

LESSON 10

THE BIBLICAL VIEW OF THE SPIRIT

Introduction

The doctrine of the Holy Spirit stands for an indispensable element in our religion—the conscious experience of God's working towards a divine purpose in human life. The Spirit of God is fundamental in relating God to man. In early Christian history, this doctrine was given little attention. In more recent years, many books have been written on the subject, yet the place of the Holy Spirit in religious experience is often misinterpreted.

The Holy Spirit is not understood through speculation but is given rather through revelation and experience. Since God's Spirit works through our spirits, it is easy to confuse the two. The Bible is the primary source for understanding the Spirit, and experience must be interpreted in the light of Biblical teachings. It, however, does not explain fully how God's Spirit relates to our spirits, but experience assures us that He does.

Old Testament Teachings

The meaning and origin of 'spirit'

The Hebrew word for 'spirit' is *ruach*. This word could refer to breath, wind, the life principle of men and animals, the seat of emotions, and the Spirit of God. It could also be a descriptive reference to attitudes or dispositions. The various ways in which the word is used make it difficult to define. Some authorities consider that the 'blowing' of wind was the primary concept in the original use of *ruach*; and later man's 'panting' (breathing) was related to 'wind'. Others take the opposite view, and think that the idea of 'breath' is closer to the fundamental concept than the invisible 'wind'. *Ruach* as man's breath, which indicated life, came to be thought of as the principle of life, including the emotional and spiritual or the highest psychical nature of man.

How *ruach* came to be applied to God is uncertain. Since man's life is dependent on God, his life or spirit must have come from God. The idea of the Spirit of God seems to be founded

The Holy Spirit is fundamental in relating

_____ to _____.

(God, man)

List six meanings of the Old Testament word 'spirit'.

1. _____ 2. _____
3. _____
4. _____
5. _____
6. _____

(breath, wind, the life principle, the seat of emotions, Spirit of God, descriptive reference to attitudes or dispositions)

on the idea of the spirit of man. As man's spirit is man himself, so the Spirit of God is God Himself, active and energetic on man's behalf. Reference is made to the Spirit of God 94 times in the Old Testament.

God's creative power

God's Spirit usually refers to the power from God through which His work is accomplished. The Spirit was God's creative power: "And the Spirit of God moved upon the face of the waters" (Gen. 1:2). The creative Spirit was God's power hovering over creation and bringing order out of chaos. The psalmist also attributed creation to the Spirit (breath) of the Lord as it is related to His Word (Ps. 33:6).

The life of man is attributed to the Spirit. When God takes away man's spirit (breath—ruach), he dies; but when He sends forth His Spirit (ruach), man is created. The idea is similar to Gen. 2:7: "And the Lord God ... breathed into his nostrils the breath of life; and man became a living soul," but a different word is used for breath (*nephesh*). The Spirit accounts for life and nature and can be regarded as the breath which gives life. The human breath of life is also denoted as spirit. The Spirit of God imparted the breath of life to man who became a living spirit (cf. Ps. 104:29-30). Not only the origin but also the span of human life is conditioned by the Spirit.

God's strength for man

The Spirit is dynamic in His functions. The idea of the Spirit as power was illustrated by Isaiah who contrasted the horses of flesh to the Spirit (31:1-3). The Spirit was able to come upon Israel's leaders and impart physical strength. As wind takes control of dust, so the divine Spirit animated the human personality. Samson became superhuman in strength when the supernatural power possessed him (Judg. 14:6, 19; 15:14). Ezekiel conceived of the Spirit as a quasi-physical force laying hold of a man physically so as to raise him up and set him on his feet (2:2; 3:12, 24).

God's wisdom imparted to man

God gave wisdom to Israel's rulers through His Spirit. The divine Spirit inspired certain specially favoured individuals and heightened their natural powers by His supernatural energy to qualify them for fulfilling their calling (cf. Judg. 3:10; 6:36; 11:29; 1 Sam. 11:6). It is interesting to note that after David was chosen to be the king, he was filled

<p>The Spirit was God's _____ power.</p> <p>(creative)</p>
<p>The Spirit of God imparted the breath of _____ to _____ who became a _____ spirit.</p> <p>(life, man, living)</p>
<p>Another activity of the Spirit of God in the Old Testament was to impart _____ to man.</p> <p>(strength)</p>
<p>The Spirit of God in the Old Testament imparted _____ to man.</p> <p>(wisdom)</p>

with the Spirit as the ruler, and then the Spirit departed from Saul.

Isaiah spoke of the Spirit of the Lord which would endow the ideal king with wisdom and understanding (Isa. 11:2). This inward unction with the Spirit was evidently thought of as having an outward counterpart in the external rite of anointing (cf. Ps. 89:20-21). The promise of the endowment of the Spirit reappeared with reference to the Servant of the Lord (Isa. 42:1) and the divinely-sent prophet (Isa. 61:1). The latter prophets predicted the time when the special endowment would not be limited to Israel's leaders but would be sent upon all God's chosen people (Jer. 31:31; 32:35; Ezek. 11:19-21; Joel 2:8).

God's activity in prophecy

The primary manifestation of the Spirit in relation to Israel's leaders was at the point of God's revealing His Word to the prophets. The ability to interpret dreams concerning future events indicated that the Spirit was in Joseph (Gen. 41:38). The Spirit of the Lord spoke through David (2 Sam. 23:2). The inspiration of Isaiah came from the Lord through His Spirit (Isa. 48:16). Ezekiel heard the message of doom when the Spirit of the Lord fell (11:5). The mission of the prophet was to be carried out in the Spirit (Isa. 61:1). The Lord sent His Law and His Word (Zech. 7:12) and His warnings to Israel (Neh. 9:30) through the prophets by His Spirit.

Spirit possession was closely related to prophesying. The Spirit of God rested on Moses and enabled him to speak the Word of the Lord. Seventy elders were chosen to assist Moses,

And the Lord came down in a cloud, and spake unto him, and took of the spirit that was upon him, and gave it unto the seventy elders: and it came to pass, that, when the spirit rested upon them, they prophesied, and did not cease. (Num. 11:25).

Evidences of the indwelling Spirit

Prophesying was a sign of the Spirit of the Lord upon a person (1 Sam. 10:6,10). To be God's leader over Israel, Saul needed to be possessed by the Spirit. To demonstrate that the Spirit of God had come upon him, he prophesied among the prophets. Often prophesying was accompanied by ecstatic experiences. With reference to Saul, "he stripped off his clothes also, and prophesied before Samuel in like manner, and lay down naked all that day and all that night. Wherefore they say, Is Saul also among the prophets?" (1 Sam. 19:24)

God revealed His Word to the prophets through His _____ (God's activity in prophecy).

(Spirit)

You have finished reading about the four primary activities of the Spirit of God in the Old Testament. Now see if you can list them.

(Compare your answer with the text.)

What were two evidences of the indwelling Spirit in the Old Testament?

(prophesying, ecstatic experiences)

When the Spirit possessed a prophet, he often moved unexpectedly and mysteriously under the compelling power of the divine Power (1 Kings 18:12; 2 Kings 2:16). The Spirit would come upon the prophet enabling him to see, in a trance or vision, what would take place a great distance from where he stood, or the Spirit would catch him up into a mountain (2 Kings 2:16; Ezek. 8:3).

The inspiration of the Spirit was not enduring but often outward and a passing phenomenon. Only Moses and Elijah possessed the Spirit permanently. Sometimes the Spirit could be transferred from one person to another as from Elijah to Elisha, enabling the latter to do the same work as the former (2 Kings 2:5, 15).

The Spirit as the presence of Yahweh

The Spirit represented the immanence of God coming forth out of the supernatural life of a God who deals directly with men (Ps. 139:7; Isa. 34:16; 48:16). These passages may imply some sort of personalization. The Hebrews were not as inclined as the Greeks to conceive of Spirit as an abstract principle or power. They were more inclined to think of Spirit as God's power actively working in history. Through the Spirit's action, God's justice and righteousness were to be established in Israel in the Age of Fulfillment (Isa. 32:15-17). Through the Spirit, God taught men to do His will (Ps. 143:10).

A summary definition

The Spirit of God in the Old Testament was a mysterious power conceived in the first place as the mode of God's activity and manifested especially in supernatural revelation to selected individuals. The Spirit was a force which possessed Israel's leaders and gave them marvelous strength, courage, wisdom, and the knowledge of God's will and His dealings with man. In the latter part of the Old Testament, the Spirit became identified with the personal presence of God and was regarded as the distinctive endowment of His people.

The Spirit in Inter-Testamental Thought

The Rabbis thought of the Spirit essentially as did the prophets in the Old Testament. They stated explicitly that after the last prophets (Haggai, Zechariah, and Malachi) the Holy Spirit departed from Israel. The Law became supreme, and additional revelation through the activity of the Spirit was no longer needed. Prophecy gave place

Which two Old Testament prophets possessed the Spirit permanently? _____ and _____

(Moses, Elijah)

Match the people with their belief concerning the Spirit.

- | | |
|---------------------------------------------------------------|------------|
| _____ The Spirit was an abstract principle or power. | 1. Hebrews |
| _____ The Spirit was God's power working actively in history. | 2. Greeks |

(2,1)

In inter-testamental times, the _____ became supreme.

(Law)

to the exposition of the Law, the work of scribes. References to the Spirit are rare in the non-canonical writings.

At Alexandria, the consciousness of the perpetual activity of the Spirit of God survived. The concept of Spirit was associated with the philosophical thought of Hellenism. Wisdom was connected with Spirit, primarily in the realm of the intellectual, but not in the realm of the moral and ethical. Little development of the understanding of the Spirit took place during the inter-testamental period.

The influence of Greek thought caused spirit, like wisdom, to become personified. In the Old Testament, the two conceptions of spirit and wisdom occupied different spheres and stood for different realities. Spirit was definite and concrete, but wisdom was abstract. Spirit meant power while wisdom meant knowledge. The two ideas never approached identity in the Old Testament. Through the influence of Greek thought, wisdom ceased to be the practical, concrete morality which the Hebrew teacher knew, and it became a world reason.

In the Wisdom of Solomon, the Spirit's indwelling was dependent on an ethical character: "Wisdom will not enter a shifty soul, nor make her home in a body that is mortgaged to sin. This holy spirit of discipline will have nothing to do with falsehood; she cannot stay in the presence of unreason, and will throw up her case at the approach of injustice" (1:4-5-NEB).

The Wisdom of Solomon stated that no one can know God's counsel (purposes) except by the Holy Spirit (9:17). In this writing, as well as in Philo, spirit is identified with the Greek personification of wisdom. The Greek innovation, however, apparently did not seriously influence the Biblical concept of the Holy Spirit. A greater emphasis is placed in the New Testament on the Spirit's knowing the mind of God. This emphasis is included implicitly in the Old Testament activity of the Spirit who revealed God's Word to the prophets.

Spirit in the New Testament

The Synoptics

Renewal of the Spirit of prophecy.—Although Spirit is not emphasized generally in the Synoptics, several references are made in connexion with the birth and childhood of Jesus. Luke emphasizes a renewal of the Spirit of prophecy as a prelude to the Gospel. Because of the Rabbinic emphasis on the Law, the Spirit of prophecy had been disdained for centuries.

Choose the correct word and write it in the blank (little, much).

With reference to understanding of the Spirit, _____ development took place during the inter-testamental period.

(little)

In the New Testament, a greater emphasis is placed on the Spirit knowing the _____ of _____.

(mind, God)

Elizabeth and Zacharias were promised a child who would be "filled with the Holy Ghost" (Luke 1:15), and he would go forth in the power and spirit of the former great prophet Elijah (Luke 1:17). Elizabeth pronounced a blessing on Mary after she was "filled with the Holy Ghost" (Luke 1:41). Zacharias was "filled with the Holy Ghost and prophesied" (Luke 1:67). Simeon recognized Jesus as the Christ through the Spirit (Luke 2:26). John "waxed strong in Spirit" (Luke 1:80); he came forth from the wilderness prophesying in the true fashion of the Old Testament prophet.

The Spirit of the Old Testament was the power and the presence of God, and this emphasis was renewed on a higher level in the conception of Mary as the Holy Spirit overshadowed her (Luke 1:35; Matt. 1:18).

Spiritual anointing of God's chosen leader. -

John proclaimed the coming of One who would baptize with the Holy Spirit (Matt. 3:11). As Jesus was baptized, the Spirit descended upon Him (Mark 1:9-11; Matt. 3:13-17; Luke 3:21-22). John recognized Him as the Son of God by the sign of the Spirit's descending upon Him and abiding with Him (Jno. 1:31-34). The people's Old Testament background had prepared the way for them to recognize God's Chosen by the anointing of the Spirit. Also, the Spirit came upon Israel's leaders to qualify them for their tasks. No attention had been given to the work of the Spirit for many years before John and Jesus. A new day of spiritual power was dawning, but it was understood from an Old Testament perspective until the resurrection of Jesus. In the Old Testament, the Spirit was not regarded as a person distinct from God the Father. He was understood as the presence and power of God. His nature as personal, independent being was not emphasized.

The Spirit and the ministry of Jesus. - The life and ministry of Jesus were in the presence and power of the Holy Spirit. While in the wilderness, He was guided and sustained by the Spirit. After the Spirit came upon Him at His baptism, the Spirit continued upon Him (cf. Luke 4:18-21).

The miracles which Jesus performed were by the power of God through the Spirit (Matt. 12:28; Luke 11:20 - Luke uses "finger of God"). The miracles demonstrated God's continuing power over creation (nature). Blasphemy of the Holy Spirit is in connexion with speaking a word against the Son of Man (Luke 12:10; Matt. 12:31-32). Words spoken against the Son of Man could be forgiven, but blasphemous words spoken against the Holy Spirit would not be forgiven. Perhaps Jesus' answer indicates He realized that the people did not recognize Him as divine at that time. From their Old Testament background,

Three activities of the Spirit which are emphasized in the Old Testament are also emphasized in the Synoptics. After you read the topic "Spirit in the New Testament," list the three activities.

1. _____
2. _____
3. _____

- 1. The Spirit's revelation in prophecy*
- 2. The anointing of God's chosen leaders*
- 3. The Spirit as the presence and power of God in relation to creation)*

they would recognize the presence of God in the Holy Spirit, and they were in essence rejecting God when they blasphemed the Holy Spirit. They could not be forgiven for speaking against the Holy Spirit (the presence and power of God) but they could be forgiven for speaking against the Son of Man.

Jesus as the anointed prophet.—According to Luke's point of view, Jesus declared Himself to be the prophet who was announced in Isaiah 61:1-2. He is the ideal Spirit-possessed prophet. He rejoiced in the Holy Spirit and promised that the Father would give Him to those who asked (Luke 10:21; 11:13). The Holy Spirit is referred to as the Spirit of inspiration (Matt. 10:20; Mark 13:11; Luke 12:12). In the hour of persecution, God's Spirit would give a prophetic message to His servants.

The Spirit and Jesus' disciples.—Very little is said in the Synoptics about the relation of the disciples to the Holy Spirit. Jesus did commission His disciples to go in the name of the Father, Son, and Holy Spirit. The Synoptic Gospels do not indicate that Christ went far beyond the teachings of the Old Testament with regard to the Spirit.

The Book of Acts

Introduction.—Luke closed his Gospel with reference to the promise of 'power' from the Father (24:49). He opened the Book of Acts with the same emphasis (cf. 1:2, 5, 8). While John was baptizing, he proclaimed that the One who followed him would baptize with the Holy Spirit. The promise was renewed by Jesus before His ascension (1:5). Since the baptism with the Holy Spirit was to take place not many days after Jesus' ascension, it apparently referred to Pentecost. Baptism with the Spirit meant that the disciples would receive power which would qualify them to be witnesses (1:8).

The meaning of Pentecost.—When the Holy Spirit descended on the Day of Pentecost, two signs were given:

1. The "sound from heaven as of a rushing mighty wind" symbolized God's power coming in the Spirit (Old Testament ruach).
2. The cloven tongues like fire recalled the Old Testament Spirit of prophecy (see the explanation of Peter, Acts 2:17).

Baptism with the coming of the Holy Spirit upon the disciples (filling—2:4) qualified God's witnesses (chosen prophets) to speak or prophesy effectively.

The Synoptics indicate that Jesus commissioned His disciples to go in the name of the Father, Son, and _____.

(Holy Spirit)

When the Holy Spirit descended on the Day of Pentecost, the disciples received _____ which qualified them to _____.

(power, witness)

Peter explained that all who repented and turned to Christ would receive the gift of the Holy Spirit (2:38). The Holy Spirit gave power to God's witnesses whose responsibility was to spread the Kingdom of God on earth.

Luke avoided giving the impression that the Spirit is an agent set over against Jesus. The Spirit is more than the Old Testament idea of the power of God falling upon a man. Jesus is the Lord of the Spirit and gives Him to His servants.

Since the Rabbis considered that they had ultimate revelation in the Law, they needed no further "word of the Lord"; therefore, they believed that the Spirit had been removed from the world. Pentecost was the returning of the Spirit of prophecy into the world to qualify and empower God's witnesses for speaking forth His message to all the world (cf. Acts 1:8).

The Spirit of prophecy (witnessing).—The Spirit gave the disciples boldness in witnessing as Jesus had promised (Acts 4:30-31). Rather than coming upon an occasional prophet as in Old Testament times, the Spirit came upon each disciple who obeyed God (Acts 5:32).

The Spirit and the Church.—The Spirit gave guidance to the activities of the early Church. The communal activities were inspired and directed by the Spirit (Acts 5:3, 4, 9). By the power of the Spirit, the Apostles performed miracles (Acts 5:12—implied) and prophesied or preached (Acts 7:55). The Spirit guided the Church in breaking down the racial barriers which had excluded Samaritans and Gentiles (Acts 8:17; 10:34). The missionary outreach of the Church was under the leadership of the Spirit (Acts 8:39; 11:24; 13:2; 16:6).

The bestowing of the Spirit.—Although the Spirit was given on occasions in connexion with baptism and the laying on of hands, these acts did not become the norm for receiving the Spirit. No set pattern is followed in the Book of Acts. Acts 8:15-17 indicates that the Holy Spirit did not come through baptism, but He was given through the laying on of hands. The Spirit came upon Cornelius and his household before baptism and without the laying on of hands. Evidence that the Gentiles had been given the Spirit by God convinced Peter that Gentiles were accepted by God and should be baptized (Acts 10:44-48; 11:15-17). At Ephesus, the disciples had not received the Holy Spirit when they believed nor when they were baptized with John's baptism (Acts 19:1-3). After they were instructed more fully concerning the Gospel of Christ, they were baptized and Paul laid his hands upon them, at which time they received the Holy Spirit and spoke with tongues (Acts 19:4-6).

The Rabbis believed (1) they had ultimate revelation in the _____; (2) they needed no further "word of the Lord"; (3) the _____ had been removed from the world. Therefore, Pentecost was the return of the _____ of prophecy into the world.

(Compare your answer to the text.)

True or false?

The set pattern for receiving the Holy Spirit was baptism or the laying on of hands in the Book of Acts. _____

(false)

Conclusion.—According to Acts, the Spirit's work in the New Age is to equip and to empower the disciples to fulfil the commission of witnessing to all the world.

First Peter

Peter stated that the Spirit possessed and inspired those under the Old Covenant to speak of Christ (1:11). He recognized that Christians are set apart by the Spirit to be the people of God (1:2). God's power in raising Christ from the dead was exercised through the Spirit (3:18).

Pauline Epistles

Previous to the work of Paul, the Spirit was related basically to the Old Testament concepts. The Spirit is the presence and power of God in His Kingdom. He appears to empower and equip men for special deeds. Paul treated the subject of the Spirit more comprehensively than any other New Testament writer and made advances in the doctrine of the Spirit. For Paul, the Spirit was the necessary and essential complement of justification by faith and a life of righteousness.

When the Gospel was carried to the Gentiles, they lacked the Old Testament background which Jewish converts had. Paul found it necessary to stress and explain the doctrine of the Spirit. Lack of uniformity in knowledge among the Gentiles forced Paul to deal with different aspects of the Spirit and His works. He was forced to deal with the doctrine of the Spirit many times in applying it to the immediate situations in the churches. His basic concepts were based on the Old Testament, but his Greek environment provided him with new definitions and applications of the Spirit to life.

The relation of the Spirit to Jesus.—In Romans 1:4, Paul made the statement: "And declared to be the Son of God with power, according to the spirit of holiness." The "spirit of holiness" is equivalent almost to the divine principle in Jesus. The operation of the power of God in Jesus denotes His divine sonship as His human descent designates Him as the Davidic Messiah.

Paul stressed the Spirit as the mode of Christ's presence in and among His people. The indwelling Spirit is the indwelling Christ (Rom. 8:9-10). Paul did not think of the Spirit as an indefinite power of God but as the personal presence of Christ in the life of the believer.

Which New Testament writer dealt extensively with the doctrine of the Spirit? _____

(Paul)

Paul stressed the _____ as the mode of Christ's _____ in and among His people.

(Spirit, presence)

He stated that he who confesses Christ does so by the Holy Spirit, and no one can say that Jesus is anathema in the Holy Spirit (1 Cor. 12:3). Paul regarded the work of Christ and the Spirit as one, not because they were identical, but because their task and aim were identical. Paul made no distinction between the work of Christ and the Spirit, and he used similar terms to explain their activities.

The divine Spirit and the human spirit.—The life of the Christian is a life in the Spirit (Rom. 8:9) and is not primarily a condition of prophetic ecstasy. The statement must be qualified by the situation in which Paul advised that prophecy is superior to the other gifts of the Spirit (1 Cor. 12 and 14); therefore, it is recognized that the ecstatic is not completely absent in Paul's writings. Paul himself experienced a vision which he described as being "caught up to the third heaven" (2 Cor. 12:2ff.). He was not certain whether he was carried up bodily or not. Although the ecstatic is mentioned, it is not the norm for the Christian experience of the Holy Spirit according to Paul. The content of the Christian life is the deep personal union with Christ made possible by grace and experienced in the realm of the Spirit (Rom. 8).

The human nature has an element corresponding to the divine Spirit and fitted to be the sphere of His operations (1 Thess. 5:23). On occasions Paul placed the Spirit of God in sharp contrast to the human spirit: "The Spirit itself beareth witness with our spirit, that we are the children of God" (Rom. 8:16; cf. 8:26). In relation to man's spirit, the distinct personality of the divine Spirit comes strongly into view. The Spirit of God bears witness with the spirit of man, helps his infirmity, and makes entreaty for man with sighs too deep for words. The Spirit who abides in the heart of man calls upon the Father from the depths of the human heart (Rom. 8:15; Gal. 4:6). At the same time, He abides within the life of God, searching the depth of the divine Being. He discerns God's inner thoughts even as the human spirit is private to the inmost thoughts of man (1 Cor. 2:11).

A concept which sums up the relation of the divine Spirit and the human spirit is "Walk in the Spirit" (Gal. 5:16; also Rom. 8). This statement does not limit the function of the Spirit to that of revealing knowledge, the arousing of joy, or the strengthening of the will. Rather it presents the Spirit as laying hold upon the human life in its entirety and bringing it as a whole into conformity with the ideal. The Spirit gives man power and knowledge, faith and love, guidance in doing God's work, and the qualifications for performing the ministry to which Christ has called each Christian. The work of the Spirit is manifested in the endowment of divine grace

*The content of the Christian life is the deep personal union with Christ--
made possible by _____
and experienced in the realm of the
_____.*

(grace, Spirit)

*The divine Spirit can work with man because the human nature has an _____
which corresponds to the divine Spirit.*

(element)

"Walk in the Spirit" sums up the relation of the _____ Spirit and the _____ spirit.

(divine, human)

which raises man to his true life and autonomy. The Spirit endows the human understanding with divine truth and permeates the human will with divine love (1 Cor. 14:14ff.; Rom. 12:2).

In relation to the human spirit, the divine Spirit does not do away with human responsibility but rather increases and enables man to accomplish it (Rom. 8:4; Gal. 5:25). Paul warned against man's quenching the Spirit.

Although Paul presented the human spirit as the sphere of the working of the divine Spirit, he gave no indication that the human spirit ever is made divine or becomes identified with the Holy Spirit. The human spirit can resist the operation of the Holy Spirit and refuse to follow His guidance. However, it is by the Holy Spirit that the human being is brought into a relation of sonship with God. This life in the Spirit is pre-eminently a life of sonship; those who follow it possess the privileges of sons in the family of God (Rom. 8:14). The human spirit possesses qualities which allow communion and fellowship with God, but the human spirit remains dependent on the Holy Spirit. Through the divine Spirit, God provides the source of power for the activity of the human spirit, as expressed through the divine Spirit.

It is through the relation of the divine Spirit to man that the human spirit becomes sanctified. The new creature becomes spiritual by the work of the Holy Spirit (Rom. 1:11; 7:14; 15:27; 1 Cor. 2:13; 9:11; Col. 1:9).

Spirit and flesh.—The operation of the Spirit extends to the body. From the Spirit man receives the new, incorruptible, and immortal body (Rom. 8:11; 1 Cor. 15:44-46). However, the term *sarx* (flesh) does not seem to be the equivalent to body in all New Testament references. Paul used this term to refer to the "lusts of the flesh" in a way that means more than sensuality. The word 'flesh' means the whole personality wrongly directed (Rom. 8:3-14). For man to be spiritual in contrast to fleshly, he must be possessed by the Holy Spirit. Unredeemed human nature itself is incapable of responding to the Spirit. The new life is spirit-controlled and motivated.

The Spirit as personal.—Some question the Old Testament presentation of the Spirit as being a personality. The Old Testament speaks of the Spirit as more of an expression of God's power. In the writings of Paul and John, He is regarded as a distinct personality. The Spirit of God became so blended with the person of Christ that there was no practical difference for Paul between the indwelling Spirit and the indwelling Christ. He could speak of the Lord as the Spirit. The abnormalities of spiritual phenomena had to meet such tests as Paul

The divine Spirit (does away with, increases) human responsibility.

(increases)

Match the terms and Paul's ideas concerning them.

- | | |
|----------------------------|----------------------------------------------|
| <u>1.</u> <i>fleshly</i> | <i>a. whole personality wrongly directed</i> |
| <u>2.</u> <i>spiritual</i> | <i>b. possessed by the Holy Spirit</i> |

(a, b)

applied to them—tests inspired by the question: "Is this the Spirit of Christ?" To be indwelt by the Spirit of Christ was nothing less than the whole personality of Jesus Christ abiding within. Because of the close identity of the Spirit with the person of Christ, the Spirit could not be less than personal in His manifestation.

The Spirit and the Godhead.—The Holy Spirit is the Spirit of Him (the Father) that raised up Christ from the dead (Rom. 8:11). He is also the Spirit of Christ (Rom. 8:7), not merely because He anointed the Messiah, but because of His personal relation to the Son of God (Gal. 4:6). The three Persons of the Godhead are named in the same sentence but as distinct from one another (2 Cor. 13:14). Scripture references seem to identify the Spirit with the Father and the Son, yet they recognize a distinction between them (cf. Matt. 28:19-20).

The Johannine writings

In Revelation.—John's visions in Revelation reflect a similarity to the ecstasy of the Old Testament prophets. John was inspired by the Spirit on the Lord's day. The content of the Revelation is Jesus Christ. Revelation 11:11 and 13:15 recall the concept of the Spirit in Ezekiel. In these passages, the Spirit is not essentially the presence of Christ but the principle of life. In Revelation 19:10, the Spirit is seen to be possessed by Jesus and bestowed by Him, but Jesus is also the object of the Spirit. All who have been made prophets by the indwelling Spirit bear a testimony of Jesus.

The Gospel of John.—John pointed out that at the baptism of Jesus the Spirit rested and remained upon Jesus, indicating the dawn of the New Age in which the Spirit returned to the earth (1:32f.). His return and abode with Jesus pointed to the higher order of prophecy in which spiritual endowment was permanent. Jesus did not receive the Spirit by measure (Jno. 3:34), that is, God endowed Him with completeness of spiritual insight and power as His Son and as the King of Israel.

The connexion of the Spirit with water in John 3:5 and 7:37 does not mean that the Spirit is to be received through baptism. The receiving of the Spirit and baptism have some relation since water symbolizes the cleansing of salvation by faith and the believer receives the gift of the Spirit when he is saved. The believer is freed from past sins and their consequences by faith. By the same faith he is indwelt by the Holy Spirit who guides him in righteousness, a life of victory over sin. Water is omitted and Spirit alone remains in John 3:6 and 8 with regard to the new birth. The omission of

John 3:34 states that Jesus did not receive the Spirit by measure. This means He received from God complete spiritual _____ and _____ as His Son and as the King of Israel.

(insight, power)

Does John 3:5 mean that the Spirit is received through baptism? _____ (yes or no) Water relates to the Spirit since water symbolizes the cleansing of _____ by faith. The believer receives the gift of the _____ when he is saved.

(no, salvation, Spirit)

water in these references indicates that Spirit is primary and water is secondary in importance. The verses do teach the spiritual nature of the New Covenant and the place of the Spirit in the life of each of God's chosen.

An interesting but difficult passage to interpret is found in John 7:37-39: "If any man thirst, let him come unto me, and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified.)" The Spirit is God's power and presence in the Kingdom. The Kingdom of God is God's presence with His disciples who are to subdue the world by the power of God. The power for world conquest through the Holy Spirit could not be fully given until Jesus had conquered Satan and his forces through death and resurrection. After His ascension, He sent forth the Holy Spirit who abides in each Kingdom citizen and empowers him for victory and world conquest. Since the conquest is spiritual, victory comes through spiritual power. The Spirit is the power of Jesus who has conquered death and Satan and He is the King who rules over His Kingdom. The source of spiritual power is never exhausted, but there is always an endless supply. Religious men cannot enter or even see the Kingdom of God unless they have been born of the Spirit (3:3, 5).

Jesus promised His disciples that when He had ascended to the Father He would send "another Comforter" (Jno. 14:16). The Comforter is an Advocate or Companion of the same nature as Jesus who stands by the disciples forever. He is the Spirit of truth who guides the disciples in understanding the mysterious nature of the Kingdom and was sent by the Father. The coming of the Comforter (Paraclete or Advocate) means that the Father and Jesus would come and make their abode with man (Jno. 14:23). The work of the Comforter, "which is the Holy Ghost, whom the Father will send in my name," is to teach the disciples and enable them to understand the meaning of what Jesus had been telling them (14:26). Christ abides within the disciple through the indwelling Spirit, making possible the production of much fruit. Without the Spirit of truth abiding within, the disciple can do nothing (Jno. 15:5). When the Spirit of truth abides within the believer, the disciple is able to do the works that Christ did (Jno. 14:12). The disciple is to bear the same kind of fruit as his Master, that is, bringing sinners to repentance. The Comforter or Spirit of truth brings victory by convincing sinners of their error of rejecting Jesus (Jno. 16:7-11). His work is to glorify Christ (Jno. 16:14). As the Spirit of truth, He makes Christ known to men.

The power for world conquest through the _____ could not be fully given until Jesus had conquered _____ and his forces through _____ and _____.

(Holy Spirit, Satan, death, resurrection)

Another name for the Comforter whom Jesus promised is _____. His coming means that the _____ and _____ will abide with the disciples.

(Paraclete, Father, Jesus)

John used the word 'Paraclete' and identified it with the Holy Spirit. The masculine term 'Paraclete' is associated with the neuter word 'Spirit' and the masculine pronoun 'he' and 'his'. The neuter gender of Spirit (*pneuma*) prevented John from emphasizing the personal nature of the Spirit, but the masculine word 'Paraclete' enabled him to designate the Spirit by masculine pronouns and to emphasize His personality.

Paraclete is closely related to Jesus. He is referred to as the "counselor of the same kind" who will come to be the teacher, guide, and friend of the disciples. John emphasized the personal nature of the Spirit when he spoke of Him as "that one." In speaking to the disciples about the Spirit, Jesus stated, "I come to you" (Jno. 14:28). The functions of the Spirit or Paraclete are identical with those of Christ, yet His personal being is distinguished from Jesus. These passages from John 14-16 mark the most highly developed thought in the New Testament with respect to the personality of the Spirit.

John's use of 'Paraclete' emphasizes the Spirit's _____.
(personality)

Home Study Exercises

Basic activity (Levels 1, 2, and 3). The following questions are based on the study guide.

1. List six meanings of the Old Testament word 'spirit'. _____

2. How is God's Spirit related to the human spirit? _____

3. List four primary activities of the Spirit of God in the Old Testament. (1) _____
_____ (2) _____ (3) _____
_____ (4) _____
4. List two evidences of the indwelling Spirit in the Old Testament. _____

5. How did Moses and Elijah differ from other prophets in regard to the Spirit? _____

6. Why was the Spirit not emphasized in the inter-testamental times? _____

7. What three activities of the Spirit are emphasized in the Old Testament and also in the Synoptics?

(1) _____

(2) _____

(3) _____

8. What was the meaning of Pentecost in relation to the Rabbinic doctrine that the Spirit of prophecy had been removed from the world? _____

10. Underscore the correct ending for this statement: According to Acts, the Holy Spirit is bestowed through:

- a. the laying on of hands.
- b. baptism.
- c. before baptism and without the laying on of hands.
- d. all of the above without a particular pattern.

11. What did Paul stress about the Holy Spirit? _____

12. How does the divine Spirit work with man? _____

13. Give the meaning of "Walk in the Spirit." _____

14. True or false? The divine Spirit frequently replaces the human spirit in accomplishing God's work through man. _____

15. How does Paul use the term 'flesh'? _____

16. What is meant by the statement that Jesus did not receive the Spirit by measure?

17. How is water related to the Spirit in John 3:5? _____

18. Why could the Holy Spirit not be given until Jesus was glorified? _____

19. Who is the Paraclete? _____

20. How did John emphasize the personality of the Spirit? _____

Supplementary activity (Levels 2 and 3):

1. What happens to Christianity when the Spirit is neglected?
2. Read pages 287-301 in Christian Doctrine by Shirley C. Guthrie and answer the following questions:
 - (1) Name the aspects of the work of the Spirit and describe the kind of Christianity produced by an over-emphasis on each one.
 - (2) How can one tell when it is the Holy Spirit and not simply some group or individual spirit guiding him?
 - (3) What are the areas of vitality (or life) which are given through the Spirit?

Advanced activity (Level 3):

Read pages 167-170 in Shaping Your Faith by C.W. Christian and answer the following questions:

1. Why did the Church at the Council of Constantinople in A.D. 381 attribute to the Holy Spirit the full dignity of God?
2. What problem of modern man is met by the Person of the Holy Spirit?

Optional reading: Revelation and God by Conner, pages 285-303.
Spirit of the Living God by Leon Morris, pages 16-51.
The Holy Spirit in Christian Theology by George Hendry, pages 11-52.

Seminar Discussion

1. What were the main functions of the Spirit in the Old Testament?
2. Why do the Synoptics not contain more emphasis on the Spirit in the lives of the disciples?
3. How does Paul's emphasis on the Spirit differ from other Biblical writers?
4. What is the relation of the Spirit to Jesus and the Father?
5. What is the meaning of Pentecost?
6. How did John emphasize the Spirit as personal?