da Siena, *Anglican Hymn Book* (1965, Hymn 214).**

We confess: ***“I believe in the Holy Spirit, Lord and Giver of Life...” (Introductory Class)***

- **Opening statement**: There is no **good** in any of us that is not a result of the Holy Spirit’s work. There is no life nor good in this church that is not a result of the Holy Spirit’s work (cf. 1 Corinthians 4:7)
  - *“Therefore I want you to understand that no one speaking in the Spirit of God ever says “Jesus is accursed!” and no one can say “Jesus is Lord” except in the Holy Spirit” (1 Cor. 12:3)*  
  
*“To each is given the manifestation of the Spirit for the common good” (1 Cor. 12:7)*
  - John Calvin wrote: *“All virtues, all good and well-regulated affections, proceed from the Spirit, that is from the grace of God and the renewed nature which we have from Christ. As if He had said: ‘Nothing but evil comes from man; nothing good comes but from the Holy Spirit’ (Commentary on Galatians, pg. 105)*
- In thinking about the Holy Spirit, let us remember our forefather John Calvin’s admonition to believers: ***“The Scriptures are the school of the Holy Spirit.”*** What we learn about the Holy Spirit, let it be God’s self-revelation of Himself in Holy Scripture. We shall not be ignorant, nor shall we be excessively curious, asking things that God does not reveal to us (Deut. 29:29).
- **The Bible is bookended with the Work of the Holy Spirit (we note the Spirit and the Word together at the beginning of creation and at new creation):**
  - In the beginning of the Bible, the Spirit of God is hovering powerfully upon the chaotic face of the deep, bringing order and fruitfulness. We behold an important principle of God using Word and Spirit to accomplish His work and will
  - At the end of the Bible, He is depicted with the Father and the Son giving life forevermore to God’s people, and crying out in longing anticipation and expectation, as the True Spirit of Advent, saying:
    - *“Then the angel showed me the river of the water of life, bright as crystal, flowing from the throne of God and of the Lamb<sup>2</sup> through the middle of the street of the city; also, on either side of the river, the tree of life with its twelve kinds of fruit, yielding its fruit each month. The leaves of the tree were for the healing of the nations.<sup>3</sup> No longer will there be anything accursed, but the throne of God and of*

*the Lamb will be in it, and his servants will worship him” (Rev. 22:1-3)*

- *“The Spirit and the Bride say, ‘Come’ (Rev. 22:17a).” Spirit and Word are means of bringing in the new creation (as well as the first/old creation)*
- **Foundational Emphasis:** The Spirit is the Father’s gift to His people because of the completed redemption wrought by Christ in His life, death, resurrection, and ascension. “And behold, I am sending *the promise of my Father* upon you. But stay in the city until you are clothed with power from on high.” (ESV **Luke 24:49**) /

“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” (ESV **Acts 1:4-5**)

“...Being therefore exalted at the right hand of God, and *having received from the Father the promise of the Holy Spirit*, he has poured out this that you yourselves are seeing and hearing” (ESV **Acts 2:33**)

- **Summary:** How the Holy Spirit is revealed in redemptive-history (historical overview):

- The Holy Spirit is revealed in the creation and the divine governing of the world in general and the people of God particularly
- The Holy Spirit is revealed in the special providence of the miraculous
- The Holy Spirit is revealed in the giving of Scripture and in the church’s reception of the knowledge of God from Scripture
- The Holy Spirit is revealed in the life and ministry of Jesus Christ
- The Holy Spirit is revealed in relation to union with Christ, where the Spirit is instrumental in our entering into all the benefits of Christ’s work and the blessings of grace
- The Holy Spirit is revealed in the context of the mystery of the sacraments of baptism and the Lord’s Supper

- ***The Spirit of God is transformative for sinners***, causing them to realize what they were created to be, to do, how to live: “*The Spirit filled a boy who played upon a harp, and made him a Psalmist (1 Sam. 16:18); a shepherd and herdsman who pruned sycamore trees and made him a prophet (Amos 7:14-15); ... a fisherman and made him a preacher (Matt. 4:19); a persecutor, and made him teacher of the Gentles (Acts 9:1-20); a tax*

*collector, and made him an evangelist (Luke 5:27-28). What a skillful workman this Spirit is!* (Gregory of Rome, c. 540-604)

- The Spirit of God (Christ) is relevant and important for our lives as Christians. The Spirit touches each aspect of our lives as Christians: **Theological, Historical, Practical, Experiential, Mystical, and Doxological**
  - **Theological**
    - **Inspiration, Illumination, and Incarnation:** The Spirit reveals God in the inspiration and illumination of Scripture, in the Incarnation, in the Body of Christ
    - **“The Gift/Promise of the Father”:** The Spirit of God is the blessed gift of the risen-ascended Christ from His Father to His people
    - **Spirit is Christ-Centered:** The Spirit of God particularly reveals and exalts Jesus Christ as the One who has accomplished our redemption
    - The Spirit makes effectual God’s call to His own in Christ, regenerates and frees sinners in bondage, and unites believers to Jesus Christ to enjoy justification, sanctification, and glorification in union with the ascended-enthroned Jesus Christ
    - The Spirit of Christ helps us to become complete (perfect) through suffering and humility (as He did Christ before us!)
  - **Historical-Eschatological-Cosmological**
    - The Spirit of God brought order from chaos in creation, and made/makes the creation fruitful
    - The Spirit of God spoke through Moses and the Prophets: “All Scripture is *God-breathed out.*”
    - The Spirit of God came in His fullness on the Day of Pentecost from Christ our Mediator, from the goodness and loving promise of the Father, to guide His Church to maturity and full consummation and perfection
    - The Spirit of God not only inspired Holy Scripture but has providentially governed and directed the Church as the “Vicar of Christ” on earth to recognize the canon, the holy and inerrant, inspired sixty-six books of Holy Scripture
    - The Spirit of God has promoted orthodoxy and has preserved the truth from error. He has guided the church into recognizing the truth of Scripture that has been realized and articulated in councils, synods, confessions, catechisms, systematic and biblical theologies

- The Spirit of God is pleased to continue to use the preached and read written Word of God, and to administer the grace of Christ through the Sacraments as primary means of grace
  - The Spirit of God will bring about the restoration of the cosmos as the end goal-purpose of God the Father in the exaltation of Christ the King and Mediator
- **Practical**
    - The Spirit of God helps believers to pray in and with Jesus Christ
    - The Spirit of God helps believers to know God, and grow in grace and maturity, reaching assurance of faith
    - The Spirit of God helps believers to fight against remaining sin through mortification of the flesh, resisting the devil and the allurements of a fallen, sinful world system
    - The Spirit of God teaches us daily repentance in reliance upon God's Word
    - The Spirit helps believers to walk in a manner worthy of God, in all gentleness, humility and patience, bearing with one another, making us eager to maintain the unity of the Spirit in the bond of peace
    - The Spirit teaches us that we are His Holy Sanctuary/Temple in Christ and therefore we are not our own, we are bought with a price, so we glorify God with our bodies
  - **Experiential/Experimental**
    - The Spirit of God makes believers joyful and hopeful
    - The Spirit makes us fearless and confident in Jesus
    - The Spirit gives wisdom; He is the Spirit of Wisdom and Counsel
    - The Spirit helps us to grow in maturity
    - The Spirit illuminates our minds, opens our hearts, transforms our thinking, will and affections to follow hard and zealously after Christ
    - The Spirit makes us pant after and long for deeper communion with God
    - The Spirit gives us anointing power in witnessing in our words and deeds to Jesus Christ
    - The Spirit of God uses the means of grace, preaching, sacraments and prayer to edify and mature Christ's people through experiential preaching, worship and service
  - **Mystical**

- The Spirit makes us aware of God’s presence at all times
  - The Spirit helps us to see Christ and to be transformed from one degree of glory to another
  - The Spirit helps us to mediate upon Scriptural truth and draw out soul-food to strengthen us by God’s grace
  - The Spirit helps us to “abide in Christ” through obedience and love, realizing that all that is good is coming “from above”
  - The Spirit makes us aware of our chief identity as “Sons of God”, “heirs of the world”, and those who have “died and been raised with Christ” to a new life and cosmic existence in Him
  - The Spirit makes us sensitive and gentle with others
  - The Spirit grants discernment, good judgment, wisdom
  - The Spirit helps us to remember we are those who answer: “Here I am” to the Father’s distinct: “Where are you?”
- **Doxological**
    - The Spirit teaches us to worship God the Father, through the Mediation of Christ, in spirit and truth
    - The Spirit takes from Christ and makes it known to us, and to be ready and willing to give glory to our King in all every word and deed by His grace and strength
    - The Spirit makes us live for God, worship God, serve God, give our hearts to God daily
    - Let us praise our Great God and Father in Jesus Christ; let us heartily sing the “Doxology”: *“Glory be to the Father, and to the Son, and to the Holy Ghost...”*
- **“The Magnificence of the Spirit’s Divine Selflessness”** (Graham Cole): *“The magnificence of the Spirit lies in this self-effacement or divine selflessness. For this reason believers are rightly called ‘Christians’ and not ‘Pneumians’* / J. I. Packer speaks of the Spirit’s ministry as a “floodlight ministry”:
    - *“It is as if the Spirit stands behind us, throwing light on Jesus, who stands facing us. The Spirit’s message to us is never, ‘Look at me; listen to me; come to me; get to know me,’ but always, ‘Look at Him and see Him, and have life; get to know Him, and taste His gift of joy and peace’”* (Packer, *Keep in Step with the Spirit*)
    - Robert Letham writes: *“Due to the invisibility and anonymity of the Spirit, His presence is not normally noted, even though it may be known that He is present. His presence is known by what He does”* *The Holy Trinity*, pg. 56)

- The Spirit is “*self-effacing*”, for He draws attention to Christ the Son, not to Himself (John 16:14-15; cf. 13:31-32)
  
- **Evaluation of Christian Lives and Ministries of the Church:** This can teach you about how to evaluate the ideal Christian life, or the ideal Christian ministry.
  - The Church is “**Pneumadynamic**”, not “Pneuma-centric; the Church (as is the Ministry of the Spirit) should always be Christocentric (Christ-centered)
  
  - “The Church is created, gathered, gifted and empowered by the Holy Spirit” (Gregg R. Allison)
  
  - **Christology and Pneumatology:** Any class on the Holy Spirit should be necessarily a class on Jesus Christ (Pneumatology is Christocentric), or we might say a class on the Triune God, Father, Son, and Holy Spirit.
    - “*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 16:13-14)
  
  - **Memory Verse:** *Do you not know that your body is a temple of the Holy Spirit, whom you have from God? You are not your own, you were bought with a price. So glorify God in your body!*” (1 Corinthians 6:19-20)
  
  - Like the burning bush in Exodus 3, God’s people are “burning,” yet not “consumed”; God’s people have the Spirit of God purifying and sanctifying us, but we are not consumed by His judgment.
  
  - **The Sweet Spirit: “Holiness and Happiness”:** Puritan Richard Sibbes asserted strongly that the chief end of man, is “*to look to Christ*”, or to be “swallowed up in the love of Christ”. Ultimately, then, for Sibbes, the Father and Spirit desired to reveal Christ, and His mediating love to sinners in calling, regeneration, justification, sanctification and glorification. This goal to look to Christ has two elements, Sibbes taught: **1. That God might be glorified; 2. That believers might be happy.**

**Coming Soon in Upcoming Classes:**

- Class 1: Deity and Mystery of the Holy Spirit and Divine Trinity/  
Historical Overview of the Holy Spirit
- Class 2: Spirit of Creation: Creator Spirit- *“In the Beginning...”*
- Class 3: Spirit of Israel: *“Hear, O Israel”*
- Class 4: Spirit of the Prophets: *“Not by Might, Nor by Power...”*
- Class 5-6: Spirit of Jesus: *“The Baptized and the Baptizer in the Holy Spirit”*
- Class 7: Spirit and the Church: Age of the Spirit: *“From Pentecost to Parousia”*
- Class 8: Spirit of the New Creation: Spirit and the Bride: *“In the Beginning...Again”*

**For Further Study of Scripture:**

**Deity and Personhood of the Holy Spirit** John 16:8-13; Isaiah 63:10-13; Eph. 4:30; Acts 5:3-5

**Triune God and the Person of the Holy Spirit:** Matthew 3:16-17, 10:20, 28:19-20; Luke 11:13; Eph. 2:18; 2 Corinthians 13:14

**Creator-Spirit:** Genesis 1:1-2; Job 27:3, 33:4; Psalm 104:30-31

**Glory of the Holy Spirit:** 2 Corinthians 3:18

**Holy Spirit Empowerment:** Numbers 11:16-30; Micah 3:8-12

**Holy Spirit and Regeneration:** Ezekiel 36:22-36; John 3:1-13; Titus 3:4-6

**Receiving the Holy Spirit:** Joel 2:28-32

**Glorified-Exalted Christ Sending His Holy Spirit:** Acts 2:22-23

**Holy Spirit’s Filling Believers:** Acts 2:1-13; Eph. 5:18; 1 John 4:7-16

**Holy Spirit and Repentance/Faith:** Acts 11:15-18; 1 Corinthians 2:14-15; 2 Corinthians 4:13; 1 Thess. 1:4-5

**Holy Spirit and Sanctification:** Rom. 15:16-17; 2 Thess. 2:13-14; 1 John 3:4-10

**Holy Spirit and Union with Christ:** 1 Corinthians 6:15-20; Romans 6:1-11, 8:1-11

**The Temple of the Holy Spirit:** 1 Corinthians 3:16-17; 2 Cor. 6:16-7:1

**Gifts of the Holy Spirit:** Romans 12:4-8; 1 Corinthians 12:1-10, 27-30

**Holy Spirit as Seal and Guarantee:** 2 Corinthians 1:18-22

**Holy Spirit as Seal:** Ephesians 4:30

**Holy Spirit and Scripture:** 2 Timothy 3:16-17; 2 Peter 1:16-21

**Holy Spirit and Prayer:** Romans 8:26-27; Jude 20-21

**The Fellowship of the Holy Spirit:** 2 Corinthians 13:14



## Triune Spirit- “From Before the Foundation of the World”

Class 1: Deity and Mystery of the Holy Spirit and Divine Trinity – His Person and Works/ Historical Overview of the Holy Spirit

### I. Who is the Spirit? His Person and Works- Focus on Theology and History of the Holy Spirit in the Christian Church

a. God the Spirit is Alpha-Creator, Omega-Consummator (M. Kline)

God the Spirit is Creator/ Sanctifier/ Consummator

b. The Spirit is God (Gen. 1:2; Psa. 139; Acts 5, 13:2; 1 Cor. 2:10-11; 2 Cor. 4:6)

c. How is the Holy Spirit specifically described in Scripture? He is the Spirit of God / He is the Spirit of Christ / He is the Spirit of Truth / He is the Spirit of Holiness / He is the Spirit of Grace / He is the Spirit of Glory / He is the Spirit of Adoption / He is the Spirit of Life / He is the Spirit of Jesus / He is the Spirit of His Son / He is the Spirit of the Lord.

Holy Spirit expressly called God (Acts 5:3-4); Holy Spirit authors Scripture spoken by YHWH (Jehovah) (Isa. 6:9, Acts 28:25; 2 Pet. 1:21); Holy Spirit displays all the perfections of God (omniscience, omnipotence, omnipresence); Holy Spirit displays the sovereignty of God (John 3:8).

*The Spirit is a Person who has loves, has intelligence, will, understanding, affection, intentionality, and individuality. He can be grieved (Eph. 4:30), He persuades and convicts (John 14-16), intercedes (Rom. 8:26-27), cries (Gal. 4:6), speaks (Mark 13:11), and guides and tells what to do (Acts 8:29, 39; 16:6-10). He can be offended, obeyed, defied, and lied to.*

**Athanasius** (d. 373) on the Deity of the Holy Spirit (from Haykin, *Spirit of God*):

- *He is the uncreated Spirit; the Holy Spirit is not a creature*
- *The Holy Spirit is of the same order of Being as the incomprehensible, transcendent God*
- *He is inseparable from the living God, as the analogies of fountain and river suggest*
- *He is the Spirit of sanctification*
- *He is the Spirit of anointing/unction*
- *He is the Indwelling Spirit*
- *He is the Spirit in the Trinity and the faith of the Church*

George Smeaton’s (1814-89) five propositions when considering the Doctrine of the Holy Spirit:

- *There is one God or divine essence*
- *That the same numerical divine essence is common to three truly divine Persons, who are designated Father, Son, and Holy Spirit*
- *That between these three divine Persons there obtains a natural order of subsistence and operation: that the first Person has life in Himself (John 5:26); and that the second and third Persons subsist and act from the first.*
- *That this order of divine Persons belongs to the divine essence prior to, and irrespective of, the covenant of grace*
- *That this natural order of subsistence and action is the ground and reason of the names, Father, Son, and Holy Spirit; the Son being begotten of the Father, and the Spirit by spiration proceeding from the Father and the Son*

*Biblical Foundation* of our understanding of Person and Work of the Spirit: “The doctrine of the Holy Spirit is distinctively a doctrine of revelation. It belonged to the Holy Spirit to expound His own work” (E. H. Johnson, *The Holy Spirit*, quoted in Thomas).

W. H. Griffith Thomas speaks of the *uniqueness of the Person and Work of the Holy Spirit* in Christianity as a religion:

*“In truth, the Holy Spirit is in several ways the unique and ultimate Fact and Force in Christianity. He is the culmination of everything in the revelation of Divine redemption. Other religious systems have their founders, their sacred books, their ethics. But not one has anything corresponding to the New Testament doctrine of the Holy Spirit. The Holy Spirit is the only means of guaranteeing religion as personal communion with God. The Divine revelation given historically in the Person of Christ is mediated and made real to the soul by the Holy Spirit. This, again, is a mark of the uniqueness of Christianity, since only therein is religion realized as a matter of personal communion with the Deity”* pg. 2).

d. The Spirit is the Third Person of the Holy Godhead.

**Gregory of Nazianzus** (d. 390) (John Calvin’s theological kin from the East and major theological influence, along with Bernard of Clairvaux). Calvin says that this Trinitarian truth of Gregory “vastly delights me”:

*“No sooner do I conceive of the One than I am illumined by the splendor of the Three; no sooner do I distinguish them than I am carried back to the One. When I think of any one of the three I think of Him as the whole, and my eyes are filled, and the greater part of what I am thinking escapes me. I cannot grasp the greatness of that One so as to attribute a greater greatness to the rest. When I contemplate the Three*

*together, I see but one torch, and cannot divide or measure out the undivided light.”*  
(*Orations*, 40.41, Baptism Sermon)

**“Distinctions, without separation.”** We desire to always make it our rule to make distinctions without separation when considering the unity of essence shared by Father, Son, and Holy Spirit, as we stress the distinctness of each of the Persons.

e. Let us make an important distinction between the Spirit’s Person and His Works. The Spirit is God; the Spirit is a distinct Person in the Godhead. He acts specifically as the Holy Spirit.

f. What does it mean to say that the Holy Spirit is the “Executive of the Godhead”? His Work is like the work of a Prime Minister or a Vicar of Christ. He is more specifically the Covenantal Executive of the Godhead.

The Spirit is known primarily as the “Executive of the Godhead”. This means that by and through the Holy Spirit the work of Christ is applied and realized, and any subordination recorded is only in the sense of that self-lessness and self-abnegation which is true of each Person of the Trinity in relation to the others.

Reformed Theologian George Smeaton (1814-1889) wrote: “As to the divine works, the Father is the **source from which** every operation emanates, the Son is the **medium through which** it is performed, and the Holy Spirit is the **executive by which** it is carried into effect.”

**“Executive of the Godhead”:** **The Holy Spirit and Covenant Theology:** The Spirit as the “Executive” of the Covenant of Grace; The Spirit as the one who applies all of the benefits and blessings of the Father that have been purchased for believers through the precious blood of Jesus Christ / The Spirit of God at work in both epochs of redemptive-history: Old Covenant and New Covenant / Progressively revealed / Progressively making known the Covenant of Redemption, applying it to the elect.

John Calvin wrote in his *Institutes* (1.13.18): “*To the Father is attributed the beginning of activity, and the fountain and wellspring of all things; to the Son, wisdom, counsel, and the ordered disposition of all things; but to the Spirit is assigned the power and efficacy of all that activity.*”

Again, emphasis: “Distinctions without separation.”

## II. We Confess with the Catholic Christian Church:

*“I believe in the Holy Ghost, the Lord and Life-Giver, Who proceedeth from the Father and the Son, Who with the Father and the Son together is worshipped and glorified, Who spake by the prophets...”*

### III. We Confess with the *Reformed Catholic Christian Church*:

We confess in the Westminster Larger Catechism WLC, Q&A 9:

**“How many persons are there in the Godhead? A.** *There be three persons in the Godhead, the Father, the Son, and the Holy Ghost; and these three are one true, eternal God, the same in substance, equal in power and glory; although distinguished by their personal properties”* (1 John 5:7; Matt. 3:16,17; Matt. 28:19; 2 Cor. 13:14; John 10:30)

Note the distinction between Ontological Trinity and Economical Trinity; *between the Person of the Spirit, and His particular works.*

- **The Triune God**: Ontologically and Economically

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- **“Ontological Trinity**: The Trinity in itself, or the three persons as they relate to one another without regard to creation: *“One true, eternal God, the same in substance, equal in power and glory,”* etc. (WLC, Q&A 9)
- **“Economic Trinity”**: The Trinity as revealed in creation and salvation—acting in our world, in human history; emphasizes distinction *“by their personal properties”* as **WLC Q&A 9** articulates this. We think of personalities today as one unique and distinct from others, but with God it intends to communicate and convey “the idea of an inner distinction which exists within the unity of the Divine nature” (Thomas, pg. 127).
  - Works of the Trinity
    - *ad intra-* The actions that the three persons perform in connection with their own internal relations, without any reference to creation, e.g. love, communion, etc.
    - *ab extra-* The actions that the three persons perform with reference to the world: creation, providence, and grace. These are free actions, since God was

*under no obligation to create or to bring about salvation following the Fall, e.g. creation, outworking of decree in “God’s most holy, wise, and powerful preserving and governing all His creatures, and their actions” (WSC, Q&A 11).*

*“Glory to the Father, and to the Son, and to the Holy Spirit. Through the Holy Spirit unto all men come adoration, good will, wisdom, peace and blessing: For equally with the Father and the Son He hath effectual power. Now, and ever, and unto ages of ages. Amen” (Service Book: Order for the Burial of the Dead)*

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Note the distinction between Ontological Trinity and Economical Trinity; *between the Person of the Spirit, and His particular works.*

- Unity and Plurality in Godhead
  - Distinction but without separation, never confusion, etc.
  - Calvin wrote that the three persons imply a distinction not a division
- **Trinitarian Processions:** The eternal begetting of the Son of God and the eternal procession of the Holy Spirit. These are matched by the missions, the historical sending of the Son of God and the Holy Spirit (processions (internal), missions (external in history))
- We confess one God in three Persons, all three Persons of the Godhead “equal in power and glory”. The distinctions between the Three Persons emphasizes the Father as *begetting*, the Son of God, as *begotten*, and the Holy Spirit *proceeding from the Father and the Son*.
- Gregory of Nyssa says in “every external work of the Godhead, the result has its origin from the Father, and proceeds through the Son, and is perfected by the Holy Spirit” (“On ‘Not Three Gods,’ to Ablabius,” in *A Select Library of Nicene and Post-Nicene Fathers*, pg. 334).

#### IV. Historical Theological Overview: Two Primary Periods

- **Apostolic to Reformation**: Concerned primarily with the Person of the Holy Spirit
- **Reformation to the Present**: Concerned primarily with the Work of the Holy Spirit

##### i. Holy Spirit and Westminster Confession of Faith (chaps. 10-18)

- Q&A, 4-6: “*There are three persons in the Godhead, the Father, the Son and the Holy Ghost, and these three are one God, the same in substance, equal in power and glory*”.
  - Effectual Calling -Chap. 10
  - Justification -Chap. 11
  - Adoption – Chap. 12
  - Sanctification – Chap. 13
  - Faith – Chap. 14
  - Repentance – Chap. 15
  - Good Works -Chap. 16
  - Perseverance of the Saints -Chap. 17
  - Assurance -Chap. 18
  - Law of God -Chap. 19

- **Four Main Periods of Church History:**

- i. Patristic: Articulating the Being/Administration of Father, Son and Spirit (Councils of Nicea, Constantinople, Chalcedon, 325, 381, 451).
- ii. Medieval: Sending of the Spirit: Both Father and Son? Father only?
- iii. Reformation: Recovered a robust doctrine of Spirit and Word: Against Rome and the Mystic-Enthusiasts.
- iv. Modern: Missions, Revival and Revivalism, Perfectionism/Higher Life Movement(s), Pentecostalism.

#### Practical Implications:

- 1) Communion with Triune God: The Father is God over us, the Son is God for us, and the Holy Spirit is God in us.

“*From* and *unto* the Father, *through* the Son, *by* the Spirit. The transcendence in the Deity is expressed by the Father; the expression of the Deity is represented by the Son; while the truth of the immanence of the Deity form man’s moral and spiritual life is that for which the Holy Spirit stands” (Thomas, pg. 138).

Can we pray to the Holy Spirit? Yes! (Eph. 2:18)- Communion with all three Persons of the Triune God/ Caution: Do not undermine the Mediation of Jesus Christ: It is most proper and important to remember to pray to the Father, through the Mediation of the Son, by the Holy Spirit (Read Ephesians 2:18)

- 2) Dangers of Depersonalization/Dangers of Marginalization of the Holy Spirit (Academy and/or Church): “HE” not “it”; the “power of God” not an impersonal power or force
- 3) Dangers of Untethering the Holy Spirit’s ongoing work from God’s Word

**Important: The Holy Spirit and the Word of God Always Together: Experience Tethered to God’s Word by His Holy Spirit**

- a. True Christian Experience is always the “Spirit and Word” together (preaching of Word, reading of Word, memorizing Word, meditating on Word, etc) / The Spirit Authors and is pleased to “bound Himself” by the Word.

John Calvin: *“For as soon as the Spirit is severed from Christ’s Word the door is open to all sorts of craziness and impostures. Many fanatics have tried a similar method of deception in our own age. The written teaching seems to them to be of the letter. Therefore they were pleased to make up a new theology consisting of revelations”*

- b. Mysticism: Spirit without Word; Spirit experienced apart from Word, sometimes contrary to Word.
- c. Rationalism: Word without Spirit; Word without illumination of the Spirit; Word read and studied without humble dependence upon Divine Author.
- d. Traditionalism: Scripture is final authority; tradition submitted to Holy Scripture. We want to emphasize the sufficiency of scripture. No true *Christian experience* without submitting in the Spirit to the Word of God as the final authority on matters of life and doctrine (dangers of traditionalism)

Prayer: “Heavenly King, Paraclete, Spirit of Truth, who art present everywhere and fillest all things, Treasury of Goodness, and Giver of Life, come, dwell in us and cleanse us from all stain, and, of Thy mercy, save our souls.Amen” (Parthenios, *The Holy Spirit*)

**End Class 2**

Addendum to Class 2:

George Smeaton's five propositions when considering the Doctrine of the Holy Spirit:

- There is one God or divine essence
  - That the same numerical divine essence is common to three truly divine Persons, who are designated Father, Son, and Holy Spirit
  - That between these three divine Persons there obtains a natural order of subsistence and operation: that the first Person has life in Himself (John 5:26); and that the second and third Persons subsist and act from the first.
  - That this order of divine Persons belongs to the divine essence prior to, and irrespective of, the covenant of grace
  - That this natural order of subsistence and action is the ground and reason of the names, Father, Son, and Holy Spirit; the Son being begotten of the Father, and the Spirit by spiration proceeding from the Father and the Son
- 
- **Gregory of Nazianzus (d. 390) on Deity of the Spirit:** "Christ is born; the Spirit is His forerunner. He is baptized; the Spirit bears witness. He is tempted; the Spirit leads Him up. He works miracles; the Spirit accompanies them. He ascends; the Spirit takes His place. What great things are there in the idea of God which are not in His power? What titles which belong to God are not applied to Him, except only unbegotten and begotten (reserved for the Father and the Son exclusively)? ... He is called 'the Spirit of God,' 'The Spirit of Christ,' 'the mind of Christ,' 'the Spirit of the Lord,' and Himself the Lord, 'The Spirit of adoption,' 'of truth,' 'of liberty'; the Spirit of wisdom, of understanding, of counsel, of might, of knowledge, of godliness, of fear of God"
- 
- **The Mystery of the Holy Spirit**- "Elusiveness" (Deut. 29:29; John 3:8)- "Epistemic Humility"/Creator-creature distinction/God's "incomprehensibility"/Calvin: "God's stooping..." /Luther: "*Deus Revelatus*" and "*Deus Absconditus*"
  - **"Who Has Seen the Wind?" Poem by Christina Rossetti**

*"Who has seen the wind?  
Neither I nor you:  
But when the leaves hang trembling,  
The wind is passing through.*



*Who has seen the wind?*

*Neither you nor I:*

*But when the trees bow down their heads,*

*The wind is passing by.”*

- **Francis Turretin on God’s Self-Revelation** (“Accommodation to sinners through His Word”): “When God is set forth as the object of theology, He is not to be regarded simply as God in Himself (for thus He is incomprehensible to us), but as revealed and as He has been pleased to manifest Himself to us in His word ... Nor is He to be considered exclusively under the relation of deity ... for in this manner the knowledge of Him could not be saving but deadly to sinners, but as He is *our* God, *covenanted in Christ...*”
- **Turretin on “Accommodation”**: (1) Knowledge of God must be given by God and on God’s terms; (2) Accommodated to the needs and weaknesses of the audience (sinners); (3) Focused on God’s covenant in Christ.
- Progressive Revelation of Trinity/Holy Spirit
- Gregory of Nazianzus wrote: “The Old Testament proclaimed the Father openly, and the Son more obscurely. The New manifested the Son, and suggested the Deity of the Spirit. Now the Spirit Himself dwells among us, and supplies us with a clearer demonstration of Himself.”

## Topic: Historical-Theological Overview on the Person and Work of the Holy Spirit (Pt. 1)

**Memory Verse:** 1 Corinthians 8:6: “...*For us there is one God, the Father from whom are all things and for whom we exist, and one Lord, Jesus Christ, through whom are all things and through whom we exist*”

*“Glory to the Father, and to the Son, and to the Holy Spirit. Through the Holy Spirit unto all men come adoration, good will, wisdom, peace and blessing: For equally with the Father and the Son He hath effectual power. Now, and ever, and unto ages of ages. Amen” (Service Book: Order for the Burial of the Dead)*

### I. Introduction/Review:

- **The Spirit is God, the Third Person of the Triune God, the Covenantal Executive of the Godhead**

We confess in the Westminster Larger Catechism WLC, Q&A 9:

**“How many persons are there in the Godhead? A.** *There be three persons in the Godhead, the Father, the Son, and the Holy Ghost; and these three are one true, eternal God, the same in substance, equal in power and glory; although distinguished by their personal properties” (1 John 5:7; Matt. 3:16,17; Matt. 28:19; 2 Cor. 13:14; John 10:30)*

#### ▪ **Unity and Plurality in Godhead**

- Note the distinction between Ontological Trinity and Economical Trinity; between the Person of the Spirit, and His particular works.
- **“Distinctions, without separation.”** We desire to always make it our rule to make distinctions without separation when considering the unity of essence shared by Father, Son, and Holy Spirit, as we stress the distinctness of each of the Persons.
- Distinction but without separation, never confusion, etc.
- Calvin wrote that the three persons imply a distinction but not a division

- **Trinitarian Processions:** The eternal begetting of the Son of God and the eternal procession of the Holy Spirit. These are matched by the missions, the historical sending of the Son of God and the Holy Spirit (processions (internal), missions (external in history))

- We confess one God in three Persons, all three Persons of the Godhead “equal in power and glory”. The distinctions between the Three Persons emphasizes the Father as *begetting*, the Son of God, as *begotten*, and the Holy Spirit *proceeding from the Father and the Son*.

- Gregory of Nyssa says in “every external work of the Godhead, the result has its origin from the Father, and proceeds through the Son, and is perfected by the Holy Spirit” (“On ‘Not Three Gods,’ to Ablabius,” in *A Select Library of Nicene and Post-Nicene Fathers*, pg. 334).

## **Important: The Holy Spirit and the Word of God Always Together: Experience Tethered to God's Word by His Holy Spirit**

John Calvin: *“For as soon as the Spirit is severed from Christ's Word the door is open to all sorts of craziness and impostures. Many fanatics have tried a similar method of deception in our own age. The written teaching seems to them to be of the letter. Therefore they were pleased to make up a new theology consisting of revelations”*

- a. True Christian Experience is always the “Spirit and Word” together (preaching of Word, reading of Word, memorizing Word, meditating on Word, etc) / The Spirit Authors and is pleased to “bound Himself” by the Word.
- b. Mysticism: Spirit without Word; Spirit experienced apart from Word, sometimes contrary to Word.
- c. Rationalism: Word without Spirit; Word without illumination of the Spirit; Word read and studied without humble dependence upon Divine Author.
- d. Traditionalism: Scripture is final authority; tradition submitted to Holy Scripture. We want to emphasize the sufficiency of scripture. No true *Christian experience* without submitting in the Spirit to the Word of God as the final authority on matters of life and doctrine (dangers of traditionalism)

## **II. Four Periods of Thought on the Holy Spirit in Church History**

### **Focus on Person of Spirit**

- Patristic- Articulating the Being/Administration of Father, Son and Spirit (Councils of Nicea, Constantinople, Chalcedon, 325, 381, 451)
  - **Constantinople (381)- “Nicene Creed”**: *“The Holy Spirit, the Lord and Giver of Life, who proceeds from the Father, who with the Father and the Son together is worshiped and glorified, who spoke by the prophets”*
- Medieval- Sending of the Spirit: Both Father and Son? Father only?

### **Focus on Works of the Holy Spirit**

- Reformation- Robust Spirit and Word: Against Rome and the Mystic-Enthusiasts
- Modern- Missions, Revival and Revivalism, Perfectionism/Higher Life Movement(s), Pentecostalism

## **III. Historical-Theological Overview on Spirit of God**

- **Athanasius** (d. 373) on the Deity of the Holy Spirit (from Haykin, *Spirit of God*):

- *He is the uncreated Spirit; the Holy Spirit is not a creature*
  - *The Holy Spirit is of the same order of Being as the incomprehensible, transcendent God*
  - *He is inseparable from the living God, as the analogies of fountain and river suggest*
  - *He is the Spirit of sanctification*
  - *He is the Spirit of anointing/unction*
  - *He is the Indwelling Spirit*
  - *He is the Spirit in the Trinity and the faith of the Church*
- **Basil of Caesarea** (*De Spiritu Sancto*, c. 330-379): Father is “original cause of all things made” (creation), the Son is the “creative cause” (redemption), and the Holy Spirit was the “perfecting cause” (sanctification). Basil wrote the doxology: “*Glory to the Father, with the Son, with the Holy Spirit*” (this in contrast to *Glory to the Father in the Son through the Holy Spirit*) emphasizing The Spirit being “same in essence, equal in power and glory” with the Father and the Son. His theological contribution helped Council of Constantinople’s formulation “*the Holy Spirit ... is worshipped and glorified with the Father and the Son*”.
  - **Gregory of Nazianzus (d. 390) on Deity of the Spirit**: “Christ is born; the Spirit is His forerunner. He is baptized; the Spirit bears witness. He is tempted; the Spirit leads Him up. He works miracles; the Spirit accompanies them. He ascends; the Spirit takes His place. What great things are there in the idea of God which are not in His power? What titles which belong to God are not applied to Him, except only unbegotten and begotten (reserved for the Father and the Son exclusively)? ... He is called ‘the Spirit of God,’ ‘The Spirit of Christ,’ ‘the mind of Christ,’ ‘the Spirit of the Lord,’ and Himself the Lord, ‘The Spirit of adoption,’ ‘of truth,’ ‘of liberty’; the Spirit of wisdom, of understanding, of counsel, of might, of knowledge, of godliness, of fear of God” / Gregory emphasized that the Spirit is God and particularly intercedes for believers (Rom. 8:26) and prays with us (1 Cor. 14:15). He wrote: “*Therefore to adore or pray to the Spirit seems to me to be simply Himself offering prayer or adoration to Himself.*” / “*The Spirit shares with the Son both the Creation and the Resurrection ... He is the author of spiritual regeneration*”.
  - **Aurelius Augustine** (354-430): The Father is unbegotten, the Son timelessly begotten, the Spirit timelessly proceeds from both the Father and the Son/ “The Spirit is the Bond of Mutual Love in Triune God” / He wrote: “The Holy Spirit ... is neither of the Father alone, nor of the Son alone, but of both ... a *mutual love*, wherewith the Father and the Son *reciprocally love one another*” (quoted in Thiselton, pg. 204).
  - **John of Damascus** (675-753): Last great Eastern theologian of the Holy Spirit before the Reformation. Quotes: “*Think of the Father as a spring of life begetting the Son like a river and the Holy Ghost like a sea, for the spring and the river and sea are all one nature. Think of the Father as a root, and of the Son as a branch, and the Spirit as a fruit, for the substance in these three is one. The Father is a sun with the Son as rays and the Holy Ghost as heat.*”
  - **Bernard of Clairvaux** (b. 1090): His influence was vast. Two reasons why:

- i. Bernard was a man of immense knowledge of theology and a wide exposure (background to his time: Crusades and Schism of the East and West); he was a man who bridged of both the West and the East, and His influence comes down to the Reformation. Bernard had a wide exposure of the best from the West and the East.
  - ii. Bernard was second only to Augustine in the influence on John Calvin and the thought of the Reformers. Bernard had taken into much good mysticism and spirituality and through Him we see His influence on the Reformation, Puritans and today.
  - iii. On the Holy Spirit: He is the key writer on the loving graciousness of the “self-effacing” work of the Holy Spirit, whose reality is never doubted, but who does not push Christ from the center of the stage / The Spirit works primarily in two operations: (1) He leads us to salvation in Christ (union with Christ); (2) He outwardly endows us with gifts for the edification and encouragement of Christ’s Church (see Thiselton, pg. 235).
- **Richard of St. Victor** (c. 1123-73): “Love needs a third person”: True love demands a plurality of persons; true unchangeability demands co-eternity of Persons (*On the Trinity*, 3:6). John 17:26: “...That the love with which you have loved me may be in them, and I in them” (John 17:26) / Richard was Augustinian, but perhaps more personal in His application of theology through devotion. / The Spirit is like the “unselfish love between friends”. / Any joy that the believer experiences is from the Holy Spirit. The Spirit is the Spirit of both the Father and the Son.
  - **Abraham Kuyper** (1837-1920)- Spirit of Grace (both Common and Special)

**IV. Special Dangers besetting Doctrine/Teaching of the Holy Spirit (or “isms” to Avoid) (see Griffith Thomas, pg. 115ff):**

1. **Intellectualism**: Greek theology in the early ages; danger of rationalism in the present. Tends to sublimate the work of the Spirit to man’s reason; the Spirit is indeed the “Spirit of Truth” and this truth is both reasonable and moral.
2. **Pelagianism**: Various movements throughout church history to ignore or set aside the initiating and sovereign work of God the Spirit. Tends to sublimate the Spirit to man’s so-called free will; tends to forget Him as the “Spirit of Grace”
3. **Ecclesiasticism**: Dry orthodoxy, or churches in need of experience linked/tethered to the truth it professes. We should always remember it is doctrine and life, truth and the transformative power of that truth that our congregation must appreciate.
4. **Individualism**: Movements which are usually reacting to Ecclesiasticism but often untether and sever completely their experience from the Word, and seek individualistically to enjoy the Spirit apart from the Word; unbalanced subjectivity.

5. **Idealism:** Emphasis on philosophical ideals, such as an attempt to honor morality, or an ethical life apart from the need for new birth, and transformative power of the Spirit to live out those morals/ethics in Jesus Christ.

- Prof. Griffith Thomas challenges us at KCPC today:

*“One thing is certain, that the spiritual power of the Church has always been closely associated with the prominence given to the Person and work of the Holy Spirit, and whenever this has been absent, loss has inevitably followed. ... The secret of spiritual blessing has been found in the constant emphasis on the redemptive aspects of the Holy Spirit in relation to Christ, the Savior of the world ... It is in the Reformed Churches, and especially in those of the Puritan type, that the doctrine of the Spirit has been cherished and most fully illustrated ... Does anyone need to be reminded of the practical result, that these Churches have been mainly honored to extend the Gospel throughout the world, and to manifest the experimental/experiential fruits of Christian life and work?!” (pg. 117).*

**Memory Verse:** 1 Corinthians 8:6: *“...For us there is one God, the Father from whom are all things and for whom we exist, and one Lord, Jesus Christ, through whom are all things and through whom we exist”*

- Prayer: *“O Holy Spirit of God, visit now this soul of mine, and tarry within it until the eventide of life. Inspire all my thoughts. Pervade all my imaginations. Suggest all my decisions. Lodge in my will’s most inward citadel and order all my doings. Be with me in my silence and in my speech, in my haste and in my leisure, in company and in solitude, in the freshness of the morning and in the weariness of the evening, and give me grace at all times to rejoice in Thy mysterious companionship. Amen” (J. Baillie, A Diary of Private Prayer, 1949).*

**End Class 3**

**Next Class Topic: Historical-Theological Overview on the Person and Work of the Holy Spirit - Pt. 2: Spotlight on the John Calvin / Puritans**

## Topic: Historical-Theological Overview on the Person and Work of the Holy Spirit

### Pt. 2: Spotlight on the John Calvin / Puritans

**Memory Verse:** 1 Corinthians 8:6: “...*For us there is one God, the Father from whom are all things and for whom we exist, and one Lord, Jesus Christ, through whom are all things and through whom we exist*”

*“Glory to the Father, and to the Son, and to the Holy Spirit. Through the Holy Spirit unto all men come adoration, good will, wisdom, peace and blessing: For equally with the Father and the Son He hath effectual power. Now, and ever, and unto ages of ages. Amen” (Service Book: Order for the Burial of the Dead)*

**A. John Calvin** (1509-64)- “Theologian of the Holy Spirit” (B. B. Warfield’s description).

- i. **Triune Theologian:** “God the Father is the beginning, the Son as the ground, and the Spirit as the effectiveness of God’s communicative agency in every external work” (J. Calvin)
  - o Calvin wrote: “To the Father is attributed the beginning of activity, and the fountain and well-spring of all things; to the Son, wisdom, counsel, and the ordered disposition of all things; but to the Spirit is assigned the power and efficacy of that activity ... *“The Father is first, from Him is the Son, and from both is the Spirit. For this reason, the Son is said to come forth from the Father alone; the Spirit, from the Father and the Son at the same time” (Institutes, 1.13.18, 24-25)*
- ii. **Inner Testimony of the Spirit:** Calvin taught the *testimonium internum Spiritus Sancti*, inner witness of the Spirit in the believer to the objective Word of God
- iii. **Union with Christ:** Union with Christ and spiritual dynamism. The doctrine of union with Christ pervades Calvin’s doctrine in every area (particularly in his critique of Andreas Osiander, a Lutheran mystic and theologian). The believer is united with Christ by the “secret power of His Spirit”; it is a spiritual union, not an essential union (or union of essence with Christ). Calvin taught that believers have union with Jesus through the Holy Spirit. The Spirit by filling the believer, serves as

the conduit or means by which God is pouring the redemptive blessings (“spiritual dynamism”) into the believer.

- iv. **Piety/Spirituality**: Calvin’s spirituality or piety is a word-shaped piety. Reverence joined with love of God that knowledge of God’s benefits induces is Calvin’s brief definition of piety. There is both love (experience) of God’s love in Christ as our Heavenly Father, and there is reverence and fear that we do not want to offend God, but to be like Him and please Him. The love of God teaches man to fear Him and to live in that awe of God.
  
- v. Calvin’s *Institutes of the Christian Religion: a summa pietatis* (Final 1559 Edition) reflections on Calvin’s robust Trinitarian Theology:
  - II. Book I: God the Father
  - III. Book II: God the Son
  - IV. Book III: God the Holy Spirit  
(Application of Redemption by the Spirit)
  - V. Book IV: Church and Sacraments (Spirit as “Vicar” of Christ on earth in Church)
    - a. Against Roman Catholic theology, Calvin emphasized both *solus Spiritus* the constant companion of *solus Christus* because Rome has usurped the role of the Holy Spirit in the Papacy, Church, and Sacraments
    - b. Externally (replacing the Spirit by the Church): The priesthood effected sacramentally what the Holy Spirit could do
    - c. Internally (dividing the Spirit from the Word): Magisterium of Church usurped internal ministry of the Holy Spirit (*testimonium internum Spiritus Sancti*) persuading or



authenticating the Scriptures to God's people of God's truth, and authoritatively illuminating these truths

- d. Rome had the audacity of not only distorting the gospel of free justification, but the *usurpation of the ministry of the Holy Spirit in the application of redemption*, replacing His dynamic activity with a static and formal sacramental *ordo salutis*

### **B. Puritan Divines and the Westminster Confession of Faith (chaps. 10-18) (1640s)**

Q&A, 4-6: “*There are three persons in the Godhead, the Father, the Son and the Holy Ghost, and these three are one God, the same in substance, equal in power and glory*”.

- Effectual Calling -Chap. 10
- Justification -Chap. 11
- Adoption – Chap. 12
- Sanctification – Chap. 13
- Faith – Chap. 14
- Repentance – Chap. 15
- Good Works -Chap. 16
- Perseverance of the Saints -Chap. 17
- Assurance -Chap. 18
- Law of God -Chap. 19

### **C. Two Puritan Giants: Owen and Goodwin- *Magna Opera* on the Holy Spirit: Biblical Mysticism/Spirituality and Self-Discipline (two of the primary contributions of Puritan spirituality).**

#### **a. John Owen (1616-1680):**

- i. Communion with Triune God**
- ii. Glory of Christ**
- iii. Mortification of Sin**
- iv. Christ's Spirit and Ours**
- v. Four Distinct Ways to Respond to the Spirit**

1. **John Owen** (1616-80)- Pioneering work on the Spirit's role in progressive sanctification and the believers growth in godliness. Specifically mortification of sin in the empowerment of Christ's Spirit.

“The Person of the Father is the eternal fountain of infinitely divine glorious perfections; and they all are communicated unto the Son by eternal generation. In His person *absolutely*, as the Son of God, they are all of them *essentially*; in His person as God-man, as vested with His offices, they are *substantially*, in opposition unto all types and shadows; and in the glass of the gospel they are *accidentally*, by revelation, -- *really*, but not *substantially*, for Christ Himself is the body, the substance of all.”

**Communion with God:** Communion or fellowship is the mutual exchange of spiritual benefits between God and His people based on the bond between them in Christ. This is God's communication of Himself to us, and our communion of ourselves to Him in our union with Christ. God gives Himself to us; we give ourselves back to Him in love and obedience and delight. ***“Enjoying God” in each Person of the Godhead.*** The Godhead is personal—not an “abstract collection of attributes”. ***The communion must be in and through Christ.***

Acknowledging the Father as initiating our salvation, who wills to save His own. The Father is authority, fountain, initiator, and Sender of Christ for salvation. Particularly in His love—free, undeserved, and eternal (1 Jo. 4:8-9; 2 Cor. 13:14; John 16:26-27); the Father's love is the fountain of eternal, free, and unchangeable love. Our love is a “consequent love” or a response to His initiating love, received by faith. We look to our Mediator the Father sent and provided for us to see the Father's love for us. We as believers

rest in this love, and trust Him and learn to delight, fear and obey Him.

Believers commune with the Son “in grace” (“Of His fullness...” John 1:16). ***There are two graces: 1) Personal Grace and 2) Purchased Grace.***

1) **Personal Grace** is focused on the Person of Jesus Christ. The personal grace is enjoying conjugal relations with Jesus spiritually like husband and wife. Christ gives Himself to His Bride, and the saints receive, embrace, and submit in love to Him. Jesus “stirs” the affections of mutual delight. The Lord enjoys or delights in His people. This is love like between two lovers. Christ woos and wins His bride in an ever-deepening relationship.

2) **Purchased Grace** is focusing on Christ’s work of redemption revealed in the Gospel. This is all that righteousness and grace which Christ has purchased for sinners.

1. Acceptance with God (justification);
2. Sanctification from God, and becoming like Him; and

3. **Privileges** with and before God as sons (adoption and benefits). We respond to His love by grieving over our sins, repenting, looking to His righteousness alone, receiving and believing His promises, and being obedient to Him as a joyful and grateful response.

**How did Owen relate communion with the Spirit to communion with the Father and the Son?**

The Spirit teaches believers about the love and grace of God toward them. He pours out the love of the Father and the Son in our hearts (Rom. 5:5). The Spirit gives a foretaste now of the enjoyment of God, refreshing, comforting,

blessing believers with love, joy and courage. The Spirit brings us into fellowship with the Father and the Son (1 John 1:3). He acquaints us, communicates unto us the love of the Father, and the grace of the Son in order to console believers.

***Explain the four distinct ways that John Owen believed we should respond to the Spirit?***

1. Never grieve the Spirit, but **pursue universal holiness to please God.**
  2. Never griever the Spirit, but **be careful and watchful to improve all of the Spirit's gracious operations.**
  3. Never resist the Spirit's gracious ordinance of the Word but **subject myself to God's Word/Gospel ministry and submit myself obediently to what He teaches through it.**
  4. Seek the Spirit; ask for Him daily; be filled with the Spirit!
2. **Thomas Goodwin (1600-80)- *The Work of the Holy Ghost in Our Salvation, Works, VI***

**b. Thomas Goodwin (1600-1680):** J. I. Packer wrote: "Goodwin's Biblical expositions are quite unique, even among the Puritans, in the degree to which they combine theological breadth with experimental depth. John Own saw into the mind of Paul as clearly as Goodwin—sometimes, on points of detail, more clearly—but not even Owen ever saw so deep into Paul's heart."

Goodwin wrote: "*Now this Spirit, when he comes down thus into the heart, works eyes, and feet, and hands, and all to look upon Christ, and to come to Christ, and to lay hold upon Christ....*

*And faith is eyes, and hands, and feet, yea, and mouth, and stomach, and all; for we eat his flesh and drink his blood by faith.”*

**i. Jesus and His Spirit (also Calvin, Owen and Sibbes)**

**ii. Compassion of Jesus for Our**

**Sanctification:** *“It is as if [Jesus] had said, ‘The truth is, I cannot live without you, I shall never be quiet till I have you where I am, that so we may never part again; that is the reason of it. Heaven shall not hold me, nor my Father’s company, if I have not you with me, my heart is set upon you; and if I have any glory, you shall have part of it.’”*

*Dear believers, how full of compassion Christ is for us as He sits upon His throne of glory. Surely, reflecting on this truth should help us rejoice in Christ and set our hearts on things above, where Christ is seated at the right hand of God.*

***“What is it to have Christ thus dwell in the heart by faith?... It is to have Jesus Christ continually in one’s eye, an habitual sight of him.”***

***Goodwin proved Christ’s compassion for His people from each Person of the Triune God.*** Goodwin explained that Christ is compassionate because of the influence of the Trinity on the ministry of Christ. The doctrine of the Trinity profoundly shaped Goodwin’s theology. Goodwin believed the ancient doctrine that ***“the external works of the Trinity are undivided”***—that is, everything God does in creation, providence, and redemption is the work of all three persons in cooperation with each other, each acting in His own distinct manner. Christ’s ministry of compassion flows from the Father, the Son, and the Holy Spirit.

God the Father gave Christ the office of high priesthood to exhibit mercy and compassion. Goodwin says that the priesthood “requires of him all mercifulness and graciousness towards sinners that do come unto him. . . . As his kingly office is an office of power and dominion, and his prophetic office an office of knowledge and wisdom, so his priestly office is an office of grace and mercy.”

Everything the Father sent Christ to do, He has done for us. As Goodwin expounded, Christ died for us; He rose for us; He ascended into heaven for us; He sits at the right hand of God for us; He intercedes for us. From beginning to end, our high priest acts as the Father’s appointed surety and representative of His elect people.

The Spirit of God in Christ: But Goodwin says that the Spirit did more. All the “excellencies” or graces that filled Christ’s human nature were a result of the Spirit’s work in Him. Goodwin’s comforting and cogent argument here is *that “if the same Spirit that was upon him, and in him, when he was on earth, doth but still rest upon him now he is in heaven, then those dispositions must needs still rest entirely upon him.”*

The Holy Spirit empowered Christ’s human nature to be a channel of God’s mercy to us. Christ’s human heart has a greater capacity for kindness than the hearts of all men and angels. God is infinitely merciful. Christ’s humanity does not make Him more merciful, but makes Him merciful in a way suited to our needs. The incarnation does not increase God’s mercy, but brings His mercy near to us.

- Prof. Griffith Thomas challenges us at KCPC today:

*“One thing is certain, that the spiritual power of the Church has always been closely associated with the prominence given to the Person and work of the Holy Spirit, and*

*whenever this has been absent, loss has inevitably followed. ... The secret of spiritual blessing has been found in the constant emphasis on the redemptive aspects of the Holy Spirit in relation to Christ, the Savior of the world ... It is in the Reformed Churches, and especially in those of the Puritan type, that the doctrine of the Spirit has been cherished and most fully illustrated ... Does anyone need to be reminded of the practical result, that these Churches have been mainly honored to extend the Gospel throughout the world, and to manifest the experimental/experiential fruits of Christian life and work?!" (pg. 117).*

## **V. Practical Implications:**

***ESV Colossians 3:1-4: If then you have been raised with Christ, seek the things that are above, where Christ is, seated at the right hand of God. <sup>2</sup> Set your minds on things that are above, not on things that are on earth. <sup>3</sup> For you have died, and your life is hidden with Christ in God. <sup>4</sup> When Christ who is your life appears, then you also will appear with him in glory.***

- 1. Union with Christ can never be broken.**
- 2. Communion with Christ must be developed**

**\*\*\*Developing our Communion with God: Remind yourself daily...\*\*\***

- (1) Remind yourself of the distinction between union with Christ that is unbreakable and will not fluctuate, and the communion with God that must be sought and developed throughout your life.
- (2) Remind yourself daily that you were not seeking God, but this glorious and self-existent and wonderful God who you had lived sinning against, sought you out and initiated a relationship with you in Jesus Christ for the sake that you might know Him better.
- (3) Remind yourself of the interaction that should be happening in your life as you grow in the knowledge of the Triune God. Our communion with God is interactive: God works in us by His Spirit, through the Lord Jesus Christ, we respond with joyful obedience; God speaks to us through His Word, we respond with thankful gratitude and walking according to His commandments; God tell us how much He loves us, we love him back by living for him and seeking to please Him.
- (4) Remind yourself that because God is your Father, you are a child of the living God and heir to all that Christ is heir to, and that God will lead and guide you and even chastise you because you are a dear child whom he loves and he knows better than any earthly parent what you most need.
- (5) Remind yourself that because Jesus is your Savior, you have a Shepherd who will never leave you nor forsake you but guard and guide you to the promised land of eternity. Because Jesus is your Savior, you have a loving Husband-Bridegroom, who has given his life for you, and has betrothed himself to you, so be faithful to you Heavenly Husband. Because Jesus is your Savior, you have a great and mighty King who is with you and will strengthen, help and uphold you in your day to day struggles. Because Jesus is your Savior, you have a dear friend who has laid down his life for you and lives to make you joyful (see John 15:11-15). Jesus calls us friends, will you not seek him, this Heavenly friend who

only longs to rejoice over you and to be with you. Won't you just be with Jesus sometimes, leaning confidently on his bosom, letting him know that you love him?!

(6) Remind yourself that because the Spirit of God is with you, you may have as much of Christ as you seek in Him! The Spirit loves to talk about Jesus, minister Jesus and lead us into all the truths of Scripture about Jesus! We have the Spirit to war against our sinful flesh; we have the Spirit to comfort and console us, and to help us to pray. Won't you seek His power to enable you to die more and more to sin, to realize the union you have with Christ and the communion with him you need to develop. Won't you seek Him for the power to desire Him more?

(7) Remind yourself to delight yourself in the LORD daily (Psa. 37:4)! The Bible says "Delight yourself in the LORD and He will give you the desires of your heart." Is the LORD **\*\*THE\*\*** desire of your heart?! You can have more of Him the Bible says- -you can walk closer in communion with him. Can you say with the Psalmist: "Who have I in heaven but you, and what on earth do I desire but you?" (Psalm 73:23ff). You can have this kind of response to your union with Jesus and grow in your communion. Remember that what enlists a person's affections, rules the person. This means that if God is what gets you excited, then God will rule over you. If someone or something else is loved or delighted more in and gets you excited than God, this/these things will rule you. There is no way to live for God if your affections are not given over to him and this is the urgent practical need of communion with him!

(8) Remind yourself to please God in Jesus Christ in response to the Gospel message that you have died and already been seated with Christ in the Heavenlies. You no longer need the things of this world. Seek the things of Christ that are above, and beware of prosperity that tempts you to have a weak relationship with such a glorious God!

(9) Remind yourself daily that God is a consuming fire and worthy to be revered, feared and worshipped according to His Word. Although He has been gracious in Christ, may we never presume upon His grace and the blood of Jesus, thinking that if we do, we will not be judged with great and painful consequences! Remind yourself that although God has stooped to be gracious in Christ, He is still the living God and you are to approach Him in Christ with fear and trembling (Heb. 12:25-29). May we seek never to grieve our God because of our sins- -may we never live as those who are trusting in Christ's precious blood and living blatantly sinfully thinking that Christ's blood can be excuses for sin and freedom to live as we please!

(10) Remind yourself daily to develop your prayer life as never before now that you know that you have already been raised, translated, and resurrected with Christ. Because your life has been hidden with Christ in God, develop your relationship with God by talking to Him all the time. Talk to God through prayer in the precious Name of Jesus in formal prayer times in your closet, on the way to work, during difficult circumstances and times during your day, and as often as you possibly can. Pray for yourself, pray for others, delight yourself in talking to the Triune God who has saved you in Jesus!

**End Class 3**



- **Western/Eastern Church:** The Spirit and the “Filioque” Controversy (Read John 14:26; 15:26; cf. Acts 2:33)
  - a. Understanding the primary differences between Eastern/Western Church: One of emphasis:
    - i. (1) East: Emphasis on Three Persons of Godhead (this is starting point)
    - ii. (2) West: Emphasis on One Essence of Godhead (this is starting point)
  - b. East: The Father is Source/Fount of Deity, Son and Spirit are likened to the Father’s two hands.
  - c. West: The Father eternally begets the Son, but the Spirit is jointly and eternally breathed out by both of them: “The Spirit proceeds from the Father, ***and the Son*** (filioque).
  - d. Important issues: (1) Bible teaches that Father and Son send the Spirit; (2) Important for Christology to relate properly to Pneumatology for a robust Trinitarianism; (3) Can lead to an undermining of the deity of Son, and/or undermining the importance of Christ as Mediator, etc.
  - e. John Owen stressed the importance of the *filioque* clause because the Father is the “fountain and origin of the deity”. This does not mean that the deity of the Son or the Spirit is inferior to the deity of the Father, but that both deity and personal subsistence are communicated

eternally from the Father to the other two Persons.

- f. Calvin is a unique representative of both East and West: The Spirit is sometimes referred to as the “Spirit of God the Father”, and sometimes as the “Spirit of Christ” without distinction. This is not only because His whole fulness was poured on Christ as our Mediator and Head, so that each one of us might receive from Him his own portion [Here the Eastern Church’s emphasis, from Irenaeus], but also because the same Spirit is common to the Father and the Son [Here the Western Church’s emphasis, speaking language of Augustine], who have one essence, and the same eternal deity

- i. *“You, however, are not in the flesh but in the Spirit, if in fact the Spirit of God dwells in you. Anyone who does not have the Spirit of Christ does not belong to him” (Romans 8:9)*

- **Speech-Act Theory:**

1. Locution: “Moses, Moses” (“Lazarus, come forth!”)- Summons of the Covenant LORD: THE SPEAKING GOD
2. Illocution: “Here I am” (The Son-response of the covenant-creature-servant): “...the Word, and the Word was with God, and God was the Word” (my trans. John 1:1-2)- GOD’S WORD TO US IN CHRIST
3. Perlocution: Spirit of God: PERSUASION OF GOD

- **Holy Spirit and the Church and Kingdom...and You**

1. Common Grace

2. Special Grace
3. Corporate Spirit-filling
4. Individual Spirit-filling

V. **Special Dangers besetting Doctrine/Teaching of the Holy Spirit (or “isms” to Avoid)**

(Thomas, pg. 115ff):

1. **Intellectualism**: Greek theology in the early ages; danger of rationalism in the present. Tends to sublimate the work of the Spirit to man’s reason; the Spirit is indeed the “Spirit of Truth” and this truth is both reasonable and moral.
2. **Pelagianism**: Various movements throughout church history to ignore or set aside the initiating and sovereign work of God the Spirit. Tends to sublimate the Spirit to man’s so-called free will; tends to forget Him as the “Spirit of Grace”

**Haimo of Auxerre** on the Song of Songs in the 7th century.  
In part:

"It is important to note that Haimo is no Pelagian; nor is he a semi-Pelagian. He clarifies his teachings on the good works done by the Church: 'Still no one is saved by his good works, but only by the grace of God.' This is his fundamental understanding of the works done by God's faithful in traditional and orthodox terms, as the Church Fathers presented it. Furthermore, this grace-filled vision of the Church and its good works - properly ordered actions - uphold Haimo's message throughout the commentary. . . The Church for Haimo is thus surrounded by God's loving grace, freely given, in abundance and without limit. The Church's works, the good works done by the faithful, reflect this grace-filled life, a life lived in love, and this life gives context to all her works and labors."

3. **Ecclesiasticism**: Dry orthodoxy, or churches in need of experience linked/tethered to the truth it professes. We should always remember it is doctrine and life, truth and the transformative power of that truth that our congregation must appreciate.
4. **Individualism**: Movements which are usually reacting to Ecclesiasticism but often untether and sever completely their experience from the Word, and seek individualistically

to enjoy the Spirit apart from the Word; unbalanced subjectivity.

5. **Idealism**: Emphasis on philosophical ideals, such as an attempt to honor morality, or an ethical life apart from the need for new birth, and transformative power of the Spirit to live out those morals/ethics in Jesus Christ.

- Prof. Griffith Thomas challenges us at KCPC today:

*“One thing is certain, that the spiritual power of the Church has always been closely associated with the prominence given to the Person and work of the Holy Spirit, and whenever this has been absent, loss has inevitably followed. ... The secret of spiritual blessing has been found in the constant emphasis on the redemptive aspects of the Holy Spirit in relation to Christ, the Savior of the world ... It is in the Reformed Churches, and especially in those of the Puritan type, that the doctrine of the Spirit has been cherished and most fully illustrated ... Does anyone need to be reminded of the practical result, that these Churches have been mainly honored to extend the Gospel throughout the world, and to manifest the experimental/experiential fruits of Christian life and work?!” (pg. 117).*

**Memory Verse**: 1 Corinthians 8:6: “...*For us there is one God, the Father from whom are all things and for whom we exist, and one Lord, Jesus Christ, through whom are all things and through whom we exist”*”

- Prayer: “*O Holy Spirit of God, visit now this soul of mine, and tarry within it until the eventide of life. Inspire all my thoughts. Pervade all my imaginations. Suggest all my decisions. Lodge in my will’s most inward citadel and order all my doings. Be with me in my silence and in my speech, in my haste and in my leisure, in company and in solitude, in the freshness of the morning and in the weariness of the evening, and give me grace at all times to rejoice in Thy mysterious companionship. Amen” (J. Baillie, A Diary of Private Prayer, 1949).*

**End of Class 4**

## **Topic: Spirit of Creation: “Alpha-Creator”- The Creator Spirit- “*In the Beginning...*”**

### **I. Spirit of Creation: “Alpha-Creator-Spirit”**

- Dr. Sinclair B. Ferguson says that in the Old Testament, the two primary ways the Spirit is at work is:
  - (1) Creation or the Creative Power of God, and,
  - (2) Powerful presence of God.
- **Spirit of Creation:** *Creator Spiritus/ Holy Ruach Elohim/ Holy Wind or Breath* (Gen. 1-2, 2:7; Job 26:13, 32:8, 33:4, 34:14-15; Psalm 33:6, 104:29-30, 139:7-9, 15; cf. Luke 1:35; Acts 2:2-4; 2 Tim. 3:16).
  - J. I. Packer: *Ruach* means “*power in action*” or “*God at work*”. “...*The Spirit in the Old Testament is God active as creator, controller, revealer, quickener, and enabler.*”
  - Smeaton: “The term Spirit (*Ruach*) denotes a breath, a wind, and also an intelligent thinking being”

### **FROM THE CREATION → NEW CREATION**

#### **~Work of the “Alpha-Creator/Omega-Consummator” Spirit of God~**

#### **FROM CREATION...**

*“...The Spirit, dove-like, sat brooding o’er the dark abyss, and made it pregnant”*  
(Milton)

#### **...TO THE INCARNATION...**

*“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”*

#### **...TO THE EMPTY TOMB...**

*“He is not here, for he has risen, as he said. Come, see the place where he lay”*  
(Matt. 28:6)

#### **...TO THE RETURN OF JESUS CHRIST!**

*“When a woman is giving birth, she has sorrow because her hour has come, but when she has delivered the baby, she no longer remembers the anguish, for joy that a human being has been born into the world. So also you have sorrow now,*

*but I will see you again and your hearts will rejoice, and no one will take your joy from you” (John 16:21-22).*

- Creation is not a category of grace, but of God’s *good condescension*.
- Creation *ex nihilo*, then ordering: “***Let there be...***”:
  - The Father created the world through the Son who “*upholds the universe by the word of His power*” (Heb. 1:2-3, 11:3).
  - Creation, “all things visible and invisible” is a creature of God’s Word (as we will also see in the special creation (recreation) of the church of the faithful
- Spirit of Order (from Chaos)/Creation: The Spirit hovers over the waters, to organize and to ***fertilize and to cherish***; He moves in His ordering creation from “good” (tob) to “very good” (tob meod): Gen. 1:4, 10, 12, 18, 21, 25...31

The Holy Spirit is the Covenant Executive of the Godhead who:

a. **Distinct, but Never Separate**: Is Creator-God *distinct* from creation, but *never separated* from it (no possibility of pantheism, nor deism).

b. **Order, Beauty, Fullness**: Brings *form and fullness* to the overall work of the Trinity in Creation.

- Form: Order, beauty, place; a beautiful kingdom to enjoy God and His generous gifts.
- Fullness: Form from chaos with a purpose (eschatological/goal of God’s design from the beginning)- The kingdom is to be filled with image-bearers extending the kingdom to the ends of the earth.
- Fruitfulness: Form and fullness realized to the glory of God:
  - Family
  - Culture
  - Church
  - Civil Government

- Providential Preservation:

- **From Chaos to Order:** By God’s strength and Holy Spirit...all the way to the end of the story where God’s Holy City filled with Holy People will be revealed (Rev. 21-22)
  - Order from chaos (“fiat declaration”): ***“Let there be...”*** (Gen. 1:3, 6, 14).
  - Fruitfulness: ***“Let the earth bring forth...”*** (Gen. 1:24)
  - “Let there be...” and “Let the earth bring forth” reveals the Creator-Alpha-Spirit as both Creator and Governor, emphasizing works of both ***creation and providence***.
  - We see from the beginning of history at creation that God the Father works through the Word/Wisdom, by the Holy Spirit, ***especially using means*** to accomplish His work. ***“Let the earth bring forth...”*** (1:24); Also Genesis 2:5-7:

*“When no bush of the field was yet in the land and no small plant of the field had yet sprung up- for the LORD God had not caused it to rain on the land, and there was no man to work the ground, <sup>6</sup> and a mist was going up from the land and was watering the whole face of the ground- <sup>7</sup> then the LORD God formed the man of dust from the ground and breathed into his nostrils the breath of life, and the man became a living creature.”*

- Providential Preservation: *“The God who made the world and everything in it, being Lord of heaven and earth, does not live in temples made by man, nor is he served by human hands, as though he needed anything, since he himself gives to all mankind life and breath and everything”* (Acts 17:24-25)

## **II. Spirit of Mankind- Breath of God**

- Image of God: Mankind-Breath of God (Gen. 2:7; Job 27:3-4, 32:8, 33:4; Psa. 33:6)
- Creation/Cosmos by God’s Spirit (Breath) and Word: “By the word of the LORD the heavens were made, and by the breath of his mouth all their host” (Psa. 33:6) / Creation/Mankind/Life by God’s Spirit and Word: “The Spirit of God has made me, and the breath of the Almighty gives me life” (Job 33:4) / “...As long as my breath is in me, and the spirit of God is in my nostrils...” (Job 27:3) / “When you hide your face, they are dismayed; when you take away their breath, they die and return to their dust. When you send forth your Spirit, they are created, and you renew the face of the ground” (Psa. 104:29-30) / “...Then the LORD God formed the man of dust from the

ground *and breathed into his nostrils the breath of life*, and the man became a living creature” (Gen. 2:7)

- “Let us make man in our image...” (Gen. 1:26-27)
  - Federal Head (Rom. 5:12-21; 1 Cor. 15:21-22, 45-49)
  - Created by Spirit means created in covenant; thus, why God chose a covenant head or representative in Adam.
  - Morally upright: perfect, righteousness, holiness, but not confirmed through obedience in this state; very good, but not yet perfect (ed).
    - Leon Wood: A “noteworthy factor true of man at his formation was that he was susceptible to the control of the Spirit who had formed him, without the hindrance of sin’s influence that exists for regenerated man today” (*The Holy Spirit in the Old Testament*, p. 37).
    - “*Humanity, as created, as endowed with conditional immortality, but the biblical expectation had in mind an inheritance ‘that can never perish, spoil, or fade’ (1 Pet. 1:4)*” (Dumbrell, *The Search for Order*, pg. 26)
  - Special relationship to Triune God
    - Beloved son, the object of God’s love, though mutable
    - Beloved son, inwardly filled with the supernatural presence of the Holy Spirit
  - Special calling to serve the Triune God (Gen. 1:26-28) as Covenantal Prophet, Priest, and King over God’s Creation
  - Michael Horton writes “Our identity is to be found less in *what* we are—something that distinguishes us from everything else in the world—than in *who* we are in the covenantal drama. The “image” has more to do with the vocation given to humanity in Adam than with a faculty that he possessed. To put it differently, the image consists less in something *in* us than in a relationship *between* us (that is, with both God and fellow creatures) (*Calvin on the Christian Life*, chap. 4).
  - **Adam, the “Life-giving Spirit-Man”?** (c.f. 1 Cor. 15:44-49)

Important: “Protology and Eschatology precede Soteriology”

- The first creation had a purpose, and eschatological goal, and that was for mankind to be led by God’s covenant-servant-



ambassador into permanent, eternal bliss and immortality through obedience.

- The situation was “very good” but not perfect; the creation was to be perfected/ glorified/ completed (Gen. 1:31; cf. Heb. 2:6-13; 1 Cor. 15:45-47).
  - **Let us never confuse humanness with sinfulness**; let us make a distinction between humanity being created good, but mutable (subject to change); humanity was still to move from incompleteness (mutability) to completeness (immutability) through obedience.
  - Smeaton: “Man was originally, *though mutably*, replenished with the Spirit, may be termed the deep fundamental thought of the Scripture doctrine of man.”
  - Adam was created to be Covenant-Servant-Ambassador of Creation/New Creation (but failed and rebelled and believed a lie!)
  - God’s created righteous ambassador to the world / The relational, eschatological self / God’s servant: ethical/morally / The law and the image of God as two sides to one coin / Man is morally responsible, relational creature-agent-ambassador of YHWH, created in covenant with the Triune God / Adam is the one who responds to God: “Here I am, your holy and obedient servant”
  - Christ will say “Here I am” in perfect obedience / Christ will fulfill the call to Covenant-Servant-Lord through His faithful life, death, resurrection, and ascension / He will secure the Holy Spirit for His people to enjoy a more fuller and deeper communion with the Triune God / a Reformation, Transformation, Renewal in Christ through the Spirit to be Covenant-Servant-Lords as God’s ambassadors to the world
- **Man was created to be the Temple of the Holy Spirit** (Gen. 2:7; cf. 1 Cor. 3:16-17, 6:19-20)
- **Think of Creation, the “First Creation” in this way: Heavenly Reality → Replica on earth → Pointing upward and forward** (in true history/space and time) to an eternal reality that will be fully

revealed in Christ as heaven and earth are united permanently together as God's Holy Temple in His people.

- Eden was created to be God's holy sanctuary/temple/garden. Upon Adam's obedience to God's word, he was to be confirmed in righteousness and receive in fullness the Spirit, to become the Temple of the Spirit.
- "...*Making known to us the mystery of his will, according to his purpose, which he set forth in Christ as a plan for the fullness of time, to unite all things in him, things in heaven and things on earth*" (Eph. 1:9-10)
- "So then you are no longer strangers and aliens, but you are fellow citizens with the saints and members of the household of God, built on the foundation of the apostles and prophets, Christ Jesus himself being the cornerstone, *in whom the whole structure, being joined together, grows into a holy temple in the Lord. In him you also are being built together into a dwelling place for God by the Spirit*" (Eph. 2:19-22)
- Presence of God: Michael Horton- "*The Holy Spirit is the one who turns a house into a home—created space into covenantal space where God dwells with His people.*" Separates waters at creation for the setting of the Divine Drama of Redemption; Makes the creation fruitful; Comes in judgment to Adam and Eve after they transgress the Covenant of Works; Divides the waters of the Red Sea to redeem Israel (baptism waters); Comes to regenerate and sanctify True Israel through the prophetic word; creates the human nature of Jesus Christ out of Mary; anoints Jesus Christ to accomplish redemption; comes with power to grant grace, and extend the Gospel to the nations, to dwell in believers, to make Christ's people, God's holy temple, to be "another parakletos" to provide Christ's true presence, until Christ's true absence is concluded when He returns again to judge the living and the dead.

### III. Sabbath Rest- Consummation/Confirmation in Righteousness

- Man was created to "keep in step with the Spirit of God" in a God-patterned rhythm of one's life from day to day, week to week.
- Man was created, given dominion over creation, and commanded by God to live with and for Him on the sixth day, but was to rest and worship on the seventh. Man was "to work and to keep" Eden, which was the original Garden Sanctuary of God where God dwelled with man, an earthly replica of a heavenly reality that pointed forward historically to an eschatologically

permanent Sanctuary where God would dwell with man forever [Gen. 2:15; Rev. 21-22; cf. Ezek. 28:12-19; “*You were in Eden, the Garden of God...*” (v. 13), “...*You profaned your sanctuaries...*” (v. 18)].

- Adam was to enjoy “working and keeping” God’s Garden Sanctuary, and through obedience to His Creator’s commands, he was to bring Himself and creation with the help of God’s Spirit-Presence into God’s Sabbath-Rest-Consummation.
  - G. K. Beale teaches that Adam’s purpose in that first garden-temple was to expand its boundaries until it circumscribed the earth, so that the earth would be completely filled with God’s glorious presence (*The Temple and the Church’s Mission*, pg. 369).
  - “*For the earth will be filled with the knowledge of the glory of the LORD as the waters cover the sea*” (Hab. 2:14).
- But man rebelled in Adam, and this rest was not realized, only the agony of working with thorns and thistles by the sweat of one’s brow (Gen. 3:17-19). But the Sabbath that was not realized in the first creation, would be realized in the second and final creation through the Second Adam, the Lord Jesus Christ, who entered into His Sabbath-Consummation-Rest, and calls His people to rest in Him, awaiting the full revelation and realization of this blessed rest of shalom and peace in God’s presence for all eternity(Heb. 4:1-11)!
- “*For he has somewhere spoken of the seventh day in this way: “And God rested on the seventh day from all his works.”<sup>5</sup> And again in this passage he said, “They shall not enter my rest.”<sup>6</sup> Since therefore it remains for some to enter it, and those who formerly received the good news failed to enter because of disobedience,<sup>7</sup> again he appoints a certain day, “Today,” saying through David so long afterward, in the words already quoted, “Today, if you hear his voice, do not harden your hearts.”<sup>8</sup> For if Joshua had given them rest, God would not have spoken of another day later on.<sup>9</sup> So then, there remains a Sabbath rest for the people of God,<sup>10</sup> for whoever has entered God’s rest has also rested from his works as God did from his.<sup>11</sup> Let us therefore strive to enter that rest, so that no one may fall by the same sort of disobedience” (Heb. 4:4-11).*
- “*Arise, O LORD, and go to your resting place, you and the ark of your might. ... For the LORD has chosen Zion; he has desired it for his dwelling place: “This is my resting place forever; here I will dwell, for I have desired it”* (Psa. 132:8, 13-14; cf. Joshua 1:13; 2 Chron. 6:41; Isa. 66:1).

- Man after the fall, would live for himself, live any way he wanted to live, and work anytime and anywhere he could, regardless of what his Great Creator had taught Him. Man would refuse to set his clocks and watches after God's timetable and live for self and for each day as if there was no consummation of the covenant.
  - Ecological Application: "The earth is the LORD's..."- Imagine the difference in the world with regard to humanity's relationship to the "ground" the earth if one day in seven was kept as a Holy Sabbath. Life would be more abundantly fruitful and full of vitality!
  - Is mankind steward-governors over creation or cruel and greedy, tyrannous greedy masters?
  - Theological Application: God is Source of the earth, the Creator, and is to be honored, worshipped, served.

#### IV. The Fall of Mankind

- Adam and Eve lived "between two trees": The Tree of Life (Obedience-Sabbath Consummation) and The Tree of the Knowledge of Good and Evil (Autonomous Disobedience-Curse of Death)
- **Rebellion- Autonomy:** We who were made in the image of God, in whom God breathed the breath of life so that we could know and love God. / By using our own free-wills, we came under the sentence of death. / Mankind once led by the Spirit now "contended" against the Spirit. The Spirit now contended/strove with man, restraining sin and striving to convict us of our need of God's grace: "*My Spirit shall not always strive with man, for that he is also flesh...*" (Gen. 6:3). / The Spirit sustains and restrains our sins, until we die: "*Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it*" (Ecc. 12:7)
  - **Ridderbos:** "*What was lost in the first Adam is regained in the Second in a much more glorious way, since the second Adam is the Son of God both as human and divine*" (Rom. 5:12-21; 1 Cor. 15:21-22, 44-49).
- **Loss of the Holy Spirit for Mankind?** (Gen. 2:7; c.f. John 20:21-23; 1 Cor. 15:45)
  - The fall brought the withdrawal of the indwelling of the Holy Spirit. Man was now destitute of the Spirit (Gen. 6:3), and now described as "*sensual, having not the Spirit*" (ASV, Jude 19; ESV: "...worldly people, devoid of the Spirit")

- Holy Spirit vs. Evil Spirit: Spirit of Truth/spirit of lies
  - The fall involved our captivity to Satan, which he maintained by right of conquest. Smeaton: “The evil spirit entered the heart when the Holy Spirit withdrew, and continues to lead men captive, working in the children of disobedience: “...*In which you once walked, following the course of this world, following the prince of the power of the air, the spirit that is now at work in the sons of disobedience- among whom we all once lived in the passions of our flesh, carrying out the desires of the body and the mind, and were by nature children of wrath, like the rest of mankind*” (ESV, Eph. 2:2-3)
  
- Rebellion brings the first distinction between Common and Special Grace as the work of the Spirit
  - The image of God is “effaced” (“erased”) but not “destroyed” (wiped out completely)- John Calvin (*Institutes*, 1.15.4).
  - Importance of Common Curse/Common Grace and the Spirit’s Work- Calvin: “All mankind reveal natural endowment of the Spirit as a gift of God” but also with regard to salvation and the knowledge of God fallen mankind are “blinder than moles”.
  - Man is completely (though not exhaustively) corrupt, and still have some glimmerings of natural light, but without regenerating grace of the Holy Spirit, are they able nor willing to return to God, or to reform their natural corruption because of sin’s slavery and devil’s bondage.
    - Against Rome, we say that man is not merely sick, but comprehensively depraved in every faculty (will, thoughts, feelings, heart, etc.) and is in enslaved to sin; man can only be rescued from this hopeless plight through the divine initiating, powerful, sovereign work of God’s grace by the Spirit.
    - Against the more radical reformers, we say that man is not as completely bad as he could be because of God’s common grace; we affirm that man is comprehensively depraved, but not completely depraved and has become “devils incarnate”.

**GOSPEL PROMISE:** “*I will put enmity between you and the woman, and between your offspring and her offspring; he shall bruise your head, and you shall bruise his heel*” (Gen. 3:15). The Covenant of Grace is first disclosed and the proclamation of the Gospel is made by God the Spirit Himself to reclaim repentant sinners by faith alone through grace and mercy alone because of Christ alone!

#### End Class 4



## **Topic: Spirit of Israel: “*Hear, O Israel*”**

### **I. Introduction/Review:**

- Griffith Thomas teaches us a summary of the Holy Spirit in the Old Covenant:

“The Spirit is associated with creation (Gen. 1:2; Job 26:13); with human life as a whole (Gen. 6:3; Job 27:3; 32:8; 33:4); with intellectual and artistic capacity (Exod. 35:30); with Divine providence (Psa. 104:29-30; Isa. 40:7); and with other natural phenomena (Ezek. 37:9). Thus the Spirit in the world is concerned with *man’s physical life, intellectual powers, and executive ability* (Deut. 34:9) ... Yet there is not the slightest approach to Pantheism or any absorption of God in creation” (pg. 12).

### **II. The Holy Spirit and Covenant Patterns/Overview of Old Covenant Revelation**

- Pattern of Covenant (administrations of one Covenant of Grace):
  - Adam
  - Noah
  - Abraham
  - Moses
  - David
  - Prophets
  - Messiah
- Pattern of Spirit’s Working in Old Covenant:
  - EXODUS → CONQUEST → REST
  - EGYPT → CANAAN → ZION (PROMISED LAND)
  - JUSTIFICATION → SANCTIFICATION → GLORIFICATION
- **Summary and Progress of the Covenant of Grace in Biblical Revelation** (G. Thomas, pg. 70):
  - Holy Spirit Revelation in **Inspiration and Illumination**: God is revealed as transcendent, and exercises His ministry either by prophecy, type/symbol (“persons, places, things” that point forward and upward in Christ), and by wisdom.
  - Holy Spirit Revelation in **Incarnation**: The Father is manifested in the Incarnation of the Son of God, and God is revealed to man in Christ.
  - Holy Spirit Revelation in **Pentecostal Indwelling**: The revelation of God to man becomes real and actual in the presence and power of the Holy Spirit, the other “Comforter”, or “Advocate”.

- Warfield use four basic categories of the revelation of the Spirit in the Old Testament:
  - The Spirit of Creation and Providence
  - The Spirit of Theocracy of Israel
  - The Spirit of Messiah
  - The Spirit and OT Believer
  
- The progress of Divine revelation in the Old Testament:  
God is actively working:
  - In the world
  - In Israel, the Theocratic Community
  - In the individual soul
  - And these are united because (a) the cosmical-eschatological work of the Spirit prepares the world as the home of man; (b) the Theocratic work prepares men as a Divine society, a Holy Priesthood; (c) the personal work prepares individuals as members of the redemptive, holy community (Thomas, pg. 15).

### III. The Holy Spirit and Abraham and His Seed

- Dumbrell notes wisely that “After Adam, the priest-king, failed to exercise his dominion over the world, the mantle passed to national Israel, a corporate royal priest (Exo. 19:5-6)
  
- Gospel to Abraham and His Seed
  - Abraham called by God to go forth to become nation from which will flow all the blessings of the covenant to all the world

*“Go from your country and your kindred and your father's house to the land that I will show you. And I will make of you a great nation, and I will bless you and make your name great, so that you will be a blessing. I will bless those who bless you, and him who dishonors you I will curse, and in you all the families of the earth shall be blessed” (Gen. 12:1-3)*

- Old Testament Mission: Israel will be a light/witness to the nations, and the believers from the nations will come to Israel
  
- New Testament Mission: Israel will be a light/witness to the nations, and believing Israel will take the Gospel to the nations (at Pentecost: Jerusalem, Judah, Samaria, and the ends of the earth, Acts 1:8).
  
- “Now it is evident that no one is justified before God by the law, for “The righteous shall live by faith.” But the law is not of faith, rather “The one who



*does them shall live by them." Christ redeemed us from the curse of the law by becoming a curse for us- for it is written, "Cursed is everyone who is hanged on a tree"- **so that in Christ Jesus the blessing of Abraham might come to the Gentiles, so that we might receive the promised Spirit through faith**" (Gal. 3:11-14)*

- *"Now the promises were made to Abraham and to his offspring. It does not say, "And to offsprings," referring to many, but referring to one, **"And to your offspring," who is Christ**" (Gal. 3:16)*

#### IV. The Holy Spirit and Moses and Israel

##### A. Overview: Spirit on Moses and Israel:

- Moses the Mediator to Shepherd Israel from redemption to become a worshipping people with God in the midst of the sanctuary:

*"You will bring them in and plant them on your own mountain, the place, O LORD, which you have made for your abode, the sanctuary, O Lord, which your hands have established" (Exodus 15:17)*

- Your mountain
- Your abode, the sanctuary
- Covenant/Commands (Mountain) / Worship of God (Sanctuary)
- Ancient Near Eastern Cosmologies of Mountains:
  - Level One: Heavens
  - Level Two: Earth
  - Level Three: Depths of the Earth/Sheol/Netherworld/Underworld
    - Gandalf's fall into netherworld of Balrog at the "roots of the mountains": "fell into shadow".

*"And let them make me a sanctuary, that I may dwell in their midst" (Exodus 25:8)*

*"And he brought them to his holy land, to the mountain which his right hand had won" (Psa. 78:54)*

- Spirit in Moses: Summarized in Isaiah 63:8b-13:

"And he became their Savior. In all their affliction he was afflicted, and the angel of his presence saved them; in his love and in his pity he redeemed them; he lifted them up and carried them all the days of old. But they rebelled and grieved his Holy Spirit; therefore he turned to be their enemy, and himself fought against them. Then he remembered the days of old, of Moses and his people. Where is he who brought them up out of the sea with the shepherds of his flock? Where is he who put in the midst of them his Holy Spirit, who caused his glorious arm to go at the right hand of Moses, who divided the waters before them to make for himself an everlasting name, who led them through the depths? Like a horse in the desert, they did not stumble" (Isa. 63:8b-13)

- Wisdom (also Joshua, Deut. 34:9)
- Administration
- Mediation
- Revelation
  - Torah: Pentateuch
  - Covenant: a. the way of blessing and obedience; b. the way of curse because of disobedience.
  - Mosaic Covenant: Conditional/Unconditional
  - Mosaic Covenant: An administration of the Covenant of Grace (see Galatians 3:16-29)

#### **B. Holy Spirit on Moses and on the Elders of Israel: Numbers 11:16-17, 24-29**

"Gather for me seventy men of the elders of Israel, whom you know to be the elders of the people and officers over them, and bring them to the tent of meeting, and let them take their stand there with you. And I will come down and talk with you there. And I will take some of the Spirit that is on you and put it on them, and they shall bear the burden of the people with you, so that you may not bear it yourself alone" (Numbers 11:16-17)

#### **C. Holy Spirit in the People of Israel (Isa. 63:10-13; Neh. 9:20):**

- "But they [the people of Israel] rebelled and grieved his Holy Spirit; therefore he turned to be their enemy, and himself fought against them. Then he remembered the days of old, of Moses and his people. Where is he who brought them up out of the sea with the shepherds of his flock? Where is he who put in the midst of them his Holy Spirit, who caused his glorious arm to go at the right hand of Moses, who divided the waters before them to make for himself an everlasting name, who led them through the depths? Like a horse in the desert, they did not stumble" (Isa. 63:10-13)

- *“You gave your good Spirit to instruct them and did not withhold your manna from their mouth and gave them water for their thirst”* (Neh. 9:20)

- Gifts of Spirit and Grace of the Spirit: Remember to make distinctions between the Gifts of the Spirit (anointing for office, empowerment, etc) and the Grace of the Spirit (granted in regeneration and in Special Revelation to be heard, understood, followed, obeyed, etc)
- As Griffith Thomas pointed out: “[The covenantal or theocratic gift of the Spirit’s anointing] are gifts of office rather than of personal grace.

#### **D. Holy Spirit in the Judges (remember distinction between Spirit and gifts and grace of God):**

- Othniel (Judges 3:10)
- Gideon (Judges 6:34)
- Jephthah (Judges 11:29)
- Samson (Judges 14:19)

#### **E. Holy Spirit in the Kings- Anointing**

- **Samuel**: Chose to be a priest-prophet-judge to serve as a transition figure/mediator until establishment of the monarch. Samuel is the bridge from Moses and Joshua → Judges → King David
  - Called by God, the ideal: “Here I am”; “Speak, LORD, your servant is listening” (1 Samuel 3): *“And Samuel grew, and the LORD was with him and let none of his words fall to the ground. And all Israel from Dan to Beersheba knew that Samuel was established as a prophet of the LORD. And the LORD appeared again at Shiloh, for the LORD revealed himself to Samuel at Shiloh by the word of the LORD (1 Sam. 3:19-21).*
  - Obedient to God as priest-prophet-judge even in the face of death and suffering through the power of God’s Spirit (2 Chron. 35:18, “Prophet”; Psa. 99:6, “Priest”).
  - Samuel is mediator of Israel standing in the Spiritual stream, River of Life, of which Moses was a part before him.
    - Samuel is an important mediator of the Old Covenant like Moses before him: *“Though Moses and Samuel stood before me to entreat me, my heart will not go out to this people”* (Jer. 15:1; cf. 1 Sam. 12:6).

- Samuel was the Spiritual fountainhead of the prophets: He was filled with the Spirit to be God's mouth to Israel: *"And all the prophets who have spoken, from Samuel and those who came after him, also proclaimed these days"* (Acts 3:24)
- **Saul:** An anti-Christ who is the "people's choice" for king. He is anointed by the Spirit, though he is not regenerate (make this important distinction between anointing and regeneration).
  - Saul is not listed in the "Hall of Faith" of Hebrews 11, though some questionable figures were redeemed and regenerated, but in an inspired glaring omission, King Saul is omitted from God's list.
- **David:** The chosen, anointed, suffering-servant-shepherd-king of YHWH.
  - Roland de Vaux wrote: "The King of Israel was God's representative on earth, he received His Spirit, shared in His holiness and was inviolable. The gifts are explicitly attached to the anointing (1 Sam. 10:10; 16:13; 24:11; 26:9, 11, 23). The anointing conferred a grace, and was the "sacrament" of kingship in Israel" (*The Bible and the Ancient Near East*, pg. 166).
  - The king's anointing was not just for himself, but for the people. God mediated His presence through prophets, priests, and especially kings in the Old Covenant. This would typify Christ, the Messiah-Anointed One of God, the Greater Son of David.
  - God would anoint the king/mediator in the Old Covenant to bless His people with His presence, and the people could approach their Covenantal God through the throne/reign of the king of God's own choosing.
  - There were "rights and duties" of kingship (1 Sam. 10:17-11:15; cf. Deut. 17:13-20). These were Spirit-given blessings to guide and lead the people into holiness before the face of God. They included:
    - Fear of God
    - Obedience to God's written word
    - Humility
    - Blessing on king and people
  - In 1 Samuel 11:1-15, we see in Saul a reflection of Christ (Obedient Servant → Enthroned Victor):
    - Chosen
    - Anointed
    - Obedient
    - Victor
    - Enthronement
    - Joy and peace of the people

- Spirit in the Prophets (later class)

#### F. Holy Spirit and God's Presence in Eden/Tabernacle/Temple

- Holy Spirit/Spirit of Judgment
- "Images of the Spirit": Fire by night, Cloud by day
- Glory Spirit
- "I will be their God, they shall be my people; I will be with them.": **Walking** in garden (Gen. 3:8) / **Dwelling/walking** in the midst of God's people: "*I will make my dwelling among you, and my soul shall not abhor you. And I will walk among you and will be your God, and you shall be my people*" (Lev. 26:11-12) / Compare with fulfillment: "Then I turned to see the voice that was speaking to me, and on turning I saw seven golden lampstands, and in the midst of the lampstands one like a son of man, clothed with a long robe and with a golden sash around his chest. ... As for the mystery of the seven stars that you saw in my right hand, and the seven golden lampstands, the seven stars are the angels of the seven churches, and the seven lampstands are the seven churches. ... To the angel of the church in Ephesus write: 'The words of him who holds the seven stars in his right hand, who walks among the seven golden lampstands'" (Revelation 1:12-13, 20, 2:1).

"I will make a covenant of peace with them. It shall be an everlasting covenant with them. And I will set them in their land and multiply them, and will set my sanctuary in their midst forevermore. My dwelling place shall be with them, and I will be their God, and they shall be my people. Then the nations will know that I am the LORD who sanctifies Israel, when my sanctuary is in their midst forevermore" (Ezekiel 37:26-28).

- "**Glory in your midst**": "Yet now be strong, O Zerubbabel, declares the LORD. Be strong, O Joshua, son of Jehozadak, the high priest. Be strong, all you people of the land, declares the LORD. Work, for I am with you, declares the LORD of hosts, according to the covenant that I made with you when you came out of Egypt. My Spirit remains in your midst. Fear not" (Haggai 2:4-5)

#### Excursus (Later Class?)

- Beautification: Bezalel and Oholiab: Exodus 31- The Spirit in craftsmen.
- "**Circumcised in Heart**"/Regeneration of the Spirit in the Old Covenant: Deut. 30:6; Jeremiah 6:10- Regeneration (or "being made alive while dead", Eph. 2:1-3) is the Old Covenant equivalent of being "circumcised in heart"; this is a sovereign,

monergistic work of God's Spirit. Only the Spirit of God can give hearing (or desiring or thirsting, see Rev. 22:17).

- “And the LORD your God will circumcise your heart and the heart of your offspring, so that you will love the LORD your God with all your heart and with all your soul, that you may live” (Deut. 30:6)
- “*Incline your ear, and come to me; hear, that your soul may live; and I will make with you an everlasting covenant, my steadfast, sure love for David*” (Isa. 55:3)
- Anointing/Indwelling for representative service of prophets, priests, and kings
  - Mediators of the Old Covenant were anointed and indwelt by the Spirit
    - **The Mediators, Prophets, Priests, and Kings** were indwelt with the fullness of God's Spirit *on behalf of* the people. This pointed to Christ, who would be full of the Spirit, not merely for Himself, for His Church
    - God ministered His Spirit through the mediators to His people: “*Many years you bore with them and warned them by your Spirit through your prophets. Yet they would not give ear. Therefore you gave them into the hand of the peoples of the lands*” (Nehemiah 9:30)
  - Distinction between God's Spirit regeneration/sanctification and His indwelling OT believers: We should make a distinction between indwelling and regeneration. OT believers were regenerated and sanctified but not necessarily indwelt (unless called to a special office that pointed to Christ's Person and Work)
  - God regenerated Old Testament believers
  - Not all Old Testament believers were “indwelt” with the Spirit: “...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 14:17)
  - The Spirit was “with” the people, but not within them (John 14:17)
  - However, the Spirit indwelt prophets, priests, and kings as (1) chosen representative heads that pointed forward to all (Joel 2: “...*I will pour out my Spirit upon all flesh*”; (2) As God's way of indwelling until the fullness of the times.
  - Hamilton writes: “Indwelling does exist in the Old Covenant, but it is not each individual that is indwelt. In the Old Covenant God indwelt the temple. In the New Covenant the people of God are the temple, and God dwells in them” (*God's Indwelling Presence*, pg. 160)
  - McKelvey writes: “God no longer dwells in a house *with* His people; He dwells *in* them; they are His temple” (*The New Temple*, pg. 180)

- **“Ichabod”**: 1 Samuel 3-5; Ezekiel 40: “The Glory has Departed”: When the ark is captured by the Philistines this is inspired foreshadowing of the Exile that would come because of Israel’s disobedience and unwillingness to obey God’s commandments in covenant with Him.
- We should understand that God moved out of the holy of holies at the inception of the Babylonian Exile (Ezek. 10:18; 11:22-23). Dr. G. K. Beale posits that God probably did not return to dwell in the second temple that was rebuilt after the return from Babylon. “That unique presence returned to the heavenly sanctuary until the coming of Christ, when it returned to earth again, not to dwell in another handmade temple but in one made without hands”. This temple not made with hands was the powerful working of the Holy Spirit in the Incarnation:
  - “Then the glory of the LORD went out from the threshold of the house, and stood over the cherubim. ... Then the cherubim lifted up their wings, with the wheels beside them, and the glory of the God of Israel was over them. *And the glory of the LORD went up from the midst of the city and stood on the mountain that is on the east side of the city*” (Ezek. 10:18; 11:22-23).
  - “The Word became flesh and tabernacle among us, and we beheld His glory” (John 1:14)
- The Remnant of Israel commended for their faith:
 

*“And what shall I more say? for the time will fail me if I tell of Gideon, Barak, Samson, Jephthah; of David and Samuel and the prophets: <sup>33</sup> who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, <sup>34</sup> quenched the power of fire, escaped the edge of the sword, from weakness were made strong, waxed mighty in war, turned to flight armies of aliens. ... They were stoned, they were sawn asunder, they were tempted, they were slain with the sword: they went about in sheepskins, in goatskins; being destitute, afflicted, ill-treated <sup>38</sup> (of whom the world was not worthy), wandering in deserts and mountains and caves, and the holes of the earth. <sup>39</sup> And these all, having had witness borne to them through their faith, received not the promise, <sup>40</sup> God having provided some better thing concerning us, that apart from us they should not be made perfect” (Heb. 11:32-34, 37-40)*

## End Class 5

## **Topic: Spirit of the Prophets: “*Not by Might, Nor by Power...*”**

### **I. Introduction/Review**

- **Holy Spirit Mediated in Old Covenant through Prophets, Priests, and Kings**
  - The Prophets were Immediately Anointed with the Spirit for the mediation of God’s Word to the People of God
  - The Prophets were God’s Word in Human Form
  - The Prophets were God’s Inspired Penman/Authors for Holy Scripture

### **II. Spirit as Covenant Witness through the Prophets**

- The Spirit is the witness to God’s Covenant in history: Triune God → Adam and Eve → Noah → Abraham → David → Prophets → Jesus Christ → Consummation of Covenant
- **Biblical Overview of Prophetic Ministry- Five Parts of Bible and the Work of the Spirit:**
  - a. Mission of God- Creation/setting/goal of creation
  - b. Mission of Israel- Covenant People to Nations
  - c. Mission of Servant-King- Covenant Servant-King to Nations
  - d. Mission of Jesus Christ- Son of God/Servant-King to Jews and Nations
  - e. Mission of Church- Spirit-filled Servants to Jews and Nations (“to the end of the world at the end of the agesf”; Book of Acts)
- “For the Lord GOD does nothing without revealing his secret to his servants the prophets. The lion has roared; who will not fear? The Lord GOD has spoken; who can but prophesy?” (Amos 3:7-8).
- As Covenant witness, the Spirit sends the prophets to call Israel to obedience to the Covenant God has made with them.
- In every dispensation/age/epoch of the Covenant of Grace, there are promises and warnings, blessings and curses made known by the Holy Spirit through “my servants the prophets” (2 Kings 17:13; Jer. 7:25, 26:5, 29:19; Zech. 1:6)
- Martin Luther wrote that “the Old Testament is the manger in which the baby Jesus is laid. Similarly, Michael Horton wrote: “...The Spirit gave us Jesus in the incarnation. Yet even before preparing the virgin’s womb, He was preparing Israel as His manger through the prophets.”
- The most characteristic gift of the Spirit of God in the Old Testament is to empower and to inspire chosen individuals to perform special tasks. Many of these tasks



further God's redemptive purposes within the wider frame of the history of Israel. Hence, although there are gifts for an individual at a particular moment in time, their ultimate function and purpose relate to the good of the community in a permanent way. These gifts range from wisdom, administration, craftsmanship, and military leadership to prophecy and physical strength" (Thiselton, *The Holy Spirit—In Biblical Teaching, through Centuries, and Today*, pg. 9)

### III. The Prophets and God's Word

#### **A. The Prophets spoke "as they were moved [carried along, "rushing like wind"] by the Holy Ghost" (cf. Acts 2:2)**

- 2 Peter 1:20-21: "Knowing this first, that no prophecy of scripture is of any private interpretation. 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" (KJV)

#### **B. The Prophet's Office was to serve as God's Holy Mouthpiece (Ezek. 3:17; 33:17)**

- "O man, says the Lord, I have set you as a leader over the House of Israel. You will therefore hear the word of my mouth, and you will declare it to them from me" (Ezek. 3:17).
- "So you, son of man, I have made a watchman for the house of Israel. Whenever you hear a word from my mouth, you shall give them warning from me" (Ezek. 33:7).

#### **C. Israel's Response to the Prophets: To Hear, Heed, and Honor (Jer. 7:22-23; 11:7; cf. 1 Sam. 15:22-23)**

- "Listen to my word. I will be your God and you will be my people, and you will walk in the ways that I will who you" (Jer. 7:22-23)
- "Listen to my word" (Jer. 11:7)
- "For obedience is better than sacrifice, and it is better to listen than to offer the fat of sacrifices" (1 Sam. 15:22-23)

#### **E. Primary Work of Spirit in the Prophets: Jeremiah / Micah (Jer. 23:18, 22, 28; Micah 3:8).**

- **To Reveal: Speak, illuminate, direct, anoint preaching:**

- *“For who among them has stood in the council of the LORD to see and to hear his word, or who has paid attention to his word and listened? ... But if they had stood in my council, then they would have proclaimed my words to my people, and they would have turned them from their evil way, and from the evil of their deeds” / “Let the prophet who has a dream tell the dream, but let him who has my word speak my word faithfully” (Jeremiah 23:18, 22, 28)*
  - **To Anoint and Fill:**
    - *“But as for me, I am filled with power, with the Spirit of the LORD, and with justice and might, to declare to Jacob his transgression and to Israel his sin” (Micah 3:8)*
  - **Anointing/Indwelling for representative service of prophets, priests, and kings (Neh. 9:30; John 7:37-39, 14:17)**
    - Mediators of the Old Covenant were anointed and indwelt by the Spirit
    - **The Mediators, Prophets, Priests, and Kings** were indwelt with the fullness of God’s Spirit *on behalf of* the people. This pointed to Christ, who would be full of the Spirit, not merely for Himself, for His Church.
      - God ministered His Spirit through the mediators to His people: *“Many years you bore with them and warned them by your Spirit through your prophets. Yet they would not give ear. Therefore you gave them into the hand of the peoples of the lands” (Nehemiah 9:30)*
      - Distinction between God’s Spirit regeneration/sanctification and His indwelling OT believers: We should make a distinction between indwelling and regeneration. OT believers were regenerated and sanctified but not necessarily indwelt (unless called to a special office that pointed to Christ’s Person and Work)
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      - Not all Old Testament believers were “indwelt” with the Spirit: “...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 14:17)

- The Spirit was “with” the people, but not within them (John 14:17)
  - However, the Spirit indwelt prophets, priests, and kings as (1) chosen representative heads that pointed forward to all (Joel 2: “...*I will pour out my Spirit upon all flesh*”); (2) As God’s way of indwelling until the fullness of the times.
  - Hamilton writes: “Indwelling does exist in the Old Covenant, but it is not each individual that is indwelt. In the Old Covenant God indwelt the temple. In the New Covenant the people of God are the temple, and God dwells in them” (*God’s Indwelling Presence*, pg. 160)
  - McKelvey writes: “[In the New Covenant epoch/era] God no longer dwells in a house *with* His people; He dwells *in* them; they are His temple” (*The New Temple*, pg. 180)

**IV. “Who’s Who of the Great Prophets”:** Enoch → Noah → Moses → Samuel → Elijah → Elisha → Isaiah, Jeremiah, Ezekiel, and Daniel → Hosea, Amos, Jonah, Micah, Obadiah, Malachi, Zechariah, Haggai, etc

- Elijah: “*The prayer of a righteous person has great power as it is working. Elijah was a man with a nature like ours*, and he prayed fervently that it might not rain, and for three years and six months it did not rain on the earth. Then he prayed again, and heaven gave rain, and the earth bore its fruit” (James 5:16b-18)
- **Highlights of the the Prophets’ Teaching**
  - a. **Isaiah** 11:1-10; 42:1-4; 59:15b-21; 61:1-3 (cf. Luke 4:18-21): Anointing of Spirit on Messiah, Messiah’s Person and Ministry
  - b. **Ezekiel** 16; 36:26-27, 37:1ff: Circumcision of Heart/Regeneration
    - i. The Spirit clothes the “infant” with Christ and His righteousness (Ezek. 16:4-14)

- ii. “And I will give you a new heart, and a new spirit I will put within you. And I will remove the heart of stone from your flesh and give you a heart of flesh. <sup>27</sup> And I will put my Spirit within you, and cause you to walk in my statutes and be careful to obey my rules” (Ezekiel 36:26-27)
    - iii. Ezekiel’s Temple (40-48): Vision of Glorified Humanity as God’s Final-Eschatological Temple where the Holy Spirit dwells
  - c. **Jeremiah** 31:31-34: New Covenant
  - d. **Zechariah** 4: ““Not by might, nor by power, but by my Spirit,’ says the LORD” (Zechariah 4:6)
  - e. **Joel 2**: “...I will pour out my Spirit upon all flesh”: Promise of the Breadth, Depth, Width, Height, and Extension of Pentecost.
- **Prophets Present God’s Truth in “Shadowy Form” (John Calvin)**
  - f. **Key to Interpreting the Prophets**: Our Father John Calvin wrote clearly and helpfully: “...Whenever the prophets describe the bliss awaiting believers and which appears as but a tiny shadow in this world, let them recall this distinction: *to provide a clearer picture of God’s goodness, the prophets portrayed it figuratively in terms of earthly advantages*. While portraying them this way they nevertheless meant to *lift men’s hearts above the earth, above the elements of this world and above this perishable sphere*, and to lead them *to meditate on the blessedness of the spiritual life*” (*Institutes*, chap. 7).

**End Class 6**

**Topic: Spirit of Jesus: “*The Baptized and the Baptizer in the Holy Spirit*”**

**With the Day of Pentecost, a great reversal takes place. The Bearer of the Spirit under the direction of the Spirit in Luke 4:16-21 becomes the Giver of the Spirit in Acts 2:1-36.**

**Pentecost is and Epoch-Shifting Event:**

- A. Pentecost marks the inauguration of the last days; it is the invasion of the last days, the Messianic Age, and this intrudes into the present age.
- B. Pentecost marks the fulfillment of the prophesied, promised universal gift of the Holy Spirit.
- C. Pentecost is the work of the Spirit through the Mediator who has received the Spirit in His fullness as the gift promised to Him by the Father, who then proceeds to pour Him out on His people (Acts 2:33).
- D. Pentecost is the new creation with the Covenant Lord breathing life and power of the Holy Spirit in His new humanity.

**Basil of Caesarea wrote:**

*“Where does life come from? Is it Christ’s advent? The Spirit is forerunner. Working of miracles, and gifts of healing are through the Holy Spirit. Demons were driven out by the Spirit of God. The devil was brought to naught by the presence of the Spirit. Remission of sins was by the gift of the Spirit, for ‘ye were washed, ye were sanctified...in the name of the Lord Jesus Christ, and in the Holy Spirit of our God.’ There is a close relationship with God through the Spirit, for ‘God hath sent forth the Spirit of His Son into your hearts, crying Abba, Father.’ The resurrection from the dead is effected by the operation of the Spirit.”*

The Spirit is concerned with glorifying Jesus Christ as His primary ministry and covenant privilege. In what specific ways does the Spirit do this? Here are several:

- He grants believers a fuller apprehension of Christ’s Godhead
- He grants believers a clearer sight of Christ’s humanity
- He grants believers a fuller persuasion that Christ was foreordained to be a Redeemer
- He grants believers a greater insight into Christ’s sufferings
- He grants believers a fruitful consideration of Christ’s resurrection

- He grants believers a greater satisfaction about Christ's imputed righteousness
- He grants believers a consistent trust in Christ's intercession, pity and compassion for sinners
- He grants believers a better acquaintance with Christ's great power and presence with His church
- He grants believers a better understanding of Christ as Mediator of the New Covenant
- He grants believers a more earnest looking for Christ's appearing

- Adapted from a sermon by Nathanael Vincent

### **Three Acts of Jesus and Holy Spirit: “Redemption Accomplished, and Applied”**

- I. Incarnation
- II. Baptism/Ministry of Humiliation (earthly incarnational ministry)
- III. Ascension/Ministry of Exaltation (heavenly incarnational ministry)

- E. Smeaton: The Anointing of Jesus by the Spirit has three grades successively imparted:
  1. (1) Incarnation
  2. (2) Baptism
  3. (3) Ascension

### **Spirit in Luke's Gospel/Acts (“the body”)**

- Jesus Christ is Truly God ***and Truly Man***: There are orthodox ways of unintentionally downplaying the humanity of Jesus Christ that we need to be concerned with when studying the Holy Spirit.
  - Preeminently, Jesus Christ, Jesus of Nazareth was the Man of the Spirit *par excellence* (Isa. 11:1, 42:1, 61:1).
  - Abraham Kuyper wrote: “The Church has never sufficiently confessed the influence the Holy Spirit exerted upon the work of Christ.”
  - Let us remember our forefather, Gregory of Nazianzus' admonition about the importance of the full and true humanity of Jesus Christ: “For that which He

has not assumed He has not healed; but that which is united to His Godhead is also saved.”

- John Owen: “The communication from the one nature to the other was by the Spirit, **the Executive of all the works of God**. Hence Christ never spoke or acted but at the proper time (John 7:6). He had his hour for everything that he performed, and a full consciousness derived from the Spirit that He was the Son of God. The Godhead dwelling in Him made all due communications to His manhood by the Holy Spirit. All the evangelists, but especially the Gospel of John, show that the Spirit prompted all His actions, and gave direction to all His words. **Nothing was undertaken but by the Spirit’s direction; nothing spoken but by His guidance; nothing executed but by His power.**”
- Let us seek to point to the submission of the Lord Jesus Christ, Covenantal-Servant, unto the Father in the Holy Spirit. This aims to point to the Holy Spirit rather than merely the divine nature as the focus of Jesus’ dependence in both His estates of humiliation and exaltation, but especially His estate of humiliation.
- Michael Horton wrote: “It is just as true that the Spirit gives us Jesus as it is that Jesus gives us the Spirit. It was the *Spirit* who upheld Jesus and gave His mortal flesh the strength to cleave to every word that proceeds from His Father’s lips, and it is the Spirit who unites us to Christ as our representative head”
- Gerald Hawthorne wrote: “Jesus possessed the power Himself, by a preincarnate deliberate decision the eternal Son of God chose that all His intrinsic powers, all His attributes, would remain latent within Him during the days of His flesh and that He would become truly human and limit Himself to the abilities and powers common to all other human beings. Therefore He depended upon the Holy Spirit for wisdom and knowledge and for power to perform the signs and wonders that marked the days of His years ... To be sure, only of Jesus was it said that the Father gave to Him the Spirit “without measure”. To be sure, the Spirit met with no natural resistance in Jesus as in those of us whose lives have been hardened and scarred by sin. To be sure the Spirit—His influence and guidance—was always central and perfect in Jesus, while this is never so in all others of us” (*The Presence and the Power*, pgs. 218-19).
- A. B. Simpson wrote: “Jesus was truly the eternal God, very God, of very God. But when He came down from yonder heights of glory He suspended the direct operation of His own independent power and become voluntarily dependent upon the power of God through the Holy Ghost ...

... He purposely took His place side by side with us, heeding equally with the humblest disciple the constant power of God to sustain Him in all His work ... And so He went through life in the position of dependence, that He might be our public example and teach us that we too have the same secret of strength and power that He possessed, and that as surely as He overcame through the Holy Ghost, so may we” (*The Holy Spirit*, 2.25)

- Prayer: “*O Holy Spirit of God, visit now this soul of mine, and tarry within it until the eventide of life. Inspire all my thoughts. Pervade all my imaginations. Suggest all my decisions. Lodge in my will’s most inward citadel and order all my doings. Be with me in my silence and in my speech, in my haste and in my leisure, in company and in solitude, in the freshness of the morning and in the weariness of the evening, and give me grace at all times to rejoice in Thy mysterious companionship. Amen*” (J. Baillie, *A Diary of Private Prayer*, 1949).
- Incarnation: Birth, Life, Death, Resurrection, and Ascension

“The Spirit is the “Spirit of the Incarnation”, the One in whom and through whom the Word of God breaks into history” (Bobinskoy, *Mystery of the Holy Spirit*)

***The Savior’s entire life is defined by being in a constant, existential relation with the Father in the Spirit!***

- John Calvin wrote: “*Christ receives the Spirit from the Father in order to fulfill His role as mediator. He then sends the Spirit; as mediator He sends Him from the Father, as Son He sends Him Himself. The Spirit then works to transform us into the image of Christ and to restore us to the Kingdom*”

**Three Important Parts:**

- The Spirit in the Life of Christ
  - The Promise and the Gift of the Spirit at Pentecost
  - The Work of the Spirit in Uniting Believers to Christ by Creating Faith
- Jesus’ Conception and Birth (Luke 1:26-56; Matt. 1:18-23)
    - Grace of Union (Incarnation)/Grace of Unction (Baptism)- Dr. M’Crie wrote in his sermon on the Holy Spirit: “In the glorious Person of the Redeemer, next to the **Grace of Union**, which is the effect of the assumption of human nature by the Son of God, the **Grace of Unction (Anointing)** is the most wonderful object of contemplation”



- The child Jesus is conceived by the Spirit in a manner analogous to His brooding over the waters of creation (Luke 1:34-35; cf. Gen. 1:2); a new creation is brought into being
- Jesus's Presentation (Luke 2:21-38)
  - Jesus is the glory/salvation of Israel fully realized
  - Jesus is the hope of the Gentiles
- Jesus's Childhood (Luke 2:40, 52): "And the child grew and became strong, filled with wisdom. And the favor of God was upon him" (Luke 2:40) / "And Jesus increased in wisdom and in stature and in favor with God and man" (Luke 2:52):
  - Jesus Christ voluntarily and willingly has come to share our lives at every season of infantile childhood to adult maturity
  - Jesus Christ voluntarily and willingly experiences ignorance and weakness
  - Jesus Christ voluntarily and willingly experiences spiritual favor and physical growth and maturity
    - Calvin wrote: *"In the degree and process of Jesus Christ's age according to His human nature increased in the free gifts of the Holy Spirit, that from His fullness He might shower them upon us, for we draw grace from His grace"* (*Harmony of the Gospels*, I.29)
- Jesus's Baptism/Anointing (Luke 3:21-22): "The Baptized"
  - The Ministry/Mission of Jesus is summarized in Inspired Scripture: *"...How God anointed Jesus of Nazareth with the Holy Spirit and with power. He went about doing good and healing all who were oppressed by the devil, for God was with him"* (Acts 10:38)
  - From Private Person to Public Person in Messianic Office: Jesus the Christ's "ordination" or "public inauguration" in Messianic Office
  - All the Persons of the Trinity were distinctly manifested: the Father revealing Himself by an audible voice, the Son appearing in the flesh which He assumed, the Holy Spirit descending in a bodily shape like a dove ("emblem of gentleness")
    - The Anointer was the Father, the Anointed was the Son, and the Untion/Anointing "Oil" was the Holy Spirit: *"... You have loved righteousness and hated wickedness. Therefore*

***God, your God, has anointed you with the oil of gladness beyond your companions... ” (Psa. 45:7)***

- Recognition/Equipping of Christ the King to Execute His Messianic Mission; to Rule and Redeem His people
  - Inauguration of Kingdom Coming
  
  - Under Lordship of Spirit: Humility of Jesus Christ- Submission to Father and the leading/guidance/revelation of the Spirit of God:  
*“...Who, though he was in the form of God, did not count equality with God a thing to be grasped, **but made himself nothing, taking the form of a servant, being born in the likeness of men. And being found in human form, he humbled himself by becoming obedient to the point of death, even death on a cross**” (Phil. 2:6-8)*
  
  - Christ Jesus was not only conceived by the Spirit, and anointed by the Spirit, but the Spirit guided and directed everything that Jesus did, both in His estates of humiliation and exaltation!
  
  - John Calvin on Christ as the “Bearer of the Spirit”: *“Christ is Bearer of the Spirit not for His own sake but for ours. He bore the Spirit in order to bestow the Spirit; He receives the Spirit in order to accomplish His work so that the Spirit may communicate Him in the virtue of His accomplished work to all who believe. The Spirit chose Christ as His seat so that from Him might abundantly flow the heavenly riches of which we are in such need”*
  
  - Herman Bavinck wrote: *“...It is important to note that this activity of the Holy Spirit with respect to Christ’s human nature absolutely does not stand by itself. Though it began with the conception, it did not stop there. It continued throughout His entire life, even right into the state of exaltation. Generally speaking, *the necessity of this activity can be inferred already from the fact that the Holy Spirit is the author of all creaturely life and specifically of the religious-ethical life in humans. The true human who bears God’s image is inconceivable even for a moment without the indwelling of the Holy Spirit*” (Reformed Dogmatics, 3:292)*
- Jesus’s Testing in the Wilderness as Champion over Satan, the Prince of the Power of the Air/the Ruler of this Age (Luke 4:1-13)

John wrote in his first epistle: “Whoever makes a practice of sinning is of the devil, for the devil has been sinning from the beginning. **The reason the Son of God appeared was to destroy the works of the devil.** No one born of God

makes a practice of sinning, for God's seed abides in him, and he cannot keep on sinning because he has been born of God" (1 John 3:8-9).

- Geerhardus Vos wrote that Jesus' temptation in the wilderness is set before us "as a recapitulation and rerun of the Eden temptation".
  - Sinclair Ferguson writes further: "This is evident from various signals in the narrative. In Luke the baptism of Jesus as Messiah, climaxing with the words from heaven, 'You are my beloved Son' (Luke 3:22), leads to the temptation narrative by way of His genealogy. This significantly traces Jesus back to Adam, who is also seen as 'the son of God' (Luke 3:38). The setting of this *last Adam's* temptations—in the wilderness, surrounded by wild beasts (Mark 1:13), starving from forty days without nourishment—not only echoes the testing of Moses and Elijah in the wilderness, but points up the stark contrast between the conditions in which this man faces Satan and those in which the *first Adam* was confronted by him. The hiss of the tempter's 'Take, eat' is set in a context a diameter removed from Eden" (*Some Pastors*, pg. 471)
  - Calvin wrote: "[Jesus Christ] entered the lists in the name of His whole church"; Ferguson wrote further: "***He appears as the divine champion, as it were, entering into enemy-occupied territory under the guidance of the Spirit as the director of spiritual intelligence.*** Miss this, and we miss the point of the narrative: it is a declaration of war, an attack on the one who claims to be the ruler of this world (Luke 4:6). Rather than overcome Jesus, Satan is comprehensively defeated, and in sovereign manner dismissed by His conqueror with the words, 'Away from me, Satan!'" (Matt. 4:10)
- I. Howard Marshall wrote: "Jesus placed Himself in total opposition to the kingdom of Satan. ... The task of Jesus was to dethrone 'the prince of this world'. ... From this point of view the whole of the ministry of Jesus was a campaign against satanic power" (*The Work of Christ*, pg. 31).
- A. M. Hunter in *Introducing New Testament Theology* wrote: "The emergent picture of the chief figure in the campaign ... is that of the strong Son of God, armed with the Father's power, spear-heading the

attack against the devil and all his works, and calling men to decide on whose side of the battle they will be” (pgs. 17-18).

- Michael Horton wrote: “The Spirit drove Jesus out into the wilderness to recapitulate the trial of Adam and Israel for forty days and nights and upheld Jesus in this trial.”
- Adam and Israel Overcomes in Christ
- Holy War against Serpent/Dragon (Gen. 3:15; Rev. 12; Luke 11:20-23)
- Perfect Obedience as Second/Last Adam
- Jesus’s Ministry and Mission (Luke 4:14-44)
  - Binding the Strong Man (Luke 11:20-23; Matt. 12:25-29)
  - Utter, Devastating, Holy-Spiritual “Herem” Warfare against Serpent/Dragon
  - Setting the Captives Free
    - Preaching
    - Miracles
  - Ministry of Jesus and the Spirit of God: Acts 10:37-42
    - Jesus’s Upper Room Teaching (John 14-16)
    - Jesus’s Death and Resurrection (Heb. 9:14; Rom. 1:4; 1 Tim. 3:16)
    - Jesus’s Post-Resurrection Teaching (Luke 24:44-49; Acts 1:4-8)
    - Jesus’s Ascension (Luke 24:50-53; Acts 1:9-11)
    - Jesus’s Sending of the Spirit (Acts 2:1-42)
- Temple and Spirit (Eph. 2:19-29; John 2:19-22)
- Pentecost (Acts of the Holy Spirit, Acts 2:33-36; c.f. John 7:38-39)

### **Spirit in John’s Gospel/Revelation (“the soul”)**

- James Hamilton summarizes redemptive-history and the work of the Holy Spirit that is fully revealed in John’s Gospel:
  - The OT expected both a Spirit-anointed Messiah and a renewal by the Holy Spirit in the last days (Isa. 61:1; Ezek. 37:14)

- John presents Jesus as the Spirit-anointed Messiah (John 1:32-33; 3:34), who inaugurates the age to come (4:23; 5:25) and gives the Spirit to those who believe in Him (15:26; 20:22)
  - To the existing expectation of eschatological reception of the Holy Spirit, John adds that this reception of the Spirit awaits the glorification of Jesus Christ (7:39)
  - Only believers who live in the age when the Spirit-anointed, Spirit-bestowing Messiah has come and been glorified can be indwelt by the Holy Spirit (*God's Indwelling Presence*, pg. 101).
- Regeneration- *Spiritus Recreatus* (John 3) (see below in Sanctification)
  - “Not Yet Given...” (John 7:37-39) (see below in Ministry of Spirit)
  - Ministry of Spirit (John 14-16)
    - **“Another Parakleton” (αἰλλον παρακλητον John 14:16):** “Another of the same sort of Paraclete as Jesus is” / Helper / Advocate / Comforter / Champion / Advisor (as other names)
    - “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; also 15:26, 16:7)
    - **“Trading Places”:** Physical Absence of Christ, Spiritual Presence of Christ: “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*” (John 16:7)
      - **Jesus’s Departure is Advantageous to All:** “*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*”
    - Calvin taught that as long as Christ lived in this world, Christ was our patron (“one who comforts, exhorts, guards His people”). Thus He committed us to the patronage of the Holy Spirit. However, Christ is still our patron, although no longer in a visible manner, for He guards us by His Spirit. Christ sends the Spirit from the Heavenly glory (*Gospel According to St. John*, John 14:16)

- **Spirit of Truth:** John 14:17; 15:26; 16:13- *What will He do?*
  - “He dwells with you and will be in you” (14:17)
  - “I will send to you from the Father...He proceeds from the Father” (15:26)
  - “He will bear witness about me” (15:26b- Spirit is Christocentric)
  - “He will guide you into all truth” (16:13a)
  - “Whatever He hears he will speak and He will declare to you the things that are to come” (16:13b)
  
- **Ministry of Spirit:** “Convict the world of sin, righteousness and judgment”
- “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; <sup>11</sup> concerning judgment, because the ruler of this world is judged” (John 16:8-11)
  - The “Great Prosecutor” (16:8)- the world is on trial and the Spirit will continue to work of prosecution begun by Jesus
  - Conviction and Exposing (cf. Acts 2:36-39)
  
- “Breathed on them...” (John 20:21-23)
  - “Jesus said to them again, "Peace be with you. As the Father has sent me, even so I am sending you." And when he had said this, he breathed on them and said to them, "Receive the Holy Spirit. If you forgive the sins of anyone, they are forgiven; if you withhold forgiveness from anyone, it is withheld” (John 20:21-23)
  - Allusions to Genesis 2:7 and Ezekiel 37:9- Receive the power to witness to the new humanity/new creation in Christ
  - “The firstfruits of the firstfruits of the Spirit that would come in fullness on Pentecost” (Calvin, Gaffin)
  - Revived Israel?
  - New Adamic Race?
  - Apostolic Office?
  - J. I. Packer called Jesus’ “breathing” upon disciples an “acted prophecy” of what the promise of the Father would make powerfully possible for all disciples at Pentecost / Augustine argued that the breathing was “a demonstration, by a fitting symbol that the Holy Spirit proceeds not only from the Father but from the Son ... or sent not only from the Father but from the Son” (cf. John 15:26)
  - James Hamilton writes: “Jesus conferred on them the power to mediate blessings formerly meditated by the temple—the presence of God and the forgiveness of sins”

- Jesus said to them again, "Peace be with you. As the Father has sent me, even so I am sending you." And when he had said this, he breathed on them and said to them, "Receive the Holy Spirit. If you forgive the sins of anyone, they are forgiven; if you withhold forgiveness from anyone, it is withheld" (John 20:21-23)
- Hamilton says further: "Jesus' coming brought about a salvation-historical shift. John depicts Him replacing the temple (John 2:17-21), then proclaiming that the time for worship at the temple has ended (John 4:21-23). God would have a new temple once Jesus was glorified, that is, once He put an end to sacrifice (7:39; 14:15-17). Indeed, if Jesus had not put an end to sacrifice, sacrifice at the temple would still be necessary (16:7). When Jesus finished His work, He gave the Spirit to the disciples, making them the locus of God's presence (20:22). He then gave them authority over sin (20:23), for they had become the new temple"
- (*God's Indwelling Presence*, pg. 164).

**End Classes 5-6**

## Class 7: Spirit and the Church: Age of the Spirit: “From Pentecost to Parousia”

- Pentecost: Ascended-Enthroned Prophet, Priest and King, Possessor of the Holy Spirit for His Church- *“The Baptizer of the Holy Spirit”*

- “After creation and the incarnation, the outpouring of the Holy Spirit is the third great work of God” (Herman Bavinck)
- Without the Holy Spirit we have no Jesus Christ; without Jesus Christ we have no Holy Spirit. The Spirit is particularly the “Spirit of Jesus” (cf. Acts 16:7; Phil. 1:19; also “Spirit of Christ”: Rom. 8:9; 1 Pet. 1:11).
- Warfield on the “Dispensation/Epoch of the Holy Spirit”:

“The dispensation of the Spirit...did not dawn until the period of preparation was over and the day of out-pouring had come ... It is not that His work is more real in the new dispensation than in the old. It is not merely that it is more universal. It is that it is directed to a different end ... for the perfecting of the fruitage and the gathering of the harvest. The Church, to use a figure of Isaiah’s, was then like a pent-in stream; it is now like that pent-in stream with the barriers broken down and the Spirit of the Lord driving it.

...It was He who preserved it in being when it was pent in. It is He Who is now driving on its gathered floods till it shall cover the earth as the waters cover the sea. In one word, that was a day in which the Spirit restrained His power. Now the great day of the Spirit is come” (Warfield, *Presbyterian and Reformed Review*, Vol. VI. pg. 687, quoted in Thomas, pg. 71).

- Jesus had to be exalted and glorified as second Adam- Jesus achieved Consummation-Sabbath Rest (for Himself and *for us*), and received the Spirit in His fullness to pour out on His people, His church:
  - *“On the last day of the feast, the great day, Jesus stood up and cried out, “If anyone thirsts, let him come to me and drink. Whoever believes in me, as the Scripture has said, ‘Out of his heart will flow rivers of living water.’” Now this he said about the Spirit, whom those who believed in him were to receive, for as yet the Spirit had not been given, because Jesus was not yet glorified” (John 7:37-39) / “Being therefore exalted at the right hand of God, and having received from the Father the promise of the Holy Spirit, he has poured out this that you yourselves are seeing and hearing” (Acts 2:33)*



- *"And it shall come to pass afterward, that **I will pour out my Spirit on all flesh**; your sons and your daughters shall prophesy, your old men shall dream dreams, and your young men shall see visions. Even on the **male and female servants in those days I will pour out my Spirit**" (Joel 2:28-29)*

- Outpouring of the Spirit in Abundance on Pentecost (Greater Plenitude than ever before in Redemptive-History)
- New Universality in the Messianic Reign (the Spirit is poured out on "all flesh")

- **The Spirit as "The Promise to Christ from the Father"** (Acts 2:33)

***"Being therefore exalted at the right hand of God, and having received from the Father the promise of the Holy Spirit, he has poured out this that you yourselves are seeing and hearing"** (cf. Acts 1:4)*

From Denney, *Studies in Theology*, he wrote: "It was the promise of the Father—part of Christ's reward for His obedience unto death, even the death of the Cross. The giving of the Spirit was thus the conclusive sign of God's acceptance of Christ's work, and we should not lose this signification of it. *Pentecost was won for us at Calvary*" (quoted in Thomas, pg. 142).

- G. K. Beale writes that "After Christ, who is the expression of the true temple ascended to heaven, the heavenly temple again began to descend in the form of the Spirit and expanded by growing through incorporating people into it. The expansion is consummated at the end of the age by the heavenly temple fully covering the entire earth..." (*Temple and the Church's Mission*, pg. 387).
- "...At Pentecost we see the great reversal in the economy of salvation. The **bearer of the Spirit becomes the bestower of the Spirit**. The state of Christological humiliation gives way to the state of Christological glory. The bestowal of the Spirit at Pentecost is the dramatic sign of this" (M. Volf, Graham Cole)

- **Calvin's Understanding of Pentecost**

- *"Pentecost is the fruit of the resurrection and ascension of Christ in His role as Mediator. Both in creation and recreation, the Spirit is the Lord and giver of life. It is inconceivable, then, that a buried Christ could give the Spirit to the church. It is as Victor that He gives the Spirit, and this is the real explanation of Peter's proclamation of the*

*resurrection. It only vindicates Christ; it has soteriological and therefore pneumatological significance. Christ did not rise for His sake alone, but by pouring out His Spirit to make the whole church partaker of His life”*

- *“Pentecost is the fruit of the ascension, in which as mediator, man before God for us, Christ has asked the Father for the promised Holy Spirit, whom He now delivers into our hands. In this way both the force and fruit of Christ’s resurrection are sealed to us by the Spirit. Christ goes from the church bodily, but returns in the Spirit, and so ‘is present with us in a better way’” (Calvin, *Commentary on Acts*, I:58-59, 73-74)*
- “Baptized with the Holy Spirit and Fire”: “I baptize you with water for repentance, but he who is coming after me is mightier than I, whose sandals I am not worthy to carry. He will baptize you with the Holy Spirit and with fire” (Matt. 3:11)
  - Holy Spirit and Fire: Blessing/Purification: “Israel’s cleansing and purification and removal of dross” (Dumbrell)
  - Holy Spirit and Fire: Blessing for God’s people, and Judgment for unbelievers
  - **The Holy Spirit and the New Temple of the Spirit:**
    - The Old Temple had been marked by God with an expiration date (see Matthew 24, 26-27). Three parts of Israel’s temple represented heavenly throne room of God (holy of holies); the visible heavens (holy place); and the outer court (the earth and the sea, the world of mankind).
    - The Old Temple had spiritually expired when with the death of Christ, the True Temple, the veil to the holy of holies was torn from top to bottom. The physical expiration date for the destruction of the temple was realized in AD 70 with the destruction of the Old Temple.
    - Where is God’s temple now? This is part of the meaning behind Pentecost.
    - Three parts of Temple after Pentecost: (1) Heavenly throne room where Jesus is enthroned at God’s right

hand that remains in heaven but is accessed through the Spirit; (2) the holy place is the church where God's Spirit makes believers a "kingdom of priests" (Rev. 1:6; 5:10) and believers shine as lampstands reflecting God's glorious character and light, shining brightly fueled by the Spirit of Christ (Rev. 1:13, 20:2:2; 11:1, 4); (3) the outer court represents the church as Christ's embassy on earth as it witnesses and suffers for Christ and in union with Christ. Believers offer themselves in Christ as living sacrifices holy and pleasing to God.

- Practical Application: This is why it is most important to be holy as God is holy in this present age. We are the true Temple of the Holy Spirit in Christ. This is the Apostle Paul's logic, too, as revealed in 1 Corinthians 3, 6, 2 Corinthians 6-7:
- "Do you not know that you are God's temple and that God's Spirit dwells in you? If anyone destroys God's temple, God will destroy him. For God's temple is holy, and you are that temple. ...

... Do you not know that your bodies are members of Christ? Shall I then take the members of Christ and make them members of a prostitute? Never! Or do you not know that he who is joined to a prostitute becomes one body with her? For, as it is written, "The two will become one flesh." But he who is joined to the Lord becomes one spirit with him. Flee from sexual immorality. Every other sin a person commits is outside the body, but the sexually immoral person sins against his own body. **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.** ...

... What agreement has the temple of God with idols? For we are the temple of the living God; as God said, "I will make my dwelling among them and walk among them, and I will be their God, and they shall be my people. Therefore go out from their midst, and be separate from them, says the Lord.

*and touch no unclean thing; then I will welcome you, and I will be a father to you, and you shall be sons and daughters to me, says the Lord Almighty." Since we have these promises, beloved, let us cleanse ourselves from every defilement of body and spirit, bringing holiness to completion in the fear of God"* (1 Cor. 3:16-17, 6:15-20; 2 Cor. 6:16-7:1).

- Luke's Theology in Acts focuses on three main ministries of the Holy Spirit:
  - (1) Fill/Full of the Spirit (Acts 2:4, 6:3, 13:52)
  - (2) Empowered by the Spirit
  - (3) Baptized in the Spirit (Acts 2, 8, 10, 19)
  
  - Nine verbs used to describe the bestowal of the Holy Spirit
    - Receive (2:33, 38; 8:15, 17, 19; 10:47; 19:2)
    - Give (5:32; 8:18; 11:17; 15:8)
    - Pour out (2:17-18, 33; 10:45-46)
    - Baptized (1:5; 11:16)
    - Fall upon (8:16; 10:44; 11:15)
    - Come (19:6)
    - Come upon (1:8)
    - Fill (2:4; 4:8, 31; 9:17; 13:9)
    - Fill (13:52)
  
  - Three distinct manifestations of the Spirit in Acts:
    - (1) The Spirit as Eschatological Gift of the Father through Jesus Christ
    - (2) The Christian Life Characterized by the Spirit
    - (3) Special Fillings for Inspired Proclamation/Preaching
  
  - Thomas notes that Pentecost was characterized by these three important things (that we as a congregation can still enjoy today!):
    - (1) A Rich Personal Experience: Men were full of faith (Acts 6:5); wisdom (6:3); joy (Acts 13:52); and hope (Acts 7:55).
    - (2) A Great Personal Courage: Both in speech (Acts 4:31), and of action (Acts 13:9).
    - (3) A Splendid Personal Service: In preaching (Acts 2:4), and living (9:31).

Not only are men like Peter, Stephen, and Paul filled with the Spirit (Acts 4:8; 7:55; 9:17), but ordinary disciples have exactly the same experience (Acts 4:31; 13:52), and almost every Christian grace is associated with the Holy Spirit, including wisdom (Acts 6:5), comfort (9:31), power (10:38), faith (11:24), and joy (13:52) (pg, 272).

- “The more thoroughly Trinitarian our soteriology, the more we will see the significance of the Spirit’s work *within us*, on the basis of what the Father has given *to us*, and the Son has done *for us*” (M. Horton)
- **The Holy Spirit and the Church**
  - **The Spirit constitutes the Church:** “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 Cor. 12:13).
  - **The Spirit abides with the Church (Temple, 1 Cor. 3:16; 6:19)**
  - **The Spirit builds up the Church (1 Peter 1:4-9)**
  - **The Spirit unifies the Church (Eph. 4:1-6)**
  - **The Spirit gifts the Church for service (1 Cor. 12; Romans 12; Eph. 4:11-16)**
  - **Spirit Gifts for Congregation**
    - Christ the Head, Believers the One Body (1 Cor. 12)
    - Trinitarian Gift to Christ’s Body: One Triune God, but varieties of gifts, varieties of service, varieties of activities all within one body:
      - “*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 Cor. 12:4-7)
      - Gifts: *Charismata for all*
        - <sup>ESV</sup> **Romans 12:4-7:** For as in one body we have many members, and the members do not all have the same function, <sup>5</sup> so we, though many, are one body in Christ, and individually members one of another. <sup>6</sup>

Having gifts that differ according to the grace given to us, let us use them: if prophecy, in proportion to our faith; <sup>7</sup> if service, in our serving; the one who teaches, in his teaching...

- <sup>ESV</sup> **1 Corinthians 12:4-11:** Now there are varieties of gifts, but the same Spirit; <sup>5</sup> and there are varieties of service, but the same Lord; <sup>6</sup> and there are varieties of activities, but it is the same God who empowers them all in everyone. <sup>7</sup> To each is given the manifestation of the Spirit for the common good. <sup>8</sup> To one is given through the Spirit the utterance of wisdom, and to another the utterance of knowledge according to the same Spirit, <sup>9</sup> to another faith by the same Spirit, to another gifts of healing by the one Spirit, <sup>10</sup> to another the working of miracles, to another prophecy, to another the ability to distinguish between spirits, to another various kinds of tongues, to another the interpretation of tongues. <sup>11</sup> All these are empowered by one and the same Spirit, who apportions to each one individually as he wills.
- **Basil of Caesarea** (d. 379) on *Charismata* for Christ's Body: *"We are members one of another, having gifts differing according to the grace that is given to us (cf. Rom. 12:5-6). Wherefore the eye cannot say to the hand, I have no need of you, nor again the head to the feet, I have no need of you (1 Cor. 12:21), but all together complete the Body of Christ in the unity of the Spirit..."*

*... No one person receives all the charismata of the Holy Spirit, but by apportioning His gifts to one and another, the Spirit sustains a unity of mutual dependence. The Spirit is never an end in itself, but is given to benefit others" (On the Holy Spirit, 16:62, in Burgess, *Ancient Christian Traditions*)*

*...Christian unity exists in the diversity of gifts, the Holy Spirit acting as a whole in parts ...*

- Servants of the Word: “Priesthood, Prophethood and Kingdom of all believers”
  - Priesthood: Sacrificial service unto Christ in the Spirit
  - Prophethood: Speaking truth in love to one another in Christ by His Spirit
  - Kingdom: Seated with Christ in the Heavenly Places as suffering-servants awaiting exaltation in the Age to Come
- **Spirit Gifts for Office**
  - The Word of God is particularly the Word of the Father, spoken in the Son, made effectual by the Holy Spirit
  - Ephesians 4:1-16
    - Creatures of the Word (*Creatura Verbi*)
    - “*The primary role of the Holy Spirit...is to minister the Word*” (Kevin Vanhoozer) / “*God’s speech ... comes from the Father in the Son and reaches its appointed goal through the Spirit*” (M. Horton)
    - Reality: Unity- Maintain
    - Goal: Maturity- Pursue/Aspire
- John Calvin’s Four Primary Areas of the Spirit’s Ministry in the Lives of Believers:
  - **Illumination**: The Spirit who gives the Scriptures convinces believers of the truth of Scripture. The Scriptures are the “School of the Holy Spirit” and His testimony is “with” and “through” His Word. The Spirit internally persuades the believer to understand and yield to the truth of Scripture.
  - **Regeneration**: Being made alive with Christ, and believing and beginning a lifetime of repentance that consists of both mortification and vivification until we cast off this sinful flesh completely.
  - **Adoption**: Calvin believed that “the first title” of the Holy Spirit is the “Spirit of Adoption”. Sonship is the most basic and comprehensive rubric for understanding the nature of the

Christian life. God is our Father and He is our Lord and Master. He calls us to honor and fear.

- Communion: Individually in prayer and meditation, but also very importantly corporately through the Lord's Supper.
- Present Age/Age to Come: "Last Days" (Heb. 1:1-2; Acts 2:14-19)
  - Geerhardus Vos: "The Spirit's proper sphere is 'the future aeon [age]; from thence, He projects Himself into the present, and becomes a prophecy of Himself in His eschatological operations, and as the element, as it were, in which, as in its circumambient atmosphere the life of the coming aeon [age] shall be lived" (*Pauline Eschatology*, pg. 165, 163)
- The Holy Spirit and *Totus Christus*
  - Dr. Sinclair Ferguson summarized Calvin's teaching on Christ and us: "Christ is and possesses all blessing; the Spirit brings *totus Christus* to us; faith is wrought in us by the Spirit, and takes hold of Christ, clothed in all His benefits. This is how we receive grace" (*Some pastors*, pg. 133)
- *Ordo Salutis* and Union with Christ: effectual calling, regeneration, faith, justification, adoption, sanctification, glorification (see WCOF, chaps. 10-18, Rom. 8:29-30)
- Regeneration- *Spiritus Recreatus*
  - Our regeneration is the work of the Triune God. Calvin wrote that the "cause of our cleansing and our regeneration must be seen to lie in God the Father, its substance in the Son, and its effective working in the Holy Spirit" (*Institutes*, chap. 11, *Baptism*).
  - **True Freedom to be Dependent**: Freedom from slavery and freedom to will and choose the good
  - **Transformation of Inner Motivations**: Transformed affections and desires: Loving what God loves, and hating what God hates
  - **Boldness of Faith and Wisdom**: "Faith is the primary work of the Holy Spirit" (John Calvin)
  - **Courage of Faith and Wisdom**: Faith and conflict: the warfare or "struggle" of the Christian life
- Union with Christ- "Spirit of Jesus"
  - Grace is the *favor and gift* of the Father, in the Son, communicated by the Spirit through the Gospel.



- In Calvin’s understanding, grace is given not as an aid to our spiritual ascent (as in Rome’s doctrine of infusion of grace”, so that we may attain to union with God; *it is God’s free gift of union with Christ by His Spirit*”.
- The Holy Spirit is the bond by which believers are united to Christ. The indwelling Christ and the indwelling Spirit are a coincident reality.
- Prayer: Ephesians 2:18: “For through him we both have access in one Spirit to the Father”
- “Christ lives in me” (Gal. 2:21)
- “Abide in me...” (John 15): Vine and Branches
- “Christ in you, the hope of glory” (Col. 1:27)
- “In Christ” / “In the Lord” / “In Christ Jesus” / “In Him” (occur 216 times in Paul’s works and 26 times in John’s writings.
  - James S. Stewart: “The heart of Paul’s religion is union with Christ. This, more than any other conception...is the key which unlocks the secrets of the soul”
  - Union with Christ encompasses the past, present and future of salvation (John Murray):
    - The Inception of Salvation (Eternity Past in Election)
    - The Continuation of Salvation (Present fellowship with Risen-Ascended Christ)
    - The Consummation of Salvation (Future bodily resurrection and glorification with Christ)
- Ontological Union: 1. Purification; 2. Illumination; 3. Union with God
- Sacramental Union
- Covenantal Union
  - Predestined *in Christ*- Eph. 1:4-5
  - Called *in Christ*- 2 Tim. 1:9
  - Regenerated *in Christ*- Eph. 2:10
  - Justified *in Christ*- Rom. 8:1
  - Sanctified *in Christ*- 1 Cor. 4-5
  - Glorified *in Christ*- Rom. 8:17
    - A Federal Union: Adam/Christ
    - Legal Union: Imputation
    - A Mystical/ Fruitful Union
    - An Experiential Union: (“Holy-Spiritual Union”- Berkhof described as an “intimate, vital, and spiritual union between Christ and His people, in virtue of which He is the Source of their life and strength, of their blessedness and salvation”

- John Calvin: The Experiential Union connotes the indwelling of Christ and His gifts in believing hearts. The union describes our participation in Jesus' humanity and in the benefits He achieved via His obedient life and substitutionary death.

*“The flesh of Christ is like a rich and inexhaustible fountain that pours into us the life springing forth from the Godhead into itself.”*

*“As long as Christ remains outside of us, and we are separated from Him, all that He has suffered and done for the salvation of the human race remains useless and of no value to us.”*

- An Eternal and Indissoluble Union (John 10:28; Rom. 8:38-39)
  - A Social Union: Head and Body-Communion of the Saints
- Communion with the Triune God (2 Cor. 3:18): The Spirit joins believers with the Risen-Ascended Christ, He brings together what is spatially distant for our good; believers enjoy in communion with God His presence, power, recognition, conversation, shared interests, and the like (like Adam in the garden, like the man Christ Jesus before us)
- **Ten Theses on Union with Christ and Transformation** (Robert Letham):
    - ii. The union we enjoy with Christ is more real and more fundamental than the union we have with members of our own bodies
    - iii. This is not a union of essence—we do not cease to be human and become God or get merged into God like ingredients in an ontological soup. This is not apotheosis
    - iv. We do not lose our personal individual identities in some universal, generic humanity

- v. Union with Christ comes to expression in, and is cultivated by, the Word and Sacraments
- vi. The body and blood of Christ are not materially, corporeally, or physically present in the Lord's Supper
- vii. In the Lord's Supper we are lifted up by the Holy Spirit to feed on Christ
- viii. We are not hypostatically united to the Son: Whereas in the incarnation the Son indissolubly united Himself to a human nature in one person, the Spirit indwells countless human persons. What He does is to enhance our humanity to be what God eternally intended it to be
- ix. We are united with Christ's Person
- x. It is effected and developed by the Holy Spirit through faith, in and through the means of grace
- xi. It will eventually lead to being "like Christ" (1 John 3:1-2; Rom. 8:29-30; 2 Cor. 3:18). Calvin taught that *"Christ makes us, ingrafted into His body, participants not only in all His benefits but also in Himself, so that He grows more and more into one body with us, until He becomes completely one with us"* (*Union with Christ: In Scripture, History, and Theology*, pgs. 123-28)

- Sanctification: Conformity to Jesus Christ

- *"Spirit of Holiness"*
- Thomas Watson wrote that "it is absurd to imagine that God should justify a people and not sanctify them, that He should justify a people whom He could not glorify"
- Louis Berkhof's Definition of Sanctification: *"The gracious and continuous operation of the Holy Spirit, by which He delivers the justified sinner from the pollution of sin, renews His whole nature in the image of God, and enables Him to perform good works"*
- **Repetitio Christi more than Imitatio Christi:**  
*"The truth of the Spirit in relation to the individual clearly teaches that the power of the Personality of Christ is only available through the Holy Spirit. It is not what Jesus was when on earth, precious though that is; it is not what He taught when on earth, wonderful though that it is; it is what He is now as the living exalted Christ, brought near by the Holy Spirit, that guarantees communion with God, and in that communion all that the soul needs and craves.*

***It is for this reason that the Example of Christ or the Teaching of Christ is of no real value when considered alone.*** Imitatio Christi is but a small part of the Christian's relation to Christ. Repetitio Christi is nearer the truth, and in the act and fact of revealing Christ as a present living reality to the soul the Holy Spirit as Paraclete is also thereby the Revealer of the value and the power of human personality. As the Spirit of Truth reveals God to man and man to himself. He shows what God intends man to be and to have, and thereby shows to man the possibilities of life in the Divine purpose. As the Spirit of Grace He provides man with the needful dynamic for daily life" (Thomas, pg. 166).

- **Sanctification as both Spatial and Ethical**
  - Spatial: Consecration- United to Christ and Seated with Him in the Heavenly Places / Being transferred from the darkness to the kingdom of light (Eph. 2:5-10; Col. 1:13-14)
  - Ethical: Transformation / Change / Reformation / Conformed to the Image of Christ / Restoration of God's Image
  
- Sanctification as both Positional and Progressive
  - Positional (Objective) Sanctification: Holy ***in principle*** in union with Christ (1 Cor. 6:9-11) - "...You were sanctified"
  - Progressive (Subjective) Sanctification: Holy ***in Experience*** in words and deeds (Phil. 2:12-13; 1 Thess. 4:3-5; 2 Peter 1:3-11) – "*For this is the will of God, your sanctification: that you abstain from sexual immorality; that each one of you know how to control his own body in holiness and honor, not in the passion of lust like the Gentiles who do not know God...*" (1 Thess. 4:3-5)
  
- Sanctification as God's Work and Our Work
  - God's Work: "*Now may the God of peace himself sanctify you completely, and may your whole spirit and soul and body be kept blameless at the coming of our Lord Jesus Christ. He who calls you is faithful; he will surely do it*" (1 Thess. 5:23-24)
  
  - Our Work: "*Since we have these promises, beloved, let us cleanse ourselves from every defilement of body and spirit, bringing holiness to completion in the fear of God*" (2 Cor. 7:1)
  
  - Bruce Demarest wrote: "*Sanctification is a cooperative venture; the Spirit blesses believers with sanctifying grace, but the latter must faithfully cooperate therewith. Faith alone justifies; but faith joined with our concerted efforts sanctifies*" (*The Cross and Salvation*, pg. 425)

- Augustine said “Without God we cannot; without us God will not.”
  - “Human effort by itself is futile; inspired and enabled by the Holy Spirit, it is fruitful”
  - Our task is to be fit channels through whom God pours His grace and willing agents who practice biblical precepts and mortify fleshly passions
- Baptism of the Spirit: Instantaneous work at conversion not admitting of degrees.
- Filled with the Spirit: Ongoing work of conversion throughout the Christian life and admits of degrees
  - Bruce Demarest writes: “Believers...must offer the third Person of the Trinity a wide-open door to their hearts. We must permit the Spirit to infuse every part of our intellectual, volitional, moral, emotional, and relational being.
  - *“When the Holy Spirit has the entire monopoly of my being, then I know in maximum continuance His infilling and renovating of all my inner life” (Richard Baxter)*
- Fruit of the Spirit: Qualities of Jesus Christ in us produced by the indwelling Spirit of Christ / A Triad of Graces
  - (1) Basic Holy-Spiritually Wrought Dispositions: Love, Joy, Peace
  - (2) Holy-Spiritually Wrought Grace for Relationships: patience (longsuffering, endurance), kindness, goodness
  - (3) Holy-Spiritually Wrought Grace for Individuals: Faithfulness, gentleness (humility), self-controls
- Imitation of Christ: Fellowship with the Spirit (Thomas a Kempis) in both Adversity and Prosperity for God’s Glorification and our Good Sanctification:

*“Jesus has many lovers of His heavenly kingdom, but few actually carry His cross. He has many who like consolation; few desire tribulation. Many wish to feast with Him; few want to fast with Him. All want to rejoice with Him; few will endure for Him. Many follow Jesus to break bread; few follow to drink His cup of sorrow. Many respond to His miracles; few share the disgrace of His cross. Many love Jesus with this proviso: no adversities.”*

*“O Lord Jesus, you took the narrow way; the world despised You. Give me the grace to model my life after Your life, the life the world hated; for the servant cannot be greater than His lord, nor can the disciple be above His master. Instruct me in Your life, for there lies my salvation, there lies my true holiness.”*

- Means of Grace
  - Sacraments: Signs and Seals of the Holy Spirit
  - Baptism
    - John Calvin wrote that “the fruit of baptism is that God the Father adopts us in His Son and through the Spirit re-forms us into righteousness.
  - Lord’s Supper
- Sealing of the Spirit: Ephesians 1:13-14: “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”
  - Assurance and joy in Christ!
  - Richards Sibbes and Sealing of the Spirit: The promises of God become real or “sure” to the believer. The Spirit gives the believer confidence that she belongs to the Lord. The Spirit grants the believer’s soul hope and confidence that they truly are the children of God, and this seal also sanctifies and “leaves upon the soul the likeness of Jesus Christ...”
- First Fruits of the Spirit (see below, *Glorification*)
- Blasphemy of the Spirit?
- Mission: The Church *as* the Mission/*Embassy* of the Kingdom

**End Class 7**

## **Class 8: Spirit of the New Creation: Spirit and the Bride: “In the Beginning...Again**

- Glorification- Glorification is grace fully realized and consummated; the Spirit’s full restoration of humanity and the created world

### ***“Grace is Glory begun; Glory is Grace Completed/Consummated”***

- “Receive me to Glory”: “You guide me with your counsel, and afterward you will receive me to glory. Whom have I in heaven but you? And there is nothing on earth that I desire besides you. My flesh and my heart may fail, but God is the strength of my heart and my portion forever” (Psa. 73:24-26)
- The Christian’s Hope: “Hope that is not seen”: “And not only the creation, but we ourselves, who have the firstfruits of the Spirit, groan inwardly as we wait eagerly for adoption as sons, the redemption of our bodies. <sup>24</sup>For in this hope we were saved. Now hope that is seen is not hope. For who hopes for what he sees? <sup>25</sup>But if we hope for what we do not see, we wait for it with patience” (Rom. 8:23-25)
- First fruits of the Spirit/Downpayment: Rom. 8:23; 2 Cor.1:22; 5:5; cf. Eph. 1:14)
- Holy Spirit as “Guarantee” (“deposit”) of Redemption
- Glorification is described as:
  - Entering into the riches of His glorious inheritance (Eph. 1:18; cf. Col. 3:24; 1 Pet. 1:4)
  - Full realization of our citizenship in heaven (Phil. 3:20)
  - The Crown of Life/Crown of Glory (James 1:12; Rev. 2:10; 1 Pet. 5:4)
  - Welcoming into Christ’s Kingdom (2 Pet. 1:11; 2 Tim. 4:18)
  - Entry into the City with Foundations, whose Architect and Builder is God (Heb. 11:9-16)
- Different Phases of Glorification:
  - 1. Passing through death into immaterial, eternal, conscious, comforting presence of the LORD awaiting the reunion of the body and soul/spirit (Luke 16:22; 23:43; Acts 7:59; 2 Cor. 5:8)
  - 2. Resurrection of the saints’ transformed-glorified bodies in which they are reunited with their perfected soul/spirits (Rom. 8:23; 1 Cor. 15:54; Titus 2:13; Phil. 3:20-21; 2 Thess. 2:14)
  - 3. Believers are vindicated (justification made complete public, though have already been once and for all justified) before the

Judgment Seat of Christ (Rom. 14:10-12; 1 Cor. 3:12-15; 2 Cor. 5:10)

- 4. Believers enter as perfected embodied spirits into heaven (Isa. 65:17; 2 Pet. 3:13; Rev. 21:3-6, 21-23; 22:1-5; 1 Cor. 15:52-54)
- Restoration of Universe: New Heavens/New Earth
  - Future Rebirth of All Things: "Behold, the dwelling place of God is with man. He will dwell with them, and they will be his people, and God himself will be with them as their God. <sup>4</sup>He will wipe away every tear from their eyes, and death shall be no more, neither shall there be mourning nor crying nor pain anymore, for the former things have passed away." <sup>5</sup>And he who was seated on the throne said, "Behold, I am making all things new." Also he said, "Write this down, for these words are trustworthy and true." <sup>6</sup>And he said to me, "It is done! I am the Alpha and the Omega, the beginning and the end. To the thirsty I will give from the spring of the water of life without payment" (Rev. 21:3-6)
  - Future Restoration/Purification through Fire of the Universe: "Since all these things are thus to be dissolved, what sort of people ought you to be in lives of holiness and godliness, <sup>12</sup>waiting for and hastening the coming of the day of God, because of which the heavens will be set on fire and dissolved, and the heavenly bodies will melt as they burn! <sup>13</sup>But according to his promise we are waiting for new heavens and a new earth in which righteousness dwells" (2 Peter 3:11-13)
  - New Creation/New Jerusalem: God's tabernacle, the true temple of God's special presence (Revelation 21-22):
    - An "Aboreal City-Temple" appears in Revelation 21-22. This is symbolic of the whole restored cosmos. This New Beginning at the End of Time is the work of the Holy Spirit.
    - G. K. Beale writes: "Everything of which Old Testament temples were typologically symbolic, a recapitulated and escalated Garden of Eden and whole cosmos, will have finally materialized. The holy of holies stood for the invisible heavenly dimension of the cosmos where God dwelt; the holy place represented the visible heavens; the outer court symbolized the visible earth (land, sea, the place of human habitation). God's special presence that was formerly confined to the holy of holies, which was the essence of the temple reality, will at last encompass the whole new earth and heaven because of the work of Christ" *The Temple and the Church's Mission*, pgs. 369-70).



- G. K. Beale: “Eschatology not only recapitulates the proctology of Eden, but escalates it” (*The Temple of the Church’s Mission*, pgs. 367-68).
  - “Then I saw a new heaven and a new earth, for the first heaven and the first earth had passed away, and the sea was no more. <sup>2</sup> And I saw the holy city, new Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband. <sup>3</sup> And I heard a loud voice from the throne saying, “***Behold, the dwelling place of God is with man.*** He will dwell with them, and they will be his people, and God himself will be with them as their God” (Revelation 21:1-3)
  - “And he carried me away in the Spirit to a great, high mountain, and showed me the holy city Jerusalem coming down out of heaven from God ... *And I saw no temple in the city, for its temple is the Lord God the Almighty and the Lamb*” (Revelation 21:10, 22).

“One of the most important and central themes running throughout Scripture is God’s desire to be present with his people so that he can have a close relationship with them.

God was present with people in the garden; then after their expulsion he came to dwell with them in the tabernacle and then the temple. But once again sin ruptured the relationship, and the people lost God’s close presence dwelling in their midst. God’s presence then came again to dwell with people on earth through the life of Jesus Christ, who became the residence or “temple” of God, the location of God’s presence on earth (since he was God on earth). When Jesus ascended to heaven to sit at the right hand of the Father, the Holy Spirit descended into his followers, providing them with God’s indwelling presence, uniting them together into the new “temple” of God, the place where he dwells on earth.

At the same time there is a sense in which the followers of Jesus are brought up into the heavens as part of being “in Christ.” Yet even as wonderful as this indwelling is—being indwelt by the Spirit here on earth and seated “with Christ” in the heavens—it is not the completely restored culminating experience of God’s presence.

That final culmination is described in Revelation 21–22, where the Father, the Lamb, and God’s people dwell together in close relationship in the new heavens and the new earth, where everything has been restored and made perfect. Revelation 21–22 pulls together the many metaphors, images, and realities used throughout the Bible in regard to God’s presence” -J. Daniel Hays

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