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THE BIBLICAL WITNESS REGARDING
THE PERSON AND WORK OF
THE HOLY SPIRIT

A Thesis Presented to the Faculty
of Concordia Seminary, St. Louis,
Department of Exegetical Theology
in partial fulfillment of the
requirements for the degree of
Master of Sacred Theology

by

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Approved by:



Advisor



Reader

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CHAPTER I

INTRODUCTION

The goal of this study is to better understand the Biblical witness regarding the person and work of the Holy Spirit. There is an urgent need for such a study. Almost twenty-five years ago, Dr. Lorenz Wunderlich wrote a book about the Holy Spirit entitled, The Half-Known God.¹ The title is, unfortunately, still appropriate today. It is the intention of this study to enable the researcher to better know this "Half-Known" God and to better make Him known to the Church.

The thesis has five central chapters. Chapter II deals with the witness of the Old Testament and the inter-testamental literature with respect to the Spirit. This is the necessary starting point for a proper understanding of the New Testament teaching regarding the Holy Spirit. Due to the vast amount of material to be covered in this chapter, the analysis of the data will be quite general. Four main topics will be presented. First, the person and work of the Spirit in relation to God will be examined. Next, the work of the Spirit in creation and preservation will be

¹Lorenz Wunderlich, The Half-Known God (St. Louis: Concordia Publishing House, 1963).

noted. Following that, the role of the Spirit in the life of God's people will be investigated. And finally, the function of the Spirit in the future of God's people will be studied.

Chapter III deals with the Holy Spirit in the writings of St. Luke. In his Gospel, the Spirit's role in relation to Jesus Christ will be examined. In the Book of Acts, the Spirit's role in relation to the Church will be studied. In keeping with the theme of Acts as presented in Acts 1:8, special attention will be given to the Pentecost narrative (Acts 2), to the account of the Gospel's entry into Samaria (Acts 8), and to the Gentile converts at the house of Cornelius (Acts 10).

Chapter IV treats the person and work of the Spirit as He is presented in the Gospel of John. After a quick examination of the references to the Spirit that occur before the Passion Narratives, the emphasis of this chapter will concern itself with the Paraclete sayings in the Passion Narratives themselves. The term "Paraclete" will be examined in some detail. The important teaching of Jesus in His farewell discourse in John 14-17 regarding the Paraclete will also be emphasized.

Chapter V deals with the Holy Spirit in the writings of St. Paul. This wealth of material will be classified under four main headings. First, the connection between the Spirit and Jesus Christ will be examined. Secondly, the in-

terrelationship between the Father, the Son, and the Holy Spirit will be noted. Thirdly, the Spirit's work among God's people will be highlighted. Finally, Paul's teaching of the Spirit as the guarantee for the future will be studied.

Chapter VI is an exegetical assessment of the teachings of the Charismatic movement. Its purpose will be to determine if the main teachings of the Charismatic movement are in keeping with the teachings of Scripture. Four questions will be discussed. The first question to be addressed seeks to discover whether or not the Scriptures teach that baptism in the Spirit is a second encounter with the Spirit, separate and distinct from conversion and baptism in the name of Jesus. The second question seeks to find out if baptism in the Holy Spirit is an experience that the Christian can have only if he meets certain preconditions, such as a conscientious desire for Spirit baptism, total surrender to Christ as Lord, a special degree of obedience, or fervent prayer for this gift. The third question seeks to discover whether or not Holy Scripture clearly and unmistakably designates speaking in tongues as the usual manifestation of "baptism in the Spirit." The final question seeks to determine if the Bible contains the specific promise that the same extraordinary charismatic gifts that were given to the apostolic church will be granted to God's people today.

These five chapters will provide substantial data

which is necessary for a proper Biblical understanding regarding the person and work of the Holy Spirit. May this same Spirit bless our efforts for the glory of Christ (John 16:14) and for the edification of the Church.

CHAPTER II

THE SPIRIT IN THE OLD TESTAMENT AND THE INTERTESTAMENTAL LITERATURE

The purpose of this chapter is to examine the writings of the Old Testament and the intertestamental period in order to discover what they teach about the person and work of the Holy Spirit. Special attention will be given to any shift or development in the doctrine of the Spirit that can be detected from the literature itself. As a way of ordering this study, after a preliminary discussion of the term πνεῦμα, the role of the Spirit will be examined under four main headings. First, the person and work of the Spirit in relation to God will be examined. Next, the work of the Spirit in creation and preservation will be noted. Following that, the role of the Spirit in the life of God's people will be investigated. Finally, the function of the Spirit in the future of God's people will be studied.¹ The study begins with the writings of the Old Testament, and then it

¹Jakob K. Heckert, "The Teaching of Paul on the Holy Spirit in Light of the Old Testament and the Literature of the Intertestamental Period," (Th.D. dissertation. Concordia Seminary, St. Louis, 1971). With but a few minor changes, the structure of this chapter follows that of Heckert's dissertation.

proceeds to the literature of the intertestamental period.

The Spirit in the Old Testament

In his recent study of the Holy Spirit, Alasdair I. C. Heron stated: "The Old Testament references to the Spirit of God do not easily form a simple pattern."² The truth of that statement becomes quite evident when one begins to examine the reported 378 uses of the term רֹּחַ in the Old Testament.³

The Hebrew word רֹּחַ does not refer exclusively to the Spirit of God, nor does the English word "spirit" do so. Two other very common meanings of the term רֹּחַ are "wind" and "breath." This point is usually noted at the very beginning of any study dealing with the Holy Spirit in the Old Testament. For example, Michael Green begins his chapter about the Spirit in the Old Testament by saying:

THE WORD USED for the Spirit of God in both Hebrew and Greek is highly significant. "Ruach" in Hebrew and "Pneuma" in Greek both have the three main meanings of "wind", "breath" and "spirit".⁴

Heron, too, begins by discussing the various different meanings of the term. He states:

The root meaning of "ruach" probably had to do with the movement of air, but from this beginning it acquired

²Alasdair I. C. Heron, The Holy Spirit (Philadelphia: The Westminster Press, 1983), p. 3.

³Charles A. Briggs, "The Use of רֹּחַ in the Old Testament," Journal of Biblical Literature 19 (1900):132.

⁴Michael Green, I Believe in the Holy Spirit (Grand Rapids: William B. Eerdmans Publishing Company, 1975), p. 18.

a whole variety of other senses, including 'wind', 'breath' and 'life'. It then came to be applied to the human 'spirit' or 'self', and also to what we would describe as 'mood' or 'temper'.⁵

As might be expected, those studies that present a more detailed linguistic analysis of the term report that there are even more different uses of the word רוּחַ than those that have been mentioned. Charles A. Briggs, for example, employs nine major headings and a total of thirty-three subheadings in order to discuss the various meanings of רוּחַ in the Old Testament.⁶ Friedrich Baumgartel, too, finds classification of the term a rather complicated undertaking. He uses three major headings and a total of ten subheadings to cover the wide variety of usages of the term in the Old Testament.⁷

Although a thorough investigation of all the different nuances of the term רוּחַ is not necessary for this study, focusing as it does on the narrower fact of the Spirit of God, one must be aware that the term רוּחַ is a very common one in the Old Testament. Also, one must keep in mind the logical connection in thought between the idea of רוּחַ (wind) and רוּחַ (spirit). William Shoemaker emphasizes this point when he writes:

⁵Heron, The Holy Spirit, pp. 3-4.

⁶Briggs, "The Use of רוּחַ ," pp. 132-145.

⁷Gerhard Kittel, editor, Theological Dictionary of the New Testament, translated and edited by G. W. Bromily, 10 volumes (Grand Rapids: William B. Eerdmans Publishing Company, 1968), 6:359-367; hereafter cited as TDNT.

With the conception of the wind as an invisible power of God, it seems probable that the early Hebrews easily carried over the term רוּחַ to designate the unseen but powerful influences which appeared to operate within the physical and psychical life of man. God, by his unseen but powerful רוּחַ (spirit), acted upon man in much the same way as, through his רוּחַ (wind), he acted upon natural objects.⁸

Thus with man the Spirit is first of all breath of life and without this gift man is dead. (Ps. 104:29-30; Job 34:14-15).

The Person and Work of the Spirit in Relation to God

Having now concluded the preliminary discussion of the term רוּחַ in the Old Testament, it is necessary to look at the person and work of the Spirit in relation to God. What are the dynamics of the relationship that exist between God and the Spirit?

It is interesting to note the different ways that the Spirit is referred to in the Old Testament. A list of these different designations may be helpful here. Surprisingly, the name "Holy Spirit" רוּחַ קֹדֶשׁ is only used three times in the entire Old Testament!⁹ More frequent names for the Spirit which are mentioned are: "Spirit of

⁸William Ross Shoemaker, "The Use of רוּחַ in the Old Testament, and of πνεῦμα in the New Testament," Journal of Biblical Literature 23 (1904):14. A similar comment is made by Friedrich Baumgartel, "Spirit in the OT," TDNT 6:367.

⁹Ps. 51:11; Is. 63:10,11.

God" אֱלֹהֵי יְהוָה ,¹⁰ "Spirit of the LORD" רֹחַ יְהוָה ¹¹ and "His or My Spirit".¹² Also, in certain places where the term רֹחַ appears by itself, the context indicates that the authors were speaking about the Spirit of God.¹³

Based on the evidence presented about the different titles used in connection with the Spirit, Jakob Heckert concludes:

The titles used of the Spirit make two points clear. On the one hand, the Spirit is related to God; on the other, in some way he is a separate entity, however we may wish to state this.¹⁴

Heron draws virtually the same conclusion about the relation of the Spirit to God when he writes: "The רֹחַ of Yahweh is not detachable, as it were, from Yahweh himself: it is his living impact here and now."¹⁵

Green, too, echoes this same thought in the follow-

¹⁰Gen. 1:2; 41:38; Ex. 31:3; 35:13; Num. 24:2; 1 Sam. 10:10; 11:6; 19:20,23; 2 Chron. 15:1; 25:10; Job 27:3; 33:4; Ezek. 11:24.

¹¹Judg. 3:10; 6:34; 11:29; 13:25; 14:6,19; 15:14; 1 Sam. 10:6; 16:13-14; 2 Sam. 25:2; 1 Kings 18:12; 22:24; 2 Kings 2:16; 2 Chron. 20:14; Is. 11:2; 40:13; 61:1; 63:14; Ezek. 11:5; 37:1; Micah 2:7; 3:8.

¹²Num. 11:29; Neh. 9:20,30; Ps. 33:6; 104:30; 139:7; 143:10; Is. 30:1; 34:10; 42:1; 44:3; 48:16; 59:21; Ezek. 36:27; 37:14; 39:29; Joel 2:28-29; Hag. 2:5; Zech. 4:6; 6:8; 7:12.

¹³Is. 31:3; 32:15; Ezek. 2:2; 3:12,14,24; 8:3; 11:1,24; 43:5; Hos. 9:7.

¹⁴Heckert, "The Teaching of Paul on the Holy Spirit," p. 8.

¹⁵Heron, The Holy Spirit, p. 7.

ing manner:

. . . No, the Old Testament insists that this powerful, mysterious Spirit belongs to God, and to God alone. It is essentially the personal God, Yahweh, in action.¹⁶

The above quotation underlines that an element of mystery must be taken into account. The Old Testament stresses that the Spirit is related to God, and yet at the same time that He is spoken of personally and specifically. But what does this mean? And how much does the Old Testament itself explicitly reveal about this unique relationship? The Old Testament sheds less light in this regard than does the New Testament, and for that reason, the person of the Spirit in the Old Testament is somewhat undifferentiated. In this regard, Friedrich Baumgartel writes:

Though the dynamic of the רוּחַ הַקֹּדֶשׁ may be detected, the logic defies analysis. The רוּחַ is the free incalculable working of the divine will. As regards God's plan the when and the how are unknown. The fact of the power of the divine will is, however, beyond dispute.¹⁷

Or again:

In this connection, too, the רוּחַ הַקֹּדֶשׁ is the personal, creative power of God. . . . Once again the creative power of God is a power which gives freely. But again it is also unfathomable and even mysterious. . . . The divine dynamism may be discerned and experienced, but it is unsearchable. These are the basic points.¹⁸

Having now considered the person of the Spirit in

¹⁶Green, I Believe in the Holy Spirit, p. 19.

¹⁷Friedrich Baumgartel, "The Spirit in the OT," TDNT 6:365-366.

¹⁸Ibid., p. 366.

relation to God, it is also necessary to consider the work of the Spirit in relation to God. Two important features can be observed here. On the one hand, God is said to work through His Spirit. On the other hand, the Spirit is the subject of His own verbs. This dual aspect needs to be examined in greater detail. First, the fact that God works through His Spirit will be examined. Then, the way in which the Spirit works His own works as God will be investigated.

The Old Testament demonstrates that God deals with His Servant, His prophets, and His people through His Spirit. Is. 42:1 states: "Behold, My Servant, whom I uphold; My chosen one in whom My soul delights. I have put My Spirit upon Him; He will bring forth justice to the nations." It is stated in Ezek. 37:1: "The hand of the LORD was upon me, and He brought me out by the Spirit of the LORD and set me down in the middle of the valley; and it was full of bones." And finally, Neh. 9:20 reads: "And Thou didst give them Thy good Spirit to instruct them, Thy manna Thou didst not withhold from their mouth, And Thou didst give them water for their thirst."

These references, among many others, underline that God does act through His Spirit in His dealings with man. Later in this study we will observe that God also creates and sustains the universe through the work of the Spirit. Hence there can be no doubt that in the Old Testament, God is said to work through the Spirit.

It is equally true, however, that the Spirit works His own works. Numerous references in the Old Testament demonstrate that it is the Spirit who inspires the prophets (Num. 24:2; 1 Sam. 10:10); it is the Spirit who empowers the national leaders (Judg. 3:10; 6:34; 1 Sam. 11:6); and it is the Spirit who rests upon God's people (Is. 59:21; 63:14; Hag. 2:5).

Our conclusion, then, is very similar to the one drawn in the previous section. In fact, the two go hand in hand. Since the Spirit is related to God, then God can send Him to do His bidding. The Spirit, however, is seen to work His own works as well, yet always in accordance with the will of God.

To conclude this section, it was noted that in the Old Testament, the Spirit is closely related to God. Indeed, He is truly God. This can be seen by the titles that are applied to Him, as well as by the fact that His works are God's works, both at God's dispatching but also as if on His own. In the words of one scholar:

The Spirit shares with other forces and persons the distinction of being on the side of God. There is one thing unique about him: through him, God is present and active among men.¹⁹

The Work of the Spirit in Creation and Preservation

Having therefore concluded the first section of this

¹⁹Heckert, "The Teaching of Paul on the Holy Spirit," p. 10.

study, it is necessary to examine the work of the Spirit in creation and preservation. This topic is still greatly debated by scholars today. The reason for this is probably due to a great extent to the minimal number of Old Testament references that explicitly treat the Spirit's role in creation. Hence Heron begins his section on the Spirit's role in creation by stating: "This theme is not very extensively treated in the Old Testament."²⁰ Heckert, too, begins by remarking: "The Old Testament contains scant information on the role of the Spirit in creation."²¹

Even though not a large number of verses in the Old Testament deal with the role of the Spirit in creation, that fact in itself does not prove anything. The task is to determine what the available verses mean, not merely to add them up and let the majority rule! It is necessary, then, to examine the available data.

Gen. 1:2: "And the earth was formless and void, and darkness was over the surface of the deep; and the Spirit of God רוּחַ אֱלֹהִים was moving over the surface of the waters."

Although many scholars question the translation "Spirit of God" and prefer to have the text read something like "an awesome wind,"²² the translation "Spirit of God" is

²⁰Heron, The Holy Spirit, p. 10.

²¹Heckert, "The Teaching of Paul on the Holy Spirit," p. 39.

²²E. A. Speiser, Genesis, The Anchor Bible Series (Garden City, New York: Doubleday & Company, 1964), p. 5.

most likely the proper one. This is affirmed in the Keil-Delitzsch commentary as follows:

"Ruach Elohim" is not a breath of wind caused by God (Theodoret, etc.), for the verb does not suit this meaning, but the creative Spirit of God, the principle of all life (Ps. xxxiii.6, civ. 30). . .²³

This point can also be demonstrated on the basis of a study of usage. In the fifteen times that the expression רוּחַ אֱלֹהִים רוּחַ is used, not once does רוּחַ refer to wind.²⁴

In discussing Gen. 1:2, Baumgartel mentions that רוּחַ is adequately attested elsewhere in the Old Testament as creative principle, and therefore fits in well here in regard to creating the heavens and the earth.²⁵

A reference to a verse in the Psalms may also shed some light on this discussion. Ps. 33:6: "By the word דְבַר of the LORD the heavens were made, and by the breath רוּחַ of his mouth all their host." This passage which has רוּחַ and the word of the LORD in parallel demonstrates a significant connection between "word" and רוּחַ in the context of creation. In the Genesis account, these two also appear in close proximity (Gen. 1:2,3), although the emphasis of "word" usually overshadows that of רוּחַ . Nevertheless,

²³C. F. Keil and F. Delitzsch, Commentary on the Old Testament. 10 Volumes, translated by James Martin (Grand Rapids: William B. Eerdmans Publishing Company, Reprint edition, 1980), 1:49.

²⁴Gen. 41:38; Ex. 31:3; 35:31; Num. 24:2; 1 Sam. 10:10; 11:6; 19:20,23; 2 Chron. 15:1; 24:20; Ezek. 11:24; Job 27:3; 33:4.

²⁵Baumgartel, TDNT 6:363, n. 149.

Ps. 33:6 does serve as a buttress to the assertion that the Spirit is active in creation. It also emphasizes that He acts through the word of the LORD.

Another important passage is Job 33:4: "The Spirit $\overline{\text{רִיח}}$ of God has made me, and the breath $\overline{\text{נְשֵׁמַת}}$ of the Almighty gives me life." Here the obvious parallel is drawn between $\overline{\text{רִיח}}$ and $\overline{\text{נְשֵׁמַת}}$ in the sense of giving life to man. The verbs employed in this passage from Job also appear in the creation account in Genesis (1:26; 2:7), thereby adding further weight to the contention that the Spirit is active in creation giving life to man.

These passages underline that the Spirit was active in the creation of the universe and in the creation of man. His action in creation, however, is not limited to the past. In the present He is also active in preserving the created order and in keeping created things alive. Here two important passages must be noted:

Ps. 104:29-30: "Thou dost hide Thy face, they are dismayed; Thou dost take away their spirit $\overline{\text{רִיח}}$, they expire, and return to the dust. Thou dost send forth Thy Spirit $\overline{\text{רִיח}}$, they are created; and Thou dost renew the face of the ground."

Job 34:14-15: "If He should determine to do so, if He should gather to himself His Spirit $\overline{\text{רִיח}}$ and His breath $\overline{\text{נְשֵׁמַת}}$ all flesh would perish together, and man would return to dust."

In these passages, the Spirit is virtually identified with life itself. When the Spirit is present, man is alive; but as soon as the Spirit is taken away, man dies. Thus, the Spirit is active not only in creation, but also in

preservation.

There remains yet a future thrust in which the Scriptures speak about the Spirit in this context of creation. This may be referred to in terms of restoration or re-creation. The pertinent text in this regard is taken from the prophet Ezekiel.

Ezek. 37:12-14: "Therefore prophesy and say to them, 'Thus says the Lord God, "Behold, I will open your graves and cause you to come out of your graves, My people; and I will bring you into the land of Israel. Then you will know that I am the LORD, when I have opened your graves and caused you to come up out of your graves, My people. And I will put My Spirit רוּחַ within you, and you will come to life, and I will place you on your own land. Then you will know that I, the LORD, have spoken and done it," declares the LORD.'"

This future work of restoration that the Spirit will bring about in the Old Testament is intimately connected with the restoration of God's people to the promised land. Thus, this is a promise that through the Spirit's work, the people in exile would be "re-created" and brought back to the land of promise. Whereas this actually happened in the return from the Babylonian Exile, it should also to be understood typologically in terms of the promised land of heaven. That is the promised land to which the Spirit will eventually lead the people of God.

In conclusion, the Spirit's work with regard to creation was noted in a three-fold manner: the act of creation in the past, the work of preservation in the present, and the promise of restoration in the future. Although the available data is somewhat limited numerically speaking, it

is sufficient to demonstrate the fact that the Spirit was active in each of these three aspects of creation.

The Role of the Spirit in the Life of God's People

It is now necessary to move on to the third main heading; namely, the role of the Spirit in the life of God's people. When the Old Testament speaks about the Spirit's work in the life of God's people, it does so on two different levels: the national and the individual. This is important to note. Green, alludes to this fact when he writes:

On the whole, you had to be someone rather special in Old Testament days to have the Spirit of God. A prophet, a national leader, a king, perhaps some specially wise man (Proverbs 1:23) or artistic person (Exodus 31:3) - in which case you would be beautifying the Lord's Tent of Meeting, or enunciating the Lord's wisdom. But the Spirit of God was not for every Tom, Dick, and Harry.²⁶

It is true that the vast majority of the references to the role of the Spirit in the life of God's people in the Old Testament do take place on the "national" level. Therefore, this investigation begins by examining this level, and then a word will be said about the "individual" level.

There can be no doubt that much of the Old Testament concerns itself with the nation of Israel. The Scriptures tell how the nation was formed and established by the grace of God. In numerous times and places God's Spirit was mightily involved in the establishment of the nation. To do

²⁶Green, I Believe in the Holy Spirit, p. 25.

this, He worked primarily through the political leaders and the prophets.

In the early days of the nation, the Spirit can be observed working through such men as Moses (Num. 11:17), Joshua (Deut. 34:9), and the various different deliverers (Judg. 3:10; 6:34; 11:29; 13:25; 14:6). With the kings, we notice somewhat of a shift. Although Saul (1 Sam. 10:1) and David (1 Sam. 16:13) are said to have received the Spirit, there is not much said about the latter kings functioning in His power. Although no specific reason is given for this, it is clear that many of these kings were a rather ungodly lot. This is especially true of almost all the kings of the Northern Kingdom. Nevertheless, the hope grew in Israel that sometime in the future the Spirit would return and raise up a son of David (2 Sam. 7:12-16) to rule God's people with justice (Is. 11:1-5).

Besides the political leaders, the Spirit also worked mightily through the prophets. Two types of prophets may be distinguished. Some are commonly referred to as the "ecstatic" prophets. Others are known as the more traditional type of prophets. Concerning the "ecstatic" prophets, Heron has this to say: "It was a state of wild, ecstatic possession which was ascribed to the influence of God's רוח קדוש : 'prophet' meant much the same as the Islamic 'dervish'."27

²⁷Heron, The Holy Spirit, pp. 13-14.

Heckert describes the nature of the "ecstatic" prophets in this manner:

Another prophecy, labelled "ecstatic," does not appear to have any connection with the life of the nation. Neither does its appearance have any positive effect on the individual, except that it is an indication of the Spirit's presence and activity.²⁸

This "ecstatic" type of prophecy is fairly infrequent in the Old Testament, and it tends to show up more so in the early prophets than in the latter ones. A list of references to this phenomenon is given below.²⁹

The more usual prophets seemed to want to dissociate themselves from the earlier "ecstatic" prophets. In the words of Shoemaker: "It is evident that until this factor of ecstasy could be eliminated, or reduced to a minimum, the message of the prophet would be discredited."³⁰

Heron comments that for the most part, the traditional prophets did not even claim to be guided by the רוח ה' at all, because they were conscious of having a different role than that of the "ecstatics".³¹

Green seems to agree with the idea that the usual prophets were trying to separate themselves from the reputation of the "ecstatics". He writes:

²⁸Heckert, "The Teaching of Paul on the Holy Spirit," p. 55.

²⁹Num. 11:25-27; 24:2-4; 1 Sam. 10:5-6, 11-13; 19:20, 23; 1 Kings 18:12; 22:24; 2 Kings 2:9, 15.

³⁰Shoemaker, "The Use of רוח ה' and πνεῦμα ἅγιον ," p. 16.

³¹Heron, The Holy Spirit, p. 14.

It is not ecstasy that marks prophesy, but meeting with God, so that God speaks through the prophet. Amos himself puts the matter with telling simplicity:

The lion has roared: who will not fear?
The Lord has spoken: who can but prophesy?³²

The only task of these traditional prophets was to communicate the will of God to the people in simple, understandable speech. They were sent by the Spirit to proclaim both Law and Gospel in terms that everyone could grasp. Edward J. Young writes:

. . . the function of a "nabhi" was to speak a message on behalf of a superior . . . As far as the prophets were concerned the superior was God Himself. He it was with whom the word to be spoken originated. He placed that word in the mouth of the prophets, and they in turn declared it unto the people.³³

Thus, these usual prophets played a very important role for the people of God. They were the Lord's instruments in calling the people away from their sins, and in pointing them to the faithfulness of the covenant God. For this work, they were empowered by the Spirit. In the words of the prophet Isaiah: "And now the Lord God has sent me, and His Spirit" (Is. 48:16).

Besides working through the national leaders and the prophets, the Spirit also endowed certain wise men to carry out specific functions. For example, Bezalel is filled with Spirit to build the tent of meeting (Ex. 31:3), and Daniel

³²Green, I Believe in the Holy Spirit, p. 22.

³³Edward J. Young, My Servants the Prophets (Grand Rapids: William B. Eerdmans Publishing Company, 1955), p. 60.

is enabled to interpret dreams through the Spirit (Dan. 4:8-9; 5:11-15). These special functions, however, are done for the good of the nation, and not merely for personal benefit.

Finally, reference needs to be made to a few passages which refer to the Spirit and the individual. Generally, these references come from the Psalms, but as Heron points out, the form of expression is similar to that in the prophets.³⁴ The classic example is probably found in Psalm 51:

Ps. 51:10-11: "Create in me a clean heart, O God, and renew a steadfast spirit within me. Do not cast me away from Thy presence, and do not take Thy Holy Spirit from me."

Another good example is found in Psalm 143:10: "Teach me to do Thy will, for Thou art my God; Let Thy good Spirit lead me on level ground."

These verses indicate that the Spirit is present and active in the life of the individual; though this is not a major theme in the Old Testament, it is surely there.

The Function of the Spirit in the Future of God's People

Having now completed this section about the role of the Spirit in the life of God's people, it is necessary to proceed to the final section of consideration which deals with the function of the Spirit in the future of God's people. This topic can be divided neatly into two cate-

³⁴Heron, The Holy Spirit, p. 21.

gories: one dealing with the future Ruler, and the other with the future community; although there is not the one without the other. The discussion begins with the future Ruler.

As mentioned in the previous section, it was common for the national leaders to be endowed with the Spirit. King Saul and King David are said to have been given this blessing (1 Sam. 10:1,6; 16:13). For some reason, however, the kings that followed David are not recorded as having His presence. Thus, the hope began to develop among the people of God that in the future, a new King from the line of David would arise in the power of the Spirit to rule the people with justice (Deut. 17:14-20). This hope is also expressed in two famous pericopes from Isaiah:

Is. 9:6-7: "For a child will be born to us, a son will be given to us; and the government will rest on His shoulders; and His name will be called Wonderful Counselor, Mighty God, Eternal Father, Prince of Peace. There will be no end to the increase of His government or of peace, on the throne of David and over his kingdom, to establish it and to uphold it with justice and righteousness from then on and forevermore. The zeal of the LORD of hosts will accomplish this."

Is. 11:1-2: "Then a shoot will spring from the stem of Jesse, and a branch from his roots will bear fruit. And the Spirit (רִי) of the LORD will rest on Him, the spirit (רִי) of wisdom and understanding, the spirit (רִי) of counsel and strength, the spirit (רִי) of knowledge and the fear of the LORD."

These two prophecies make it abundantly clear that the future King will be from the line of David (2 Sam. 7:12-16), that He will be endowed with the רִי הַיְהוָה, and that His kingdom will be an everlasting kingdom (2 Sam.

7:12-16).

Perhaps in this connection, too, reference should be made to what is said by the prophet Isaiah about the Servant of Yahweh. He prophesies: Is. 42:1: "Behold, My Servant, whom I uphold; My chosen one in whom My soul delights. I have put My Spirit upon Him; He will bring forth justice to the nations." Or again in Is. 61:1:

The Spirit of the Lord God is upon me, because the LORD has anointed me to bring good news to the afflicted; he has sent me to bind up the brokenhearted, to proclaim liberty to the captives, and freedom to prisoners.

These references express a view in harmony with the verses previously quoted. Together they state very succinctly that the coming Ruler would be uniquely anointed and empowered by the רוח ה' to govern His people. As the years went by, the anticipation of this coming Ruler became stronger and stronger. According to Heron:

As in later generations the sense intensified that the ruach had departed from Israel, so too did the anticipation of the figure on whom it would rest in all its fullness.³⁵

Just as the Spirit would play a significant role in the coming Davidic King, so also would He be necessary in the formation and establishment of the new people. In the past the Spirit's work seemed to be limited to the national leaders, the prophets, or certain wise men. In the future, the Spirit was to be poured out upon all the people. This is brought out clearly in these words from the prophet Joel:

³⁵Ibid., p. 17.

Joel 2:28-29: "And it will come about after this that I will pour out My Spirit רוּחִי on all mankind; and your sons and your daughters will prophesy, your old men will dream dreams, your young men will see visions. And even on the male and female servants I will pour out My Spirit רוּחִי in those days."

This promise points to the realization of Moses' expectation which was recorded centuries earlier. He stated in Num. 11:29: "Would that all the LORD'S people were prophets, that the LORD would put His Spirit רוּחִי upon them!"

This new outpouring of the Spirit upon all the people is not simply to be thought of in terms of ecstatic, visionary experiences, though.³⁶ More often, it is spoken of in connection with the renewing of the peoples' motivation to serve God. The prophet Ezekiel declares that God will give His people a new heart and a new spirit. His prophesy is as follows:

Ezek. 36:26-28: "Moreover, I will give you a new heart and put a new spirit (רוּחִי) within you; and I will remove the heart of stone from your flesh and give you a heart of flesh. And I will put My Spirit (רוּחִי) within you and cause you to walk in My statutes, and you will be careful to observe My ordinances. And you will live in the land that I gave to your forefathers; so you will be my people, and I will be your God."

It is this new outpouring of the Spirit that will enable the restored community to live in a proper relationship with the covenant God. The Spirit will enliven and empower the people to walk in justice, righteousness, and happiness when He restores them to their land (Is. 32:15-18).

It is interesting to note that this prophesy from

³⁶Ibid., p. 19.

Ezekiel is strikingly parallel to the famous new covenant prophesy recorded in Jer. 31:31-34. Thus, there is warrant to conclude that the Spirit is continuously and powerfully at work in the establishment of the new covenant.

Thus, on the basis of the Old Testament, the Spirit of God was seen to play an important role in the future of God's people. He would be actively at work both in the coming Ruler as well as in the restored people themselves, motivating and empowering them to live in obedience to Yahweh.

Having now finished our investigation of the person and work of the Holy Spirit as recorded in the writings of the Old Testament, it is now necessary to examine the Spirit's presence and activity as found in the intertestamental literature.

The Spirit in the Intertestamental Literature

In this section of the study, it is necessary to pay special attention to any development in the doctrine of the Spirit. In tracing this, the same four categories of inquiry will be used as before. The investigation begins by examining the person and work of the Spirit in relation to God.

The Person and Work of the Spirit in Relation to God

To understand the person of the Spirit in relation to God in the intertestamental literature, it is necessary

to investigate the different titles used to describe Him.

In the Qumran documents, the names "Spirit of God" and "Spirit of the Lord" do not occur. The most common title for the Spirit is "Spirit of holiness" רִיחַ הַקֹּדֶשׁ . Often, the term "Spirit" is used by itself.

One problem with the term "Spirit of holiness" is the fact that it is not used exclusively to identify the spirit with the Spirit of God. It may be used also to speak about the spirit in man as the following citation shows:

CD 7:4: "They shall keep apart from every uncleanness according to the statutes relating to each one, and no man shall defile his holy spirit since God has set them apart."³⁷

The context, then, must be used to determine when the term "Spirit of holiness" is referring to the Spirit of God and when it is referring to the spirit of man. This is not as big a problem as it may appear, however. For example, in the following passages, the term is clearly used for the Spirit of God: 1QH 7:6: "I thank Thee, O Lord, for Thou hast upheld me by Thy strength. Thou hast shed Thy Holy Spirit upon me that I may not stumble."³⁸ Or again:

1QS 8:16: "This (path) is the study of the Law which He commanded by the hand of Moses, that they may do according to all that has been revealed from age to age, and as the Prophets have revealed by His Holy Spirit."³⁹

³⁷G. Vermes, The Dead Sea Scrolls in English (Harmondsworth, Middlesex, England: Penguin Books, 1975), p. 103.

³⁸Ibid., p. 173.

³⁹Ibid., p. 86.

Other verses where "Spirit of holiness" is referring to the Spirit of God are given below.⁴⁰ Included are various passages in which the term "Spirit" by itself is used to refer to the Spirit of God.⁴¹ Thus it is proper to conclude that in the Qumran documents, the terms "Spirit of holiness" and "Spirit" can at times refer to the Spirit of God.

In the Apocrypha and the Pseudepigrapha, we notice that the Spirit is referred to by many names. He may be called "Spirit of God,"⁴² "Spirit of the Lord,"⁴³ "My or Thy Spirit,"⁴⁴ and "Spirit of holiness."⁴⁵

Two references make it quite clear that the Holy Spirit comes from God. They read as follows: Wisd. 9:17: "Who has learned thy counsel, unless thou hast given wisdom and sent thy holy Spirit from on high?"⁴⁶ And again:

4 Ezra 14:22: "If then I have found favor before you, send the Holy Spirit to me, and I will write everything that has happened in the world from the beginning, the things which were written in your Law, that men may be able to find the path, and that those who wish to live

⁴⁰CD 2:12; 1QH 9:32; 12:12; 14:13; 16:2-3,7,12; 17:26.

⁴¹1QH 12:11-12; 13:19; 14:3; 16:6-7,11; 17:17; 1QS 4:6.

⁴²Sib. Or. 701; Test. B. 8:2; Test. S. 4:4.

⁴³1 Enoch 67:10; Job 40:3; Wisd. 1:70.

⁴⁴2 Bar. 23:5; Job 5:8; Judith 16:14; Wisd. 9:17.

⁴⁵4 Ezra 14:22; Mart. Is. 5:14; Test. L. 18:11; Ps. Sol. 17:42; Wisd. 9:17.

⁴⁶Division of Christian Education of the National Council of the Churches of Christ in the United States of America, The Apocrypha (New York: Thomas Nelson & Sons, 1957), p. 96.

in the last days may live."⁴⁷

Therefore, in the Apocrypha and the Pseudepigrapha, the terms used to refer to the Spirit definitely connect Him to God. The study continues by examining the relationship between the work of the Spirit and that of God.

Here again, a very similar pattern to what was noted earlier in the Old Testament may be observed. In some cases the Spirit is seen to work at God's behest. At other times He works seemingly on His own initiative.

The Qumran documents refer to the fact that in the past, the Spirit worked through the prophets (CD 2:12; 1QS 8:16). In the present they picture the Spirit as cleansing the people from their sin (1QS 4:21; 1QH 16:12), keeping them from falling (1QH 7:6), and enabling them to rejoice (1QH 9:32). This is all made possible because God pours out His Spirit on his people. In one place it is stated as follows: 1QH 17:26: "(I thank Thee, O Lord, for) Thou didst shed (Thy) Holy Spirit upon Thy Servant."⁴⁸

The Spirit is also portrayed as being active on His own in the Qumran documents, albeit in accordance with God's will. It is through the Spirit's work that believers are able to understand the ways of God (1QH 12:11; 14:13).

An examination of the Apocrypha and the Pseudepigrapha

⁴⁷James H. Charlesworth, The Old Testament Pseudepigrapha 2 Volumes, (Garden City: Doubleday & Company, 1983), 1:554.

⁴⁸Vermes, Dead Sea Scrolls, p. 199.

pha yields basically the same results. God works through His Spirit in creation (2 Bar. 21:4), among his people (1 Enoch 91:1; 4 Ezra 14:22; Sir. 39:6; Wisd. 9:17), and with the Messiah (1 Enoch 62:2; Ps. Sol. 17:42; Test. Jud. 24:2).

On the other hand, however, the Spirit is described as working on His own in regard to creation (Wisd. 1:7), motivating people to live for God (Jub. 40:5; Test. L. 23:3; 18:11), inspiring the prophets (Mart. Is. 5:14), and judging the unbelievers (1 Enoch 67:10).

The writings of the Old Testament and the intertestamental period are in basic agreement regarding the person and work of the Spirit in relation to God. The titles used to speak of the Spirit indicate that He is closely related to God. In examining the Spirit's work, it was noted that sometimes it is said that God works through Him, while at other times He is seen working on His own in accordance with God's will. God is seen to be present and active among His people through His Spirit.

The Work of the Spirit in Creation and Preservation

The study now proceeds to examine the role of the Spirit in creation and preservation in the writings of the intertestamental period. It was noted in the Old Testament literature that this theme, although present, has very few verses relating to it. In Palestinian Judaism the references are fewer still. Heron writes: "In Palestinian Juda-

ism the relatively slight Old Testament connection of the Spirit of God with creation seems to have faded even further into the background."⁴⁹

Herman Strack and Paul Billerbeck perhaps reach an even stronger conclusion when they state that in Palestinian Judaism: "Nowhere is an attempt made to portray this divine Spirit as the creative and life-giving force."⁵⁰

As the writings of the Apocrypha and the Pseudepigrapha are examined, it is evident that these writings are more in keeping with the position of the Old Testament. They too speak of the operation of the Spirit in terms of creation, preservation, and restoration.

Regarding creation, we note the following passages:

4 Ezra 6:38-39: "I said: 'O Lord, you spoke at the beginning of creation, and said on the first day, "Let heaven and earth be made," and your word accomplished the work. And then the Spirit was hovering, and darkness and silence embraced everything; the sound of man's voice was not yet there.'"⁵¹ (compare Gen. 1:2).

2 Bar. 21:4: "O hear me, you who created the earth, the one who fixed the firmament by the word and fastened the height of heaven by the spirit, the one who in the beginning of the world called that which did not yet exist and they obeyed you."⁵² (compare Ps. 33:6).

Judith 16:14: "Let all thy creatures serve thee, for thou didst speak, and they were made. Thou didst send

⁴⁹Heron, The Holy Spirit, p. 23.

⁵⁰Herman Strack and Paul Billerbeck, Kommentar zum Neuen Testament aus Talmud und Midrash, 6 Volumes, (Munich: C. H. Beck'sche Verlagsbuchhandlung, 1924), 1:48.

⁵¹Charlesworth, The Old Testament Pseudepigrapha, 1:536.

⁵²Ibid., p. 628.

forth thy Spirit, and it formed them; there is none that can resist thy voice."⁵³

We thus conclude that the Apocrypha and the Pseudepigrapha regard the Spirit to have been active in creation by the word of the Lord.

Turning now to the area of preservation, it can be noted that the Spirit is spoken of as the one who fills all things and holds them together. Wisd. 1:7 states: "Because the Spirit of the Lord has filled the world, and that which holds all things together knows what is said."⁵⁴ Wisd. 12:1 also states quite clearly: "For thy immortal spirit is in all things."⁵⁵ These verses demonstrate that the Spirit is active in the work of preservation. They also show the infiltration of philosophical and Greek thinking.

There is one passage that relates the Spirit to the resurrection. It reads as follows:

2 Bar. 23:4-5: "For when Adam sinned and death was decreed against those who were to be born, the multitude of those who would be born was numbered. And for that number a place was prepared where the living ones might live and where the dead might be preserved. No creature will live again unless the number that has been appointed is completed. For my spirit creates the living, and the realm of death receives the dead."⁵⁶

The Spirit is spoken of here as the one who creates

⁵³Division of Christian Education, The Apocrypha, p. 80.

⁵⁴Ibid., p. 87.

⁵⁵Ibid., p. 98.

⁵⁶Charlesworth, The Old Testament Pseudepigrapha, 1:629.

those who will live again. Thus it is clear that the Spirit is active in the resurrection of God's people.

In concluding this section, it was noted that in Palestinian Judaism, very little, if anything, is said concerning the role of the Spirit in creation. In the Apocrypha and the Pseudepigrapha, however, reference is made to his work in creation, preservation, and possibly to man's recreation in the resurrection.

The Role of the Spirit in the Life of God's People

This examination moves on to our next area of investigation, namely, the role of the Spirit in the life of God's people. Here a significant development from what was found in the Old Testament may be noted. With the exception of the Qumran documents, the intertestamental literature very rarely speaks about the work of the Spirit among God's people in the present tense.⁵⁷ Heckert writes:

According to the rabbis, the Spirit was at work in Israel from the days of the patriarchs to the time of the last prophets. The ancestors of Israel experienced his presence (Gen. R. 54:2). He accompanied the people on their journey from Egypt to the promised land (M. Ex. 13; T. Sot. 6:2; S. Lev. 1:1). He was active in the partitioning of the land (S. Deut. 1:24; S. Num. 26:54), and helped maintain possession of it (S. Num. 11:6-7). During the period of the prophets he made his greatest impact (S. Deut. 18:18; M. Ex. 12:1). They were the bearers of the Spirit. When the last one of them died,

⁵⁷Schnackenburg notes that in rabbinism, the Day of Expiation was regarded as a time when the Spirit was active in the present, however. Rudolf Schnackenburg, The Gospel According to St. John, translated by Kevin Smith, 3 volumes (New York: Herder and Herder, 1968), 1:370.

the Spirit ended his stay in Israel.⁵⁸

Taking that basic mind set into account, it is not surprising that many of the references to the Spirit in the intertestamental period are talking about his work among the people in the past. In the literature of the Apocrypha and the Pseudepigrapha, numerous references can be cited to demonstrate the Spirit's activity through the prophets of old. However, Heckert states: "The fact is that in this literature no reference is extant which claims that a person of the time spoke or wrote under the influence of the Spirit."⁵⁹ With this void created by the departing of the Spirit, the concept of wisdom is seen to take its place. Wisd. 7:21-23 states:

I learned both what is secret and what is manifest, for wisdom, the fashioner of all things, taught me. For in her there is a spirit that is intelligent, holy, unique, manifold, subtle, mobile, clear, unpolluted, distinct, invulnerable, loving the good, keen, irresistible, beneficent, humane, steadfast, sure, free from anxiety, all-powerful, overseeing all, and penetrating through all spirits that are intelligent and pure and most subtle.⁶⁰

Having discussed the notion of the departing of the Spirit in the intertestamental period, it must be stated again that the documents from the Qumran community are rather unique in this regard. In them, it is the present

⁵⁸Heckert, "The Teaching of Paul on the Holy Spirit," pp. 60-61.

⁵⁹Ibid., pp. 69-70.

⁶⁰Division of Christian Education, The Apocrypha, pp. 93-94.

operation of the Spirit that predominates. The members of the community even come to call themselves the community of the Holy Spirit based on passages such as (1QS 3:6-8; 1QS 9:3).

Heron feels that the real key to understanding the work of the Spirit in the Qumran documents lies in the teaching of the "two spirits".⁶¹ This teaching is brought out clearly in 1QS 3:18-21 which states:

He (God) has created man to govern the world, and has appointed for him two spirits in which to walk until the time of His visitation: the spirits of truth and falsehood. Those born of truth spring from a fountain of light, but those born of falsehood spring from a source of darkness. All the children of righteousness are ruled by the Prince of Light and walk in the ways of light, but all the children of falsehood are ruled by the Angel of Darkness and walk in the ways of darkness.⁶²

Does this indicate that man is free to choose between which of the two spirits he will follow? Actually it does not. Since man is sinful, he is under the control of the flesh. 1QH 13:13ff testifies:

[But what is] the spirit of flesh that it should understand all this, and that it should comprehend the great [design of Thy wisdom]? What is he that is born of woman in the midst of all Thy terrible [works]? He is but an edifice of dust, and a thing kneaded with water, whose beginning is [sinful iniquity], and shameful nakedness, [and a fount of uncleanness], and over whom a spirit of straying rules.⁶³

Therefore, man is unable to please God on his own.

⁶¹Heron, The Holy Spirit, pp. 25-26.

⁶²Vermes, The Dead Sea Scrolls, pp. 75-76.

⁶³Ibid., pp. 192-193.

Qumran's solution to this problem was to create an isolated community of their own where the Spirit of God would be in control. When a man would join this community, he would have to go through the sprinkling of the waters of purification (1QS 3:9). He would then be cleansed from his sin (1QS 3:7-9), and receive the Spirit (1QH 17:26).

The continued operation of the Spirit in the community was dependent on the righteousness of its members. Therefore, the sinful members were dealt with as speedily as possible, because the Spirit could not dwell together where sin was tolerated.

To conclude this section, then, it was noted that on the whole, the role of the Spirit among God's people was not a major theme in the intertestamental literature. This is due mainly to the idea that the Spirit had departed from God's people because of their unfaithfulness. The Qumran community is unique in claiming the Spirit's present work and operation in their midst, and yet in this context too, the Spirit might depart unless the appropriate moral conduct is observed. Nevertheless, in the intertestamental literature, the Spirit is referred to in the past, and hoped for in the future. This future hope will be the thrust of the next section.

The Function of the Spirit in the Future of God's People

Regarding the function of the Spirit in the future

of God's people, another significant development in thought from that of the Old Testament can be observed. Although the Old Testament does speak about the Davidic King as being especially endowed with the Spirit, it does so rather infrequently. Even the references to the Servant having the Spirit poured out upon him are quite rare in the Old Testament. In the intertestamental literature, these concepts receive greater attention. This is brought out, for instance, in some passages from the Psalms of Solomon. In speaking about the "anointed of the Lord" they state:

Ps. Sol. 17:33-34: "(For) he will not rely on horse and rider and bow, nor will he collect gold and silver for war. Nor will he build up hope in a multitude for a day of war. The Lord Himself is his king, the hope of the one who has a strong hope in God. He shall be compassionate to all the nations (who) reverently (stand) before him."⁶⁴

Ps. Sol. 17: 37-38: "And he will not weaken in his days (relying) upon his God, for God made him powerful in the holy spirit, and wise in the counsel of understanding, with strength and righteousness. And the blessing of the Lord will be with him in strength, and he will not weaken."⁶⁵

Ps. Sol. 18:6-7: "Blessed are those born in those days, to see the good things of the Lord which he will do for the coming generation; (which will be) under the rod of discipline of the Lord Messiah, in the fear of his God, in the wisdom of spirit, and of righteousness and of strength."⁶⁶

Thus it is clear that the coming anointed one was to be uniquely empowered with the Spirit. The similarity be-

⁶⁴Charlesworth, The Old Testament Pseudepigrapha, 2:668.

⁶⁵Ibid., 2:668.

⁶⁶Ibid., 2: 669.

tween these verses and Isaiah 11 is also evident. But this similarity is not unique to the Psalms of Solomon. This same theme is picked up elsewhere as well. It can be noted in 1 Enoch, although it is very likely a post 70 A.D. document. It reads:

1 Enoch 49:3: "In him dwells the spirit of wisdom, the spirit which gives thoughtfulness, the spirit of knowledge and strength, and the spirit of those who have fallen asleep in righteousness."⁶⁷

Very similar language can be seen in the documents of the Qumran community as well:

1QSB 5:25: "[May He shed upon you the spirit of counsel] and everlasting might, the spirit of knowledge and of the fear of God; may righteousness be the girdle [of your loins] and may your reins be girdled [with faithfulness]!"⁶⁸

The concept of the Messiah as one who will be filled with the Spirit is more frequent in the literature of the intertestamental period than that of the Old Testament itself. Again, the idea that the Spirit had departed from God's people, so common in this material, is probably the reason for this.

Another important development from the teaching of the Old Testament may also be mentioned here. In the intertestamental period, not only is the Messiah to be anointed with the Spirit himself, but he is also seen as the one who will send the Spirit. The Testament of Judah 24:2-3 may be

⁶⁷Ibid., 1: 36.

⁶⁸Vermes, The Dead Sea Scrolls, p. 209.

cited as evidence of this point:

"And the heavens will be opened upon him to pour out the spirit as a blessing of the Holy Father. And he will pour the spirit of grace on you. And you shall be sons in truth, and you will walk in his first and final decrees"⁶⁹

Whereas in the Old Testament it was God alone who could pour out the Spirit, a noteworthy development has occurred in the intertestamental literature.

Regarding the future of the new community itself, when the Spirit returns to the people, similar events will take place as were spoken of in the Old Testament. Heckert states:

When the Spirit comes, he will do three things. He will restore the land of Israel, he will cleanse the people once and for all, and he will bring to an end the struggle between the two spirits. The results will be that a cleansed people will live in a renewed land under the guidance of the Spirit of truth."⁷⁰

In conclusion, regarding the function of the Spirit in the future of God's people, some significant developments have occurred in the intertestamental period. Not only will the Messiah be filled with the Spirit, but he will also send him to the people. There are also more references connecting the Messiah and the operation of the Spirit. Beyond that, we notice many similarities to the Old Testament.

⁶⁹Charlesworth, The Old Testament Pseudepigrapha, 1:801.

⁷⁰Heckert, "The Teaching of Paul on the Holy Spirit," p. 117.

Conclusion

Having now come to the end of this chapter, it is time to review our findings. First of all, it was noted that in both the Old Testament and in the intertestamental literature, the Spirit is spoken of in close association with God. Although there is no explicit reference that states that the Spirit Himself is God, judging from the titles used to describe the Spirit as well as from the work that the Spirit does, the conclusion that God is indeed present and active among men through His Spirit is warranted.

Regarding the Spirit's role in creation and preservation, it was noted that although the actual amount of solid data is rather limited, nevertheless, it can be demonstrated that the Spirit was in fact active in creation, preservation, and recreation in the Old Testament. Although Palestinian Judaism is silent about the Spirit's work in creation, the Apocrypha and the Pseudepigrapha reflect the Old Testament position to a certain extent.

Concerning the matter of the role of the Spirit in the life of God's people, the Old Testament spoke in greater detail about the Spirit's operation through the national leaders and for the good of the nation as a whole than it did in terms of the individual. Nevertheless, the Spirit's work among the individual was not totally overlooked. In the intertestamental period, very little is said about the

present operation of the Spirit. In fact, the most common belief was that the Spirit had departed from the land with the death of the last prophet. Qumran was seen to be unique here in believing the Spirit to be present in their community.

Regarding the function of the Spirit in the future of God's people, it was observed that the Old Testament spoke along two main lines. First, the Spirit would be active in the future King. Secondly, He would be poured out upon the renewed community as well. In the intertestamental literature, two significant developments were noted. On the one hand, a greater number of verses connecting the Messiah with the Spirit were evident than in the Old Testament itself. Also a shift was observed in the sense that the Messiah would not only be endowed with the Spirit himself, but that he would be the one who would pour out the Spirit on the people.

Basically, there is substantial agreement between the Old Testament and the intertestamental literature in terms of the person and work of the Spirit. This lays the foundation to better understand what the New Testament writers meant when they wrote about the Holy Spirit.

CHAPTER III

THE SPIRIT IN THE WRITINGS OF LUKE

Preliminary Comments

As this is the first chapter dealing with the person and work of the Spirit in the New Testament, some preliminary comments are in order. As the discussion now turns from the Old Testament period to that of the New Testament, it must be kept in mind that some tremendous events have occurred! The Messiah of prophecy has in fact come, and His coming has also ushered in the age of the Spirit. In the words of Alasdair I. C. Heron:

This is the message that sets the New Testament apart from the Old, and from the intertestamental writings. The Messiah has come; the age of the Spirit has opened; the Spirit itself is the power of the divine purposes centered in Jesus Christ, and radiating from him.¹

Since this point is quite basic, it must not be overlooked. The Messianic Age has indeed come in the person of Jesus Christ. The Old Testament prophecies have been fulfilled in Him. And in this New Age, the work of the Spirit has become much more prominent and visible.

Although the purpose of this study is not to do an

¹Alasdair I. C. Heron, The Holy Spirit (Philadelphia: The Westminster Press, 1983), p. 39.

in depth treatment of the Spirit in the Synoptic Gospels, it must at least be stated that the references to the Spirit in those Gospels are rather few.² That being the case, however, the Synoptics do present a very similar view about the relationship between the Spirit and Jesus. In the words of G. E. Ladd:

In summary, the Synoptics agree that Jesus was endowed by the Spirit to fulfill his messianic mission, that his mission would include a general endowment of the Spirit, and that his disciples would be enabled by the Spirit to meet whatever difficulties they might encounter.³

Having made these preliminary remarks, the Spirit in the writings of Luke will now be examined. At the very outset of this investigation, it needs to be stressed that the Gospel of Luke and the Acts of the Apostles are to be read as a two-volume work. Numerous scholars have emphasized this point. F. F. Bruce writes:

The primary purpose of Acts cannot be considered in isolation from the purpose of the "former treatise" of which it is the continuation. The two parts are parts of one integral whole, with a coherent purpose running throughout.⁴

Bo Reicke makes a very similar comment in one of his writings. He states:

²Donald Guthrie, New Testament Theology (Leicester: Inter-Varsity Press, 1981), p. 514.

³George Eldon Ladd, A Theology of the New Testament (Grand Rapids: William B. Eerdmans Publishing Company, 1974), p. 288.

⁴F. F. Bruce, Commentary on the Book of the Acts, The New International Commentary on the New Testament Series (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1984), p. 18.

According to the short introduction to Acts given in 1:1-2, this book was meant to be a direct continuation of the Gospel of Luke. In the Gospel, the acts of the Lord had been described. This is precisely what Luke intends to do in Acts also. It is a description of what the risen Lord did for his church through the apostles.⁵

Huber Drumwright also brings out this point; and he does so specifically in the context of the Holy Spirit. He writes:

Much insight is to be gained from the fact that Acts is the second part of the Gospel of Luke, especially at the point of evaluating the Holy Spirit. Luke's Gospel has a pronounced interest in the Holy Spirit also.⁶

These comments are quite instructive. For a proper examination of the writings of Luke, one must be aware of the fact that The Gospel of Luke and the Book of Acts are two parts of the same work.

It is now fitting to concentrate on Luke's keen interest in the person and work of the Spirit as it appears in his writings. Michael Green writes in this regard:

From Bethlehem at the beginning of his Gospel to Rome at the end of Acts it is the one Spirit active throughout: first showing us the nature of that messianic salvation brought by Jesus, and then showing us how it was spread.⁷

G. W. H. Lampe emphasizes a similar point. He writes:

⁵Bo Reicke, "The Risen Lord and His Church: The Theology of Acts," Interpretation 13 (1959):157.

⁶Huber L. Drumwright, Jr., "The Holy Spirit in the Book of Acts," Southwestern Journal of Theology 17 (1974):5.

⁷Michael Green, I Believe in the Holy Spirit (Grand Rapids: William B. Eerdmans Publishing Company, 1975), p. 38.

The connecting thread which runs through both parts of St. Luke's work is the theme of the operation of the Spirit of God.⁸

Again he states:

Yet his theme of the activity of the Spirit in relation to the birth, life, death, and exaltation of the "prophet like unto Moses" and in the origin, life, and mission of the apostolic Church is impressive and ably worked out.⁹

And finally, Drumwright stresses the importance of the Spirit in Luke's writings with an observation about the structure of Acts. He writes:

The structure of the book of Acts may also witness to the importance of the Holy Spirit to Luke as an author. Even a casual reader of the book would note the build-up in chapter one for the coming of the Holy Spirit which is described in chapter two. That same reader when exposed to the Gospel of Luke would note that chapter one in that book is a build-up for the coming of the Messiah which is described in chapter two.¹⁰

The above references indicate, therefore, that the person and work of the Holy Spirit is indeed one of the main thrusts in the writings of Luke. This will be further demonstrated as the Gospel of Luke and the Acts of the Apostles are examined in greater detail concerning their witness to the Spirit.

⁸G. W. H. Lampe, "The Holy Spirit in the writings of St. Luke," in Studies in the Gospels, ed. D. E. Nineham (Oxford: Basil Blackwell, 1955), p. 159.

⁹Ibid., p. 200.

¹⁰Drumwright, "The Holy Spirit in the Book of Acts," p. 3.

The Spirit in the Gospel of Luke

Luke states his purpose for writing his two-volume account very plainly. He writes in Luke 1:1-4:

Inasmuch as many have undertaken to compile an account of the things accomplished among us, just as those who from the beginning were eyewitnesses and servants of the word have handed them down to us, it seemed fitting for me as well, having investigated everything carefully from the beginning, to write it out for you in consecutive order, most excellent Theophilus; so that you might know the exact truth about the things you have been taught.

This preface from the author himself is extremely important. It must, in fact, serve as a guide to those who study Luke's writings. Donald Guthrie's comments about Luke's preface are quite helpful. He writes:

He tells us he purposes "to write an orderly account", and while he may not mean by this a narrative in strict chronological order in every detail he is entitled to be taken seriously about his orderly intention. Moreover, he makes clear that his purpose is to be carried out after great care in ascertaining the facts. In short, Luke meant to write a historical account.¹¹

This point is well taken. The present study concerning the person and work of the Spirit in the writings of Luke will bear in mind the fact that we are dealing with a historical narrative.

Joseph A. Fitzmyer notes that Luke has stressed the work of the Spirit more than the other two Synoptic evangelists. Whereas Mark has only six references to the Holy Spirit and Matthew has twelve, Luke has seventeen or possi-

¹¹Donald Guthrie, New Testament Introduction 3rd ed. (Downers Grove, Illinois: Inter-Varsity Press, 1970), pp. 93-94.

bly eighteen.¹²

Fitzmyer also notes a rather significant pattern in which the references to the Spirit in Luke's Gospel usually occur. He writes:

What should be noted at the outset about the list of passages given above is that Luke introduces the Spirit mainly at the beginning of certain stages of his account. He mentions the Spirit seven times at least in the infancy narrative, six times in the chapters that inaugurate Jesus' public ministry (chaps. 3-4), and four times in chaps. 10-12 (passages near the beginning of the travel account, derived from "Q," into three of the four of which he has introduced the Spirit by way of redactional correction)... What seems, then, to be important for Luke is that various stages of his narrative be initiated under the influence of the Spirit. This is obvious in the parallel passages that inaugurate the Period of Jesus (baptism, temptation, and Nazareth scenes) and the Period of the Church (ascension, pentecost), but it is true also of his Period of Israel.¹³

This observation is quite intriguing. In Luke's Gospel, the Spirit is portrayed as being especially active during each new phase of the Messiah's work. This can be seen in a number of places.

Take, for example, the numerous references to the Spirit that Luke includes in his infancy narratives. They are very noteworthy. Lampe writes in this regard:

A most striking feature of the opening chapters of St. Luke's work is the outburst of the prophetic Spirit which forms the setting of the Forerunner's birth and

¹²Joseph A. Fitzmyer, The Gospel According to Luke (I-IX), The Anchor Bible Series (Garden City, New York: Doubleday & Company, Inc., 1981), p. 227. (Luke 1:15,35,41,67; 2:25,26,27; 3:16,22; 4:1a,1b, 14,18; 10:21, 11:13; 12:10,12;). Luke 24:49 also speaks of the Spirit as "the Promise of the Father."

¹³Ibid., pp. 227-228.

mission and of the birth and infancy of Jesus. Prophetic inspiration had disappeared from the Hebrew scene since the days of the great canonical prophets, and Spirit-possession had apparently ceased in Israel. It suddenly appears in full vigour at the beginning of the gospel story.¹⁴

Thus we note that the Holy Spirit is spoken of in respect to John the Baptist (1:15), Mary (1:35), Elizabeth (1:41), Zechariah (1:67), and Simeon (2:25,27). Clearly, the Spirit is portrayed here as God's prophetic presence, renewed once again in this period of preparation for the coming of the Messiah.¹⁵ Luke has presented the Spirit as being mightily at work in this preparatory stage of the Messiah's work as well as in His birth itself (1:35). This is in keeping with the prophecies recorded in the Old Testament.¹⁶

The activity of the Spirit is also highlighted in the inauguration of Christ's public ministry, which is the next important stage of His work. The Spirit is first spoken of here in the preaching of John. He announced the coming of the Stronger One who would baptize with the Holy Spirit and fire. (3:16). Next the baptism of Jesus is recorded, at which time the Holy Spirit came down upon Him in bodily form as a dove (3:21-22). Jesus is later described as being full of the Spirit πλήρης πνεύματος ἁγίου (4:1),

¹⁴Lampe, "The Holy Spirit in the Writings of Luke," p. 165.

¹⁵Fitzmyer, The Gospel According to Luke I-IX, p. 229.

¹⁶Is. 9:6-7; 11:1-2; 42:1; 61:1.

and also in the same verse as being led by the Spirit into the wilderness to be tempted. (4:1).

It is Luke alone who records Jesus as returning to Galilee after the temptation in the power of the Spirit ἐν τῇ δυνάμει τοῦ πνεύματος (4:14). More importantly, however, is the fact that it is Luke alone who supplies us with the content of Christ's preaching in the synagogue at Nazareth (4:14-21). This sermon, in which Jesus plainly states that He is the Spirit-anointed prophet of Isaiah 61:1-2, serves as the programmatic statement governing the rest of the Gospel. Lampe writes:

The reading of the prophecy and the announcement of its fulfillment in the mission of Jesus serves as a prologue to the whole of the rest of St. Luke's work.¹⁷

Fitzmyer, too, stresses the importance of this incident with the words:

Thus the entire beginning of Jesus' ministry is put under the aegis of the Spirit, and the role of the Spirit as a starter is clearly not limited to the beginning of the Period of the Church.¹⁸

Green, also, considered these words of Jesus to be especially important in Luke's Gospel. He writes:

And the prophecy of Isaiah 61:1 . . . stands in Luke's Gospel (4:18), as a beacon shedding light over the whole of his ministry . . . It contains all the great themes of the Gospel. It identifies the Spirit with the anointed one. And he calmly tells them that "Today this scripture has been fulfilled in your hear-

¹⁷Lampe, "The Holy Spirit in the Writings of Luke," p. 171.

¹⁸Fitzmyer, The Gospel According to Luke (I-IX), p. 230.

ing". Could anything stress more strongly the concentration of the Spirit in the person of the Messiah for his mission?¹⁹

Therefore, once again Fitzmyer's suggestion about Luke's emphasis on the Spirit as marking a new stage in the account of Christ's work appears to be valid. It is, however, somewhat more tenuous in the final pericopes dealing with the Spirit.

The four remaining passages that explicitly mention the Spirit are recorded in 10:21; 11:13; 12:10,12. These are all near the beginning of the "Travel Document" to be sure, but they do not seem to mark such a significant new beginning as the two previous sections did. Nevertheless, they are noteworthy.

In a reference to the Spirit which is unique to Luke, Jesus is said to have rejoiced greatly in the Holy Spirit (10:21) as he pondered God's good pleasure in revealing the Kingdom to the little children and hiding it from the wise. Although Matthew has a parallel account (Matt. 11:25), he does not specifically mention the Spirit.

In a very similar situation, Luke once again contains a reference to the Spirit in a pericope in which the parallel in Matthew does not mention the Spirit.²⁰ In Luke

¹⁹Green, I Believe in the Holy Spirit, pp. 38-39.

²⁰We see the very opposite thing happening in the parallel passage recorded in Luke 11:20 and Matthew 12:28. Matthew records Jesus casting out demons "by the Spirit of God," whereas in Luke it is recorded "by the finger of God".

11:13, Jesus says that the Father will give "the Holy Spirit" to those who ask Him, whereas Matthew 7:11 states that the Father will give "good things" to the askers. This passage in Luke serves to bring out the Father's desire to give His Holy Spirit to His children.

The last two passages in Luke that explicitly mention the Spirit are recorded in both of the other Synoptic Gospels as well. The pericope about the blasphemy against the Holy Spirit is recorded in Luke 12:10; Matt. 12:32; and Mark 3:29, but the Lucan context is different. Whereas the event recorded in Matthew and Mark took place during Jesus' Great Galilean Ministry, that of Luke 12 took place during His later Judean Ministry.

The passage concerning the Spirit's guidance in times of persecution is also contained in each of the Synoptics. (Luke 12:12; Matt. 10:19-20; Mark 13:11). In each of these pericopes the contexts are different. This fact underlines the importance of the Spirit's work. It suggests to Guthrie that the assurance of the Spirit's help may have been repeated, and therefore that the saying is particularly important.²¹

Finally, one more passage in the Gospel of Luke must be examined. Although the actual word "Spirit" does not occur in Luke 24:49, this important verse is clearly referring to the Holy Spirit. It reads:

²¹Guthrie, New Testament Theology, pp. 522-523.

And behold, I am sending forth the promise of My Father τὴν ἐπαγγελίαν τοῦ πατρὸς μου upon you; but you are to stay in the city until you are clothed with power δύνάμιν from on high.

The expression "promise of My Father" is referred to again in Acts 1:4,5. The expression in Acts is specifically identified with the Holy Spirit. Bruce also contends that the word power δύναμις, is occasionally used by Luke as a synonym for the Holy Spirit.²²

Luke 24:49 and Acts 1:4-5 emphasize the fact that it is the Holy Spirit who would empower the disciples to carry out the ministry that had been entrusted to them by the Risen Christ. They were not to attempt it on their own. They were instructed to wait for the Holy Spirit of promise.

In conclusion, then, it is to be noted that Luke's Gospel contains more references to the Holy Spirit than do the other Synoptics. Also it was observed that many of these Spirit references in Luke marked the beginning of a new phase in the Messiah's work. Especially significant is the fact that Luke alone records the content of Jesus' sermon at Nazareth in His early ministry. On that occasion, Jesus proclaimed Himself to be the Spirit-anointed prophet of Israel with a specific mission to accomplish. (4:18-21). And finally, at the end of the Gospel, the Risen Christ instructs His disciples just prior to His ascension to wait in

²²F. F. Bruce, "The Holy Spirit in the Acts of the Apostles," Interpretation 27 (1973):169. (Possibly in Luke 4:36 and 5:17. Certainly in Luke 24:49 and Acts 1:5).

Jerusalem until they too have received the power of the Holy Spirit to enable them to carry out their ministry. It is in Luke's second volume, the Book of Acts, that this promise finds its fulfillment.

The Spirit in the Acts of the Apostles

The Book of Acts is literally filled with references to the Holy Spirit. J. H. E. Hull points out that Acts contains no less than fifty-nine possible references to the Divine Spirit; this is nearly a quarter of the total number of references to the Spirit in the entire New Testament, and twice as many as occur in any other New Testament book.²³ Eduard Schweizer points out that in Acts 1-12 alone, the Spirit is mentioned thirty-seven times.²⁴

Guthrie gives a good explanation to account for this phenomenon occurring in the Book of Acts. He writes:

The many references to the Holy Spirit in this book are a sufficient indication that the writer regards the development of Christian history as due to a superhuman control . . . In short, God was as active in the early Christian communities and in the messengers of the gospel as He had been in the movements and teachings of Jesus.²⁵

Besides the many different references to the Spirit in the Book of Acts, there are also a number of different

²³J. H. E. Hull, The Holy Spirit in the Acts of the Apostles (Cleveland: The World Publishing Company, 1968), p. 12.

²⁴Eduard Schweizer TDNT, 6:404.

²⁵Guthrie, New Testament Introduction, pp. 336-337.

terms used to describe the Spirit's work. As Drumwright points out:

Luke employs in Acts several vivid and significant terms with which to describe the Holy Spirit's activity. They are varied in form and expression and are related chiefly to the service which the Lord's people render to him. Luke speaks of men who are "filled with the Spirit," Luke's favorite terminology, especially when "full of the Spirit" is equated with it. Luke also records the Savior's promise that men will be "baptized with the Holy Spirit." Six times in Acts the Spirit's ministry is described as "the gift of the Holy Spirit." Six times also in Acts the Holy Spirit is spoken of as being "received."²⁶

As in his Gospel, so in the Book of Acts, Luke has provided his readers with an important preface to his work. He writes in Acts 1:1-2:

The first account I composed, Theophilus, about all that Jesus began to do and teach, until the day when He was taken up, after He had by the Holy Spirit given orders to the apostles whom He had chosen.

Many scholars have noted the significance of these words for a proper understanding of the Book of Acts. For example, Guthrie writes:

It is not inappropriate that this book has been called the Acts of the Holy Spirit and it is significant that several times the record of events is described as the continued activity of Jesus . . . This is but an illustration of what Luke says in his preface that in his former book he wrote what Jesus began to do and teach (Acts i.1), which shows that his present purpose is to describe the continuation of that work.²⁷

Drumwright brings out the same point about the continuation of Jesus' work when he writes:

²⁶Drumwright, "The Holy Spirit in the Book of Acts," pp. 6-7.

²⁷Ibid., p. 350.

. . . Acts begins by stating that the Gospel dealt "with all that Jesus began to do and teach, until the day when he was taken up, after he had given commandment through the Holy Spirit to the apostles whom he had chosen" (1:1,2) . . . The Holy Spirit is the means by which Jesus continues to do his work in the world.²⁸

Frederick Bruner, too, regards Luke's preface to the Book of Acts as highly significant. He states:

Luke's first sentence makes clear an intention of his entire book: the Spirit is not to be dissociated from Jesus. The Spirit is Jesus at work in continuation of his ministry.²⁹

These comments concerning Luke's preface to the Book of Acts are quite valid. In this second part of his two-volume work, Jesus Christ is still the central figure. The only difference is that now, instead of being physically present with His disciples, He is present with them through His Spirit as promised in John 14-16. In John 16:14 Jesus specifically states: "He (the Spirit) will glorify me because He will take what is mine and declare it unto you."

A number of scholars regard Acts 1:8 to be a concise statement of the theme of the Book of Acts. This verse reads:

But you shall receive power when the Holy Spirit has come upon you; and you shall be my witnesses both in Jerusalem, and in all Judea and Samaria, and even to the remotest part of the earth.

Regarding the thematic nature of this verse, Bruce

²⁸Drumwright, "The Holy Spirit in the Book of Acts," p. 6.

²⁹Frederick Dale Bruner, A Theology of the Holy Spirit (Grand Rapids: William B. Eerdmans, 1970), p. 156.

writes in his commentary:

It has often been pointed out that the geographical terms of v. 8 provide a sort of "Index of Contents" for Acts. "Ye shall be my witnesses" might be regarded as the theme of the book; "in Jerusalem" covers the first seven chapters; "in all Judea and Samaria" Chs. 8:1 to 11:18; and the remainder of the book deals with the progress of the gospel outside the frontiers of the Holy Land until at last it reaches Rome.³⁰

I. Howard Marshall concurs with this understanding as well, as is evident in his words: "Nevertheless, in a broad sense the programme outlined here corresponds to the structure of Acts as a whole."³¹

Bruner, too, considers Acts 1:8 to be an important verse in the structure of Acts. He comments in greater detail:

Finally, Acts 1:8 contains the chapter-titles of Acts . . . As Acts unfolds the reader discovers that at each critical chapter the Lord "through the Spirit" employs extraordinary means to instruct the church in the universality and unconditionality of the gospel: even for the racially and religiously suspect Samaritan (ch. 8), even for the spiritually unclean Gentile (chs. 10-11). The first half of Acts is largely a story of how the church learns the nature of the Gospel (and this includes the nature of the Holy Spirit) as promissory, free, universal, and received apart from obedience to the law or special conditions of holiness - i.e., that salvation is received simply by faith. This fact is sealed in the Jerusalem council (ch. 15). Thus Acts becomes an object lesson in the nature of the church and its mission.³²

³⁰F. F. Bruce, Commentary on the Book of the Acts, p. 39.

³¹I. Howard Marshall, The Acts of the Apostles, The Tyndale New Testament Commentary Series, no. 5 (Grand Rapids: William B. Eerdmans Publishing Company, 1980), p. 61.

³²Bruner, A Theology of the Holy Spirit, p. 161.

The Book of Acts does in fact record the history of how a handful of timid disciples in Jerusalem received the power of the Holy Spirit; and how they were thereby transformed into bold witnesses of Jesus Christ unto the very ends of the earth. The events of the first Christian Pentecost, moreover, served as the impetus for that drastic transformation. The witness to which the Holy Spirit enabled them is witness of Jesus Christ.

The Spirit and Pentecost

Heron writes simply: "Central to Luke's pneumatology is the account of Pentecost in Acts 2."³³ Stated in greater detail in the words of Ned B. Stonehouse:

The distinctive approach of Luke to the history of the Christian church which he records may be summed up in terms of an interpretation of its origins and development as being basically and conspicuously the work of the Holy Spirit. Pentecost is viewed as the foundation of all that follows. The age depicted in Acts is the age of the Spirit, an age that stands apart as "the last days" of prophecy (Acts 2:17) which have been decisively introduced by the divine action in "pouring out" the Spirit.³⁴

Clearly the Pentecost event has tremendous significance in the Book of Acts. In both the last chapter of the Gospel of Luke and in the first chapter of Acts, Jesus Himself stresses the importance of the Pentecost event. He charged His disciples not to depart from Jerusalem until

³³Heron, The Holy Spirit, p. 42.

³⁴Ned B. Stonehouse, "Repentance, Baptism, and the Gift of the Holy Spirit," Westminster Theological Journal (Nov. 1950):1.

they had received "the promise of My Father," (Luke 24:49); until they had been "baptized with the Holy Spirit." (Acts 1:5).

Therefore, on the basis of Jesus' teaching in these passages, as well as in His discourses in John 14-16, when the day of Pentecost came, the impression is clearly given that the disciples were prepared for the Spirit's coming. Bruce writes:

Certainly we get the impression in Acts that when the Spirit descended on the disciples at Pentecost they were not taken by surprise. They were prepared for his coming and were ready with an explanation for the amazed bystanders.³⁵

And even though the coming of the Spirit was accompanied by some very miraculous signs at Pentecost, including: a noise from heaven like a violent rushing wind (2:2), tongues as of fire resting on each one of them (2:3), and the ability to speak in other spoken languages as the Spirit was giving them utterance (2:4,8); the disciples had an explanation for what the crowds had seen and heard as the Spirit prompted them to speak. In Acts 2:33, Peter states concerning Jesus:

Therefore having been exalted to the right hand of God and having received from the Father the promise of the Holy Spirit, He has poured forth this which you both see and hear.

This verse is extremely important, because it links the outpouring of the Spirit with the words which proclaim

³⁵F. F. Bruce, "The Holy Spirit in the Acts of the Apostles," Interpretation 27 (1973):179.

the finished work of Jesus Christ and His exaltation to the Father's right hand in keeping with John 16:5-11. Therefore, it is Christ's work alone that is at the heart of the outpouring of the Spirit on Pentecost. The significance of this point is picked up by many scholars. Bruner writes:

Pentecost, according to Peter's sermon, came by one means: by the exaltation of Jesus Christ to the right hand of the Father where he received and gave the Spirit in the same name by which he had been announced - as "the promise" (2:33; 1:4).³⁶

Bruce makes this comment about the passage under discussion:

The vindication and enthronement of Jesus have unleashed the new age of the Spirit of which that oracle spoke; and it is the vindicated and enthroned Christ who is God's agent in the fulfilling of the promise, the outpouring of the Spirit.³⁷

And finally, Heron also emphasized the importance of this verse for a proper understanding of the outpouring of the Spirit. He writes:

The new outpourings of the Spirit has been made possible only through his death and resurrection. The Spirit came on him from the Father; it comes to his followers through him. So the activity of the Spirit is intrinsically bound up with Jesus Christ himself. . .³⁸

This integral connection between the coming of the Spirit and the person of Jesus Christ is even further brought out in the Pentecost episode by the centrality of

³⁶Bruner, A Theology of the Holy Spirit, p. 162.

³⁷Bruce, "The Holy Spirit in the Acts of the Apostles," p. 170.

³⁸Heron, The Holy Spirit, p. 42.

Peter's sermon on that occasion. This sermon takes up the greatest part of the narrative in Acts 2, and interestingly enough, the sermon is not directly calling attention to the Holy Spirit. Rather, it is clearly emphasizing the work of the crucified and risen Jesus Christ! Bruner writes in this regard:

It is in Luke's interest as he develops the Pentecost events in Acts 2 that the meaning of Pentecost be found not in the interior spiritual life of the disciples nor even in the gift of the Holy Spirit, but in the preaching of Jesus Christ. In the center of Luke's attention at Pentecost - even quantitatively - is not what we usually think when we say "Pentecost," i.e., the Spirit, it is Jesus Christ; not spiritual ecstasy, but a Christian sermon.³⁹

Heron, too, brings out this same thought with the words:

Here, the greatest space is given, not to the dramatic events, the rushing wind, the tongues of fire, and the speaking in many languages, but to Peter's sermon (2.14-36).⁴⁰

Thus, the Pentecost event marks the beginning of the fulfillment of the Lord's words in Acts 1:8. The disciples did receive power when the Spirit came upon them, and they began witnessing about Him in Jerusalem. The outpouring of the Spirit was the divine enablement that they needed to carry out their mission. In the words of Drumwright: "Pentecost is the enabling of the disciples to do that which

³⁹Bruner, A Theology of the Holy Spirit, p. 165.

⁴⁰Heron, The Holy Spirit, p. 42.

Jesus had commanded them to do."⁴¹

While this statement is true, it is however by no means a complete explanation of the Pentecost story. It would be a serious mistake to limit the importance of the outpouring of the Spirit on Pentecost to that of the Apostles alone. Rather, the promise of the Spirit was intended for all the believers, as Peter's sermon based on the prophecy of Joel made plain. Peter states in the conclusion to that sermon, Acts 2:38-39:

"Repent, and let each of you be baptized in the name of Jesus Christ for the forgiveness of your sins; and you shall receive the gift of the Holy Spirit. For the promise is for you and your children, and for all who are far off, as many as the Lord our God shall call to Himself.

This passage is extremely important in regard to the teaching of the Book of Acts concerning the reception of the Holy Spirit. It will also have a direct bearing on the proper understanding of the much disputed pericopes in Acts 8 and Acts 10. Unfortunately, this key pericope in Acts 2:38-39 has been twisted by some scholars in an effort to make it say what those very scholars wanted it to say.⁴² Careful exegesis of the passage is therefore essential.

⁴¹Drumwright, "The Holy Spirit in the Book of Acts," p. 14.

⁴²F. J. Foakes-Jackson and Kirsopp Lake, The Beginnings of Christianity, 5 vols. (London: Macmillan and Company, 1933), vol. 1: The Acts of the Apostles, p. 339-340. They note that while the obvious meaning of this passage is that the gift of the Spirit is conditional on baptism; they conclude that it cannot be so.

The three key words in this passage are the verbs: μετανοήσατε, a 2nd plural aorist imperative, βαπτισθήτω, a 3rd singular aorist passive imperative, and λήμψεθε, a 2nd plural future indicative.

The sequence is therefore quite basic; made up of two imperatives and one simple future. As the people were moved to respond to Peter's message on the basis of the Spirit's prompting through the proclamation of the Word (2:37), they were called to repent and to be baptized. Having done those two things, the simple future tense is used to assure them that they too would receive the gift of the Holy Spirit. Exegetically speaking, that is all there is to it! That is the simple message that Peter Proclaimed to his hearers on that first Christian Pentecost. In the words of R. C. H. Lenski:

In Peter's sermon the Spirit came to work upon the hearers from without, but by bringing them to repentance and to baptism he would actually enter their hearts, be their heavenly gift, and thus put them into actual communion with God. This gift is bestowed upon each and every repentant and baptized soul and cannot, therefore, refer only to charismatic gifts of the Spirit, speaking with tongues, healing, etc., but denotes the gift of grace and salvation which is always present in the heart which the Spirit enters. We do not read that any of the 3,000 spoke with tongues, yet they all received the Holy Spirit.

Here again we must not separate repentance, baptism, the Spirit.⁴³

Bruner, too, concurs with this exegesis of the pas-

⁴³R. C. H. Lenski, The Interpretation fo the Acts of the Apostles (Minneapolis: Augsburg Publishing House, 1961), p. 109.

sage. He writes:

Our text teaches us that since the occurrence of Pentecost Christian baptism becomes the locus of the Spirit's reception in response to the Spirit's pressure in preaching. Henceforth, baptism is Pentecost. . . . Baptism becomes the baptism of the Holy Spirit. Peter in Acts 2:38 offers no other definition. He does not contrast baptism and the gift of the Spirit, he joins them.⁴⁴

What goes all together here with the water of baptism is the message of Jesus Christ, the forgiveness of sins, and the gift of the Holy Spirit.

As was mentioned earlier, many scholars cannot accept the plain interpretation of Peter's words as they have been presented. Instead they argue that the Book of Acts does not consistently record the giving of the Spirit as being integrally connected with baptism, citing the incidents in Acts 8 and Acts 10 as proof. That being the case, what response can be made to these charges?

In one sense it can be argued that Luke is primarily concerned in the Book of Acts with presenting a historical narrative describing the spread of the Gospel unto the ends of the earth, and that therefore his main purpose is not to arrange every detail into a precise theological category. Green implies as much when he writes:

Luke appears quite uninterested in providing a theology of Christian initiation. Those who have gone to him for tidy theological schemes have been disappointed.⁴⁵

⁴⁴Bruner, A Theology of the Holy Spirit, pp. 168-169.

⁴⁵Green, I Believe in the Holy Spirit, p. 133.

Heron takes a similar approach to the issue. He states:

This bears upon an issue on which Luke may seem inconsistent: is the Spirit given through baptism, through the laying-on of hands, or through the proclamation of the Gospel? Each of these can be presented as if it were determinative (e.g. 2.38; 8.16; 10.44-45), and those who wish to fasten on only one of them have sometimes been much exercised by Luke's untroubled shifting between them. But he was not concerned with that question;. . .⁴⁶

Even a scholar of the calibre of Bruce tends to go along with this way of thinking. He writes:

But if we think of the separate elements in Christian initiation - repentance and faith, baptism, laying on of hands, reception of the Spirit - Luke does not seem to regard any one sequence as normative.⁴⁷

Although these comments do contain an element of truth, on the whole they are not very helpful. To be sure, it is not Luke's purpose in the Book of Acts to write a dogmatics textbook; but that does not in any way imply that he is unconcerned with important theological distinctions within what all belongs together. What Luke has written in Acts is nothing other than the inspired Word of God, and therefore the attributes of God's Word listed in 2 Timothy 3:16-17 apply to it.

With that in mind, and in view of the clear words in Acts 2:38-39 regarding the means through which the Spirit

⁴⁶Heron, the Holy Spirit, p. 43.

⁴⁷Bruce, "The Holy Spirit in the Acts of the Apostles," p. 176.

will be given, Acts 8 and Acts 10 will now be examined.

The Spirit in Acts 8

The narrative in Acts 8 describes the spread of the Gospel into the territory of the Samaritans, as Jesus had foretold (1:8). Philip, one of the seven helpers (Acts 6:5), is the one who initially went down to Samaria and preached the Word to them (8:5). He also baptized those who had believed the good news (8:12). Next, the arrival from Jerusalem of Peter and John is recorded, and the text specifically mentions that they prayed for the believers that they might receive $\lambda\acute{\alpha}\beta\omega\sigma\iota\nu$ the Holy Spirit (8:15), because He had not yet fallen upon $\epsilon\pi\iota\pi\epsilon\pi\tau\omega\kappa\acute{o}\varsigma$ any of them (8:16).

It is precisely here where the difficulty seems to occur. Why did these Samaritan believers not receive the Holy Spirit when they had believed and been baptized? What type of reception of the Spirit is the text actually talking about? Could it be referring specifically to the outward manifestations of the Spirit that had not been received? And finally, why was it necessary for Peter and John to go down to Samaria in the first place? A variety of different solutions have been proposed. One thing that is certain, however, is the fact that this incident in Samaria is far from typical. It is a very unique situation.⁴⁸

⁴⁸Green, I Believe in the Holy Spirit, p. 137.

Kirsopp Lake explains the difficulty in this way:

Philip could not give the Spirit, but Peter could do so. Clearly in the source from which this story was taken the gift of the Spirit could be conferred by the Apostles, but not by the Seven.⁴⁹

This suggestion has no evidence to support it. In fact, Acts 9 records the fact that Ananias was used to impart the Spirit to Paul (9:17).

Regarding the presence of Peter and John, many commentators agree that the rift between the Jews and the Samaritans played a significant role in this narrative. Philip had seemingly acted on his own when he went down to Samaria as a result of Saul's persecution and preached to the outcast Samaritans (Acts 8:3-4). Although this was clearly in accordance with God's plan (Acts 1:8), the animosity between the Jews and the Samaritans was still very real. Thus the sending of Peter and John, the renowned leaders of the Church in Jerusalem, and the part that they played in the reception of the Spirit by the Samaritans, served to show the acceptance and incorporation of the Samaritans into the Church. Bruce writes:

But the time-lag between baptism and the reception of the Spirit invites some comment, though Luke does not supply it: It may be that the Samaritan converts, so long the objects of Jewish disapproval, needed this special gesture from the leaders of the Jerusalem church to incorporate them into the Spirit-possessed fellowship

⁴⁹F. J. Foakes Jackson and Kirsopp Lake, The Beginnings of Christianity, 5 vols. (London: Macmillan and Co., Limited, 1933), vol. 5: Additional Notes to the Commentary, p. 108.

of the new people of God.⁵⁰

Bruner, too, makes a similar comment. He states:

The drama of the Samaritan affair in Acts 8 included among its purposes the vivid and visual dismantling of the wall of enmity between Jew and Samaritan and the preservation of the precious unity of the Church of God through the unique divine "interception" and then prompt presentation of the Spirit in the presence of the apostles.⁵¹

Just what exactly does the text mean when it mentions the fact that the Spirit had not yet fallen upon any of the Samaritans (8:16) even though they had already believed and been baptized? Based on an argument from the analogy of Scripture, Titus 3:4-8 underlines the crucial role of the Spirit in bringing about repentance and creating faith in the heart of the believer. Thus it is certain that the Spirit had already been active in the lives of these Samaritan converts.

Lenski argues that the expression "had fallen" here is referring to the outward manifestation of the Spirit. He writes:

The very expression indicates that the charismatic gift of the Spirit is being referred to, which comes in a miraculous way and is apparent to all who might be present. "Had fallen" recalls what had happened at the time of Pentecost.⁵²

That is a helpful explanation, and it accounts for a

⁵⁰Bruce, "The Holy Spirit in the Acts of the Apostles," p. 174.

⁵¹Bruner, A Theology of the Holy Spirit, p. 176.

⁵²Lenski, The Interpretation of the Acts of the Apostles, p. 324.

number of problems in this pericope. Although the Greek word ἐπιπίπτω does not appear in Acts 2, it does appear in Acts 10:44 in connection with the outward manifestation of the Spirit. It also appears in Acts 11:15 where Peter is explaining the events that took place in Caesaria. In that verse, he explicitly compares the Acts 10 event to what happened to the disciples at Pentecost, thereby linking the verb ἐπιπίπτω to the Pentecost event.

Another verse testifying to the fact that the outward manifestation of the Spirit is being spoken of in this pericope is seen in 8:18. Simon Magus was able to see ἰδών that the Spirit was being given through the laying on of the Apostles hands. Clearly, an outward manifestation must be meant here. Therefore, there is exegetical evidence to support this position.

Thus, the incident reported in Acts 8 can be explained in such a way that it harmonizes with Acts 2:38-39. The Samaritan believers did in fact receive the Holy Spirit when they believed Philip's preaching and were baptized as Acts 2:38-39 teaches. However, an outward manifestation of the Spirit was given them when Peter and John came down from Jerusalem to pray for them and to lay their hands on them. Their presence and work in Samaria helped to ensure the unity of the Church, and it taught the Apostles a lesson about the universality of the Gospel. In traveling to Samaria, no mention is made of them sharing the Gospel with

any Samaritan people. It is reported that on their way back to Jerusalem, however, they preached the gospel to many villages of the Samaritans (8:25)!

The Spirit in Acts 10

Acts 10 is the record of how God prepared Peter for sharing the Gospel with Cornelius and his non-Jewish friends. It also marks the first proclamation of the Gospel into Gentile territory; another major step in the fulfillment of Acts 1:8. The distinctive feature about this pericope in relation to the Spirit is the fact that in the course of Peter's preaching the Spirit fell upon (ἐπέπεσεν) all those who were listening to the message (10:44), thereby causing the Gentile converts to speak in tongues which exalted God (10:46). The text also emphasizes that Peter recognized them as fellow believers (10:47). Not until all this had taken place were these believers finally baptized in the name of Jesus Christ (10:48). Thus in this case, the giving of the Spirit took place as the words of the sermon worked in them, and so they came to baptism as on the day of Pentecost.

As noted above, when Peter was called upon to explain this episode to the Church in Jerusalem, he did so by comparing it to what had happened at Pentecost (11:15). Stonehouse writes in connection with this:

In linking up the developments in Caesarea with those of Pentecost, the epochal significance of the

salvation of the Gentiles is powerfully emphasized.⁵³

The salvation of the Gentiles truly did have epochal significance. The Jewish Christians seemed unable to comprehend that the gospel of Jesus Christ was intended for all people, and so it took such a special action of God to get the Gentile mission going. This seems to be the best explanation as to why the Spirit fell on the people in this instance before the people were baptized. This was God's way of getting the Gentile outreach going. He was the One who was unmistakably behind the movement; so much so that Peter was forced to concede: "Who was I that I could stand in God's way?" (11:17). With this testimony, the believers in Jerusalem were satisfied and gave praise to God for granting repentance unto life to the Gentiles (11:18).⁵⁴

Thus the explanation of this pericope is quite simple. It served to brilliantly illuminate the universality of the Gospel for all the Jewish Christians to see. God was the One who poured out His Holy Spirit on the Gentiles also, who were also baptized. Therefore no one could accuse Peter of doing something improperly or too hastily. The Gentiles were not given less than was given on the day of Pentecost. Peter merely bade the new believers to be baptized after the fact that they had received the Spirit while hearing the

⁵³Stonehouse, "Repentance, Baptism and the Gift of the Holy Spirit," pp. 7-8.

⁵⁴cf. Acts 2:38.

word. Bruce writes in this regard:

If Peter then gave instructions that these new converts should be baptized, baptism in water was not on this occasion the vehicle of their baptism with the Spirit, which they had already received. Rather, it marked Peter's practical acquiescence in the divine "fait accompli," for, had he not been faced with such a "fait accompli," he might well have hesitated to welcome them into the beloved community otherwise than by the well-established procedure for admitting proselytes into the commonwealth of Israel.⁵⁵

Bruner also stresses God's special action in this account. He writes:

In this account the unique similarity of the Spirit's coming to his coming at Pentecost is of special interest. Through a striking divine intervention by which the Gentiles were inaugurated into the church just as the Jews had been ("just as we have," 10:47; cf. 11:15) a certainty was provided that Gentiles stood on no less equal footing, no slightly lower level in the church than did the Jews.⁵⁶

Therefore, although in this case a manifestation of the Spirit preceded baptism, it must be noted that this is a very special case. This was a unique event. We are told of its happening, but it gives no mandate, nor any promise of the same for others. Also, Peter's immediate command to the new converts to be baptized is quite significant. It demonstrates that Peter associated the gift of the Spirit and baptism.⁵⁷ What belongs together may not be played off one against the other.

⁵⁵Bruce, "The Holy Spirit in the Acts of the Apostles," pp. 175-176.

⁵⁶Bruner, A Theology of the Holy Spirit, p. 191.

⁵⁷Ibid., p. 193.

Thus in Acts 8 and in Acts 10, the Spirit was poured out in rather unique ways to underline the universality of the Gospel of Christ. This was a very critical issue in the early Church, as the account of the Jerusalem meeting in Acts 15 brings out. It is also interesting to note the Spirit's operation in that gathering. When all was said and done, and the official letter was written which highlighted the universal nature of the gospel, the comment is made: "For it seemed good to the Holy Spirit and to us to lay upon you no greater burden than these essentials. . ." (15:28).

Thus the Holy Spirit is presented in the Book of Acts as the One who convinces the Church of the universality of the Gospel, the One who empowers people of many ethnic origins to believe in Christ, and the One enables the Church to spread the Gospel unto the ends of the earth.

Conclusion

It was noted in this chapter that the Gospel of Luke and the Book of Acts comprise a two-volume work. It was also observed that the Gospel of Luke contains more references to the Spirit than do Matthew and Mark, and that many of those references to the Spirit come at the beginning of a new phase in Christ's ministry. Especially significant in that regard is the fact that Luke alone records the content of Christ's sermon at Nazareth at the beginning of His ministry when He proclaimed Himself to be the Spirit-anointed prophet of Israel as foretold by the prophet Isaiah. And

finally at the end of the Gospel, having successfully completed His mission in the power of the Spirit, the Risen Christ instructed His disciples to wait in Jerusalem for that same Spirit to clothe them with power from on high. It would be the Spirit alone who would enable them to proclaim the good news of Jesus to every nation.

Luke's second volume, the Book of Acts, records the formation and establishment of the Christian Church under the direction of the Holy Spirit. The Spirit is presented as the one who gives utterance of the words proclaiming Jesus which bring to baptism, the forgiveness of sins, and the gift of the Holy Spirit. He also convinces Christians about the universality of the Gospel, He enables people of different nationalities to believe in Jesus Christ, and He empowers His witnesses to herald that victorious message unto the ends of the earth.

CHAPTER IV

THE SPIRIT IN THE GOSPEL OF JOHN

In this chapter of the study, the person and work of the Holy Spirit will be examined as it is presented in the Gospel of John. To do so, the advice of Donald Guthrie will be followed. He considered it best to treat the material under two separate divisions, namely: those statements about the Spirit that come before the Passion Narratives, and those statements about the Spirit that occur within the Passion Narratives.¹

This division is referred to also by H. B. Swete who wrote as follows:

The subject of the teaching on the Spirit in John iii. - vii. is the Giver of Life; the subject of the later teaching in John xiv. - xx. is the Paraclete. The first concerns the individual, the second the Body of Christ.²

Although this study will spend considerably more time on the Paraclete sections found in the passion narratives, it will begin with a quick examination of the references to the Spirit in the first part of the Gospel of John.

¹Donald Guthrie, New Testament Theology (Leicester, England: Inter-Varsity Press, 1981), p. 526.

²Henry Barclay Swete, The Holy Spirit in the New Testament (London: Macmillan and Company Limited, 1921), p. 148.

The Spirit Before the Passion Narratives

The first mention of the Spirit in this Gospel occurs in connection with John the Baptist's testimony regarding the descent of the Spirit upon Jesus. Although no explicit reference to the baptism of Jesus is given, the Spirit coming down from heaven as a dove certainly points to that event.³ This descent of the Spirit upon Jesus in the form of a dove was a sign that had been revealed to John which enabled him to identify Jesus as both the Son of God and as the One who would baptize in the Holy Spirit (John 1:29-34). Thus at the very beginning of the Gospel there is a close connection between the mission of Jesus and the work of the Spirit.

The next time the Spirit is spoken of in the Gospel of John is in the conversation between Jesus and Nicodemus. In this connection, two important truths about the Spirit are discovered.

First of all, the Spirit's work in baptismal regeneration is highlighted (John 3:1-6). As Jesus says to Nicodemus, "Unless a man is born again, he cannot see the kingdom of God...That which is born of the flesh is flesh, and that which is born of the Spirit is spirit." These words point out the necessity for spiritual rebirth if one is to enter the Kingdom of God, and this is done through baptism

³See also Matt. 3:13-17; Mark 1:9-11; and Luke 3:21-28.

in water. This is underlined in the Greek phrase ἔξ ὕδατος
καὶ πνεύματος in verse 5.

Secondly, the working of the Spirit is compared to the blowing of the wind (John 3:8). This bit of word-play is employed to bring out the fact that the Spirit and His works are not subject to our control or prediction.

The next reference to the Spirit in the Gospel comes in a rather difficult verse: "For He whom God has sent utters the words of God, for it is not by measure that He gives the Spirit (John 3:34). Although an alternate reading found in some manuscripts is possible in which the Spirit would be the subject of the giving, the best manuscripts and the context suggest that the translation quoted is to be preferred.⁴ This verse, with its parallelism of words of God and the Spirit, serves to emphasize the close connection between the Spirit and the work of Jesus who was sent to speak the Word of God. Where the words of God are uttered, there is the Spirit.

In the fourth chapter of the Gospel, another important pericope is found. These verses discuss the role of the Spirit in relation to true worship. Jesus tells the Samaritan woman: "God is Spirit, and those who worship Him must worship Him in spirit and truth" (John 4:24). This

⁴Guthrie, New Testament Theology, p. 528; C. K. Barrett, The Gospel According to St. John (London: SPCK, 1955), p. 189.

thought sounds very similar to what is said of the Spirit of Truth that will come up later in the Gospel. For now it is sufficient to note the relationship between the Spirit and genuine worship, and the fact that the Spirit is not bound to some "holy place".

Next it is necessary to consider the verse in John 6:63 which states: "It is the Spirit who gives life; the flesh profits nothing; the words that I have spoken to you are spirit and are life." Concerning the first part of this verse, C. K. Barrett writes: "It would be hard to find a more succinct summary of the biblical teaching regarding the Spirit of God."⁵ This point has some validity, and yet for the work of the Spirit the second part of the verse is even more important. The Spirit and life are both located in the words of Jesus.

This verse is a parallel to John 3:5-6 insofar as both refer to the bestowal of life and both present an antithesis between flesh and Spirit. We also note a connection to John 3:34 in the sense that both speak about the Spirit and the words of Jesus going together.

Finally, it is necessary to examine the very important passage recorded in John 7:38-39. Following the statement about the rivers of living water that would flow out of believers, we read this explanation: "Now this He spoke of

⁵C. K. Barrett, "The Holy Spirit in the Fourth Gospel," Journal of Theological Studies 1-2 (1950-1951):7.

the Spirit, whom those who believed in Him were to receive; for the Spirit was not yet given, because Jesus was not yet glorified." Robert Hoferkamp finds this verse to be highly significant. He writes:

St. John 7:39 is accordingly an important key to the understanding of the Fourth Gospel. According to St. John, Jesus did not bestow the Spirit during the days of His flesh. This is a corroboration of the Synoptic Gospels and their relative paucity of allusions to the Spirit during the days of Jesus' ministry in Palestine. And it shows that although St. John does stress certain aspects of the Gospel narrative, he is faithful to its main thrust.⁶

Guthrie, too, finds this verse to be very important in the structure of John's Gospel. He writes:

The most important aspects of this passage are the direct relation between the Spirit's coming and the glorification of Jesus. . . . Since the glorification theme is prominent in John's portrayal of the ministry and passion of Jesus, its connection with the gift of the Spirit is significant. It was at the resurrection that Jesus was glorified and subsequent to the resurrection that the Spirit was outpoured in full measure. The words "the Spirit was not yet (=had not yet been) given" (Jn 7:39b) mark a clear line of distinction between the Spirit's activity in the ministry of Jesus and his subsequent work in the church.⁷

This theme will be discussed at greater length in the Paraclete sayings in the Passion Narratives themselves, nevertheless, it is important to note its significance here in the earlier portion of the Gospel in which already the centrality of Christ's glorification, that is His crucifix-

⁶Robert Hoferkamp, "The Holy Spirit in the Fourth Gospel from the Viewpoint of Christ's Glorification," Concordia Theological Monthly, 33 (1962):519.

⁷Guthrie, New Testament Theology, p. 529.

ion, is being emphasized.

The quick examination of the references to the Spirit in the Gospel of John which are recorded before the Passion Narratives is now completed. One point that is worthy of note about these pericopes is the fact that many of them are related to the context of Christian worship, involving such themes as baptism (John 3), true worship (John 4), and for some scholars a reference to Holy Communion (John 6).⁸ Both Barrett and Hoferkamp stress this point. Barrett writes:

John brings together the Church's theology of the Spirit and the synoptic tradition; and he does so in the context of Christian worship... It is with the period of the worshipping Church, and with its supernatural life, that he is primarily concerned.⁹

And again Barrett states: "Thus cultus serves to bring and hold together the themes of eschatology and the Spirit."¹⁰

Hoferkamp, though he is obviously quite dependent on Barrett, states the matter in this way:

Accordingly, the locus of the Spirit's operation is the church, the Christian community. Since the community is borne along by Word and sacrament, and is in turn the bearer of these, we might expect to find references to the Spirit's operation in sacramental and worship contexts. We find this to be the case in the Fourth

⁸In John 6, however, Jesus is using the analogy of "eating" and "drinking" in order to describe what it means to believe.

⁹Barrett, "The Holy Spirit in the Fourth Gospel," p. 5.

¹⁰Ibid., p. 7.

Gospel.¹¹

Having now concluded this section dealing with the references about the Spirit recorded before the Passion Narratives, the study continues with an examination of the references to the Spirit which take place in the Passion Narratives themselves.

The Spirit in the Passion Narratives

For many scholars, the Paraclete sayings in the Passion Narratives serve as the method that Christ used to prepare and instruct His disciples regarding the work of the Spirit as it is recorded in the Book of Acts. Without this introductory discourse, it is argued, the disciples would have been unprepared both for the outpouring of the Spirit on Pentecost as well as for the part that they were to play in the establishment of the Christian Church. In this regard, Guthrie writes: "It may not unjustly be claimed that the Paraclete sayings in John provide the key for the right understanding of the Spirit's activity in Acts."¹²

W. F. Lofthouse makes a very similar remark when he states in his article: "Hence, when Pentecost came, instead of being frightened or bewildered by a terrifying 'sublimi-

¹¹Hoeferkamp, "The Holy Spirit in the Fourth Gospel from the Viewpoint of Christ's Glorification," p. 525.

¹²Guthrie, New Testament Theology, p. 530.

nal uprush,' they were ready with their interpretation."¹³

And once again, in refutation of the idea that the Paraclete sayings are simply a reading back, and that the evangelist has merely attributed these words to Jesus, Guthrie states:

But this would leave the extraordinary activity of the Spirit at Pentecost and after without sufficient explanation, if Jesus had not prepared the disciples in the manner that John's narrative supposes.¹⁴

This point is well taken. It is undoubtedly true that Jesus was concerned about preparing His disciples for the new phase of ministry that they would be engaged in following His death, resurrection, and return to the Father. And it is quite evident that for the most part, this preparatory teaching revolved around the person of the Paraclete.

The Term Paraclete

A tremendous amount of scholarly material has been written about John's use of the term $\pi\alpha\rho\acute{\alpha}\kappa\lambda\eta\tau\omicron\varsigma$, but the conclusions drawn have been far from unanimous. G. E. Ladd speaks volumes in one short sentence in his treatment of the term when he writes: "The essential meaning of 'parakletos' is vigorously debated."¹⁵

¹³W. F. Lofthouse, "The Holy Spirit in the Acts and the Fourth Gospel," The Expository Times 52 (1940-1941):336.

¹⁴Guthrie, New Testament Theology, p. 530.

¹⁵George Eldon Ladd, A Theology of the New Testament (Grand Rapids: William B. Eerdmans Publishing Company, 1974), p. 293.

The problem is set forth very clearly by D. E. Holwerda when he writes:

The term παρακλητος is a notorious crux exegetica, and the attempt to explain its meaning and origin usually dominates the discussion of the Paraclete-sayings in the Gospel of John. The problem has two aspects: the first is the meaning of the term itself. Although it is undoubtedly passive in form, it has acquired an active meaning. The problem is whether this active meaning has been derived from the verb παρακαλέω, or whether it is only secondary. The second aspect of the problem, which cannot be completely separated from the first, is the supposed hiatus between the title and the functions ascribed to it.¹⁶

It is imperative, then, to examine this term Paraclete which is so important in the Gospel of John. The only references in the New Testament to the term Paraclete are found in the writings of John. In 1 John 2:1, the term is clearly applied to the exalted Christ who is spoken of as the believer's Advocate or Intercessor with the Father. Besides this occurrence, the term also appears four times in John's Gospel where it is used as a title for the Spirit who was to come after Jesus had returned to the Father. (14:16, 14:27, 15:26, 16:7).

The actual form of the word παρακλητος is that of a passive participle. The passive form is unmistakable, and therefore the word could be translated literally "one who is called to someone's aid."¹⁷ Because the word has such

¹⁶David Earl Holwerda, The Holy Spirit and Eschatology in the Gospel of John (Kampen: Kok, 1959), p. 27.

¹⁷Walter Bauer, A Greek-English Lexicon of the New Testament and Other Early Christian Literature, translated and revised by F. W. Gingrich and Frederick Danker, 2nd edi-

strong legal overtones, it came to mean something like an advocate or an attorney. The fact that the word has acquired a predominantly active meaning is somewhat of a puzzle. Johannes Behm argues strongly that the active meaning is derived from the functions that the Paraclete performs rather than from the active verb παρακαλεῖν .18

In Classical Greek, even when there is not a direct reference to a representative in court, the legal emphasis is still to be noted.¹⁹ The word is not found in the Septuagint. In the writings of Philo, the word consistently means "advocate."²⁰ The Rabbinic writers borrowed the term from the Greeks as is apparent by the simple transliteration פְּרִקְלִיטָא .²¹ Thus in all of these cases of the use of the word outside of the New Testament, the term bears the forensic meaning of either advocate or intercessor. The only exception is to be found in the translations of Theodotion and Aquila, in which the Hebrew term פְּרִקְלִיטָא is translated with the word παρακαλητοῖ in Job 16:2. Behm, however,

tion (Chicago: University of Chicago Press, 1958), p. 618.; hereafter cited as BAG.

¹⁸Gerhard Kittel, editor, Theological Dictionary of the New Testament, translated and edited by G. W. Bromily, 10 volumes (Grand Rapids: William B. Eerdmans Publishing Company, 1968), 5:801.; hereafter cited as TDNT.

¹⁹Ibid., p. 801.

²⁰Ibid., p. 802.

²¹Ibid., p. 802.

notes this as an unusual case.²²

This linguistic data helps to explain the problem that many scholars have wrestled with in connection with Jesus' use of the term Paraclete as it is recorded in John's Gospel. In most instances, he does not seem to be employing the term in accordance with its common forensic usage as it appears in the other available literature. Holwerda states in this regard:

The difficulties arise from its use in the Gospel of John. Here many of the tasks ascribed to the Paraclete appear to have little relation to a forensic situation. The forensic situation perhaps shines through in His tasks of witnessing to and convicting the world; but it does not appear to be present in His tasks of abiding with the disciples, teaching them all things, bringing to their remembrance the words of Jesus, leading them into the truth, and telling them the things that are to come.²³

Possible Solutions to the Problem of John's Usage of the Term "Paraclete"

Many different solutions to this problem of John's unique usage of the term Paraclete have been offered. Three of the main ones will be briefly examined.

First of all, a championing of the view that John's use of the term παράκλητος is derived from the cognate words παρακαλέω and παράκλησις is to be found in C. K. Barrett. These cognate words were used by the early Christians in two senses. The first is in reference to prophetic

²²Ibid., p. 801.

²³Holwerda, "The Holy Spirit and Eschatology in the Gospel of John," p. 29.

Christian preaching. The second has to do with consolation; especially the consolation to be expected in the Messianic Age. In this regard, it is important to note that in the Septuagint, the word $\pi\alpha\rho\alpha\kappa\lambda\acute{\epsilon}\omega$ is used to translate $\square\ \Pi\]$.

Barrett's argument is that the term Paraclete is closely related to these two concepts. He neatly summarizes his position by saying:

If now the functions ascribed in the Farewell Discourses to the Paraclete are recalled it will be difficult to resist the view that the Paraclete is the Spirit of Christian paraclesis. The Paraclete takes 'the things of Christ' and declares them to the Church.²⁴

Secondly, the work of Rudolf Bultmann will be examined. Bultmann is a strong proponent of the idea which sees the concept of the Paraclete as coming from the gnostic language found in the Mandaean documents. He argues that the concept of two Paracletes as found in John 14:16 (another Paraclete) could not have originated from a Christian author since Christianity sees revelation concentrated solely in one historical person. Therefore, pointing to the Mandaean documents as a body of literature that contains frequent references to different "helpers" and "helping beings," he concludes that the evangelist derived the Paraclete concept from this gnostic source. He writes:

Es dürfte also das Wahrscheinlichste sein, dass die Gestalt des $\pi\alpha\rho\alpha\kappa\lambda\eta\tau\omicron\varsigma$, die der Evangelist in seiner

²⁴Barrett, "The Holy Spirit in the Fourth Gospel," p. 14.

Quelle fand, diese gnostische Gestalt des "Helfers" ist.²⁵

Bultmann's ideas are far from convincing, as a host of critics will readily attest. W. Michaelis has correctly pointed out that Bultmann's presuppositions regarding the origin of John's Gospel have strongly influenced his Mandaean source theory.²⁶ Hoferkamp, too, notes that most modern scholars have rejected Bultmann's theory; the main reason being that the term Paraclete does not appear in the Mandaean writings themselves.²⁷ In fact, the entire Mandaean concept post-dates the writing of John. These criticisms are quite convincing.

Finally, the work of S. Mowinckel will be considered. He was the first to argue that John's use of the term Paraclete was derived from the Old Testament and Jewish concepts of intercessors.²⁸ He argues that although the actual term Paraclete does not occur in the Septuagint, the idea of

²⁵Rudolf Bultmann, Das Evangelium des Johannes Zweite Abteilung, 18 Auflage (Göttingen: Vandenhoeck & Ruprecht, 1964), p. 440.

²⁶W. Michaelis, "Zur Herkunft des johanneischen Paraklet-Titels," Coniectanea Neotestamentica 11 (1947):149.

²⁷Hoferkamp, "The Holy Spirit in the Fourth Gospel from the Viewpoint of Christ's Glorification," p. 520, footnote 15.

²⁸S. Mowinckel, "Die Vorstellungen des Spätjudentums vom heiligen Geist als Fürsprecher und der johanneische Paraklet," Zeitschrift für die Neutestamentliche Wissenschaft (1933):97-130. Mowinckel's idea was developed in greater detail by N. Johannson in his thesis "Parakletoi" which was published in 1940.

intercessors is certainly found in the Old Testament. This sheds light on the legal system of the time.

In this system, the single term witness Ṭ was used to refer to all who would speak in a trial, either for or against the accused. This would include the defending and prosecuting counsel as well as witnesses for the prosecution or the defense.²⁹ In this type of system, there was no place for an "advocate" in the commonly accepted sense.³⁰ Later, however, Mowinckel suggests that the term Paraclete was borrowed by Rabbinic writers to refer specifically to the Defender in the case.

These Old Testament intercessors had a twofold function. On the one hand, they interceded with God on behalf of the people. On the other hand, they made God's will and instructions known to the people. This same train of thought is then traced through the Old Testament Apocrypha and Pseudepigrapha. Thus, the conclusion drawn is that the concept of intercession had wider connotations than it has today.

Although the evidence for this theory is rather slim, there are some citations that must be considered. In the book of Job, an angel appears as a witness and a mediator; in the Targum these functions of the angel as witness

²⁹Behm, TDNT 5:809. (Footnote 68).

³⁰A. E. Harvey, Jesus on Trial (Atlanta: John Knox Press, 1976), p. 108.

(Job 16:20) and mediator (Job 33:23) are transliterated as פְּרַקְלִיטִים . Although the Spirit is never referred to as a פְּרַקְלִיטִים , He is referred to once as a קַנְיָאֵלִים which in Rabbinic usage was an interchangeable term for פְּרַקְלִיטִים .³¹

This theory, too, has been sharply attacked by a number of scholars who feel that Mowinckel has built too much of a case on too little evidence. However, there may in fact be some connection between John's use of the term Paraclete and the Old Testament and Jewish concepts of intercessors.³²

The Gospel's Teaching Concerning the Paraclete

Having now looked at the linguistic data behind the term Paraclete, as well as three of the major positions regarding the origin of John's use of the term, this study proceeds to examine the texts themselves to learn what the Gospel teaches about the person and work of the Paraclete.

Raymond Brown has neatly organized the main teachings concerning the Paraclete under four main headings.³³ These will prove quite helpful for our purposes here. His topics will be examined one at a time.

³¹Ibid., p. 102. (Also noted in Behm's article on the Paraclete in TDNT, 5:810-811.)

³²See Harvey, Jesus on Trial, pp. 108-112.

³³Raymond Brown, The Gospel According to John, (XIII-XXI), The Anchor Bible Series (Garden City, New York: Doubleday & Company, 1970), p. 1135.

(a) The coming of the Paraclete and the Paraclete's relation to the Father and the Son:

The Paraclete will come (but only if Jesus departs): xv 26, xvi 7, 8, 13.

The Paraclete comes forth from the Father: xv 26.

The Father will give the Paraclete at Jesus' request: xiv 16.

The Father will send the Paraclete in Jesus' name: xiv 26.

Jesus, when he goes away, will send the Paraclete from the Father: xv 26, xvi 7.

As these references make clear, the coming of the Spirit is attributed both to the working of the Father and to that of the Son. This presents no problem, however. The Gospel of John makes plain in many places the essential oneness of the Father and the Son. Nothing more needs to be said in this regard beyond these words from Leon Morris:

It is plain that the Spirit is regarded as being connected in the most intimate fashion with both the Father and the Son. The sending of the Spirit is an activity which concerns them both.³⁴

(b) The identification of the Paraclete:

He is called "another Paraclete": xiv 16.

He is the Spirit of Truth: xiv 17, xv 26, xvi 13.

He is the Holy Spirit: xiv 26.

Brown's section here concerning the identification of the Paraclete is vitally important and deserves our special attention. We begin by examining the words of Jesus regarding "another Paraclete" (John 14:26).

Morris discusses the significance of the Greek word $\rho\acute{\iota}\lambda\lambda\omicron\varsigma$ in a footnote when he writes: " $\rho\acute{\iota}\lambda\lambda\omicron\nu$ is said to mean

³⁴Leon Morris, The Gospel According to John, The New International Commentary on the New Testament Series (Grand Rapids: William B. Eerdmans Publishing Company, 1984), p. 683.

'another of the same kind', whereas ἕτερον would mean 'another of a different kind'.³⁵ That is an important point for a proper understanding of the passage at hand. When Jesus speaks of the Spirit as "another Paraclete," He is obviously referring to Himself as the first Paraclete. Many scholars bring out this point. Holwerda states the matter in this way:

Because the first Paraclete could remain with the disciples only a short time and was now ready to depart He promised them that the Father would give them another Paraclete who would abide with them forever. Thus the Paraclete not only comes after Jesus' departure, but He also comes bearing the same title and evidently comes in the place of the historical Jesus.³⁶

Brown says nearly the same thing when he writes:

Thus, the one whom John calls "another Paraclete" is another Jesus. Since the Paraclete can come only when Jesus departs, the Paraclete is the presence of Jesus when Jesus is absent. Jesus' promises to dwell within his disciples are fulfilled in the Paraclete. It is no accident that the first passage containing Jesus' promise of the Paraclete (xiv 16-17) is followed immediately by the verse which says, "I am coming back to you."³⁷

Hoeferkamp, too, makes a similar point when he states:

After Jesus' departure, that is, after His glorification, the Father sends the *πικλῆτος* (7:39, 14:25) as a (correctly understood) "reproduction" of Jesus,

³⁵Ibid., p. 648. (Footnote 42).

³⁶Holwerda, The Holy Spirit and Eschatology in the Gospel of John, p. 27.

³⁷Brown, The Gospel According to John, XIII-XXI, p. 1141.

"reproducing" the intent and the work of Jesus.³⁸

Having now established the fact that in the Gospel of John, Jesus referred to both Himself and the Spirit with the term Paraclete, it is clear that there is some commonality in the functions and attributes of the two Persons of the Trinity. This is in fact the case, as many scholars have testified. Morris writes:

It is worth noticing that, without exception, these functions assigned to the Spirit are elsewhere in this Gospel assigned to Christ.³⁹

And again, Brown emphasizes this point as well when he writes:

The peculiarity of the Johannine portrait of the Paraclete/Spirit, and this is our second point, centers around the resemblance of the Spirit to Jesus. Virtually everything that has been said about the Paraclete has been said elsewhere in the Gospel about Jesus.⁴⁰

Hoeferkamp goes into greater detail while stating the same basic point. He writes:

It has been pointed out repeatedly that the functions and attributes of the Paraclete are parallel to those ascribed to Jesus in the Fourth Gospel. The Paraclete is the Spirit of truth (14:17 and 15:26), and Jesus is truth (14:6). The Paraclete dwells in the disciples (14:7), as does Jesus (14:20). Both the Paraclete (14:26) and Jesus (14:24) are sent by the Father. The world knows neither the Paraclete (14:17) nor Jesus (16:3). The Paraclete will teach (14:26), and Jesus taught (7:14). The Spirit of truth proceeds from the Father (15:26), and Jesus came from the Father (16:27).

³⁸Hoeferkamp, "The Holy Spirit in the Fourth Gospel from the Viewpoint of Christ's Glorification," p. 521.

³⁹Morris, The Gospel According to John, p. 663.

⁴⁰Brown, The Gospel According to John, XIII-XXI, p. 1140.

The Spirit will bear witness to Jesus (15:26), and Jesus bore witness to Himself (8:12, 13). The Paraclete will convict the world of sin and of judgment (16:8), and Jesus came into the world for judgment (9:39,-41; 5:22,27,30; 3:18 -21). The Spirit will not speak ἑαυτοῦ, but whatever He hears He will speak (16:13), just as Jesus does not speak "of His own" (14:10).⁴¹

One other point that needs to be mentioned in this connection as we discuss the parallels between the Spirit and Jesus in John's Gospel is the emphasis on the personal nature of the Spirit. Morris brings out this point with the words:

One other feature is the personal character of the Spirit. This comes out clearly in the variety of functions he performs, many of which would be unintelligible if not regarded as personal. In addition to this, the fact that Jesus spoke of another Paraclete shows that the Paraclete must be as personal as Jesus himself.⁴²

Getting at this same point from a more grammatical perspective, Hoferkamp writes:

The Paraclete is a word with masculine gender in the discourses of chapters 14 to 16. In 16:13,14 we note that, ἐκεῖνος, the masculine pronoun, refers to πνεῦμα τῆς ἀληθείας (neuter).⁴³

Barrett also brings this point out in his commentary when he writes:

The noun παράκλητος (unlike πνεῦμα, which is neuter) is masculine; thus in its grammatical form alone it tends to remove the Spirit from the sphere of ab-

⁴¹Hoferkamp, "The Holy Spirit in the Fourth Gospel from the Viewpoint of Christ's Glorification," p. 521.

⁴²Guthrie, New Testament Theology, p. 531.

⁴³Hoferkamp, "The Holy Spirit in the Fourth Gospel from the Viewpoint of Christ's Glorification," p. 524.

stract, impersonal force into that of personality.⁴⁴

Thus, there can be no doubt that when John refers to the Spirit as Paraclete, He is referring to Him as a Person, and not simply as some impersonal force.

Our examination of the identification of the Paraclete continues by concentrating on the expression, the Spirit of Truth. It is certainly a very important title, especially in the context of the Gospel of John. As Morris correctly points out:

It is interesting to see the Spirit associated with truth, for we have just had Jesus describe Himself as "the truth" (v.6), and those who worship the Father must do so "in truth"(4:23f.). Clearly truth is regarded as very closely associated with the Godhead. The expression probably means "the Spirit who communicates truth".⁴⁵

Guthrie, too, brings out the importance of the word "truth" in this Gospel, and interprets the Spirit's work as being the custodian of the truth. He writes:

Truth is a recurrent theme in the gospel of John and it is not surprising, therefore, that the Spirit is described as the embodiment of truth (Jn. 14:17; 15:26; 16:13). . .The Spirit is therefore seen as the custodian of truth.⁴⁶

Barrett understands the title more in terms of the Spirit's work of communicating and imparting truth to those who receive Him. He writes:

⁴⁴C. K. Barrett, The Gospel According to St. John 2nd. ed. (London: SPCK, 1978), p. 91.

⁴⁵Morris, The Gospel According to John, p. 650.

⁴⁶Guthrie, New Testament Theology, p. 530.

And accordingly the phrase πνεῦμα τῆς ἀληθείας will mean 'the Spirit who communicates truth, who himself is directly acquainted with all truth and imparts truth to all who receive him'.⁴⁷

Combining these different thoughts results in an accurate conception concerning the Spirit of Truth. He is the One who is sent to guide the disciples into all truth (16:13), and to keep them in that truth through His divine teaching (14:26). It must again be stated that this truth is Jesus whose words are Spirit and life (6:63).

Brown's last point in this section explains how the Paraclete can accomplish these important tasks. Who would be able to be like another Jesus in the lives of the disciples? Who would be able to lead them and guide them into all truth? None other than the Holy Spirit; and the Paraclete is explicitly identified as τὸ πνεῦμα τὸ ἅγιον (14:26). This is, of course, the ultimate identification of the Paraclete.

(c) The role the Paraclete plays in relation to the disciples:

The disciples recognize him: xiv 17.

He will be within the disciples and remain with them: xiv 17.

He will teach the disciples everything: xiv 26.

He will guide the disciples along the way of all truth: xvi 13.

He will take what belongs to Jesus to declare (it) to the disciples: xvi 14.

He will glorify Jesus: xvi 14.

He will bear witness on Jesus' behalf, and the disciples too must bear witness: xv 26-27.

He will remind the disciples of all that Jesus told them: xiv 26.

⁴⁷Barrett, "The Holy Spirit in the Fourth Gospel," p. 8.

He will speak only what he hears and nothing on his own: xvi 13.

Although some of these points are related to what we have observed in our previous section, we need to stress again that the work of the Paraclete in relation to the disciples is a Christocentric work, and it is a work done with words. That may, indeed, be the main point of the entire Paraclete sections. The Spirit is not coming to glorify or magnify Himself; rather He comes to glorify Jesus. (16:14). In the words of Morris:

The work of the Spirit is Christocentric. He will draw attention not to Himself but to Christ. He will glorify Christ. It is the things of Christ that He takes and declares, i.e. His ministry is built upon and is the necessary sequel to that of Christ.⁴⁸

E. C. Hoskyns, too, is in full agreement with this point. He has this to say regarding the work of the Spirit:

. . . His action does not consist in delivering new truths to the disciples, but in providing a larger, deeper, and more perfect understanding of the teaching which Jesus had given them.⁴⁹

And finally we observe that Barrett has a very similar comment to make. He writes:

The Spirit's work is to bear witness (15:26) to Christ, to make operative what Christ had already effected. The Spirit is thus the eschatological continuum in which the work of Christ, initiated in his ministry and awaiting its termination at his return, is wrought out.⁵⁰

⁴⁸Morris, The Gospel According to John, p. 701.

⁴⁹Edwyn Clement Hoskyns, The Fourth Gospel, edited by F. N. Davey (London: Faber and Faber, 1947), p. 486.

⁵⁰Barrett, The Gospel According to St. John, p. 90.

These citations are right on target. The Paraclete's main function in relation to the disciples is Christocentric. He is to be the Guide who will keep the disciples in the way of Jesus (16:13). This He will do by speaking the words of Jesus. (14:26).

The word for Guide, ὁδηγός, is itself helpful in this discussion. As Morris brings out:

This is the only place where John uses the verb ὀδηγέω (cf. Rev. 7:17). It may connect with the fact that Christ is the ὁδός, as He is also the Truth to which the Spirit leads (14:6).⁵¹

Swete also made reference to this point in his book when he wrote:

If Jesus is the Way (ἡ ὁδός), the Spirit is the Guide (ὁ ὀδηγός) who leads into it, i.e. into the truth in its completeness as it is in Jesus.⁵²

Therefore, the work of the Paraclete in relation to the disciples is to be the ὀδηγός who is to keep them in the ὁδός.⁵³ Once again, He does this by speaking the words that declare Jesus.

- (d) The role the Paraclete plays in relation to the world:
 The world cannot accept the Paraclete: xiv 17.
 The world neither sees nor recognizes the Paraclete: xiv 17.
 He will bear witness to Jesus against the background

⁵¹Morris, The Gospel According to John, p. 700. (Footnote 28).

⁵²Swete, The Holy Spirit in the New Testament, p. 162.

⁵³The verb ὀδηγέω is used in the literal sense at Matt. 15:14b (cf. Luke 6:39) of leading or escorting the blind. This nuance of meaning may be appropriate here with regard to the Spirit leading the believer. (1 Cor. 2:9-10).

of the world's hatred for and persecution of the disciples: xv 26 (cf. xv 18-25). He will prove the world wrong about sin, justice, and judgment: xvi 8-11.

Barrett speaks of the Paraclete's work in relation to the world in terms of a judge and a prosecutor. He writes:

First, John uses a good deal of eschatological language when speaking of the Paraclete. This appears most clearly in ch. 16. The Paraclete will convict $\epsilon\lambda\epsilon\gamma\epsilon\iota$ the world. $\epsilon\lambda\epsilon\gamma\epsilon\iota\nu$ means 'to expose', 'to bring to the light of day', 'to show a thing in its true colours'. It is the activity of a judge and prosecuting counsel in one. The Spirit, that is to say, places the world in the position which it will occupy at the last judgement.⁵⁴

In this regard, however, it is important to note that even here when we are dealing with the Paraclete's relation to the world, His mission is still to be understood Christologically. In 16:8-11, sin, righteousness, and judgment are all interpreted in connection with Christ. Morris comments:

It should not be overlooked that all three aspects of the work of the Holy Spirit dealt with in these verses are interpreted Christologically. Sin, righteousness and judgment are all to be understood because of the way they relate to the Christ.⁵⁵

Thus the examination of the Paraclete sayings in the Passion Narratives is now completed. It was observed that the sending of the Paraclete is spoken of in relation to the activity of both the Father and the Son. It was noted how

⁵⁴Barrett, The Gospel According to St. John, p. 90.

⁵⁵Morris, The Gospel According to John, p. 699.

He was identified in this Gospel as "another Paraclete" after the manner of Jesus Himself. He was also given the title "Spirit of Truth" who was to guide the disciples into all truth. And in one place, He was specifically identified as the Holy Spirit. Next, the very Christocentric role that the Paraclete was to carry out in relation to the disciples was observed. He carries out this role by means of the words of Jesus. Finally, the Paraclete's mission to the world as one who convicts and pronounces it guilty in terms of sin, righteousness, and judgment was seen.

The Term "Paraclete" and the Problems of Translation

A few words need to be said regarding the problems of translation that are involved with the word Paraclete. It seemed best to take up the translation problems after the discussion of the functions of the Paraclete, based on Holwerda's suggestion that the linguistic framework alone is not sufficient to account for John's use of the term.⁵⁶

As one might imagine, many suggestions have been made. Complete agreement, however, has not been reached. Brown feels that since no one English word can cover the various different functions attributed to the Paraclete, the best possible solution would be simply to stick with the transliteration as it stands. He writes:

⁵⁶Holwerda, The Holy Spirit and Eschatology in the Gospel of John, p. 29.

By way of summary we find that no one translation of "parakletos" captures the complexity of the functions, forensic and otherwise, that this figure has. The Paraclete is a witness in defense of Jesus and a spokesman for him in the context of his trial by his enemies; the Paraclete is a consoler of the disciples for he takes Jesus' place among them; the Paraclete is a teacher and guide of the disciples and thus their helper. . . We would probably be wise also in modern times to settle for "Paraclete," a near-transliteration that preserves the uniqueness of the title and does not emphasize one of the functions to the detriment of others.⁵⁷

Although Morris leans somewhat toward the translation of "Friend" or "Helper;" in the last resort, he too yields to Brown's proposal. He writes:

We may be helped by reflecting that the $\pi\alpha\rho\acute{\iota}\kappa\lambda\eta\tau\omicron\varsigma$ as the Greeks knew this legal functionary was not as precisely defined as our counsel for the defence. There might be more than one $\pi\alpha\rho\acute{\iota}\kappa\lambda\eta\tau\omicron\varsigma$, and he was not necessarily a trained legal personage, in sole charge of the conduct of the defendant's case. Any friend who would take action to give help in time of legal need might be called a $\pi\alpha\rho\acute{\iota}\kappa\lambda\eta\tau\omicron\varsigma$. . . John is thinking of the Friend at court, but characteristically he fills the word with a specifically Christian content. . . In all these things He is the legal helper, the friend who does whatever is necessary to forward their best interests. But it is impossible to find one English word that will cover all that the $\pi\alpha\rho\acute{\iota}\kappa\lambda\eta\tau\omicron\varsigma$ does. We must content ourselves with a term which stresses a limited aspect or aspects, or else use such a term as "Paraclete".⁵⁸

A. E. Harvey prefers to use the term "Advocate," based on the evidence of the Jewish legal system. However, whereas in that system the role of the advocate is confined to the Judgement Hall in heaven, Jesus speaks of the Spirit

⁵⁷Brown, The Gosple According to John, XIII-XXI, p. 1137.

⁵⁸Morris, The Gospel According to John, pp. 665-666.

as advocate for His people here and now on earth.⁵⁹

Hoeferkamp, in a series of concluding remarks, opts for the translation of "Helper." He writes:

Let us attempt to sum up a few conclusions: 1) the term Paraclete in the New Testament does not seem to lose its juridical connotations altogether; 2) it is possible that various sorts of Jewish intermediaries stood in the background of the author's mind when he applied the term to the Holy Spirit; 3) St. John no doubt filled the term with new content as he reflected on the nature and the functions of Jesus; 4) the term is best rendered as "Helper" (Beistand).⁶⁰

J. G. Davies argues quite strongly for the translation "Comforter" in his article which deals heavily with the usage of $\pi\alpha\rho\alpha\kappa\lambda\epsilon\iota\upsilon$ in the Septuagint. He writes:

We may conclude therefore that, despite its passive form, $\pi\alpha\rho\alpha\kappa\lambda\eta\tau\omicron\varsigma$, set by the author of the fourth gospel in the same complex, has assumed an active significance and that its primary meaning is "comforter".⁶¹

This was also the translation that Luther employed, albeit in the form of the German word "Troester". He writes:

Das ist nu recht von dem heiligen Geist geleret, das er heisst ein Troester, und dis sein art, ampt und eigenschafft sen. . . wie das wort Troester ist ein personlich wort, dazu gehoeret, das er eine sondere person se. . . Aber uns wird er ein Troester genant, Also das dieser name se nicht anders, weder eine offenbarung oder erkentnis, was man von dem heiligen Geist halten sol,

⁵⁹Harvey, Jesus on Trial, p. 111.

⁶⁰Hoeferkamp, "The Holy Spirit in the Fourth Gospel from the Viewpoint of Christ's Glorification," p. 521.

⁶¹J. G. Davies, "The Primary Meaning of $\pi\alpha\rho\alpha\kappa\lambda\eta\tau\omicron\varsigma$," Journal of Theological Studies 3-4 (1952-1953):38.

nemlich das er se ein Troester.⁶²

No matter what translation is finally chosen, one must admit that not all of the various functions of the Paraclete presented in the Biblical account can be sufficiently highlighted in one word. Therefore, careful teaching must accompany any translation.

Having now come to the end of this examination of the Spirit in the Passion Narratives themselves, John has given us one final passage to consider. This passage serves as the fulfillment of the Paraclete sayings and is recorded in John 20: 19-23. Here we see the risen Christ imparting the Holy Spirit to his disciples on the first Easter evening.

We recall here the passage in John 7:39b which reads: "For the Spirit was not yet given, because Jesus was not yet glorified." In the Gospel of John, Jesus is said to be glorified in and through his death (12:23, 17:1). Therefore, with reference to John 20:19-23 we may properly interpret: "The Spirit has now been given, because Jesus has now been glorified!"⁶³

The obvious connection to the breathing (ἐνεφύσησεν) of Jesus here, and God's breathing (ἐνεφύσησεν) into man's

⁶²Martin Luther, Luthers Werke. Kritische Gesamtausgabe. (Weimar: Hermann Bohlaus, 1883-.), vol. 45, 1911, pp. 565-566.

⁶³This same thought is emphasized in Peter's Pentecost sermon. (Acts 2:33).

nostrils the breath of life at creation must be noted. The cognate word ἐμφύσησόν is also used in Ezekiel's vision of the dry bones.⁶⁴ There may be echoes of these when Jesus is portrayed as breathing; speaking the Spirit upon the apostles who are thereupon commissioned to forgive or retain sins.⁶⁵ Thus, Jesus may be portrayed here as establishing His New Creation.

The relation of Jesus breath and words bestowing the Spirit recorded in John to the outpouring of the Spirit at Pentecost recorded in Acts is a rather complicated question. Although it cannot be discussed here, the three main views proposed have been neatly outlined by Guthrie.⁶⁶

Thus having come to the end of our study of the Person and work of the Holy Spirit in the Gospel of John, perhaps no better summary statement can be given than that proposed by Brown. He writes:

It is our contention that John presents the Paraclete as the Holy Spirit in a special role, namely, as

⁶⁴Hoeferkamp, "The Holy Spirit in the Fourth Gospel from the Viewpoint of Christ's Glorification," p. 525.

⁶⁵cf. John 16:14.

⁶⁶Guthrie, New Testament Theology, pp. 533-534. The three view are: 1. There is a distinction between the form "Holy Spirit" without the article (John 7:39, 20:22) and the form with the article (Acts 2). 2. John's account is irreconcilable with Luke's; the latter being regarded as an invention. 3. John 20 must be regarded as proleptic, a foreshadowing of Pentecost.

Point 1 is unconvincing. The article is not absolutely necessary. Point 2 must certainly be rejected based on the authority of Scripture. Point 3 has the most credence as it seeks to harmonize the two accounts.

the personal presence of Jesus in the Christian while Jesus is with the Father.⁶⁷

It must be noted, however, that the Spirit accomplishes this special role by working through the words of Jesus (14:26).

Conclusion

The Gospel of John contains some very important and unique material concerning the person and work of the Holy Spirit. After a quick examination of the references to the Spirit that occur before the Passion Narratives, the majority of this chapter concerned itself with the Farewell Discourses of Jesus as recorded in John 14-17.

The term "Paraclete" was examined and the scholarly debate revolving around John's use of the term was noted. In this regard, the proposals of Barrett, Bultmann, and Mowinckel were presented. It must be stated, however, that the content of the term is governed by what Jesus says about the Paraclete.

Next, the teaching of Jesus about the person and work of the Paraclete was noted. Four main points were examined: the coming of the Paraclete and His relation to the Father and the Son, the identification of the Paraclete, the role of the Paraclete in relation to the disciples, and the role of the Paraclete in relation to the world.

⁶⁷Brown, The Gospel According to John, XIII-XXI, p. 1139.

Finally, some of the suggestions regarding the translation of the term "Paraclete" were noted.

Unquestionably, our knowledge about the person and work of the Holy Spirit would be greatly reduced were it not for the Gospel according to John.

CHAPTER V

THE SPIRIT IN THE WRITINGS OF PAUL

This study now progresses to a consideration of the writings of Saint Paul and his treatment of the person and work of the Holy Spirit. Donald Guthrie provides a significant introductory comment regarding this topic. He writes:

Moving into the epistles of Paul, we are met with a profusion of references to the Holy Spirit. So widely did the Spirit's activities permeate Paul's thinking that there is hardly any aspect of Christian life and experience outside the sphere of his activities.¹

It may in fact be stated that no aspect of the Christian life whatsoever is outside of the sphere of the Spirit's activities.

Taking into account Paul's numerous references to the Holy Spirit as well as the scope of this particular study, it must be stated that only the major themes of the apostle in relation to the Spirit will be emphasized here. Four such topics will be examined: the association between the Spirit and Jesus Christ; the interrelationship between the Father, the Son, and the Spirit; the Spirit's work among God's people; and the Spirit as guarantee for the future. These topics will serve to provide a clear picture of Paul's

¹Donald Guthrie, New Testament Theology (Leicester: Inter-Varsity Press, 1981), p. 549.

teaching regarding the Holy Spirit.

The Association Between the Spirit and Jesus Christ

Saint Paul goes to great lengths in his writings to bring out the integral connection between the Holy Spirit and the Lord Jesus Christ. This repeated emphasis is virtually impossible to miss in Paul, and many scholars have considered it to be the main thrust of his teaching regarding the Holy Spirit. James Dunn comments:

In short, Paul in effect looks round at all the various manifestations of the Spirit claimed by his converts and his opponents and says firmly, "The yardstick is Jesus". The character of the Christ event is the hallmark of the Spirit. Whatever religious experience fails to reproduce this character in the individual or community, it is thereby self condemned as delusory or demonic; it is not the work of the eschatological Spirit. For the eschatological Spirit is no more and no less than the Spirit of Christ.²

Paul W. Meyer makes a similar point when he writes:

While there is little, if anything, distinctively Christian about either the language about the Holy Spirit or the notions of Spirit found even in Paul, these become distinctively Christian precisely when they are related, and by virtue of being related, to the figure of Jesus Christ- in Paul's terms, to the pattern of death and resurrection that is central to his credo.³

Ernst Käsemann, too, finds the Spirit's close association to Jesus Christ as crucial for Paul's thought. He writes:

The Pauline doctrine of the Spirit is constitutively

²James D. G. Dunn, Jesus and the Spirit (Philadelphia: The Westminster Press, 1975), pp. 321-322.

³Paul W. Meyer, "The Holy Spirit in the Pauline Letters," Interpretation 33 (1979):5.

shaped by the fact that the apostle, so far as we can see, is the first to relate it indissolubly to christology. In the Spirit the risen Lord manifests his presence and lordship on earth. Conversely the absolute criterion of the divine Spirit is that he sets the community and its members in the discipleship of the Crucified.⁴

And finally, Arthur W. Wainwright comes to the same conclusion. He writes: "In the Pauline epistles the Spirit and Christ are closely associated. In some passages Paul writes as if they were almost identical."⁵

It is true that in Paul's writings there is a close association between the Holy Spirit and the Lord Jesus Christ. Two key pericopes that illustrate this point are Romans 8:9-11 and 2 Corinthians 3:17-18.

Romans 8 is the powerful chapter that characterizes Christians as those who experience the indwelling of the Holy Spirit. The key word in Romans 8 is πνεῦμα. Whereas in the Epistle to the Romans, the term is used only five times in chapters 1-7 and eight times in chapters 9-16, it occurs twenty-one times in chapter 8 alone, which is much more often than in any other single chapter in the New Testament.⁶

⁴Ernst Käsemann, Commentary on Romans, trans. and ed. by Geoffrey Bromiley (Grand Rapids: William B. Eerdmans Publishing Company, 1980), p. 213.

⁵Arthur W. Wainwright, The Trinity in the New Testament (London: S.P.C.K., 1962), p. 215. He notes Rom. 8:9-11 and 2 Cor. 3:17-18.

⁶C. E. B. Cranfield, The Epistle to the Romans, The International Critical Commentary Series, 2 volumes (Edinburgh: T & T Clark Limited, 1975), 1:371.

Romans 8:9-11 reads as follows:

You, however, are controlled not by the flesh but by the Spirit, if the Spirit of God dwells in you. And if anyone does not have the Spirit of Christ, he does not belong to Christ. But if Christ is in you, your body is dead because of sin, yet your spirit lives because of righteousness. And if the Spirit of him who raised Jesus from the dead is dwelling in you, he who raised Christ from the dead will also give life to your mortal bodies through his Spirit, who dwells in you.

Paul's selection of terms is quite remarkable in these few verses. He switches between such phrases as "Spirit of God," "Spirit of Christ," and "the Spirit of him who raised Jesus from the dead." It is also noteworthy how he can say both that "the Spirit is in you," and "Christ is in you" in such close proximity. Commenting on these verses, Eduard Schweizer states simply: "No material distinction can be discerned here."⁷

Cranfield, too, is in agreement. He writes in his commentary: ". . . through the indwelling of the Spirit Christ Himself is present to us, the indwelling of the Spirit being 'the manner of Christ's dwelling in us'."⁸

It can be seen, then, that Romans 8:9-11 demonstrates the close association between the Spirit and Jesus in the writings of Saint Paul. He speaks of the Spirit as being the presence of Christ in the life of the believer.

⁷Gerhard Kittel, editor, Theological Dictionary of the New Testament, translated and edited by G. W. Bromily, 10 volumes (Grand Rapids: William B. Eerdmans Publishing Company, 1968), 6:433.; hereafter cited as TDNT.

⁸Cranfield, The Epistle to the Romans, 1:389.

Another important passage to consider in this discussion concerning the association between the Spirit and Jesus Christ in Paul's writings is 2 Corinthians 3:17-18. The interpretation of the passage is highly contested. There are no problems grammatically. Paul writes quite plainly, "The Lord is the Spirit" (2 Corinthians 3:17a). However, there are some contextual matters that must be taken into account. Two questions present themselves: (1) To whom does Paul refer with the term $\kappa\acute{\upsilon}\rho\iota\omicron\varsigma$? (2) How is the copula $\acute{\epsilon}\sigma\tau\iota\nu$ to be understood?

Regarding the antecedent of the term $\kappa\acute{\upsilon}\rho\iota\omicron\varsigma$, there are two possible options: (1) It is an exegetical gloss, and it is intended to refer to the word $\kappa\acute{\upsilon}\rho\iota\omicron\varsigma$ that was employed in the Old Testament quotation immediately preceding this verse (2 Corinthians 3:16, compare Exodus 34:34). Following this option, therefore, the "Lord" mentioned in the Old Testament quotation is the Spirit.⁹ (2) The passage intends to relate Jesus Christ and the Spirit, in which case the previous verse is not strictly speaking an Old Testament quotation but rather a reminiscence. According to this op-

⁹Maldwyn H. Hughes, "II Corinthians 3:17: $\acute{\epsilon}\sigma\tau\iota\nu$ $\kappa\acute{\upsilon}\rho\iota\omicron\varsigma$ τὸ πνεῦμα," The Expository Times, 45 (1933-1934):235-236. Prosper Grech, "II Corinthians 3:17 and the Pauline Doctrine of Conversion to the Holy Spirit," Catholic Biblical Quarterly, 17 (1955):436. W. C. Van Unnik, "'With Unveiled Face,' an Exegesis of II Corinthians 3:12-18," Novum Testamentum, 6 (1963):165-166.

tion, the noun *κύριος* refers to Jesus Christ.¹⁰

The second option is the most likely of the two. Although in Old Testament quotations the term *κύριος* does refer to God, 2 Corinthians 3:16 is best seen as a reminiscence. Excluding Old Testament quotations, in the New Testament the term *κύριος* commonly refers to Jesus Christ.¹¹ Also, it was noted above that in Paul's writings, Jesus is closely associated with the Spirit (Romans 8:9-11; 1 Corinthians 6:17; 15:45). Therefore, we conclude that the statement, "The Lord is the Spirit," in 2 Corinthians 3:17 is referring to Jesus Christ.

Regarding the question as to how the copula *ἐστιν* is to be understood, the immediate context is again very helpful. Paul is not trying to make a complete identification between the person of Jesus Christ and the person of the Spirit. The second part of the verse precludes such an in-

¹⁰William Barclay, The Promise of the Spirit (Philadelphia: The Westminster Press, 1962), p. 68; D. T. Griffiths, "'The Lord is the Spirit' (II Corinthians 3:17,18)," The Expository Times, 55 (1943-1944):82; Neill Q. Hamilton, The Holy Spirit and Eschatology in Paul (London: Oliver and Boyd, 1957), pp. 5-6; Hans Lietzmann, An Die Korinther (Tübingen: J. C. B. Mohr, 1949), p. 113; Alfred Plummer, A Critical and Exegetical Commentary on the Second Epistle of St. Paul to the Corinthians (Edinburgh: T. & t. Clark, 1915), p. 103; Kurt Stalder, Das Werk des Geistes in der Heiligung des Paulus (Zurich: EVZ Verlag, 1962), p. 54; Heinz-Dietrich Wendland, Die Briefe an die Korinther (Göttingen: Vandenhoeck & Ruprecht, 1948), p. 119; Hans Windisch, Der Zweite Korintherbrief (Göttingen: Vandenhoeck & Ruprecht, 1924), p. 124.

¹¹Hughes, "II Corinthians 3:17," p. 236.

terpretation.¹² The entire verse reads: "Now the Lord is the Spirit, and where the Spirit of the Lord is, there is freedom." Thus the highest divine name, *κύριος*, belongs to both Jesus and the Spirit. (2 Cor. 3:18b).

The use of the copula *ἐστίν* here is not so much to indicate a complete identification between the Lord Jesus and the Spirit as it is to indicate a singleness of operation between the two. According to Alan Richardson: "The New Testament writers do not attempt to distinguish between the operation of the Risen Christ and the operation of the Spirit."¹³

There are many other verses taken from Paul's writings as well that indicate this same singleness of operation between the Spirit and Jesus. They both give life (Rom. 6:10; 8:2; Gal. 6:8; 1 Cor. 15:22; 2 Cor. 5:17). They are both considered to be the norm of life (Rom. 8:5-7; Gal. 5:16-18,25; Col. 1:10; 2:6). Love is spoken of as being rooted both in the Spirit (Col. 1:8; Gal. 5:22) and in Christ (1 Cor. 16:24; Rom. 8:39). The certainty of the resurrection is based both on the Spirit (Rom. 8:11) and on Christ (1 Thess. 4:14; 1 Cor. 6:14). These passages are cited to demonstrate the closeness of function between the Risen Christ and the Holy Spirit.

¹²Cranfield, The Epistle to the Romans, 1:389.

¹³Alan Richardson, An Introduction to the Theology of the New Testament (New York: Harper and Brothers, Publishers, 1958), p. 121.

The evidence indicates that in the writings of Paul, there is a very close association between the Holy Spirit and the Lord Jesus Christ. It is through the Holy Spirit that Jesus is present and at work among His people. In the words of Dunn:

In Paul then the distinctive mark of the Spirit becomes his Christness. The charismatic Spirit is brought to the test of the Christ event. The touch of the Spirit becomes finally and definitively the touch of Christ.¹⁴

The Interrelationship Between the Father,
the Son, and the Spirit

Although the Third Article of the Apostles' Creed did not have credal statement until the Councils of Nicea and Constantinople (325, 381 A.D.), it is worth noting how Saint Paul wrote about the interrelationship between the Father, the Son, and the Holy Spirit. Three important passages will be examined in which Paul relates the three Divine persons. These passages are: 2 Cor. 13:14; 1 Cor. 12:4-6; and Eph. 2:18.

Paul writes in 2 Cor. 13:14: "The grace of the Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit be with you all." A very close relationship between the three Divine persons is testified to here. Whereas the genitives τοῦ κυρίου 15 and τοῦ θεοῦ 16 are gen-

¹⁴Dunn, Jesus and the Spirit, p. 325.

¹⁵Plummer, A Critical and Exegetical Commentary on the Second Epistle of St. Paul to the Corinthians, p. 383.

erally accepted as being subjective genitives, there is more debate regarding the genitive τοῦ ἁγίου πνεύματος . It too, however, is taken as a subjective genitive by a number of scholars.¹⁷

Thus Jesus is spoken of here as the one who gives grace (Rom. 16:20; 2 Cor. 8:9; Gal. 1:6), the Father as the One who bestows love (Rom. 5:8, 8:39; Eph. 2:4), and the Holy Spirit as the one who bestows fellowship. The inter-relationship between these three Divine gifts, as well as the interrelationship between the three Divine persons is highlighted by this verse.

Turning now to 1 Cor. 12:4-6, it is written:

There are different kinds of gifts, but the same Spirit. There are different kinds of service, but the same Lord. There are different kinds of working, but the same God works all of them in all men.

In this pericope it is stated that the three Divine persons, the Spirit, the Lord (Jesus), and God (the Father) are each involved in equipping the Church with the endowments that she needs for her mission. Nevertheless, the Church is not thereby to look to three different sources for

¹⁶Walter Bauer, A Greek-English Lexicon of the New Testament and Other Early Christian Literature, translated and revised by F. W. Gingrich and Frederick Danker, 2nd edition (Chicago: University of Chicago Press, 1958), p. 357; hereafter cited as BAG.

¹⁷Adolf von Schlatter, Paulus, der Bote Jesu (Stuttgart: Calwer Verlagsbuchhandlung, 1934), p. 682; Plummer, A Critical and Exegetical Commentary on the Second Epistle of St. Paul to the Corinthians, p. 383; Schweitzer, TDNT 6:434.

her needed power and resources. There is only one God, and it is that one God who will supply the Church with what He has promised to give her. As Archibald Robertson states concerning these verses:

The Apostle goes on to point out the essential oneness of these very varied gifts. In doing so he shows clearly, and perhaps of set purpose, that Trinitarian doctrine is the basis of his thought.¹⁸

So in this case, too, Paul very carefully relates the three Divine persons and emphasizes their oneness.

The final passage under consideration regarding the interrelationship between the Father, the Son, and the Spirit is Eph. 2:18. It reads as follows: "For through Him (Jesus Christ) we both (Jews and Gentiles) have access to the Father by one Spirit."

In this passage, once again, the three persons of the Godhead are seen relating closely to one another. The key term in this pericope is $\pi\rho\sigma\sigma\lambda\gamma\omega\gamma\eta\acute{\nu}\nu$, which in the Pauline usage always refers to Jesus Christ (Rom. 5:2; Eph. 3:12).¹⁹ Through His death and resurrection, Jesus is the way that leads to the Father (John 14:6). It is in Him that man is given access to God.

The Spirit, however, is also involved in this access

¹⁸Archibald Robertson and Alfred Plummer, A Critical and Exegetical Commentary on the First Epistle of St. Paul to the Corinthians (Edinburgh: T & T Clark, 1914), p. 262.

¹⁹W. F. Moulton and A. S. Geden, editors, A Concordance to the Greek New Testament, 5th edition edited by H. K. Moulton. (Edinburgh: T. & T. Clark, 1978), pp. 860-861.

to God. In this case, ἐν πνεύματι is used instrumentally.²⁰ Through the proclamation of the Gospel of Christ, the Spirit invites man into God's gracious presence. And so in this instance as well, the three persons of the Trinity are closely associated one to another. The Spirit calls us into the presence of the Father by means of the access provided by the cross of the Son, which was the burden of the words of Paul's preaching. (1 Cor. 2:2).

Thus these three passages demonstrate that Saint Paul did understand God and write about Him in a trinitarian way. In each of them, he speaks about the Divine persons as relating very closely together. He did not write about the Trinity, however, with the precision that was required later in the life of the Church. In the words of Paul Althaus, "God, Christ, the Spirit - Paul writes about a threefold reality of God."²¹ It is important to note that these words of Paul's message were not in words taught by human wisdom. They were taught by the Spirit. (1 Cor. 2:13).

The Spirit's Work Among God's People

Having now observed the inseparable association between the Spirit and the Lord Jesus, as well as the inter-relationship between Triune persons and works in the Pauline

²⁰Heinrich Schlier, Der Brief an die Epheser (Düsseldorf: Patmos Verlag, 1963), p. 139.

²¹Paul Althaus, Der Brief an die Römer (Göttingen: Vandenhoeck & Ruprecht, 1966), p. 87.

corpus, it is necessary to examine the work of the Spirit among the people of God from Paul's perspective. This examination concerning the Spirit's work among God's people will be treated under two parts. First, the Spirit's work in the individual believer will be discussed. Then the Spirit's work in the community of believers will be treated.

The Spirit's Work in the Individual Believer

Paul states very clearly: "No one can say that 'Jesus is Lord' except by the Holy Spirit" (1 Cor. 12:3b). This powerful statement serves as the foundation for everything that Paul has to say about the Spirit's work in the individual believer. Paul is emphatic about the point that all believers have become partakers of the Holy Spirit (Rom. 8:9; 1 Cor. 12:12-13; 1 Thess. 4:8). Paul Meyer writes in this regard: "Paul's basic assumption throughout is that the Spirit as gift is given to all Christians."²²

Since it has been established that according to Saint Paul all believers have become partakers of the Holy Spirit, the question immediately arises as to how the Spirit came to enter their lives? What do the Pauline Epistles reveal about how the Spirit is given to believers? Interestingly enough, Paul indicates a two-fold answer to the question.

On the one hand he relates the reception of the

²²Paul W. Meyer, "The Holy Spirit in the Pauline Letters," p. 16.

Spirit to faith. Gal. 3:14b reads: "so that by faith we might receive the promise of the Spirit." The same thought is emphasized earlier in the chapter as well (Gal. 3:2-5). There Paul argues that the Galatians received the Spirit not by the works of the Law but by the hearing of faith.²³ Therefore, on the one hand, Paul states that the reception of the Spirit takes place as faith is created by the proclamation of the Gospel.

On the other hand, however, Paul relates the reception of the Spirit to baptism. In 1 Cor. 12:13 he writes: "For we were all baptized by one Spirit into one body—whether Jews or Greeks, slave or free—and we were all given the one Spirit to drink." Although there is some debate about how the two parts of this verse fit together, it is best to see both parts as referring to baptism.²⁴ It is argued that the water involved in the aorist verb ἐποτίσθημεν, which may be used for watering animals or irrigating lands,²⁵ (compare 1 Cor. 6:6-8), most appropriately refers to the waters of baptism.²⁶ The water and the Spirit are presented

²³Schlier, Der Brief an der Galater, p. 122 indicates that the expression ἡκοῦς πίστεως has reference to that proclamation which creates faith. (cf. Rom. 10:17).

²⁴Archibald Robertson and Alfred Plummer, A Critical and Exegetical Commentary on the First Epistle of St. Paul to the Corinthians, p. 272.

²⁵Goppelt, TDNT, 6:159.

²⁶Charles K. Barrett, A Commentary on the First Epistle to the Corinthians (New York: Harper and Row, Publishers, 1968), p. 289.

as going together (compare John 3:5).

Another important passage in this context is Titus 3:4-6. In this pericope, although the actual word "baptism" is not used, the expression "washing of rebirth and renewal of the Holy Spirit" in verse five clearly speaks of baptism. The imagery here is very similar to that used in John 3:3-5. Therefore, it can also be demonstrated that St. Paul connects the work and gifts of the Spirit with baptism.

Thus it has been shown that Paul taught that the Holy Spirit is given as He creates faith by the words and by baptism. There is no contradiction here. As the Spirit creates and strengthens faith through the proclamation of the Gospel, so He works in and through the words and the waters of baptism. In the New Testament, the bestowal of the Spirit's gifts and baptism go hand in hand.

Having now seen how the apostle has dealt with the matter of the reception of the Spirit, it is appropriate to consider the ways in which the Spirit functions in the life of the Christian. Guthrie classifies the work of the Spirit in the life of a believer under the following categories: sanctification, adoption, illumination, liberation, guidance, power, and growth.²⁷ This is a useful scheme for organizing Paul's teaching.

Regarding the area of sanctification, the Spirit is very much at work. It is stated in 2 Thess. 2:13 that peo-

²⁷Guthrie, New Testament Theology, pp. 553-562.

ple are saved "through the sanctification of the Spirit and through belief in the truth." It is the Spirit's desire to transform the believers so that their lives will be more and more shaped by the apostolic words they have been taught which enliven them to please God and do His will (1 Thess. 4:1-8). The term ἁγιασμός can be used in a moral sense in terms of a process.²⁸ It is also spoken of as being a gift that comes through faith in the truth. (2 Thess. 2:13). Other important verses that stress the Spirit's role in sanctification are 1 Cor. 6:11 and Rom. 15:16.

Concerning adoption, two very important passages must be considered, Rom. 8:14-16 and Gal. 4:6. Paul writes to the Romans:

Because those who are led by the Spirit of God are sons of God. For you did not receive a spirit that makes you a slave again to fear, but you received the Spirit of adoption. And by Him we cry, "Abba, Father." The Spirit Himself testifies with our spirit that we are God's children.

Cranfield comments on these verses: ". . . no less an authority than God Himself in His Spirit has assured us - and continues to assure us - that we are His children."²⁹ It is none other than the Spirit who enables the believer to comprehend that he is an adopted child of God.

The language of Gal. 4:6 is quite similar. It reads: "Because you are sons, God sent the Spirit of His Son

²⁸BAG, p. 9.

²⁹Cranfield, The Epistle to the Romans, 1:402.

into our hearts, the Spirit who calls out, 'Abba, Father'." The phrase, "the Spirit of His Son" is striking here. Just as Jesus was able to address His Father as "Abba" (Mark 14:36), so we too are able to do so. Christians have the same Spirit living inside of them that Christ had. The Spirit of the only begotten Son has been given to the adopted sons as well. And it is that Spirit who assures us that we are sons indeed.

Regarding the Spirit's work of illumination, 1 Cor. 2:1-16 is the most significant passage. Paul begins by saying that his message was not made up of wise and persuasive words, but of words which were a demonstration of the Spirit and His power (1 Cor. 2:4-5).

Next he enters into a lengthy discussion about the true nature of spiritual understanding. His basic conclusion as to how man can understand anything about God is succinctly stated in 1 Cor. 2:12-13. It reads: "We have not received the spirit of the world but the Spirit who is from God, that we may understand what gifts God has freely given to us." These gifts are imparted with the words that the Spirit speaks. Thus it is through the words of the apostle that the Spirit freely bestows God's gracious gifts to men. After all, it is the Spirit who knows the thoughts of God (1 Cor. 2:11). He is the One who "searches all things, even the depths of God" (1 Cor. 2:10).

Paul then concludes the discussion by stating the

utter impossibility of the man without the Spirit being able to understand the things of the Spirit. He is simply not capable of doing so. The truths of the Spirit are only Spiritually discerned, ¹ἀνὰ κρινομένη (1 Cor. 2:14).³⁰

As this pericope clearly brings out, the Spirit is the one who enables believers to understand the things of God. He has been given to the Christian so that he might be able to comprehend the wisdom of God.

In the whole area of the Christian being freed from the Law, from sin, and from death, the Spirit is also enliveningly at work. Romans 8 is the key chapter here. The law of the Spirit of life has set the believer free from the law of sin and death (Rom. 8:2). It is by the gifts of the Spirit alive in us that He has brought an end to the rule of sin and death.

The Spirit also enables believers to be free from their flesh or sinful nature (σάρξ). Rom. 8:9a states: "But you are not in the flesh but in the Spirit, if indeed the Spirit of God dwells in you." It is precisely this reality that makes it possible for believers to walk according to the Spirit (Gal. 5:16), to set their minds on the things of the Spirit (Rom. 8:5-6), and to put to death the deeds of the body (Rom. 8:13). Although the battle between the flesh

³⁰In this context the word ¹ἀνὰ κρινομένη means "judge," "call to account," or "discern". (BAG, p. 56). It is also used in the context of a judicial investigation. (TDNT, 3:943).

and the Spirit is a constant reality in the life of a Christian (Gal. 5:17),³¹ nevertheless because the Spirit is stronger than the flesh, the believers freedom is a reality (Gal. 5:1,13). It is, however, still subject to the Now/Not Yet tension in which the Christian finds himself while living on this earth.

Under the heading of Christian guidance, the Spirit is also portrayed by Saint Paul as being active. Rom. 8:14 states: "For as many as are led by the Spirit of God, these are sons of God." Therefore, the apostle indicates that the Christian is indeed blessed with the guidance of the Spirit. The metaphor of walking in the Spirit is also relevant here. As the believer is alive in the Spirit, he is enabled to walk in the Spirit (Gal. 5:25). Both the life that is given and the power to walk in the Spirit are gifts of the Spirit.

The concept of power indicates another major characteristic of the Spirit's work in the individual believer. Paul writes in Eph. 3:16: "I pray that out of his glorious riches he may strengthen you with power through His Spirit in the inner man." It is the Spirit who strengthens the new man of the believer through the Word and the Sacraments. Paul emphasizes that point often. He writes in 1 Cor. 2:4-5:

My message and my preaching were not with wise and persuasive words, but with a demonstration of the Spirit

³¹The verbs ἐπιθυμῶ and λυτίζεσθαι are in the present tense indicating a continuous action.

and His power, so that your faith might not rest on men's wisdom, but on God's power.

Or again he writes in 1 Thess 1:5: "Because our gospel came to you not simply with words by themselves, but also with power, with the Holy Spirit, and with deep conviction."

It is Paul's basic premise that the Spirit worked powerfully in the lives of men through the proclamation of the Gospel. The Gospel was the Spirit's vehicle for strengthening the inner man of the believer.

Finally, in the matter of Christian growth, the Spirit's work is once again highlighted by the apostle. The classic pericope in this regard deals with the fruit of the Spirit (Gal. 5:22-23). Even the imagery of fruit suggests the concept of growth. The fruit of the Spirit is presented as results of the Spirit's work in the life of the believer.³² Although nine such results are listed, the word fruit (*κλῆρος*) is singular, indicating that all the qualities mentioned serve to form a corporate whole that characterizes the life of the believer.³³ It also stresses that all the fruit comes from the same source, the one Spirit. The fruit of Love (*ἀγάπη*) heads up the list, and is mentioned in other places by Paul in connection with the Spirit. (Rom. 5:5; Col. 1:18; 1 Cor. 13:1-13). This general description of the

³²Albrecht Oepke, Der Brief des Paulus and die Galater (Berlin: Evangelisches Verlagshaus, 1957), p. 140.

³³Guthrie, New Testament Theology, p. 561.

fruit of the Spirit indicates the goal of the Christian life of sanctification. Believers grow and mature in the life of holiness through continually being transformed through the Spirit (2 Cor. 3:18).

The Spirit's Work in the Community of Believers

Besides the heavy emphasis that Paul makes upon the work of the Spirit in the life of the individual believer, he also lays great stress upon the Spirit's work in the community of believers. It is important to note here that all that Paul has to say about the work of the Spirit in relation to the community of believers is governed by the concept of the church as the body of Christ. Thus it is necessary to examine the Spirit's work in relation to this body. Two topics will be examined. First the Spirit's role in the unity of the body will be discussed. Then the Spirit's concern for the edification of the body will be treated.

There are three key passages in the Pauline corpus that discuss the church in some detail, and in each of these passages Paul speaks about it in terms of a unified body (1 Cor. 12:12ff; Rom. 12:4-8; Eph. 4:3-6). This unity is directly related to the Spirit. He is the one who creates and maintains the unity.³⁴ Paul writes in Eph. 4:3-6:

Make every effort to keep the unity of the Spirit the bond of peace. There is one body and one Spirit, just as you were called to one hope when you were called, one Lord, one faith, one baptism; one God and

³⁴Schlier, Der Brief an die Epheser, p. 184.

Father of all, who is over all, through all and in all.

Here, as in the other pericopes mentioned above, the essential oneness of the church is emphasized in relation to the one Spirit. The call they have heard is one call. Also there is one Lord, one faith, and one baptism. Therefore, none of these may be born out of their being one together.

In connection with that oneness, and specifically with the Spirit's role in maintaining that oneness, it is important to consider two other related passages. Twice in his epistles, Paul uses the expression $\kappa\omicron\iota\nu\nu\acute{\iota}\lambda\ \pi\nu\epsilon\acute{\upsilon}\mu\alpha\tau\omicron\varsigma$ (Phil. 2:1; 2 Cor. 13:13). Bauer translates $\kappa\omicron\iota\nu\nu\acute{\iota}\lambda$ as "association," "communion," or "fellowship" of the Spirit.³⁵ As mentioned above, this expression can be seen as a subjective genitive.³⁶ Therefore, the Spirit is again portrayed as the common gifts and source of the Christian communion.

Basic to the maintenance of the unity of the Spirit was faith in Jesus Christ. It was only by the Spirit's working through the proclamation of the Gospel that anyone could confess that Jesus is Lord (1 Cor. 12:3b). If someone anathematized the Lord, it was clear that he was not speaking by the Spirit (1 Cor. 12:3a). Therefore the unity of the body which the Spirit produces is closely bound up with the confession of faith in Jesus Christ which the Spirit makes possible. Thus it is clear that the Spirit plays a

³⁵BAG, pp. 438-439.

³⁶See footnote 19.

significant role in establishing and maintaining the unity of the body. His gifts given to each are common (κοινωνία). Therefore they join one to another in the commonality of gifts and life.

Turning now to the Spirit's work in the edification of the body of Christ, it is necessary to examine Paul's use of the term χάρισμα. Sixteen of the seventeen occurrences of this word in the New Testament are found in the writings of Paul.³⁷ Five of those occurrences are found in 1 Corinthians 12 alone. The word indicates a χάρις done, and so a gift freely and graciously given and therefore admitting no calculation or prescription. The Spirit is said to give such χάρισματῶν³⁸ gifts that are freely given by the Spirit.

Regarding the range of meanings of the term, in one sense it can be used as a summary word for all that God's unmerited love has accomplished in and for the believer (Rom. 5:15,16). Paul can therefore say: "the χάρισμα of God is eternal life in Christ Jesus our Lord" (Rom. 6:23). In this respect, then, every Christian is "charismatic" in that he has received the χάρισμα of eternal life.

In a more specific sense, the term can apply to par-

³⁷Moulton and Geden, Concordance to the Greek New Testament, p. 1005. (Rom. 1:11; 5:15,16; 6:23; 11:29; 12:6; 1 Cor. 1:7; 7:7; 12:4,9,28,30,31; 2 Cor. 1:11; 1 Tim. 4:14; 2 Tim. 1:6; 1 Peter 4:10).

³⁸Conzelmann, TDNT, 9:403.

ticular gifts given to a believer (2 Cor. 1:11). In 1 Cor. 7:7, Paul uses the term to refer to celibacy. In Rom. 11:29, he uses the term with reference to the gifts given to God's covenant people (compare Rom 9:4). The majority of passages in which the term is used, however, refer to the Christian community directly. Here it is important to keep in mind that God gives His $\chi\lambda\rho\iota\sigma\mu\lambda$ as He chooses and in the measure that He sees fit. It is only in the context of the Christian community that Paul goes into detail and gives instances of the kinds of gifts that he has in mind.³⁹

It is now necessary to examine Paul's teaching as presented in 1 Cor. 12-14. Once again, Paul's overriding concern in these chapters is to highlight the Spirit's role in the edification of the body. That is his main point in the discussion about spiritual gifts. This can be demonstrated by examining two important verses from this pericope.

It is stated in 1 Cor. 12:7: "Now to each one the manifestation⁴⁰ of the Spirit is given for the common good."⁴¹ This verse makes it clear that the gifts of the

³⁹Dunn, Jesus and the Spirit, p. 207.

⁴⁰ $\phi\lambda\nu\epsilon\rho\omega\sigma\iota\varsigma$, "disclosure," (BAG, p. 853); The disclosure of the Spirit can be seen as both an objective genitive (believers demonstrate the Spirit) and as a subjective genitive (the Spirit makes the demonstration possible). Hans Conzelmann, Der erste Brief an die Korinther (Göttingen: Vandenhoeck & Ruprecht, 1969), p. 246.

⁴¹ $\sigma\upsilon\mu\phi\acute{\epsilon}\rho\omicron\nu$ is rendered as "profit" or "advantage" (BAG, p. 780.)

Spirit are not given for personal enjoyment or glory, but for the edification of the body of Christ.

The same point is brought out in 1 Cor. 14:12. Paul writes in that verse: "Since you are eager to have spiritual gifts, try to excel in gifts that build up the Church." The emphasis is once again placed, not on the gifts themselves, but on the intended outcome of the gifts, the building up of the body of Christ through the working of the Spirit.⁴²

According to Paul, then, the way in which the Spirit intends to build up the body of Christ involves each individual member of the community. Paul stresses repeatedly that each one has received his own gift (Rom. 12:3-8; 1 Cor. 7:7, 12:7,11). He also emphasizes that those gifts are to be viewed in terms of service (1 Cor. 12:5). Therefore, every member of the body has his own unique contribution to make. Although the individual gifts and functions differ from member to member, each one is vital to the edification of the body. In the words of Dunn:

This is why there is no place for false modesty or inferiority complexes (1 Cor 12.15f.), no place for pride or superiority complexes (1 Cor. 12.21ff.; see also Rom. 12.3). Whatever the gift, it is the Spirit's work; whatever the gift, it is necessary to the body. Through whom it is given does not matter. In terms of community, the charisma is more important than the charismatic as such.⁴³

⁴²A similar discussion about God's gifts to His Church for the purpose of the edification of the Body is presented in Eph. 4:1-16. Note especially Eph. 4:12-13,16.

⁴³Dunn, Jesus and the Spirit, p. 264.

This summarizes Paul's main teaching in relation to the term $\chi\lambda\rho\iota\sigma\mu\lambda$.

Finally, one more passage is crucial for a proper understanding of the Spirit's work in the edification of the Church. Paul writes in Eph. 5:18: "Do not get drunk on wine, which leads to debauchery. Instead, be filled with the Spirit." The key word here is $\pi\lambda\eta\rho\acute{\upsilon}\sigma\theta\epsilon$. It is second person plural, present imperative passive in form. This grammatical analysis provides some very pertinent information regarding what it means to be filled with the Spirit.

First of all, the verb is plural, indicating that every Christian is to be filled with God's Spirit. Secondly, the verb is in the present tense which indicates a continuous action. A one-time filling of the Spirit is out of the question here. The verb will simply not allow it. Thirdly, the verb is an imperative. Thus the filling of the Spirit is not to be taken lightly. It is God's command and God's work. And finally, the verb is in the passive voice, thus denying any possibility of man being able to fill himself with the Spirit. Keeping all of these factors in mind, a very literal translation of the verse would read: "Be being continuously filled with the Spirit."

The results of being filled with the Spirit are highlighted in the verses immediately following: speaking to one another about spiritual things, singing and making music to the Lord, always giving thanks to God for all things, and

submitting to one another.

Thus the body of Christ will be properly built up and equipped when each individual member is filled with the Spirit and controlled⁴⁴ by the Spirit. This implies that each member of the body will use the particular gifts that God has given him for the edification of the body of Christ and for the common good. It is to this end that the Holy Spirit is working in the Church.

The Spirit as Guarantee for the Future

The final portion of this chapter concerning the Holy Spirit in the writings of Saint Paul concentrates on the eschatological aspects of the Spirit's work. Not only is the Spirit concerned about creating and sustaining faith in the life of the believer here and now; He is also concerned about the future of God's people. In fact, in the writings of Paul, the presence of the Spirit in the believer's life here and now is said to be the guarantee of the ultimate fulfillment of God's promises in the future.

The term guarantee (ἀρραβών) is used in three places by the apostle (2 Cor. 1:21-22; 5:5; Eph. 1:14). He also uses the expression firstfruits (ἀπαρχήν) in a similar way in Rom. 8:23. Noel Schultz makes a significant comment about Paul's use of these terms. He writes:

To appreciate Paul's use of "arrabon" and "aparche" we need to appreciate the "already - not yet" dilemma of

⁴⁴Delling, TDNT, 6:291.

the apostle. Paul found himself in the overlap of two ages, the present age and the age to come. The final work of God has begun in him, but is not yet completed (Phil. 1:6).⁴⁵

As the passages in which these words are used are examined, the truth of this statement will be made manifest. As an example of how Paul uses ἄρραβών , Eph. 1:13-14 is here cited:

And you also were included in Christ when you heard the word of truth, the gospel of your salvation. Having believed, you were marked in Him with a seal, the promised Holy Spirit, who is a deposit guaranteeing our inheritance until the redemption of those who are God's possession - to the praise of his glory.

Notice the Now/Not Yet tension in that passage. Indeed, the believer has received the Spirit now, but he has not yet received the full possession of that redemption. That is still to come. Therefore, the Spirit is given as the present guarantee that redemption will in fact come in its completeness to the believer at a later time.

Observe this same type of tension in Rom. 8:23 in which Paul uses the parallel expression, ἀπὸ τοῦ πνεύματος . He writes in that verse: "And not only the creation, but we ourselves who have the Spirit as the firstfruits groan within ourselves as we wait for adoption as sons, the redemption of our bodies." Here, too, the same thought is brought out. The Spirit is given as firstfruits now, but that very term implies that there is something greater which is yet to

⁴⁵Noel Schultz, "St. Paul Describes the Spirit as Arrabon. Would St. Luke and St. John Have Agreed?" Lutheran Theological Journal 11 (1977):114.

come. Schultz states as much with the words:

These expressions, (guarantee and firstfruits) one from the world of commerce, the other from religious ritual, convey essentially the same meaning when used in reference to the Spirit. In both there is the picture of a decisive first act which looks forward to and presupposes a completion at a later date, not far distant. In both expressions there is the thought that what is now given is part-and-parcel of the whole. . . .The Spirit's presence is an indication of what is yet to be, a pledge of the reality that is still ahead.⁴⁶

Robert T. Fortna expresses a very similar thought when he writes:

There is no need to ask what is present and what still to come. We both are raised and will be raised. And the assurance of this is the Spirit who dwells in us: he is the first- fruits, the gift itself with promise of more; the down-payment which guarantees completion of the contract.⁴⁷

It is evident, then, that Paul describes the Christian life in terms of a Now/Not Yet tension. The Spirit has indeed been given now, but that is still only a foretaste of what is to come. The believer is therefore burdened. He groans while he is still in his earthly tent (2 Cor. 5:4). Nevertheless, the Spirit provides him with hope. Saint Paul confirms this in Rom. 15:13. He writes: "May the God of hope fill you with all joy and peace as you trust in Him, so that you may overflow with hope by the power of the Holy Spirit."

Not only does the Spirit serve as the guarantee and

⁴⁶Ibid., p. 114.

⁴⁷Robert T. Fortna, "Romans 8:10 and Paul's Doctrine of the Spirit," Anglican Theological Review 41 (April 1959):83.

firstfruits of redemption, He also enables the believer to hope for and wait patiently for that redemption. Therefore, it is clear that the work of the Spirit will not cease in the believer until full possession of the redemption, the final harvest.

Conclusion

It has been demonstrated that the person and work of the Holy Spirit is a very prominent theme in the writings of Paul. He goes to great lengths in his writings to bring out the integral connection between the Holy Spirit and the Lord Jesus Christ. To give the gifts of Christ, He uses words and water. Paul also wrote about the interrelationship between the three Divine persons of the Trinity, albeit in terminology which was non-philosophical in nature. Numerous references in his epistles spell out the Spirit's work among the people of God; both in the individual believer and also in the community of believers. Finally, according to Paul, the presence of the Spirit in the believer's life here and now is said to be the guarantee of the ultimate fulfillment of God's promises in the future. Thus the Spirit provides the Christian with hope both in this world and in the world to come.

CHAPTER VI

AN EXEGETICAL ASSESSMENT OF THE TEACHINGS OF THE CHARISMATIC MOVEMENT

This study about the person and work of the Holy Spirit would not be complete without an examination of the Charismatic movement. Michael Green is so bold as to state the matter this way:

IT IS IMPOSSIBLE to write on the subject of the Holy Spirit these days without taking full account of the charismatic movement, which is affecting churches throughout the world and right across the theological and ecclesiastical spectrum.¹

Few would deny the truth that Green is emphasizing here. The Charismatic movement has had a considerable impact on the church all over the world. Therefore, every facet of the movement should be carefully examined. Unfortunately, it is not feasible to do so in a study of this nature. Time and space will not permit it.

This investigation of the Charismatic movement will be quite narrow in scope. It will be exegetical in nature, and its purpose will be to determine if the main teachings of the Charismatic movement are in keeping with the teachings of Scripture. To achieve this goal, four important

¹Michael Green, I Believe in the Holy Spirit (Grand Rapids: William B. Eerdmans Publishing Company, 1975), p. 197.

questions will be examined:

- (1) Does Holy Scripture teach that baptism in the Holy Spirit is a second encounter with the Spirit, separate and distinct from conversion and baptism in the name of Jesus?
- (2) Is baptism in the Holy Spirit an experience that the Christian can have only if he meets certain preconditions, such as a conscientious desire for Spirit baptism, total surrender to Christ as Lord, a special degree of obedience, or fervent prayer for this gift?
- (3) Does Holy Scripture clearly and unmistakably designate speaking in tongues as the usual manifestation of baptism in the Spirit?
- (4) Does the Bible contain the specific promise that the same extraordinary charismatic gifts that were given to the apostolic church will be granted to God's people today?²

The answers to these questions will provide the necessary data to determine whether or not the teachings of the Charismatic movement are in harmony with the teachings of Holy Scripture.

Baptism in the Spirit as a Second Experience

The first question to be addressed is whether or not the Scriptures teach that baptism in the Spirit is a second encounter with the Spirit, separate and distinct from conversion and baptism in the name of Jesus? The Charismatics claim that it is, as is evident from this quote from Laurence Christenson: "Beyond conversion, beyond the assurance

²These four questions were identified as important in the document entitled, The Charismatic Movement and Lutheran Theology, A Report of the Commission on Theology and Church Relations of the Lutheran Church - Missouri Synod, 1972, p. 33.

of salvation, beyond having the Holy Spirit, there is a baptism with the Holy Spirit."³ The purpose of this section of is to determine whether or not the teachings of Scripture support such a claim.

The doctrine of the baptism in the Holy Spirit is without a doubt the central teaching of the Charismatic movement. As Anthony Hoekema points out:

The central doctrine of Neo-Pentecostalism is its teaching on the baptism in the Holy Spirit. So basic is this teaching to the Neo-Pentecostal movement that if you take this doctrine away from it, what you have left is no longer Neo-Pentecostalism.⁴

Frederick Dale Bruner makes a very similar point when he writes:

It can be argued that apart from its doctrine of the baptism in the Holy Spirit Pentecostalism's understanding of the person and work of the Holy Spirit is not particularly unique, nor is Pentecostalism's theology generally or its soteriology specifically, sufficiently different from majority American conservative evangelicalism to justify its being made a special object of study.⁵

Having noted the centrality of the doctrine of the baptism in the Spirit for the Charismatic movement, it is necessary to determine if their understanding of this doctrine is in harmony with the teaching of Scripture.

³Laurence Christenson, Speaking in Tongues and Its Significance for the Church (Minneapolis: Bethany Fellowship, 1968), p. 37.

⁴Anthony Hoekema, Holy Spirit Baptism (Grand Rapids: William B. Eerdmans Publishing Company, 1972), p. 10.

⁵Frederick Dale Bruner, A Theology of the Holy Spirit (Grand Rapids: William B. Eerdmans, 1970), p. 58.

First of all it needs to be stated that the expression "baptism in the Holy Spirit" does not ever occur in Scripture. There are seven instances, however, in which the verb "to be baptized" is used in connection with the Holy Spirit.⁶ In all seven of these cases, the Greek preposition $\epsilon\upsilon$ is used in connection with the noun "Spirit" or "Holy Spirit."⁷ Therefore, Hoekema considers the expressions "to baptize in the Spirit" or the derived term "baptism in the Spirit" to be preferable to such expressions as "baptism by the Spirit," "baptism of the Spirit," or "baptism with the Spirit."⁸

C. F. D. Moule, however, has demonstrated that the Greek preposition $\epsilon\upsilon$ may be used instrumentally.⁹ Therefore, Hoekema's conclusion is unwarranted. It is too literalistic. It is still significant, though, that in each reference to being baptized in the Spirit in the Greek text, the preposition $\epsilon\upsilon$ is used.

⁶Matt. 3:11; Mark 1:8; Luke 3:16; John 1:33; Acts 1:5; Acts 11:16; and 1 Cor. 12:13.

⁷Although in Mark 1:8, some manuscripts leave out the preposition altogether (most notably B and L), Metzger defends the reading with the preposition based on the overwhelming weight of the Greek Manuscript evidence. See Bruce M. Metzger, A Textual Commentary on the Greek New Testament (London and New York: United Bible Societies, 1971), p. 74.

⁸Hoekema, Holy Spirit Baptism, p. 17.

⁹C. F. D. Moule, An Idiom Book of New Testament Greek (Cambridge: At The University Press, 1953), p. 77. Examples of this usage include Luke 22:49; Matt. 9:34; Acts 11:16; Eph. 5:18.

Having now analyzed the New Testament usage of the expression itself, it is important to discover what the Biblical writers actually meant by the expression "to baptize in the Spirit." An examination of the seven New Testament pericopes in which the expression is used is now in order.

The four references in the Gospel accounts (Matt. 3:11; Mark 1:8; Luke 3:16; John 1:33) as well as the reference in Acts 1:5 are related. These verses clearly connect the baptism in the Spirit to the outpouring of the Spirit on Pentecost.

All four of the Gospel accounts contain very similar words spoken by John the Baptist which serve to highlight the distinction between his own ministry and the ministry of the Christ. He states: "I baptized you in water, but He (Jesus) shall baptize you in the Holy Spirit" (Mark 1:8). Minor variations are to be found in the parallel accounts. Whereas all three of the Synoptic writers use the future indicative active verb βαπτίσει, in the narrative in John's Gospel the present active participle ὁ βαπτίζων is used. Also the accounts in Matthew and Luke contain a longer reading than that of Mark. They both read: ". . . He will baptize you in the Holy Spirit and fire" (Matt. 3:11; Luke 3:16). Regardless of these variations, however, the accounts are parallel.¹⁰

¹⁰F. F. Bruce, The Acts of the Apostles (London: The Tyndale Press, 1956), p. 69.

In the related pericope in Acts 1:5, the risen Christ is heard to echo the words of John the Baptist that were quoted above. In this case the context is extremely important. Acts 1:4b-5 reads:

Do not leave Jerusalem, but wait for the promise of the Father, which you have heard me speak about. For John baptized with water, but in a few days you will be baptized in the Holy Spirit.

Taken in context, it is clear that this verse identifies the baptism in the Holy Spirit with the outpouring of the Spirit on Pentecost. This identification is unmistakable. In the first place, the expression "the promise of the Father" refers to the Holy Spirit (Luke 24:49). Secondly, as alluded to in Acts 1:4b, Jesus did previously speak about the coming of the Spirit to His disciples in some detail (John 14-16; Luke 24). And finally, the actual time reference to the fulfillment of the promise of the baptism in the Spirit connects it conclusively to the Pentecost event. In the words of Hoekema:

"Baptism in the Spirit," therefore, as described in the Gospels and in Acts 1:5, does not mean an experience of some sort which every believer must go through after conversion, but means the historic event of the outpouring of the Holy Spirit - an event predicted by John the Baptist and Jesus, which was about to take place "not many days" after Christ's ascension into heaven.¹¹

The next occurrence of the expression "to baptize with the Spirit" is found in Acts 11:16. In Acts 11, Peter was called upon by the Church in Jerusalem to defend himself

¹¹Ibid., p. 18.

for his participation in the affairs that took place at the house of Cornelius in Caesarea (Acts 10). In his defense, Peter specifically recalls the words of Jesus regarding the baptism in the Spirit (Acts 11:16; compare Acts 1:5). He even goes so far as to compare the reception of the Spirit by those who heard the Word at Cornelius' house with the actual outpouring of the Spirit at Pentecost (Acts 11:15-17). Bruner writes regarding this similarity to the Pentecost event:

In this account the unique similarity of the Spirit's coming to his coming at Pentecost is of special interest. Through a striking divine intervention by which the Gentiles were inaugurated into the church just as the Jews had been ("just as we have," 10:47; cf. 11:15) a certainty was provided that Gentiles stood on no less equal footing, no slightly lower level in the church than did the Jews.¹²

One could say that if ever there was a repetition of the Pentecost experience, this was it, the Pentecost of the Gentile.¹³ However, it was not the kind of repetition of Pentecost or individual Pentecost that the Charismatics frequently emphasize. Closer examination of the text indicates that what took place at the house of Cornelius was not some type of second encounter with the Holy Spirit subsequent to conversion. Rather, it was the very act of conversion itself: that is, Spirit-created faith in the Gospel that Peter was speaking to them.

¹²Bruner, A Theology of the Holy Spirit, p. 191.

¹³Hoekema, Holy Spirit Baptism, pp. 18-20.

As proof of this point, one needs only to examine the words that the angel spoke to Cornelius in the first place. Acts 11:14 records that the angel said to Cornelius: "He (Peter) will bring you a message through which you and all your household will be saved." No second experience of the Spirit is being spoken of here. This text is describing the conversion of those present at Cornelius' house.

To further buttress this point, notice the final reaction of the believers in Jerusalem to Peter's defense when the whole matter was resolved. Acts 11:18b records them as saying: "So then, God has even granted the Gentiles repentance unto life." Again, no second experience of the Spirit is taught here. Rather, the salvation of Cornelius and his household is being described here in terms of the baptism in the Spirit (Acts 11:16). Bruner writes in this regard: "That conversion and the coming of the Spirit are one and identical and not two and separate is most clearly attested here in the Cornelius account."¹⁴ Thus this pericope lends no credence to the Charismatic teaching that the baptism in the Spirit is a second experience with the Spirit which is distinct from conversion.

The final passage in which the expression "to baptize in the Spirit" occurs is 1 Cor. 12:3. This verse makes clear that all Christians at their baptism have been baptized in/by the Spirit. It is therefore in direct con-

¹⁴Bruner, A Theology of the Holy Spirit, p. 193.

tradition to the position of the Charismatics.

In 1 Corinthians 12, Paul is discussing the unity that all believers have in the Body of Christ. Although the body is made up of many different members, and although each individual member has a different function in the body, nevertheless, they are all one in Christ (1 Cor. 12:12). The reason for that oneness is brought out in 1 Cor. 12:13. It reads: "For in one Spirit we were all baptized into one body, whether Jews or Greeks, slaves or free, and we were all given the one Spirit to drink."

In this verse, the words "one" and "all" are very significant. Paul is here driving home the point that all baptized Christians have been baptized by the Spirit. Note how he brings this out in the passage. He writes: "In one Spirit we were all baptized into one body." No second experience distinct from conversion is taught here. The aorist verb ἐβαπτίσθημεν linked to the concept of incorporation into the Body of Christ clearly refers to conversion itself, and specifically to the sacrament of baptism.¹⁵ Therefore, the plain teaching of this verse indicates that every member of the Body of Christ, that is each individual Christian, has received the baptism in the Holy Spirit. In the words of Hoekema:

What Paul says here in the plainest of words is that all Christians have been Spirit-baptized. Spirit-baptism is here described as identical with regeneration-

¹⁵Ibid., p. 292.

with the sovereign act of God whereby we are made one with Christ, incorporated into the body of Christ.¹⁶

Bruner, too, comes to the same conclusion when he comments: "In 1 Cor. 12:13 Paul is not teaching an unusual spiritual baptism won by only a few, he is teaching the gracious Christian baptism through the Spirit given to all."¹⁷

Thus the Scriptural evidence has provided an answer to the first question under discussion in this analysis of the teachings of the Charismatic movement. Does Holy Scripture teach that baptism in the Holy Spirit is a second encounter with the Spirit, separate and distinct from conversion and baptism in the name of Jesus? No, it most certainly does not. In the seven instances where the expression "to baptize in the Holy Spirit" occurs in Scripture, five times it is referring to the once-and-for-all historical event of the first Christian Pentecost. On the other two occasions, the expression is used with reference to conversion itself and incorporation into the body of Christ through the sacrament of baptism. Therefore, the Charismatic teaching on the baptism in the Holy Spirit as a second experience distinct from conversion is not in agreement with Scripture.

Baptism in the Spirit and Necessary Preconditions

The second question to be addressed in this analysis of the teachings of the Charismatic movement revolves around

¹⁶Hoekema, Holy Spirit Baptism, p. 21.

¹⁷Bruner, A Theology of the Holy Spirit, p. 292.

the preconditions that are necessary to receive "the baptism in the Spirit." Is "baptism in the Holy Spirit" an experience that the Christian can have only if he meets certain preconditions, such as a conscientious desire for Spirit baptism, total surrender to Christ as Lord, a special degree of obedience, or fervent prayer for this gift?

As the investigation of the first question has already pointed out, when the New Testament writers employ the expression "being baptized in/by the Holy Spirit," they were not referring to a second experience with the Holy Spirit which is distinct from conversion. Rather, they are referring either to the outpouring of the Spirit at Pentecost, or to the act of conversion itself, closely associated with the incorporation into the body of Christ through the sacrament of baptism. This observation alone has significant implications for the present discussion. If "baptism in the Spirit" is identified with regeneration, and if every Christian has received the "baptism in the Spirit" at the time of his conversion, it follows that there can be no preconditions that the Christian must meet in order to receive Spirit-baptism.

Having made that point, however, it is still necessary to address the whole matter of preconditions for the baptism in the Spirit directly from Scripture.

First of all it is significant that in Scripture, the Holy Spirit is frequently spoken of in connection with

two words that are strongly related to the concept of grace. The first word is promise (ἐπαγγελία). The Spirit is therefore referred to as: the promise of the Father (Luke 24:49; Acts 1:4), the promise of the Holy Spirit (Acts 2:33; Gal. 3:14; Eph. 1:13), and simply, the promise (Acts 2:39).

The second word is gift (δωρεάν). In this regard the Spirit is referred to as: the gift of the Holy Spirit (Acts 2:38; 10:45), the gift of God (Acts 8:20), and simply, the gift (Acts 11:17).

These two words strongly emphasize the concept of grace in relation to the reception of the Spirit. The word ἐπαγγελία is used frequently by Paul to highlight the fact that the believer is saved by grace, and not by his own works or merits which are based on the Law (Rom. 4:13-14,16,20; Gal. 3:16-18,21-22,29). Likewise the word δωρεάν is used to describe God's gracious plan of salvation (Rom. 3:24, 5:15,17).

Thus, the use of these two words in connection with the reception of the Spirit emphasizes the fact that the Spirit is given to God's people freely, graciously, and without any preconditions. Just as salvation itself is a free gift from God without any works or merits on the part of man, so too, being baptized in/by the Holy Spirit is not contingent on any special measure of obedience on the part of the Christian.

Although Acts 5:32 has been used by Charismatics to

stress obedience as a precondition for Spirit-baptism, the Greek text will not permit such an interpretation. The verse reads: "We are witnesses of these things, and so is the Holy Spirit, whom God has given¹⁸ to those who are obeying¹⁹ Him." Thus, the text does not teach that the Holy Spirit is only given to those who have some special measure of obedience. Rather, it implies that those who have received the Spirit in the past are now presently able to obey Him as they are guided by Him. Obedience, then, is not so much a condition required for receiving the Spirit, but rather a result that He produces once He has been received in grace.

Therefore, having concluded that the baptism in the Spirit is a gracious gift of God to His people, it must be asked whether prayer is to be regarded as a necessary precondition for the reception of the gift? Nowhere in Scripture is anyone ever bidden to pray for "the baptism in the Spirit." Nevertheless, there are certain passages dealing with the subject of prayer that need to be examined in light of the fact that Charismatics frequently point to them in support of their doctrine that prayer is a necessary precondition for the baptism in the Spirit.²⁰

18 ἔδωκεν , aorist.

19 περιθελουσιν , present participle.

20 Bruner, A Theology of the Holy Spirit, p. 162, 170-172.

Acts 1:14 states that all the believers joined together constantly in prayer, but it is not reported specifically what they were praying about. Certainly the event described took place before the Pentecost event, but that does not necessarily imply that they were praying for "the baptism in the Spirit." Furthermore, their prayers were no precondition for the outpouring of the Spirit on Pentecost. Jesus had promised that they would be baptized in the Spirit shortly after his ascension (Acts 1:5). Therefore, the Spirit was going to be poured out on that day with or without their prayers. The stance of prayer is the stance of faith which merely receives a gift.

Acts 4:23-31 records the prayer of the believers for boldness to proclaim the Word after Peter and John were released by the Sanhedrin and commanded not to teach in the name of Jesus anymore. The results of that prayer are recorded in verse 31: "After they prayed, the place where they were meeting was shaken. And they were all filled with the Holy Spirit and spoke the word of God boldly."

It is important to note here, however, that these believers were not praying for "the baptism in the Spirit." They were praying for boldness to preach. Therefore, this verse cannot be used to imply that believers must pray for "the baptism in the Spirit" if they hope to receive it. The fact that those who had prayed were once again filled with the Spirit (compare Acts 2:4, 4:8) indicates that being

filled with the Spirit is a repeatable event, not just a once-in-a-lifetime experience (Eph. 5:18). Nevertheless, this is by no means a repetition of being baptized in/by the Holy Spirit at baptism.

Luke 11:13 is the one reference where Christians are encouraged to keep on asking for the Holy Spirit. In the immediate context of this verse, Jesus is instructing His followers to be persistent in prayer. He bids them to keep on asking, keep on seeking, and keep on knocking until their prayers are answered.²¹ He goes on by making a comparison between earthly fathers and the heavenly Father and concludes: "If you then, who are evil, know how to give good gifts to your children, how much more will your Father in heaven give the Holy Spirit to those who keep on asking Him."

Once again, this passage is not referring to "the baptism in the Holy Spirit," but rather to the continual presence and activity of the Spirit in the life of the child of God. Bruner comments that this verse is treating "the believers continuing (and not introductory) relation to the Holy Spirit."²² In this pericope, Jesus is encouraging Christians to pray for the Holy Spirit²³ to continue His

²¹The verbs are all present imperatives.

²²Ibid., p. 172.

²³The explicit reference to the Holy Spirit here in Luke (compared to the "good things" in Matt.7:11) is taken by commentators to refer to the supreme gift that God can

sanctifying work in their lives. He is not, however, teaching anything about "the baptism in the Spirit."

Must a Christian meet certain preconditions, then, in order to receive "the baptism in the Spirit?" No, there are no preconditions of any kind set forth in Scripture. Instead, an examination of the related Scripture passages presents being baptized in the Holy Spirit as a gift of God's grace freely given to all of His people at their baptism.

Speaking in Tongues as the Manifestation of Spirit-Baptism

The third question to be addressed is concerned with the matter of speaking in tongues. The specific purpose of this part of the study is to determine whether or not the sacred Scriptures clearly and unmistakably designate speaking in tongues as the usual manifestation of "baptism in the Spirit?"

It is clear that many adherents of the Charismatic movement regard speaking in tongues as the unmistakable mark that a person has received "the baptism in the Spirit." The Neo-Pentecostal author Howard M. Ervin writes:

Whether stated, or implied, it is a fair conclusion from the Biblical evidence, that tongues are the "external and indubitable proof" of the baptism in/filling

give to His people. See R. C. H. Lenski, The Interpretation of St. Mark's and St. Luke's Gospel (Minneapolis: Augsburg Publishing House, 1961), p. 397.; Joseph A. Fitzmyer, The Gospel According to Luke X-XXIV, The Anchor Bible Series (Garden City: Doubleday & Company, 1985), p. 914.

with the Holy Spirit.²⁴

Other Neo-Pentecostals would not state the matter quite so strongly, however. Some would be careful to maintain that a person may in fact have received the baptism in the Spirit without having spoken in tongues. Nevertheless, these same people would still stress the importance and the desirability of the gift of tongues, and would encourage all who have been baptized in the Spirit to pray for and expect to receive the gift. Laurence Christenson writes:

To consummate one's experience of the baptism with the Holy Spirit by speaking in tongues gives it an objectivity. This objectivity has a definite value for one's continued walk in the Spirit . . .²⁵

Kevin and Dorothy Ranaghan take a very similar position on this point. After having admitted that a person may be baptized in the Holy Spirit without having spoken in tongues, they nevertheless go on to state:

We are convinced that as far as the charismatic movement is concerned everyone touched by it is meant to pray in tongues, that in fact the gift of tongues is always given by the Lord as he renews the life of the Holy Spirit.²⁶

Therefore, it is proper to conclude that for those involved in the Charismatic movement, speaking in tongues is

²⁴Howard M. Ervin, These are not Drunken, as Ye Suppose (Plainfield, New Jersey: Logos International, 1968), p. 105.

²⁵Christenson, Speaking in Tongues and its Significance for the Church, p. 55.

²⁶Kevin and Dorothy Ranaghan, Catholic Pentecostals (Paramus, New Jersey: Paulist Press, 1969), p. 222.

at the very least a highly desirable evidence for the reception of the baptism in the Spirit. For some, the evidence of the gift of tongues is absolutely indispensable. But does Scripture support such a view? It is necessary to examine the relevant texts to determine the answer to this question.

Since it has already been demonstrated that according to Scripture all believers have been baptized in the Spirit at the time of their conversion/baptism, it is possible to rephrase the question under inquiry as follows: Does Scripture teach that all believers have the gift of speaking in tongues? The answer to that question can be found readily in 1 Cor. 12:29-30. The Apostle Paul writes:

Are all apostles? Are all prophets? Are all teachers? Do all work miracles? Do all have gifts of healing? Do all speak in tongues? Do all interpret? But earnestly desire the greater gifts.

Paul is clearly expecting a negative answer to this list of rhetorical questions as the context of the chapter brings out. He has been teaching about the one body of Christ which is made up of many members (1 Cor. 12:14,27). Therefore, not all members have the same functions and gifts. Consequently, not all Christians have the gift of speaking in tongues. Hence, it follows that speaking in tongues is not presented in Scripture as the usual manifestation of baptism in the Spirit.

Although 1 Cor. 12:29-30 provides the shortest and simplest answer to the question, an examination of other

pertinent passages yields the same result. For example, nowhere in the Book of Acts is the gift of tongues presented as the usual manifestation of the baptism in the Spirit. In fact, in the entire Book speaking in tongues is only mentioned three times: in Acts 2, 10, and 19.

In the Pentecost narrative in Acts 2, it is mentioned that each of the believers in the upper room was filled with the Spirit and began to speak in other tongues as the Spirit was giving them utterance (Acts 2:3-4). In this case the gift of tongues came in the form of intelligible speech²⁷ as Acts 2:6b emphasizes: "because each one heard them speaking in his own language" (ἑκάστης ἐλάλει ἐν τῷ ἰδίῳ ἑαυτοῦ ῥήματι). It is very significant, however, that not a word is spoken about the gift of tongues being given to the 3,000 converts who believed Peter's message that day. It is clear that they received the Spirit (Acts 2:38-39), but nothing whatsoever is said about them speaking in tongues.

The same thing can be observed in other places in Acts. There are twenty-one passages in the Book of Acts where people are described as coming to salvation but are not said to have spoken in tongues.²⁸ Also, there are nine references in Acts where people are described as being

²⁷Charles C. Ryrie, "The Significance of Pentecost," Bibliotheca Sacra 112 (1955):332.

²⁸The following passages are quoted in Hoekema, Holy Spirit Baptism, p. 44. (Acts 2:41; 3:7-9; 4:4; 5:14; 6:7; 8:36; 9:42; 11:21; 13:12; 13:43,48; 14:1,21; 16:14,34; 17:4,11-12,34; 18:4,8; 28:24).

filled with the Spirit or full of the Spirit while no mention is made of them speaking in tongues.²⁹

Speaking in tongues is mentioned again in Acts 10:46 and in Acts 19:6. In both of these cases, however, the text does not explicitly mention whether it took the form of intelligible speech or ecstatic speech. It simply cannot be determined. However, speaking in tongues is not to be considered the normal practice for Christians in the Book of Acts. In the vast majority of cases in Acts where people are said to have received the Holy Spirit, no reference to speaking in tongues is found in the text. Commenting on the nature of tongues in the Book of Acts, Bruner writes: "Speaking in tongues in Acts is on all three occasions a corporate, church-founding, group-conversion phenomenon, and never the subsequent Spirit-experience of an individual."³⁰

In conclusion, therefore, although it is true that God granted the gift of speaking in tongues in a few cases in the Book of Acts, it is by no means presented as the usual experience of God's people. When the gift came, it was unsought, unexpected, and undemanded.³¹ Saint Paul also referred to speaking in tongues as a gift of God which He gives to His people when and where it pleases Him to do so

²⁹Ibid., p. 44. (Acts 4:8,31; 6:3,5; 7:55; 9:17; 11:24; 13:9,52).

³⁰Bruner, A Theology of the Holy Spirit, p. 192.

³¹Ibid., p. 192.

(1 Cor. 12:11). Speaking in tongues is not, however, mentioned anywhere in Scripture as the usual manifestation of being baptized in the Spirit.

Extraordinary Charismatic Gifts Today

The final question to be discussed in this analysis of the teachings of the Charismatic movement is: Does the Bible contain the specific promise that the same extraordinary charismatic gifts that were given to the apostolic church will be granted to God's people today?

It must be granted that there is no specific promise in Scripture which states that the same extraordinary gifts of the Spirit that were given to the apostolic church will be given to the Church today. On the other hand, however, it must likewise be granted that there is no clear injunction in the Bible which states that the same extraordinary gifts will not be given today. The Scriptures are silent regarding this matter. Although there are theologians with strong opinions on both sides of this issue, in the final analysis their opinions lack the proper Biblical authority to establish an article of faith. Where God's Word is silent, would that theologians would be silent as well!

Nevertheless, it appears that the governing principle involved here is that which is presented in 1 Cor. 12:11: "All these (manifestations of the Spirit) are the work of one and the same Spirit, and He gives them to each one, just as He determines."

One thing that is presented very clearly in Scripture is the fact that it is the Spirit who is in control of the giving of the gifts. He gives them as He sees fit. There is no denying that He gave extraordinary gifts to the apostolic church. If He chooses to give those same gifts today, He certainly can do so. As members of the Church, it is our privilege and duty to pray for God's will to be done also in this area of spiritual gifts. May the Church be willing to receive any gift which God in His wisdom sees fit to grant. May the Church also be ready to use whatever gifts God chooses to grant for the edification of the Body of Christ. This position is stated clearly by the Commission on Theology and Church Relations of the Lutheran Church - Missouri Synod:

The Christian church today will accept with joy and gratitude any gift that the Spirit in His grace may choose to bestow on us for the purpose of edifying the body of Christ. It will recognize that the Lord does not forsake His church but promises the abiding presence of His Spirit. The church, therefore, will not reject out of hand the possibility that God may in His grace and wisdom endow some in Christendom with the same abilities and powers He gave His church in past centuries. It will take care lest it quench the Spirit by neither praying for nor expecting God's presence and power in building His church. But it will also take seriously the admonition of the apostle to "test the spirits to see whether they are of God, for many false prophets have gone out into the world." (1 John 4:1; 1 Cor. 12:10).³²

³²The Charismatic Movement and Lutheran Theology, A Report of the Commission on Theology and Church Relations of the Lutheran Church - Missouri Synod, 1972, p. 25.

Conclusion

This analysis of the teachings of the Charismatic movement has demonstrated that the central doctrines of this movement are not in agreement with the teaching of Scripture. "The baptism in the Spirit" is not presented in Scripture as a second encounter with the Spirit, separate and distinct from conversion/baptism. Furthermore, there are no preconditions presented in Scripture that the Christian must first meet before he can experience the baptism in the Spirit. It is a promise of God and a gift of His grace. And finally, the gift of speaking in tongues is not clearly and unmistakably designated in Scripture as the usual manifestation of the baptism in the Holy Spirit. Paul teaches clearly that not all believers have the gift of tongues. Therefore, on the basis of the Biblical evidence, these main doctrines of the Charismatic movement must be rejected.

CHAPTER VII

CONCLUSION

Having now come to the end of this study, it is time to review our findings. The study began by examining the Old Testament and the intertestamental literature to discover what they teach about the person and work of the Spirit. It was noted that in both the Old Testament and in the literature between the testaments, the Spirit is spoken of in close association with God. Although there is no explicit reference that states that the Spirit Himself is God, judging from the titles used to describe Him as well as from the work that the Spirit does, the conclusion that God is indeed present and active among men through His Spirit is warranted.

Regarding the Spirit's role in creation and preservation, it was noted that although the actual amount of solid data is rather limited, nevertheless, it can be demonstrated that the Spirit was in fact active in creation, preservation, and re-creation in the Old Testament. The Apocrypha and the Pseudepigrapha reflect the Old Testament position to a certain extent.

Concerning the matter of the role of the Spirit in the life of God's people, the Old Testament spoke in greater

detail about the Spirit's operation through the national leaders and for the good of the nation as a whole than it did in terms of the individual. Nevertheless, the Spirit's work among the individual was not totally absent. In the intertestamental period, very little is said about the present operation of the Spirit. In fact, the most common belief was that the Spirit had departed from the land with the death of the last prophet. Qumran was seen to be unique here in believing the Spirit to be present in their community.

Regarding the function of the Spirit in the future of God's people, it was observed that the Old Testament spoke along two main lines. First, the Spirit would be active in the future King. Secondly, He would be poured out upon the renewed community as well. Two significant developments were noted in the intertestamental literature, On the one hand, a greater number of verses connecting the Messiah with the Spirit were evident than in the Old Testament itself. Also a shift was observed in the sense that the Messiah would not only be endowed with the Spirit himself, but He would be the one who would pour out the Spirit on the people.

Basically, there is substantial agreement between the Old Testament and the intertestamental literature in terms of the person and work of the Spirit. His work is closely connected with the coming of the Messiah. With this

point in mind, the study shifted to the writings of the New Testament.

It was noted that the Gospel of Luke and the Book of Acts comprise a two-volume work. Therefore they were studied together in Chapter III. It was observed that the Gospel of Luke contains more references to the Spirit than do Matthew and Mark, and that many of those references to the Spirit come at the beginning of a new phase in Christ's ministry. It was also thought to be especially significant that Luke alone records the content of Christ's sermon at Nazareth at the initial phase of His ministry. On that occasion, He proclaimed Himself to be the Spirit-anointed prophet of Israel as foretold by Isaiah. And finally at the close of Luke's Gospel, having successfully completed His mission in the power of the Spirit, the Risen Christ instructed His disciples to wait in Jerusalem for that same Spirit to be poured out upon them. It would be through the Spirit's operation alone that they would be enabled to proclaim the Gospel of the Kingdom to every nation under heaven.

The Book of Acts, the second part of Luke's narrative, records the formation and establishment of the Christian Church under the direction of the Holy Spirit. The Spirit is presented as the one who convinces the people of God about the universality of the Gospel, who enables individuals of different nationalities to believe in Jesus

Christ, and who empowers the Church to herald the victorious Gospel message unto the ends of the earth. Acts 1:8 was noted to be the programmatic statement which served as the theme of the Book. Therefore, considerable attention was given to the pericopes describing the Pentecost event in Jerusalem (Acts 2), the spread of the Gospel into the territory of the Samaritans (Acts 8), and the initial outreach of the Church among the Gentiles (Acts 10-11). Although these pericopes are sometimes used to teach a second experience with the Spirit subsequent to conversion, it was demonstrated that in actuality, they very carefully link the work of the Spirit to the context of repentance/conversion/baptism.

Turning to the Gospel of John, it was noted that this Gospel contains some very important and unique material concerning the person and work of the Holy Spirit. After a cursory examination of the references to the Spirit that occur before the Passion Narratives, the majority of the chapter concerned itself with the Farewell Discourses of Jesus as recorded in John 14-17.

The term "Paraclete" was examined and the scholarly debate revolving around John's recording of Jesus' usage of the term was noted. In Classical Greek, the word has very strong legal overtones and came to mean something like an advocate or a friend at court. In the Gospel of John, the term still carries that basic meaning, but a specifically

Christian content has been added to it as well.

Next, the teaching of Jesus about the person and work of the Paraclete was noted. Four main points were examined: the coming of the Paraclete and His relation to the Father and the Son, the identification of the Paraclete, the role of the Paraclete in relation to the disciples, and the role of the Paraclete in relation to the world.

Thus, the Paraclete is identified as the Holy Spirit. He is described as sent by both the Father and the Son. He is spoken of as a Witness for Jesus. Whatever does not give of Jesus is no work of the Holy Spirit. He is also referred to as a Helper, a Comforter, a Teacher, and a Guide for the disciples. All in all, the Paraclete will be like "another Jesus" to be with the disciples forever (John 14:16).

Unquestionably, our knowledge about the person and work of the Holy Spirit would be greatly reduced were it not for the Gospel according to John. It beautifully emphasizes the Christocentric work of the Spirit.

This Christocentric work of the Spirit is also a major theme in the writings of Paul. He goes to great lengths in his writings to bring out the integral connection between the Holy Spirit and the Lord Jesus Christ. In fact, it is the Holy Spirit who brings people to faith in Jesus Christ through Word and Sacrament. (1 Cor. 2:4-5, Titus 3:5-7). He also wrote about the interrelationship between the three

Divine persons of the Trinity, albeit in terminology which was non-philosophical in nature. Numerous references in his epistles spell out the Spirit's work among the people of God; both in the individual believer and also in the community of believers. The Spirit's main concern is for the edification of both the individual Christian and for the Church as a whole. Finally, the presence of the Spirit in the believer's life here and now is said to be the guarantee of the ultimate fulfillment of God's promises in the future. Thus the Spirit provides the Christian with hope both in this world and in the world to come.

The analysis of the teachings of the Charismatic movement demonstrated that the central doctrines of this movement are not in agreement with the teaching of Scripture. "The baptism in the Spirit" is not presented in Scripture as a second encounter with the Spirit, separate and distinct from baptism. The expression "being baptized in the Spirit" is used with reference to conversion and incorporation into the body of Christ through Christian baptism. Furthermore, there are no preconditions presented in Scripture that the Christian must first meet before he can experience the baptism in the Spirit. It is a promise of God and a gift of His grace. Finally, the gift of speaking in tongues is not clearly and unmistakably designated in Scripture as the usual manifestation of the baptism in the Holy Spirit. Paul teaches clearly that not all believers

have the gift of tongues, and classifies it as the least gift of the Spirit. It has no mandate or promise. Therefore, on the basis of the Biblical evidence, these crucial doctrines of the Charismatic movement must be rejected.

What is the Biblical witness regarding the person and work of the Holy Spirit? Stated simply, the Spirit is presented in Scripture as God. He is one of the three Divine Persons of the Trinity. The $\kappa\acute{\upsilon}\rho\iota\omicron\varsigma$ name is his also. His work was seen to be very Christocentric. He is not concerned about calling attention to Himself. His work is to magnify the person and work of Jesus and bestow the gifts of Jesus with words and water.

As long as He can make Jesus fully known in the world, the Spirit is, in a certain sense, content to be the "Half-Known" God. He points not to himself but only to Christ. Jesus said, "He will glorify me because He will take what is mine and declare it unto you." (John 16:14). He does this with the words of the apostles and with the words and water of baptism. The Nicene Creed states:

And I believe in the Holy Spirit, the Lord and giver of life, who proceeds from the Father and the Son, who with the Father and the Son together is worshiped and glorified, who spoke by the prophets. And I believe in one holy Christian and apostolic Church, I acknowledge one Baptism for the remission of sins, and I look for the resurrection of the dead and the life of the world to come. Amen.¹

¹Quoted in Lutheran Worship, Prepared by the Commission on Worship of the Lutheran Church - Missouri Synod, (St. Louis: Concordia Publishing House, 1982), p. 142.

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