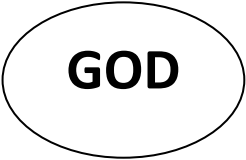
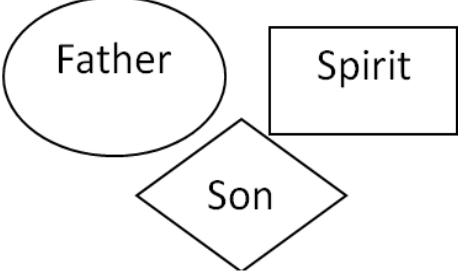
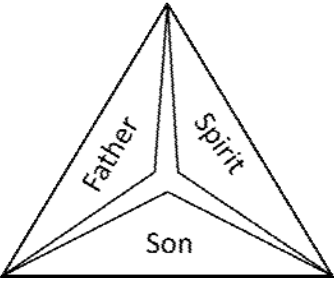
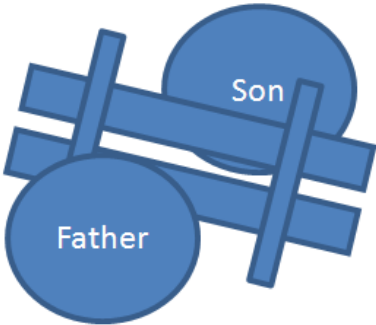


The Mystery and Importance of the Trinity

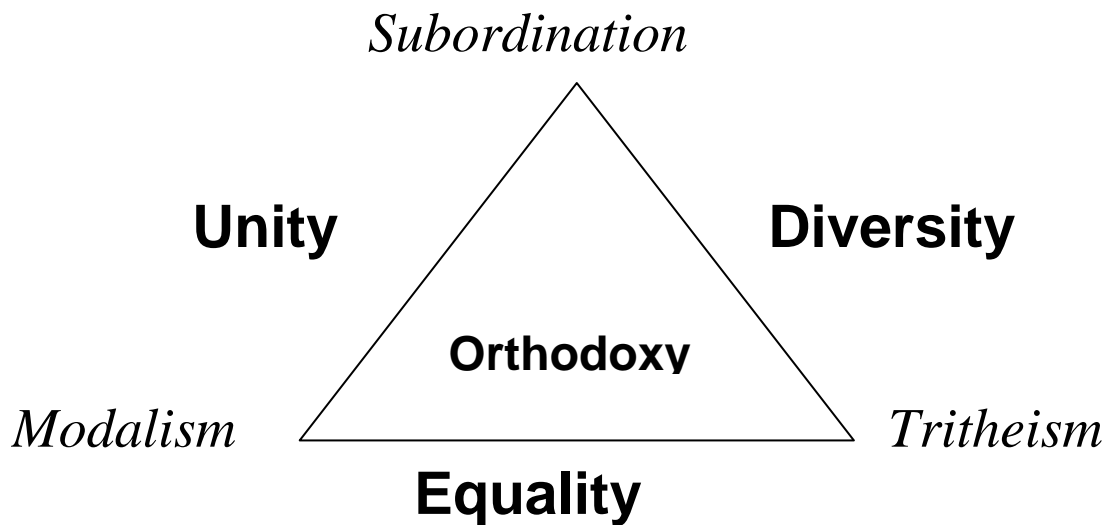
- A. The term *Trinity* does not appear in the Bible; the teaching or doctrine of the Trinity is “plainly taught in the Scriptures” (Enns 198).
- B. This doctrine is beyond the grasp of human reason alone; logic cannot fathom this truth about God.
- C. God will always be incomprehensible to man (Isa. 55:8-9).

False Notions of the Trinity

	<p>A. Monarchianism -stressed the unity of God to the exclusion of the recognition of the Persons of the Trinity</p>
	<p>B. Tri-theism -stressed the identity of the individual Persons of the God-head to the exclusion of the recognition of the unity in the Trinity.</p>
	<p>C. Sabellianism/ Modalism after Sabellius (third century) who taught essentially that “God” appeared in different “modes” at different times For instance in the Old Testament He appeared as the Creator, in the New Testament He appears as Christ” then the Holy Spirit. Three different modes revealing the same person</p>

	<p>D. Arianism after Arius (around AD 320) who taught essentially an Unitarian doctrine. The Father was God and the Son was “like God” but not of the same “substance” with the Father for Arius Christ was a created being.</p>
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Trinitarianism (*Error Avoided*)



The Definition of the Trinity

“We may define the Trinity as follows: God eternally exists as three persons, Father, Son, and Holy Spirit, and each person is fully God, and there is one God” (Grudem 226).

“There is one only and true God, but in the unity of the Godhead there are three coeternal and coequal Persons, the same in substance but distinct in subsistence” (Warfield 3012; Ryrie 61-62).

- A. One in essence/substance—unity (Deut. 6:4).
- B. Three in Personal Subsistence
 - a. The Father is God (John 6:27; 1 Peter 1:2).

- b. The Son is God (John 1:1-3; 20:28).
 - c. The Spirit is God (Acts 5:3-4; John 3:5-8).
- C. The Tri-unity of God: "The term *Trinity* [may not be] the best [term to use] because it emphasizes only the three persons but not the unity within the Trinity. The German word *Dreieinigkeit* ("three-oneness") better expresses the concept. A proper definition then must include the distinctness and equality of the three persons within the Trinity as well as unity within the Trinity. The word *Trinity* may better express the doctrine" (Enns 199).

Distinct Relationships

Qualities of the Entire Godhead

"The attributes are qualities of the entire Godhead. They should not be confused with *properties*, which, technically speaking, are the distinctive characteristics of the various persons of the Trinity. Properties are functions (general), activities (more specific), or acts, (most specific) of the individual members of the Godhead" (Erickson 265).

The Apostles Creed:

I believe in God, the Father almighty, creator of heaven and earth.

I believe in Jesus Christ, God's only Son, our Lord,
who was conceived by the Holy Spirit, born of the Virgin Mary, He suffered under Pontius Pilate, was crucified, died, and was buried; he descended into hell.

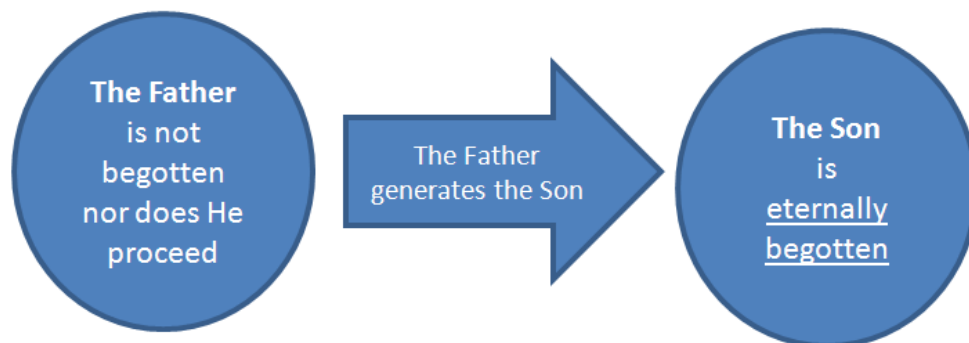
On the third day he rose again; he ascended into heaven, he is seated at the right hand of the Father, and he will come to judge the living and the dead. I believe in the Holy Spirit, the holy catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting. Amen.

Nicene Creed.

First Council of Nicea (325)	First Council of Constantinople (381)
We believe in one God , the Father Almighty, Maker of all things visible and invisible.	We believe in one God, the Father Almighty, Maker of <i>heaven and earth</i> , and of all things visible and invisible.
And in one Lord Jesus Christ, the Son of God, begotten of the Father [the only-begotten; that is, of the essence of the Father, God of God], Light of Light, very God of very God, begotten, not made, being of one substance with the Father;	And in one Lord Jesus Christ, the only-begotten Son of God, <i>begotten of the Father before all worlds (æons)</i> , Light of Light, very God of very God, begotten, not made, being of one substance with the Father;

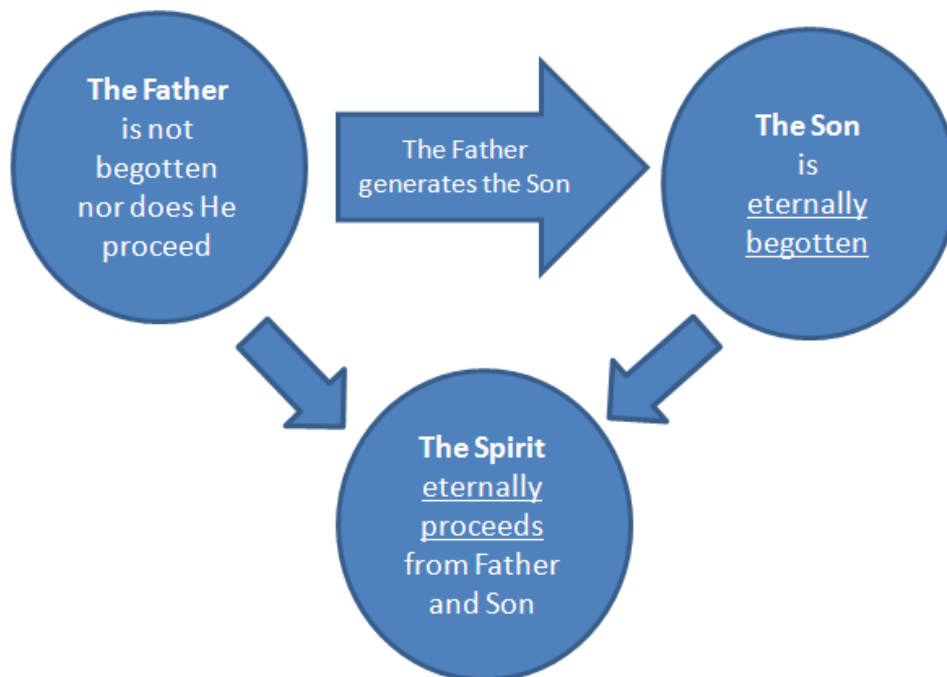
First Council of Nicea (325)	First Council of Constantinople (381)
By whom all things were made [both in heaven and on earth];	by whom all things were made;
Who for us men, and for our salvation, came down and was incarnate and was made man;	who for us men, and for our salvation, came down from heaven, and was incarnate <i>by the Holy Ghost of the Virgin Mary</i> , and was made man;
He suffered, and the third day he rose again, ascended into heaven;	<i>he was crucified for us under Pontius Pilate, and suffered, and was buried, and the third day he rose again, according to the Scriptures, and ascended into heaven, and sitteth on the right hand of the Father;</i>
From thence he shall come to judge the quick and the dead.	from thence he shall come again, <i>with glory</i> , to judge the quick and the dead;
	<i>whose kingdom shall have no end.</i>
And in the Holy Ghost.	And in the Holy Ghost, <i>the Lord and Giver of life, who proceedeth from the Father, who with the Father and the Son together is worshiped and glorified, who spake by the prophets.</i>
	<i>In <u>one holy catholic and apostolic Church</u>; we acknowledge one baptism for the remission of sins; we look for the resurrection of the dead, and the life of the world to come. Amen.</i>
[But those who say: 'There was a time when he was not;' and 'He was not before he was made;' and 'He was made out of nothing,' or 'He is of another substance' or 'essence,' or 'The Son of God is created,' or 'changeable,' or 'alterable'—they are condemned by the holy catholic and apostolic Church.]	

The Father and the Only Begotten Son



1. The meaning of “begotten,” “generation.” These terms may not be the clearest way to express this concept. They are intended to express the relationship between the Father and the Son. The Father is not begotten (nor does He proceed from any; see below); the Son is begotten but does not proceed from the Spirit.
2. The meaning of “only begotten”; this is intended to express the uniqueness of the Son’s “begottenness.”
3. The meaning of “first born”; in texts such as Colossians 1:15 and Hebrews 1:6 this term speaks of the Son’s relationship to the Father, not in terms of “time” but rather in terms of position

Father and Son “Send” the Spirit (Procession)



1. Definition of procession: As with “begotten” above, this is an attempt to express the relationship between the Father and the Son and the Holy Spirit. The Spirit is not begotten but proceeds from the Father and the Son. This concept caused a major split between the Eastern and Western parts of the church in the early fourth century in a conflict over the phrase “and the Son” (*ilioque*) in later renditions of the Nicene Creed.
2. Proof of Procession: John 14:16 and 15:26 (Ryrie 60ff~ Erickson).

Summary

The concepts of “generation” and “procession” are attempts to describe how the persons of the Trinity relate to one another. In no way are they meant to suggest that there is some sense in which there was a time when the Son “came to be” by a process like physical generation or that the Spirit “came to be” as the result of some mystical event

inaugurated by the Father and the Son. These relationships are eternal. They are attempts to describe the ontological perspective of the Trinity and *opera ad intra* relations in the Trinity.

Helpful Distinctions

A. *Opera Ad Intra Opera Ad Extra*

1. *opera ad intra* = “works inside”; as above, describes the *relations* of the Trinity in the Godhead; “personal properties by which the Persons are distinguished” (Ryrie 61).
2. *opera ad extra* = “works outside”; as below, describes *works* of the Trinity in relation to (facets of) creation; “actions of the Persons” with respect to creation (Ryrie 62).

B. Ontological Trinity/Economical Trinity

1. *Ontological Trinity* = a way of describing the relationships within the Godhead, as God is (“*ontos*” = “being”). In other words, the arrangement of *Father; Son, Holy Spirit* itself says something important about God as He is within Himself. (See “Distinct Relationships” above).
2. *Economical Trinity* = a way of describing the relationships and actions of the members of the Trinity with creation. In other words, the arrangement of *Father Son, Holy Spirit* says something important about God as He relates in various ways to His creation. (See “The Trinity in Action” below).

The Trinity in Action

- A. The Father is the *Originating Cause Personal Source* Creation, Revelation, Salvation
- B. B The Son is the *Instrumental Cause, PersonalAgent* Creation, Revelation, Salvation
- C. The Spirit is the *Dynamic Cause, Personal Power* Creation, Revelation, Salvation (Barackman 64-65).

THE DEITY OF JESUS CHRIST

God in Human Form:

John 1:1 In the beginning was the Word, and the Word was with God, and the Word was God.,

John 1:14 And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.;

Philippians 2:5-7 Let this mind be in you, which was also in Christ Jesus: (6) Who, being in the form of God, thought it not robbery to be equal with God: (7) But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men:

Proving the Deity of Christ:

Test the Spirits

Jesus (God) in the flesh – 1 John 4:1-6 Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world. (2) Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God: (3) And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world. (4) Ye are of God, little children, and have overcome them: because greater is he that is in you, than he that is in the world. (5) They are of the world: therefore speak they of the world, and the world heareth them. (6) We are of God: he that knoweth God heareth us; he that is not of God heareth not us. Hereby know we the spirit of truth, and the spirit of error.

“Immanuel” God with us

Matthew 1:21 And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins.,

Matthew 1:23 Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us.

Jesus called God

Matthew 1:23 Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us.;

John 1:1 In the beginning was the Word, and the Word was with God, and the Word was God.;

John 1:18 No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him.;

(Thomas) John 20:28 And Thomas answered and said unto him, My Lord and my God.;

Acts 20:28 Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood.;

Romans 9:5 Whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever. Amen.;

Titus 2:13 Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ;;

(By the Father); Hebrews 1:8-9 But unto the Son he saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom. (9) Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows.

(By the Father); 2 Peter 1:1 Simon Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ;;

Psalms 110:1 A Psalm of David. The LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool./

(By the Father); Matthew 22:44 The LORD said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool?

1 John 5:20 And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life.;

Hebrews 1:8-13 But unto the Son he saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom. (9) Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows. (10) And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands: (11) They shall perish; but thou remainest; and they all shall wax old as doth a garment; (12) And as a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail. (13) But to which of the angels said he at any time, Sit on my right hand, until I make thine enemies thy footstool?

vs.

Psalms 45:6 Thy throne, O God, is for ever and ever: the sceptre of thy kingdom is a right sceptre.,

Psalms 45:7 Thou lovest righteousness, and hatest wickedness: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows.

Psalms 102:24 I said, O my God, take me not away in the midst of my days: thy years are throughout all generations. →;

1 Timothy 3:15 But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth.,

1 Timothy 3:16 And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.;

Isaiah 9:6 For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.;

Colossians 2:9 For in him dwelleth all the fulness of the Godhead bodily.;

Revelation 4:8 And the four beasts had each of them six wings about him; and they were full of eyes within: and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come.;

Philippians 2:6 Who, being in the form of God, thought it not robbery to be equal with God.;

Philippians 2:7 But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men:

Jesus calls self God

Matthew 12:8 For the Son of man is Lord even of the sabbath day.;

Mark 14:61-64 But he held his peace, and answered nothing. Again the high priest asked him, and said unto him, Art thou the Christ, the Son of the Blessed? (62) And Jesus said, I am: and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven. (63) Then the high priest rent his clothes, and saith, What need we any further witnesses? (64) Ye have heard the blasphemy: what think ye? And they all condemned him to be guilty of death.;

John 8:58 Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am. "I AM";

John 10:30 I and my Father are one.

Jews understood

John 10:31-33 Then the Jews took up stones again to stone him. (32) Jesus answered them, Many good works have I shewed you from my Father; for which of those works do ye stone me? (33) The Jews answered him, saying, For a good work we stone thee not; but for blasphemy; and because that thou, being a man, makest thyself God.;

John 8:59 Then took they up stones to cast at him: but Jesus hid himself, and went out of the temple, going through the midst of them, and so passed by.

Jesus Received Worship

Matthew 2:2 Saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him.,

Matthew 11:1 And it came to pass, when Jesus had made an end of commanding his twelve disciples, he departed thence to teach and to preach in their cities.;

Matthew 14:33 Then they that were in the ship came and worshipped him, saying, Of a truth thou art the Son of God.;

Matthew 28:9 And as they went to tell his disciples, behold, Jesus met them, saying, All hail. And they came and held him by the feet, and worshipped him.,

Matthew 17:1 And after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart,;

Luke 24:52 And they worshipped him, and returned to Jerusalem with great joy;;

by man; John 9:38 And he said, Lord, I believe. And he worshipped him.

John 20:28 And Thomas answered and said unto him, My Lord and my God.

by demons; Mark 5:6 But when he saw Jesus afar off, he ran and worshipped him, –

by angels; Hebrews 1:6 And again, when he bringeth in the firstbegotten into the world, he saith, And let all the angels of God worship him. –

Philippians 2:10-11 That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; (11) And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

by all Ephesians 1:21 Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: –

(**compare w/** Psalms 83:18 That men may know that thou, whose name alone is JEHOVAH, art the most high over all the earth.);

Lamb worshipped Revelation 7:9-10 After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; (10) And cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb.

- **To worship any but God is Idolatry/Blasphemy:**

- Exodus 34:14 For thou shalt worship no other god: for the LORD, whose name is Jealous, is a jealous God;;
- Matthew 4:10 Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.;
- Luke 4:8 And Jesus answered and said unto him, Get thee behind me, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

- **Worship God alone:**

- Not angels – Revelation 19:10 And I fell at his feet to worship him. And he said unto me, See thou do it not: I am thy fellowservant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy.;
- Revelation 22:8-9 And I John saw these things, and heard them. And when I had heard and seen, I fell down to worship before the feet of the angel which shewed me these things. (9) Then saith he unto me, See thou do it not: for I am thy fellowservant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God.
- Not men – Acts 10:25 And as Peter was coming in, Cornelius met him, and fell down at his feet, and worshipped him.,
- Acts 10:26 But Peter took him up, saying, Stand up; I myself also am a man.;
- Acts 14:14-15 Which when the apostles, Barnabas and Paul, heard of, they rent their clothes, and ran in among the people, crying out, (15) And saying, Sirs, why do ye these things? We also are men of like passions with you, and preach unto you that ye should turn from these vanities unto the living God, which made heaven, and earth, and the sea, and all things that are therein:

<u>To serve God alone:</u>	<u>Yet called to serve Christ:</u>
Matthew 4:10 Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.	John 12:26 If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will my Father honour.
Luke 4:8 And Jesus answered and said unto him, Get thee behind me, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.	Colossians 3:24 Knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ.

Deuteronomy 6:13 Thou shalt fear the LORD thy God, and serve him, and shalt swear by his name.	Lamb Revelation 22:3 And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him:
Deuteronomy 10:20 Thou shalt fear the LORD thy God; him shalt thou serve, and to him shalt thou cleave, and swear by his name.	Romans 14:18 For he that in these things serveth Christ is acceptable to God, and approved of men.

Deity & Trinity

A. By Indwelling passages

- 1) **God in you** 1 Corinthians 3:16-17 Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? (17) If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are.
- 2) **Christ in you "Hope of Glory"** Revelation 3:20 Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.
- 3) **Spirit in you** 1 Corinthians 6:19-20 What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? (20) For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.
- 4) **All Present**
 - i. Psalms 139:7 Whither shall I go from thy spirit? or whither shall I flee from thy presence?
 - ii. Matthew 18:1 At the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven?
- 5) **Old Testament**
 - i. Psalms 2:7 I will declare the decree: the LORD hath said unto me, Thou art my Son; this day have I begotten thee.
 - ii. Isaiah 9:6 For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.
- 6) **Xxx**
 - i. John 8:58 Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am.
 - ii. Philippians 2:5 Let this mind be in you, which was also in Christ Jesus:
 - iii. Colossians 1:15-19 Who is the image of the invisible God, the firstborn of every creature: (16) For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: (17) And he is before all things, and by him all things consist. (18) And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in

all things he might have the preeminence. (19) For it pleased the Father that in him should all fullness dwell;

- B. **God by Nature & God Changeless Malachi** 3:6 For I am the LORD, I change not; therefore ye sons of Jacob are not consumed.

God by Nature & Christ Hebrews 13:8 Jesus Christ the same yesterday, and to day, and for ever.

In His Pre –evible James 1:17 Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.

In His Birth

Sonship – God’s Seed

God / Christ

	God	Christ
Pre-existence	<p>Genesis 1:1 In the beginning God created the heaven and the earth.;</p> <p>Revelation 1:8 I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty.</p>	<p>Psalms 2:7 I will declare the decree: the LORD hath said unto me, Thou art my Son; this day have I begotten thee.;</p> <p>Isaiah 9:6 For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.,</p> <p>John 8:58 Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am.,</p> <p>Colossians 1:15-19 Who is the image of the invisible God, the firstborn of every creature: (16) For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or</p>

	God	Christ
		<p>powers: all things were created by him, and for him: (17) And he is before all things, and by him all things consist. (18) And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence. (19) For it pleased the Father that in him should all fulness dwell,;</p> <p>Philippians 2:5-6 Let this mind be in you, which was also in Christ Jesus: (6) Who, being in the form of God, thought it not robbery to be equal with God,;</p> <p>Hebrews 7:3 Without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually.</p>
Immutable (changeless)	<p>Malachi 3:6 For I am the LORD, I change not; therefore ye sons of Jacob are not consumed.,</p> <p>James 1:17 Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.</p>	Hebrews 13:8 Jesus Christ the same yesterday, and to day, and for ever.
All-Present	Psalms 139:7 Whither shall I go from thy spirit? or whither shall I flee from thy presence?	Matthew 18:20 For where two or three are gathered together in my name, there am I in the midst of them.
Eternal	Isaiah 57:15 For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the	<p>John 1:2 The same was in the beginning with God.,</p> <p>John 1:15 John bare witness of him, and cried, saying, This was he of whom I spake, He that cometh after me is preferred before</p>

	God	Christ
	humble, and to revive the heart of the contrite ones.	me: for he was before me.
All Powerful	Jeremiah 32:17 Ah Lord GOD! behold, thou hast made the heaven and the earth by thy great power and stretched out arm, and there is nothing too hard for thee:	Matthew 28:18 And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth.
All Knowing	1 John 3:20 For if our heart condemn us, God is greater than our heart, and knoweth all things.	Colossians 2:3 In whom are hid all the treasures of wisdom and knowledge.

The Holy Spirit

Lesson Objectives

Upon completion of this lesson, you should be able to

- identify the Scriptures where the Holy Spirit has been discussed.
- identify the role of the Holy Spirit in Scripture.

The Holy Spirit in the Old Testament Holy Spirit

The Hebrew term for “spirit” is *ruach*, which means, “spirit,” “breath,” “wind.” This term appears in the Old Testament about 380 times and in approximately 100 of those instances the term refers to the Holy Spirit. At times, the reference is not completely clear (Job 26:13 “breath” or “spirit”?) but quite often the term is linked with a reference to God (Gen. 1:2 and Job 33:4 “the Spirit of God”) or to the LORD (Ezek. 11:5 “the Spirit of the LORD”).

The question arises, “Did the Old Testament writers have the Third Person of the Trinity definitely in mind, or merely a power or influence of God?” (Wood 18)

Leon Wood suggests the Old Testament people had some inkling that there was a “distinction between the Spirit of God and God Himself” and that they had some concept that the Holy Spirit was a separate “person” (Wood 19).

Furthermore, Wood suggests, “It is important to recognize that the matter of the identity of the Holy Spirit in the Old Testament is not so much a matter of what people thought regarding this member of the Godhead as it is what the intention of God was who inspired the writers” (Wood 19).

The Spirit’s Activity in Creation

“Seven verses speak of various aspects of the Spirit’s work in Creation. They are Genesis 1:2; Job 26:13; 27:3; 33:4; Psalms 33:6; 104:30 and Isaiah 40:12-14. Although some feel these are not clear references to the Spirit, there are no good reasons for” denying that they refer to the Holy Spirit. (Ryrie 399)

- The Spirit was involved in the overall plan and design of Creation (Isa. 40:12-14).
- The Spirit was active in “ordering” Creation (Gen. 1:1-2).
- The Spirit is said to have created the stars (Ps. 33:6, if one takes *ruach* here as Spirit rather than “breath”).
- The Spirit was active in the creation of animals (Ps. 104:30).
- The Spirit was involved in the creation of man (Job 27:3; 33:4).
- The Spirit is active in preserving creation (Ps. 104:29-30).

Note: the literary arrangement of Genesis 1—2 is “create and refine.” One can see this in the arrangement of the days (create = days 1, 2, 3 and refine = days 4, 5, 6); the arrangement of the chapters, generally speaking, are chapter 1 = create, chapter 2 = refine; and one sees this in Genesis 1:1-2 (verse 1 create, verse 2 refine). Of particular note is the action of the

Spirit described in Genesis 1:2. He is said to have “moved over the surface of the waters.” The term *moved* is elsewhere in the Old Testament translated “hovered” (Deut. 32:11) and has the connotation of “care and protection.”

Revelation and Inspiration

We have already noted the text in 2 Peter 1:20-21, which speaks of the Spirit’s work of “moving” the “holy men of God” to write the Old Testament.

Certain passages in the Old Testament make this claim as well, such as 2 Samuel 23:2 and Micah 3:8.

Interestingly, several New Testament texts quote Old Testament texts and ascribe authorship of those Old Testament texts to the Spirit, even though there is no direct claim to this in the Old Testament text itself; for instance Peter in Acts 1:16-17 quotes Psalm 41; see Acts 4:25 quoting Psalm 2; Paul in Acts 28:25-27 quotes Isaiah 6:9-10; see Hebrews 3:7, 8-11 quoting Psalm 95

The Spirit’s Work in Relation to People Mankind

With respect to “mankind in general,” the Spirit apparently was involved in a ministry of restraint and conviction of sin (Gen. 6:3).

Believers

With respect to “believers” (and beyond the work of “inspiration” noted above), the Spirit was involved in several ministries that may be gathered under the heading of “empowerment for service.”

The Variety of People and Types of Service Empowered by the Spirit

- “civil administrators” (Moses, Num. 11:17; Joshua, Num. 27:18; Deut. 34:9)
- “prophets” (Azariah, 2 Chron. 15:1-7; Ezek. 2:2; 11:5)
- “judges” (Gideon, Judg. 6:34; Samson, Judg. 13:25)
- “kings” (Saul, 1 Sam. 11:6; David, 1 Sam. 16:13 {See v. 14 where the Spirit is said to have departed from Saul}.)
- “craftsmen” (Bezaleel, Ex. 31:3; 35:31 on the tabernacle; Hiram, 1 Kings 7:13-14 on the temple)

The Nature of Ministry Rendered by the Spirit

- selective; not all were empowered
- temporary; those empowered for a time sometimes had the Spirit removed
- mostly geared to the needs of the “nation of Israel”

Note: The items noted here are in clear contrast to the nature of the ministry of the Holy Spirit in/to the “body of Christ: the church.” In the church, **all are gifted by the Spirit, (1 Cor. 12:7); all**

are permanently indwelt and sealed by the Spirit, (Eph. 1:13); and the ministries of the Spirit are geared to the needs of the “body of Christ,” (1 Cor. 12).

The Holy Spirit in the Life of Christ

Conception

The Holy Spirit was the **agent of the virginal conception** (Luke 1:35; Mart. 1:20). While there is much that is mysterious here, what is clear is that by this means Jesus Christ is both God and man. Furthermore, it means that the Spirit was intimately involved in the Incarnation!

Baptism/Anointing

Luke 3:21-22 and 4:18

- The Jesus’ baptism was both the inauguration of His ministry (from private life) and the confirmation that the Father and Spirit were involved in the ministry He was about to begin. The Son’s baptism, The Spirit’s descent, and the Father’s voice—all manifest in the same event—make it “clear that in the work of saving sinners, as in every divine work, the Three are One” (Hendricksen 218).
- **The baptism and anointing of Jesus distinguished Him as the Messiah (John 1:32-34 and Luke 4:16-21; cf. Heb. 1:9).**
- The baptism and anointing of Jesus would have encouraged and empowered Him for His public ministry.

Life and Ministry

- Christ was filled with the Spirit (Luke 4:1).
- Christ rejoiced in the Spirit (Luke 10:21).
- Christ was empowered by the Spirit (Isa. 42:1-4 plus Matt. 12:15-21; Isa. 61:1-2 plus Luke 4:16-19).

Matthew 12:28 is of particular interest.

The question arises, “Did Christ do miracles in His own power or only by the power of the Spirit?” One view suggests that the miracles Jesus performed were at times testimony to His own Divine power (Mark 5:30; Luke 5:17; John 11:25-26, 43-44), to His messiahship (John 20:30-31 [and as such they were proof of His Deity]), and at times they were performed in the power of the Spirit [and as such they were evidence of His submission to the authority of the Father] (Walvoord 97-98).

Death and Resurrection

The only clear text that connects the ministry of the **Spirit to the death of Christ is Hebrews 9:14**. The point (may be) that the Spirit sustained Christ through the terrible ordeal of crucifixion.

With respect to the ministry of the **Spirit in the resurrection of Christ, three texts are usually cited: Romans 1:4; 8:11 and 1 Peter 3:18**. However, each is problematic in its own way; suffice it to say that as

with His baptism and the inauguration of His earthly ministry, in ways perhaps too mysterious for us to understand, all three members of the Godhead were involved with the culmination of His earthly ministry.

The Work of the Spirit: Ministries with Respect to the Church

The issues being considered in this section are some of the most controversial and confusing in all of evangelical systematic theology.

No small difference of opinion exists over the question of when the church began.

Among those (dispensationalists) who understand Scripture to teach that the church began at Pentecost (Acts 2), there is a rather wide divergence of opinion as to the nature of the baptizing work of the Spirit. (Often in the past, the *terms baptizing* and *filling* were used to describe the experience of an individual without much discrimination between the *concepts* (Cf. Ryrie 417-18).

In addition, there is disagreement as to the nature, purpose, and perpetuation of the sign gifts of the Spirit (such as tongues).

The Baptism of the Holy Spirit

The Baptism of the Holy Spirit Began at the Inauguration of the Church in Acts 2:4

The Holy Spirit was promised by Jesus (Acts 1:5, 8).

The work of the Spirit was indicated by Jesus:

- baptism (v. 5)
- empowerment (v. 8)

The event of Pentecost (Acts 2:4) describes the Spirit as “filling” the disciples and “giving them utterance” such that they spoke “with other tongues.”

Note: There is no inherent reason to think the baptism (Acts 1:5) and the empowerment (1:8) are the same thing; there is no way to determine for sure whether the events described in 2:4 are a description of either baptism or empowerment. We have to check out all the **uses of “to baptize with, in or by the Spirit”** (Ryrie 420).

There are seven such uses:

Four are from the Gospels (Matt. 3:11; Mark 1:8; Luke 3:16; John 1:33).

In each case, this is a quotation from John the Baptist prophesying regarding the work of Christ “baptizing” His followers into the sphere of the Spirit.

Two are from Acts (Acts 1:5; 11:16), and one [the key text for understanding Spirit baptism] is in (1 Cor. 12:13). In each case this describes the work of the Spirit “baptizing” believers into the sphere of the body of Christ.

So what was going on in Acts 2? The Spirit began the work of “baptizing believers into the body of Christ!” This event was accompanied by “sign gifts,” which were those gifts of the Spirit given as “authenticating signs” of the apostles (2 Cor. 12:12).

The Baptism of the Holy Spirit Is Unique to the Church Age

- It “began” at Pentecost (Acts 11:15, 16) “at the beginning.”
- It did not occur in the Old Testament.
- Since it pertains to the church, the body of Christ, it will end when the church is removed (by the rapture).

The Baptism of the Holy Spirit

The baptism of the Holy Spirit includes all believers in this age; brings all believers into union with one another; and brings all believers into union with Christ.

- It is not just for the few, the spiritual— (1 Cor. 12:13) “we were *all* baptized.”
- Romans 6:3 says that “all the baptized” are the same as those who have been, as in 6:5, “united to Christ.”
- Galatians 3:27-28 says that all those baptized into Christ are one in Christ.

The Baptism of the Holy Spirit

The Baptism of the Holy Spirit Is Below the Level of Conscious Experience

The baptism of the Holy Spirit is below the level of conscious experience and occurs at the moment (instant) of salvation (along with regeneration, justification, initial conversion, positional sanctification, and indwelling) and occurs only once!

These aspects of our salvation happen simultaneously, instantaneously, and below the level of consciousness (1 Cor. 6:11).

One Lord, one faith, one baptism” (Eph. 4:5); “Experiencing the one baptism serves as the basis for and exhortation to keep the unity of the body (Ryrie 419).

The Holy Spirit and Salvation

Some of these items have been covered already, but it is important to be able to place them correctly with

reference to other related ministries of the Holy Spirit.

- The Holy Spirit's ministry of conviction (John 16:8-15)
- The Holy Spirit's ministry of regeneration (John 3:3-7; Titus 3:5)
- The Holy Spirit's ministry of indwelling
 - Indwelling was promised by Christ (John 14:16)
 - Indwelling is given to all believers without exception (1 Cor. 2:12; 5:5; 2 Cor. 1:22).
 - Indwelling is given at the moment of salvation (Eph. 1:13).
 - Indwelling is permanent and "uniform," That is, it is never lost and one does not have more "indwelling" at times and "less" at others.
 - Christians who sin do not lose the indwelling (1 Cor. 6:19; 2 Cor. 1:22; Rom. 8:9). The church at Corinth was made up of "saints" who sinned!
 - To not have the Indwelling Spirit is to be "not saved" (Ryrie 409-413).

The Holy Spirit's Ministry of Sealing

Ephesians 1:13; (4:30; Phil. 1:6); 2 Corinthians 1:22

- The people sealed = Christians; believers
 - The time of sealing = the moment of salvation
 - The agent of sealing = The Holy Spirit (God)
 - The duration of sealing = to the day of redemption
- The rationale of sealing = (1) ownership; (2) security; (3) purity (Ryrie 414-416).

The Holy Spirit and the Christian Life

The Holy Spirit Provides Empowerment for Service

He does this through:

- Filling (Eph. 5:18)
- Spiritual Gifts (1 Cor. 12, Rom. 12; Eph. 4)

Definition of the Gifts

- *pneumatikos* = "spiritual things" (1 Cor. 12:11) and emphasizes the spiritual nature and origin of the gifts.
- *Charisma* = "grace gift" (1 Cor. 12:14) and emphasizes that the gift is given by God's grace.

Note: Together, these terms make the point that the gifts are not natural talents or developed skills and abilities.

Explanation of the Gifts

- A spiritual gift is not a place of service, not an office, not a technique, and not a natural talent (in

an of itself) (Ryrie 423 -424).

- A spiritual gift is given to every believer; as members of the body of Christ; to be used to build up the body; and are discovered by using them in service to the body.

The gifts are

- distributed to all believers (1 Peter 4:10; 1 Cor. 12: 4-7); each one has at least one gift!
- distributed to the body of Christ as a whole (1 Cor. 12:12); no one has all the gifts!

What About the Sign Gifts?

- Several of the gifts (sign gifts and charismatic gifts) are understood by some to be still operative today.
- Others believe they are not operative today.
- While the question is complex and the debate is ongoing, we (at MBI) hold that the sign gifts have ceased; hence, we are called cessationists.

The Holy Spirit Enables the Believer to Live the Christian Life

- He prays for us (Rom. 8:26-27).
- He convicts us (1 John 3:20).
- He guides and teaches us (Rom. 8:14; 1 John 2:20, 27).
- He encourages us (Rom. 8:16).
- He sanctifies us (2 Cor. 3:18).

Scripture Recognition Activity

Reference:	Verse:
Acts 11:15-16	"As I began to speak, the Holy Spirit came on them as he had come on us at the beginning. Then I remembered what the Lord had said: 'John baptized with water but you will be baptized with the Holy Spirit.'"
Romans 8:26-27	"In the same way, the Spirit helps us in our weakness, we do not know what we ought to pray for, but the spirit himself intercedes for us with groans that words cannot express. And he who searches our hearts knows the mind of the Spirit, because the Spirit intercedes for the saints in accordance with God's will."
Titus 3:5	"He saved us not because of righteous things we had done, but because of his mercy. He saved us through the washing of rebirth and renewal by the Holy Spirit."
Acts 1:5	"For John baptized with water, but in a few days you will be baptized with the Holy Spirit."
1 Corinthians 2:12	"We have not received the spirit of the world but the spirit who is from God, that we may understand what God has freely

	given us.”
2 Corinthians 1:22	“[He] set his seal of ownership on us and put his Spirit in our hearts as a deposit, guaranteeing what is to come.”
Genesis 1:2	“Now the earth was formless and empty, darkness was over the surface of the deep, and the Spirit of God was hovering over the waters.”
2 Peter 1:20-21	“Above all, you must understand that no prophecy of Scripture came about by the prophet’s own interpretation. For prophecy never had its origin in the will of man, but men spoke from God as they were carried by the Holy Spirit.”
Luke 3:21-22	“When all the people were being baptized, Jesus was baptized too. And as he was praying, heaven was opened and the Holy Spirit descended on him in bodily form like a dove. And a voice came from heaven: ‘You are my Son, whom I love; with you I am well pleased.’”