

§ VII. DOCTRINE OF THE HOLY SPIRIT

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§ V. DOCTRINE OF THE HOLY SPIRIT

Lecture 1

Third Person of the Trinity

We have completed our section on the Doctrine of Christ. We looked at the person of Christ and the work of Christ – his atoning death and resurrection from the dead.

DISCUSSION

Question: People will sometimes say if you argue for the resurrection as a historical fact that you are assuming the inspiration of the Gospels. Can you address the difference between the Gospels being historical documents versus the question of whether they are inspired?

Answer: This is an excellent point because people often misunderstand this. They think that you are assuming the reliability of the Bible in order to prove the reliability of the Bible and therefore you are caught in a vicious circle. It is important to understand that insofar that we approach this issue in the domain of *apologetics*, as opposed to theology, we are not assuming the inspiration or inerrancy or reliability of these New Testament documents. The people who work on this professionally – professional New Testament historians – don't have those kind of presuppositions. They just approach this in the same way that you would approach the writings of other ancient historians like Thucydides, Herodotus, Suetonius or someone like that. They then ask, "How reliable are these documents about this man Jesus of Nazareth?" The three facts that I shared with you that constitute the data to be explained in the first step of the case for the resurrection – namely, the empty tomb, the postmortem appearances and the origin of the disciples belief in Jesus' resurrection – are established historically without assuming the inerrancy or the inspiration of the Scripture. That is why those facts are stated in the way that I did. I did not attempt to defend how many angels were at the tomb, the name, and numbers of the women at the tomb, the order of the appearances – all of those are secondary and extraneous details that historians can debate about. But the vast majority of them concur on those three facts as I stated them on the basis simply of ordinary canons of historical research.

Question: (inaudible)

Answer: I will repeat the question: "How well accepted, within the historical community, are the six criteria that Behan McCullagh uses in justifying historical descriptions and that I appeal to?" I think these are fairly typical. I could not give you a sort of survey but I think these kinds of things are typical in inferring to the best explanation and are really very parallel to what is used in science as well in assessing scientific hypotheses. Things like explanatory power, explanatory scope, and degree of *ad hoc*-ness are very commonly accepted criteria for assessing hypotheses that are competing for being the best explanation. I don't think there is much controversy with respect to those criteria. At least I have never encountered that.

That brings to a close the Doctrine of Christ. What we want to move to now is a new section called the Doctrine of the Holy Spirit. As I said, this brings us to the third person of the Trinity.

[Dr. Craig mentions the outline for this section of the class and he is going to start on the first point “I. Introduction”]

Introduction

The Holy Spirit has rightly been called the forgotten person of the Trinity. When you look at the post-apostolic fathers – those who immediately followed the apostles – what you discover is that some of them appear to have almost been Binitarians instead of Trinitarians. That is to say, they talk about the Father and the Son who has proceeded from the Father and there is virtually nothing, or very little, about the person of the Holy Spirit. Thereafter the Christological disputes that we have talked about in this class came to dominate theological debate in the church and therefore focused attention on the second person of the Trinity to the neglect of the third person.¹ So, for example, in the Apostles’ Creed, all it has about the Holy Spirit is one line that says “I believe in the Holy Spirit” and that’s it. The Nicene Creed is even more curt in what it says about the third person of the Trinity. After the long confession in the Nicene Creed about the second person of the Trinity, it then adds at the tail end “and in the Holy Spirit” and that is all.

Even today, I think, we often find the Holy Spirit neglected by contemporary theologians. I remember when I was in seminary, in my sequence of courses in systematic theology, there was one class that was required in the systematic theology sequence entitled, “God, Man and Christ.” Now, think about that for a minute: “God, Man and Christ.” You sort of have here a surrogate trinity in the place of the orthodox Trinity in which man has replaced the Holy Spirit. You have God the Father, you have Christ, but then you have man thrown in instead and there really wasn’t any special section devoted to the person of the Holy Spirit.

So the person of the Holy Spirit has often been neglected but is now, I think as a result of the modern Pentecostal movement and the rise of the Charismatic movement throughout the world, finally beginning to receive this sort of attention that he deserves.

Person of the Holy Spirit

Let’s talk about the person of the Holy Spirit.

Third Person of the Trinity

The Holy Spirit is the third person of the Trinity. As such, he is co-equal with God the Father and God the Son. He is referred to as God in the Scriptures. For example, in Acts 5:3-4; this is the story of Ananias and Sapphira:

But Peter said, “Ananias, why has Satan filled your heart to lie to the Holy Spirit and to keep back part of the proceeds of the land? While it remained unsold, did it not remain your own? And after it was sold, was it not at your disposal? How is it that you have contrived this deed in your heart? You have not lied to men but to

¹ 5:07

God.”

So in verse 3 Peter says to Ananias, “Why have you lied to the Holy Spirit” and then in verse 4, “You have not lied to men but to God” thereby equating the Holy Spirit with God.

The Holy Spirit is not the ghost of Jesus as the old expression “the Holy Ghost” might lead one to mistakenly infer. He is not the spirit or the ghost of Jesus that follows Jesus. He is the third person of the Trinity co-equal with the Father and the Son. As such, the Holy Spirit is a person, not an “it.” Very often, people will refer to the Holy Spirit using the neuter pronoun “it” which is a mistake just as much as referring to Jim or Cindy as “it” would be a mistake. The Holy Spirit is a person, not an “it”; he is not an impersonal force. He is a “who” not a “which.” So we should refer to him using personal pronouns.

Let me give you some examples that show his personhood. Acts 13:2, “While they were worshiping the Lord and fasting, the Holy Spirit said, ‘Set apart for me Barnabas and Saul for the work to which I have called them.’” Here the Holy Spirit is speaking in the first person to these folks. He is clearly a person and not just some sort of an impersonal force. Or look at the teachings of Jesus on the Holy Spirit as recorded in the Gospel of John – John 14 and John 16. In John 14:15-17 and John 14:25-26, Jesus says,²

If you love me, you will keep my commandments. And I will pray the Father, and he will give you another Counselor, to be with you for ever, even the Spirit of truth, whom the world cannot receive, because it neither sees him nor knows him; you know him, for he dwells with you, and will be in you. . . . These things I have spoken to you, while I am still with you. But the Counselor, the Holy Spirit, whom the Father will send in my name, he will teach you all things, and bring to your remembrance all that I have said to you.

Now turning over to John 16:7-15:

Nevertheless I tell you the truth: it is to your advantage that I go away, for if I do not go away, the Counselor will not come to you; but if I go, I will send him to you. And when he comes, he will convince the world concerning sin and righteousness and judgment: concerning sin, because they do not believe in me; concerning righteousness, because I go to the Father, and you will see me no more; concerning judgment, because the ruler of this world is judged. I have yet many things to say to you, but you cannot bear them now. When the Spirit of truth comes, he will guide you into all the truth; for he will not speak on his own authority, but whatever he hears he will speak, and he will declare to you the things that are to come. He will glorify me, for he will take what is mine and declare it to you. All that the Father has is mine; therefore I said that he will take what is mine and declare it to you.

Here, Jesus speaks of the Holy Spirit as a Counselor who is going to come and help to teach the disciples. It is very interesting that John actually violates Greek grammar in order to emphasize the personhood of the Holy Spirit. How does he do that? The word “spirit” in Greek is neuter – *to pneuma*. That doesn’t mean that the Holy Spirit is neutral, that he is not a person, any more than in German if you said *das mädchen*, “the girl”,

² 10:01

means that girls are neuter. It is just that in Greek it has a neuter pronoun for the word “spirit.” But John uses the masculine pronoun for referring back to the Holy Spirit. Instead of saying “when the Spirit comes, *it* will guide you in all truth” he says “*He* will guide you.” He uses the masculine pronoun even though it has a neuter antecedent – which is actually violating grammar – in order to emphasis that we are talking here about a person who is going to be in us and with us and guiding us.

Finally, Romans 8:26-27. Here Paul describes the ministry of the Holy Spirit in our prayer lives. He says,

Likewise the Spirit helps us in our weakness; for we do not know how to pray as we ought, but the Spirit himself intercedes for us with sighs too deep for words. And he who searches the hearts of men knows what is the mind of the Spirit, because the Spirit intercedes for the saints according to the will of God.

Here the personal intercessory ministry of the Holy Spirit is described in our prayer life. Paul even speaks of “the mind” of the Spirit that is known by the Father. So clearly, we are talking here about a person and not some sort of an “it” or a force.

So the Holy Spirit is a personal being and he is God. And the point I also want to make is, nevertheless, he is distinct from the Father and the Son. He is not the Father or the Son. Matthew 28:19 is one of those trinitarian verses in the New Testament where all three persons are mentioned: “Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit.” Here you have this baptismal formula that includes all three of the persons of the Godhead – the Father, the Son and the Holy Spirit.³ We also find this in Paul’s second letter to the Corinthians. 2 Corinthians 13:14 – this is Paul’s benediction at the close of that letter. He says, “The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all.” Here again you have all three persons mentioned – the Lord Jesus Christ, God the Father and then the Holy Spirit.

So the Holy Spirit is the third person of the Trinity co-equal with God the Father and God the Son. He is God the Spirit.

DISCUSSION

Question: We talk about God the Father and Christ the Son so it is sort of easy to picture personhood with them. It is a little different with the Spirit. What would you say are the basic elements of personhood – what makes something a person?

Answer: That is a really good question. Without wanting to get too philosophical, I think that self-consciousness would be a necessary and probably sufficient condition for personhood. To be a self-conscious agent who is able to act in a free way, to make free decisions, would be a person. So, in saying he is the third person of the Trinity, we mean that the Holy Spirit is a self-conscious agent who acts freely. We will see that he also has all of the attributes of God, so this is no ordinary person. He is omniscient, omnipotent, omnipresent and has all of the rest of these superlative attributes so he is a very special

³ 15:02

person. But minimally, at least, personhood, I think, would require that you be a self-conscious agent endowed with free will.

Question: You said that the creed only says that “I believe in the Holy Spirit.” Doesn’t it go on to say “the Lord and giver of life who proceeds from the Father and the Son” – so it is more expansive.

Answer: Not the Nicene Creed. The Nicene Creed starts off “I believe in God the Father Almighty” and then “and in his Son . . . and in his Holy Spirit” and then comes the anathemas of the Arians, “but as for those who say there was once when he was not” and so forth. Maybe in a later creed it has more development. I did see recently reading the church history of an early church historian named Socrates who wrote just after Eusebius, he includes a number of early creeds that these non-Niceans were formulating as alternatives to Nicea and it was very interesting that they did include rather extensive statements about the Holy Spirit, which was quite a surprise to me. So I think probably Nicea’s curtness about the Holy Spirit was just due to the fact that the focus of the attention was on the Son and making sure that these Arian heretics were excluded because they did not think the Son and the Father were of the same substance or essence. The Holy Spirit just wasn’t an issue. But the fact that these non-Nicean creeds that were formulated do include extensive statements about the Holy Spirit suggests that the church wasn’t unaware of the importance of the Holy Spirit but it just wasn’t the focus at Nicea.

Question: Are you going to mention any of the passages where the Holy Spirit appears in the Old Testament?

Answer: Yes, we will talk about that later.

I think that brings us to a nice breaking point here. We’ve seen that the Holy Spirit is the third person of the Trinity and next time we will talk about how he possesses the attributes of deity and then we will look at his relationship to Christ, the second person of the Trinity.⁴

⁴ Total Running Time: 19:45 (Copyright © 2012 William Lane Craig)

§ V. DOCTRINE OF THE HOLY SPIRIT

Lecture 2

Relation to Christ

Last time a number of you who come out of liturgical backgrounds protested to me that in fact the Nicene Creed has much more to say about the person of the Holy Spirit than I claimed when I said that the Nicene Creed simply ends with the words “and in the Holy Spirit” – that we believe in the Father, and in the Son, etc., and in the Holy Spirit and then it anathematizes the Arian heretics. One of you even sent me a copy of the Nicene Creed in the mail where it says “I believe in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father and the Son. With the Father and the Son he is worshiped and glorified. He has spoken through the Prophets,” etc. What you need to understand is I am talking about the original Nicene Creed that was promulgated in 325 at the Council of Nicea. What is commonly used in liturgical church services is a revision of the creed that was done at the Council of Constantinople in 381. There was a good deal of controversy about the Nicene Creed, especially in the eastern part of the empire and therefore it needed clarification and revision and some additional language was added about the person of the Holy Spirit. So what is typically used as the Nicene Creed in liturgical services is actually the Constantinopolitan Creed of 381 and that does have more language about the Holy Spirit.

Attributes of Deity

Last time we began our discussion of the Doctrine of the Holy Spirit by introducing the person of the Holy Spirit as the third person of the Trinity and therefore God himself; not an “it” or an impersonal force, but a person just like the Father and the Son and co-equal with the Father and the Son and part of the Trinity. As such, he shares all of the attributes of deity, which is point (b) on your outline. Let’s just look at some of the scriptural testimony to some of the divine attributes that the Holy Spirit possesses.

First would be *eternity* – the Holy Spirit exists eternally. Hebrews 9:14 says, “how much more shall the blood of Christ, who through the eternal Spirit offered himself without blemish to God, purify your conscience from dead works to serve the living God.” Here it refers to the Holy Spirit as the eternal Spirit. He didn’t just come about in the aftermath of Jesus’ death or ministry; this is a person who has existed eternally like the Father and the Son.

Second, he has the attribute of *omniscience*, that is to say, the Holy Spirit is all-knowing. Psalm 139:4-7:

Even before a word is on my tongue, lo, O LORD, thou knowest it altogether.
Thou dost beset me behind and before, and layest thy hand upon me. Such knowledge is too wonderful for me; it is high, I cannot attain it. Whither shall I go from thy Spirit? Or whither shall I flee from thy presence?

There it describes how God, through his Spirit, is omnipresent and all knowing. The Spirit of God has these properties of deity as well. Also, 1 Corinthians 2:10-11:

God has revealed to us through the Spirit. For the Spirit searches everything, even the depths of God. For what person knows a man's thoughts except the spirit of the man which is in him? So also no one comprehends the thoughts of God except the Spirit of God.

That is a really interesting verse.⁵ What it says there is that in the same way that your soul or spirit comprehends your thoughts, the Spirit of God comprehends (understands all of) the thoughts of God. So the Holy Spirit is not only omnipresent (He is everywhere, there is no place you can flee from his presence), he is also omniscience and he even comprehends the fullness of the divine intellect.

Number four would be *holiness*. Romans 1:4 – this is a rather obvious attribute in virtue of the fact that we refer to this person as the “Holy” Spirit. This verse says that Christ was “designated Son of God in power according to the Spirit of holiness by his resurrection from the dead, Jesus Christ our Lord.” So the Holy Spirit has the property of the holiness of God – God’s moral perfection and separateness.

Finally number five, the *love* of God characterizes the Holy Spirit. God’s love – Romans 5:5 says, “. . . God's love has been poured into our hearts through the Holy Spirit which has been given to us.” There it speaks of how the Holy Spirit is the one who imparts the love of God to us.

I think you can see that in various ways, and even more, the Holy Spirit is given the attributes of deity: eternity, omnipresence and omniscience, holiness and love.

DISCUSSION

Question: (inaudible)

Answer: Yeah, I kind of ran omnipresence and omniscience together but those should really be separate attributes.

Question: So the Holy Spirit is omniscient which means he would know everything but yet Jesus also says, for example, only the Father knows when the second coming will be. If the Holy Spirit doesn't know this, would that make the Holy Spirit not omniscient then?

Answer: If you took that in too wooden and literal a sense, then that is what it would imply. But I think that is putting too much theological freight on that verse. I think that what Jesus is saying there in speaking to the disciples is, “I don't know, I am not aware of the time of my second coming. This is known only to God.” He is not trying to make fine theological distinctions. Indeed, I would say the Son himself knows – Christ did know when his second coming is – but he knew that according to his divine nature not in his human nature and human consciousness. I think that would be splitting theological hairs to try to put that much freight on a passage like that. As God himself, both the Son and the Holy Spirit would know the future and would know the time of his return.

Question: Would you agree then the same thing applies to “no one knows the Son except

⁵ 4:59

the Father and no one knows the Father except the Son?”

Answer: You mean in the sense that the Holy Spirit knows the Father?

Followup: He knows, too, but it is like – to try to deny this as in “*no one*” – that includes the Holy Spirit, doesn’t it? That is too much freight.

Answer: Yeah, he is not speaking there in a way to deny that the Holy Spirit, for example, knows the Father. He is communicating to his human audience and saying, among human persons, those who know the Father do so because the Son is the revelation of the Father to human beings. This is a good lesson in biblical hermeneutics – it is important to remember to allow the author to speak to us according to the author’s original intent and situation and not to try to import too much philosophy or theology into some of these passages which, in their original context, probably had not that sort of intention.

Relation to Christ

What is, then, the relationship of the Holy Spirit to Christ? This is point (c) on the outline. The Holy Spirit is involved with the ministry of Jesus from beginning to end. It is very interesting to see how intimately connected with the life and ministry of Jesus the person of the Holy Spirit is.⁶

It begins right at his conception. Luke 1:35, this is the enunciation to Mary by the angel Gabriel, “And the angel said to her, ‘The Holy Spirit will come upon you, and the power of the Most High will overshadow you; therefore the child to be born will be called holy, the Son of God.’” Here the virginal conception of Jesus is attributed to the work of the Holy Spirit in Mary’s body. Jesus was conceived through the work of the Holy Spirit in Mary.

Jesus did not begin his ministry until he was filled with the power of the Holy Spirit at the time of his baptism. Luke 3:21-22,

Now when all the people were baptized, and when Jesus also had been baptized and was praying, the heaven was opened, and the Holy Spirit descended upon him in bodily form, as a dove, and a voice came from heaven, “Thou art my beloved Son; with thee I am well pleased.”

Then in the next verse, Jesus begins his ministry. So Jesus, in order to carry out the ministry that God had called him to, needed to be anointed by the Holy Spirit and empowered and filled by the Holy Spirit.

Similarly, Jesus’ miracles and exorcisms are said to have been performed through the power of the Holy Spirit. Look at Matthew 12:28, this is Jesus speaking, “But if it is by the Spirit of God that I cast out demons, then the kingdom of God has come upon you.” Here his activity as an exorcist in casting out demons is attributed to the power of the Holy Spirit. This is the way the apostles remember Jesus. Look at Acts 10:38, this is Peter’s sermon to the household of Cornelius in Caesarea Maritima and in this verse Peter reminds them “how God anointed Jesus of Nazareth with the Holy Spirit and with power; how he went about doing good and healing all that were oppressed by the devil, for God

⁶ 9:58

was with him.” Also in this passage Jesus is described as a healer and a preacher and an exorcist and this is attributed to the power of the Holy Spirit with which he had been anointed by God.

Also Jesus’ preaching is attributed in its power to the Holy Spirit. Luke 4:14-21, this is Jesus ministering in Galilee:

And Jesus returned in the power of the Spirit into Galilee, and a report concerning him went out through all the surrounding country. And he taught in their synagogues, being glorified by all. And he came to Nazareth, where he had been brought up; and he went to the synagogue, as his custom was, on the sabbath day. And he stood up to read; and there was given to him the book of the prophet Isaiah. He opened the book and found the place where it was written, “The Spirit of the Lord is upon me, because he has anointed me to preach good news to the poor. He has sent me to proclaim release to the captives and recovering of sight to the blind, to set at liberty those who are oppressed, to proclaim the acceptable year of the Lord.” And he closed the book, and gave it back to the attendant, and sat down; and the eyes of all in the synagogue were fixed on him. And he began to say to them, “Today this scripture has been fulfilled in your hearing.”

Wow!⁷ This is one of those moments where Jesus makes his identity clear and he attributes his powerful preaching of the good news to the Spirit of God – the Spirit of the Lord – which had come upon him and anointed him just as Isaiah had prophesized. So Jesus’ ministry was carried out in the power of the Holy Spirit; Jesus was filled and empowered by the Holy Spirit.

The continuance of Jesus’ ministry after his death is also attributed to the Holy Spirit. Look at John 16:7, 13-14, Jesus says,

Nevertheless I tell you the truth: it is to your advantage that I go away, for if I do not go away, the Counselor will not come to you; but if I go, I will send him to you. . . . When the Spirit of truth comes, he will guide you into all the truth; for he will not speak on his own authority, but whatever he hears he will speak, and he will declare to you the things that are to come. He will glorify me, for he will take what is mine and declare it to you.

Here the Holy Spirit is the one who will continue the ministry of Jesus of Nazareth after Jesus has departed from this world. He will continue to proclaim the truth and to speak what he, himself, has heard and received with regard to the things of Christ.

So I think you can see that in the ministry of the Son of God, the second person of the Trinity, the Holy Spirit from beginning to end is very intimately and closely involved. Jesus carried out his ministry only because of, and in the power of, the Holy Spirit.

DISCUSSION

Question: I have a question on Luke 3 when you were explaining about the Holy Spirit coming upon Jesus before he started his ministry. In my past understanding of that verse,

⁷ 14:69

I viewed it more as a celebration rather than a prerequisite or a legal requirement. Maybe you can add more about that – what are your thoughts there about that event?

Answer: I am not saying it is a legal requirement; that wasn't my intention. But it seems to me that this is more than just a celebration. It is more than just saying that God is ratifying that the Holy Spirit has been with Jesus all along. This fits the pattern, and this is why I think this is convincing what I am suggesting, this fits the pattern of the way in which Old Testament prophets and people sent by God were anointed to carry out special tasks. As we will see in a moment, when you look at the old covenant, the Holy Spirit would come upon judges or prophets or leaders to anoint them with a special power to carry out a ministry that he had called them to. Jesus seems to fit right into this pattern. It says that when he was baptized that the Holy Spirit came upon him, he descended upon him. So I take this to be a special anointing that he received at that time to carry out this ministry. Now that of course doesn't mean that Jesus was bereft of the Holy Spirit prior to that. I am not suggesting that at all. But there does seem to be this special anointing for ministry that came upon Jesus at that moment that is very typical of this pattern in the old covenant.

Question: It seems that if Jesus was all God and all man, why would he need this special anointing? It would seem like to me to be already there. I understand prophets needing an anointing and I understand us needing the Holy Spirit but other than us understanding the whole working of the Godhead or the Trinity, I don't get this. Can you elaborate?

Answer: I think here it is very helpful to remember what we talked about when we studied the person of Christ. We saw that Christ has two natures subsequent to his virginal conception.⁸ Therefore, it is misleading, I think, the way you put it to say that Jesus is all God. He is not all God if you mean that in terms of totality. He is God and man. He has a human nature which is all human. It is a fully human nature – body and soul. But he has a second nature – he has his divine nature which he has had from eternity. Very often Christians misleadingly say things like this: Jesus is 100% God, or he is 100% man, too. No, that is really not right. What the creeds say, such as the Nicene Creed says, is he is truly God and truly man, but it doesn't say he is all God or all man because that is simply false. He is divine in that he has a divine nature, but then he also has a human nature, which is just as weak and ordinary as yours and mine. We evangelicals are sometimes guilty of denying the real humanity of Christ, but over and over again when you read the Scriptures you see in his humanity Jesus was physically limited, he felt anxiety and stress and emotions, weariness, he hungered, he thirsted, he was of course mortal, he was limited in knowledge as he grew up as a boy, and he increased in wisdom and knowledge. I say all of that simply to say that it was his human nature that was in need of being infused with the power of the Holy Spirit and that was anointed by the Holy Spirit. Jesus was, if you will, a charismatic. He was a man who depended upon and was filled with the power of the Holy Spirit to carry out his ministry. If we think of it in those terms, we can understand how the man, Jesus of Nazareth (or Jesus in his human nature would be a better way to put it) needed to pray, to fast and to draw upon the power of the Holy Spirit to do what God had called him to do.

Question: In Matthew 3:13, the baptism of Jesus, it says, “then Jesus came from Galilee

⁸ 20:00

to the Jordan to John, to be baptized by him. John would have prevented him, saying, ‘I need to be baptized by you, and do you come to me?’ But Jesus answered him, ‘Let it be so now; for thus it is fitting for us to fulfill all righteousness.’” That is how I conceive of it. He is fulfilling the Father’s will and carrying out the plan that God has.

Answer: OK, you are asking a slightly different question, I think. You are not asking about the role of the Holy Spirit in anointing Jesus with power for ministry. You are in a sense asking why would a man who is sinless need to go and be baptized for repentance for forgiveness of sins. Since he didn’t have any sin, it wouldn’t seem to make much sense for him to go be baptized by John the Baptist.

Followup: Only someone who has a divine nature would be sinless. So in that sense he didn’t need to be baptized.

Answer: Correct! So it is puzzling that Jesus would seek out baptism by John the Baptist. The answer he gives there is that it is fitting – I don’t need it, but it is fitting to fulfill all righteousness. I think that what this expresses is Jesus’ solidarity with the human condition. Jesus was not just the Son of God, but he was the Son of Man. He was the Son of Man prophesied by Daniel who would come and be the Lord and judge. I think this represents his solidarity with us, with his brethren, that he would participate in this baptism even though he, himself, doesn’t need to repent and be forgiven.

Followup: It just helps me to understand it in totality of why he is God in the flesh, why he is incarnate.

Answer: Well, I think what you are saying is, correct me if I’m wrong, you are saying that Jesus not being sinful shows, or is evidence, of his divine nature.⁹ Because if he were just a human person, if he were 100% human, then he would need to be baptized by John. But the fact that he doesn’t is an indication of his divine nature. Is that right?

Followup: Yes.

Question: Can we say that the Spirit also had a part to play in his atoning work? Hebrews 9:14 for example.

Answer: That is the one about eternal Spirit? Hebrews 9:14, “Christ, who through the eternal Spirit offered himself without blemish to God.” I’ve never thought of that in those terms before. One usually doesn’t think of the atonement in terms of the work of the Holy Spirit. There it says, “He offered himself without blemish through the eternal Spirit” so maybe in some way the Holy Spirit helped to facilitate his sacrifice. Maybe it refers to the struggles in Gethsemane where he wanted this cup to pass from him but nevertheless submitted to the Father’s will. Maybe it was through the Holy Spirit strengthening him to carry out this offering of himself to God. Or maybe it is a reference again to the sinlessness of Christ that was just mentioned – he offered himself without blemish through the Holy Spirit preserving him. I don’t know, that is worth thinking more about, I hadn’t thought of it before.

One of the encouraging things about this section is you see that the same way in which

⁹ 25:06

we need to relate to the Holy Spirit are ways in which Jesus himself related to the Holy Spirit. If our Lord needed to depend upon the power and the filling and the anointing of the Holy Spirit to carry out his ministry, how much more do we need to daily depend upon the Holy Spirit as we walk through this life? So it is encouraging to me, I think, as a Christian to see that Jesus himself drew upon and depended upon the Holy Spirit in the same way that we need to.

Work of the Holy Spirit

Section 3 on the outline speaks of the work of the Holy Spirit. When you read what the Spirit of God does, it is just amazing the works that are attributed to the Holy Spirit in the Scriptures. Let's look at some of these.

Number one, *creation* – the creation of the world. Genesis 1:2-3, the Holy Spirit was involved in creation: “The earth was without form and void, and darkness was upon the face of the deep; and the Spirit of God was moving over the face of the waters. And God said, ‘Let there be light’; and there was light.” And then the rest of the creation narrative continues to unfold. So right in the beginning, at the moment of creating the Earth as a habitable place for human beings, the Spirit of God is involved in creation.

Secondly, the Holy Spirit is involved in *divine revelation*. 1 Corinthians 2:9-10, 12-13, talks of the role of the Holy Spirit in divine revelation. It says in verse 9, “But, as it is written, ‘What no eye has seen, nor ear heard, nor the heart of man conceived, what God has prepared for those who love him,’ God has revealed to us through the Spirit.”

Sometimes people just quote the first half of that verse to say, “Look at all these unknown things that God has for us in the future” but what the verse actually says is that all of these unimaginable and unheard of things God has revealed to us through the Holy Spirit. It continues, “For the Spirit searches everything, even the depths of God” then verses 12-14:

we have received not the spirit of the world, but the Spirit which is from God, that we might understand the gifts bestowed on us by God. And we impart this in words not taught by human wisdom but taught by the Spirit, interpreting spiritual truths to those who possess the Spirit.

So the divine revelation that the apostles gave was teaching that they received through the Holy Spirit and they imparted these spiritual truths to people by words that the Holy Spirit had given them.¹⁰ So the Holy Spirit is involved in divine revelation.

Thirdly, even more specifically, the Holy Spirit is involved in the *inspiration of Scriptures*. The Scriptures are, themselves, inspired by God. 2 Peter 1:20-21: “First of all you must understand this, that no prophecy of scripture is a matter of one's own interpretation, because no prophecy ever came by the impulse of man, but men moved by the Holy Spirit spoke from God.” So when these prophets spoke, they spoke not under their own impulse but at the instigation of the Holy Spirit. That is why the Bible is attributed to God as the Word of God, as being inspired by God – literally God breathed. Here this is attributed to the ministry of the Holy Spirit who gives them the impulse to speak as they did.

¹⁰ 30:29

Number four I have already mentioned, the *conception of Christ*. Let's just read again Luke 1:30-31, 34-35:

And the angel said to her, "Do not be afraid, Mary, for you have found favor with God. And behold, you will conceive in your womb and bear a son, and you shall call his name Jesus". . . . And Mary said to the angel, "How shall this be, since I have no husband?" And the angel said to her, "The Holy Spirit will come upon you, and the power of the Most High will overshadow you; therefore the child to be born will be called holy, the Son of God."

So the conception of Christ, the virginal conception, is through the Holy Spirit.

Number five: *regeneration* – that which transfers a person from spiritual death to spiritual life. Regeneration is attributed to the work of the Holy Spirit. John 3:5-7, this is Jesus talking to Nicodemus: "Jesus answered, 'Truly, truly, I say to you, unless one is born of water and the Spirit, he cannot enter the kingdom of God. That which is born of the flesh is flesh, and that which is born of the Spirit is spirit.'" So, the new birth, regeneration, that which transfers you from death to new life is, as Jesus said, through the Holy Spirit. It is the Holy Spirit who is the one who regenerates a person and imparts new life. And the Holy Spirit isn't finished with you once he regenerates you.

Number six, the Holy Spirit then is responsible for *baptizing and indwelling you*. Romans 8:9, "But you are not in the flesh, you are in the Spirit, if in fact the Spirit of God dwells in you. Any one who does not have the Spirit of Christ does not belong to him." So here it is the presence of the Holy Spirit in a person's life which is the dividing point whether that person is aligned with God, who is a Christian, or is a person who is not a Christian, who is apart from God. He says that it is the presence of the Holy Spirit in a person's life that determines whether or not you belong to Christ.¹¹ 1 Corinthians 12:13 speaks of the baptism that the Holy Spirit gives: "For by one Spirit we were all baptized into one body – Jews or Greeks, slaves or free – and all were made to drink of one Spirit." So when a person becomes a Christian, he is not only regenerated by the Holy Spirit, but he is baptized and indwelt by the Holy Spirit as a believer.

Number seven: the Holy Spirit is *the source of your assurance of salvation*. Romans 8:14-17 says the Holy Spirit is the source of assurance of salvation¹²:

For all who are led by the Spirit of God are sons of God. For you did not receive the spirit of slavery to fall back into fear, but you have received the spirit of sonship. When we cry, "Abba! Father!" it is the Spirit himself bearing witness with our spirit that we are children of God, and if children, then heirs, heirs of God and fellow heirs with Christ, provided we suffer with him in order that we may also be glorified with him.

Here Paul says that when we recognize that we are sons of God, we cry out to God as our Father. He says it is the Holy Spirit who bears witness with our spirits and gives us the assurance that we are in fact reconciled to God and are his children.

Number eight: enablement for spiritual living comes through the work of the Holy Spirit

¹¹ 35:00

¹² Dr. Craig mentions verses 14-16 but will read through to verse 17.

in your life. Galatians 5:16-18, 25, Paul says,

But I say, walk by the Spirit, and do not gratify the desires of the flesh. For the desires of the flesh are against the Spirit, and the desires of the Spirit are against the flesh; for these are opposed to each other, to prevent you from doing what you would. But if you are led by the Spirit you are not under the law. . . . If we live by the Spirit, let us also walk by the Spirit.

Paul says it is going to be walking in the Holy Spirit daily – that day-by-day walk in the power of the Holy Spirit – that is going to give you the power to resist the desires and temptations of the flesh that would subvert the desires of the Holy Spirit in your life.

There is more to be said but we are out of time. Just to recap what we've seen so far, you can see the tremendous importance of this person of the Trinity in the plan of salvation. The Holy Spirit is present at creation, he imparts divine revelation, he is responsible for the inspiration of the Bible, he is there at the virginal conception of Christ bringing that about, he is responsible for bringing about regeneration and new birth, for baptizing and indwelling Christian believers, he is the source of our assurance of salvation and he enables us for spiritual living. Truly, we ignore the person of the Holy Spirit at our own peril. The Holy Spirit is absolutely vital to victorious Christian living. And that is not all! Next week we will see a few more roles of the Holy Spirit in the life of the church and of the Christian.¹³

¹³ Total Running Time: 39:23 (Copyright © 2012 William Lane Craig)

§ V. DOCTRINE OF THE HOLY SPIRIT

Lecture 3

Presence of the Holy Spirit in the Old and New Covenant

Last time we began to talk about the prominent ministries of the Holy Spirit as described in Scripture – the work of the Holy Spirit. We saw that the Holy Spirit is tremendously important in the life of our Lord as well as in the life of the church today. Scripture attributes to the Holy Spirit such activities as creation, divine revelation, the inspiration of Scripture, the virginal conception of Jesus, regeneration of the individual believer, baptizing and indwelling the Christian believer, providing assurance of salvation to the believer, enablement for spiritual living and now we come to the ninth on the list which is the bestowal of spiritual gifts to the believer for the building up of the body of Christ.

1 Corinthians 12:4-11:

Now there are varieties of gifts, but the same Spirit; and there are varieties of service, but the same Lord; and there are varieties of working, but it is the same God who inspires them all in every one. To each is given the manifestation of the Spirit for the common good. To one is given through the Spirit the utterance of wisdom, and to another the utterance of knowledge according to the same Spirit, to another faith by the same Spirit, to another gifts of healing by the one Spirit, to another the working of miracles, to another prophecy, to another the ability to distinguish between spirits, to another various kinds of tongues, to another the interpretation of tongues. All these are inspired by one and the same Spirit, who apportions to each one individually as he wills.

So the Holy Spirit is responsible for bestowing spiritual gifts upon Christian believers with the view toward building up the body of Christ. These are gifts that are exercised in the context of the local church for building up the body.

As an aside, I might simply say, therefore, you need to ask yourself as a Christian what spiritual gift or gifts has God given me and am I exercising these in the context of my local church. If you are not, you really need to ask yourself what is it that God has gifted you to do. Every Christian has been given a spiritual gift of some sort that he is to exercise in the context of the local church for building up the body of Christ. If you do not know what your gift is, I would encourage you to try your hand at different avenues of service. Try different sorts of ministries and then see which one you really find the joy of the Lord in. That will be probably the area of your spiritual gifting. Sometimes others will see it in you before you see it in yourself. Someone might say to you, “You really seem to have the gift of exhortation – what you said really ministered to me” or “I think you have the gift of teaching – that was an excellent bible study that you shared” or “You have the gift of showing mercy – it meant a lot to me when you visited me.” That sort of thing. People will see these gifts in you. So, if you are not exercising your spiritual gift and perhaps you don’t even know what it is, begin to exercise various ministries in the context of the local body and ask God to show you where he has gifted you to serve the local body where you worship.

Finally, number ten would be the fruit of the Holy Spirit. Sometimes people think that the

manifestation of being filled with the Holy Spirit is displaying certain charismatic gifts like those we just read about in 1 Corinthians – words of knowledge or speaking in tongues or gifts of healing and so forth. But that is not what the Scripture teaches. The Corinthian church was the most carnal church in the New Testament even though it had all of these showy spiritual gifts being manifested. There were people getting drunk at the communion table in Corinth!¹⁴ There was a man living in incest there. It was riven with strife and divisions. This was not a spiritual church even though it manifested a lot of these spiritual gifts. What is then the manifestation of the spirit-filled life? It is not the gifts of the Spirit; it is the fruit of the Spirit and these are listed in Galatians 5:22-23. Paul says, “But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control; against such there is no law.” He contrasts the fruit of the Spirit with the works of the flesh and says when you walk in the Spirit you should also display the fruit of the Spirit. Again we see how central the Holy Spirit is to living the Christian life, don’t we? The manifestation of these virtues – which are the characteristics of Christ’s own life, this is what it means to be a Christ-like person – these fruits of the Spirit are manifestations of the Spirit-filled life. As we walk daily over time in the power of the Holy Spirit, this fruit will be produced in our lives.

So I think you can see why, as I say, we neglect the person of the Holy Spirit to our peril as Christians. He is absolutely central to the victorious Christian life and needs to be a vital part of spiritual living and spiritual discipline.

DISCUSSION

Question: I just wanted to add another cross-reference for the fruit of the Spirit, see John 15:5, “I am the vine, you are the branches. He who abides in me, and I in him, he it is that bears much fruit, for apart from me you can do nothing.”

Answer: Good. Thank you.

Question: Would it be OK to back up one letter in the outline – relation to Christ under 2c. There was some question about that last time about the Spirit’s relation to Christ and I didn’t see anywhere where there was a mention of John 3:34. It says, “For he whom God has sent utters the words of God, for it is not by measure that he gives the Spirit.” What that verse means is Christ was the only human being who was ever given the Holy Spirit without measure. All other prophets, and I believe this is referring to his office of prophecy here, were given a measure of the Spirit but here it says he was given it without measure.

Answer: I haven’t ever reflected on that verse so I am somewhat at a loss for comment. “He whom God has sent utters the words of God” – I take that as a self-reference to Jesus. “For it is not by measure that he gives the Spirit” – and the “he” there I suppose is referring to God, right? “For the Father loves the Son and has given all things into his hand.” So you are suggesting that Jesus was given a greater measure of the Holy Spirit than other human persons, is that right?

Followup: I looked at three different commentaries and they all seem to agree on that.

¹⁴ 4:58

Answer: OK, that is not one that I have thought about obviously, so I have no further comment to shed on that. Thank you.

Question: Just a little later in 1 Corinthians 14, Paul talks a little bit more about prophecy and about speaking in tongues and he says that it is better to prophecy because that builds up the church but what speaking in tongues is like is the believer's spirit, I guess, communicating with God's Spirit. He says that is in a way that doesn't really connect with the mind – it is like spirit-to-spirit. Can you comment on that in any way?

Answer: Let's read the passage. 1 Corinthians 14, let's begin with verse 26: "What then, brethren? When you come together, each one has a hymn, a lesson, a revelation, a tongue, or an interpretation." I take it here that these were rather unstructured worship services. It sounds like it was sort of like the Brethren churches if you have ever been among Plymouth Brethren or other Brethren churches. Anyone can stand up and offer a hymn to sing or a word of exhortation, a revelation, speak in tongues or something of that sort.¹⁵ And he says, "Let all things be done for edification. If any speak in a tongue, let there be only two or at most three, and each in turn; and let one interpret. But if there is no one to interpret, let each of them keep silence in church and speak to himself and to God." So there he would say in the absence of some interpretation, people should not get up publicly and speak in tongues in a public worship service. They should do this privately.

Let two or three prophets speak, and let the others weigh what is said. If a revelation is made to another sitting by, let the first be silent. For you can all prophesy one by one, so that all may learn and all be encouraged; and the spirits of prophets are subject to prophets. For God is not a God of confusion but of peace.

So he seems to be saying there that you can have these prophecies that are given that would be revelations from God. There were, in the New Testament (this is prior to the canonization of the New Testament), people that would give revelatory utterances from God and he wants them to do it one at a time so that people can understand and be edified. Let's see – the passage that speaks about understanding these – that would be in the second verse of chapter 14 where it says,

For one who speaks in a tongue speaks not to men but to God; for no one understands him, but he utters mysteries in the Spirit. On the other hand, he who prophesies speaks to men for their upbuilding and encouragement and consolation. He who speaks in a tongue edifies himself, but he who prophesies edifies the church. Now I want you all to speak in tongues, but even more to prophesy. He who prophesies is greater than he who speaks in tongues, unless some one interprets, so that the church may be edified.

That seems to fit in with what I was just suggesting. In a public meeting there should not be uninterrupted tongues or glossolalia going on because prophecy ministers to the mind – people understand it – so they know what is being said. So I think what you said is right. And he contrasts praying in the Spirit and praying with the mind as well. See verse 18, "I thank God that I speak in tongues more than you all; nevertheless, in church I would rather speak five words with my mind, in order to instruct others, than ten

¹⁵ 10:09

thousand words in a tongue.” Is that what you were thinking?

Followup: Yes. Can comment on how we should take that today?

Answer: Well, I would say that if you have this type of unstructured worship service going on, you cannot prohibit speaking in tongues if there is some sort of interpretation but we don't usually have these kinds of unstructured worship services where just anybody can stand up and speak. So if somebody attempted to do that in, say, one of our worship services, I think he would be out of order and would be asked to sit down. But, at least in this kind of open service, it seems to me that you have got to follow the instructions here and allow people to prophesy or to share words of exhortation to speak forth God's word or, if they have a tongue, as long as there is an interpretation, it seems to me you can't forbid that. In fact, Paul says do not forbid speaking in tongues. But it does seem that he favors prophesy because it connects with the understanding of the hearers whereas glossolalia, or tongue-speaking, doesn't connect with the understanding of the other people who hear it. He says let everything be done for edification. That is in verse 26 – “let all things be done for edification;” that is, for building up. Think of an edifice, the body of Christ is an edifice, and he wants everything to be designed toward building it up. And prophesy does that better because it connects with the understanding.

Question: This is kind of off topic but I had a question about the relation of Father, Son and Holy Spirit in the Trinity. Many say that a) it is Christianity's way of exploiting polytheism and b) all religions have the Trinity in some way, shape or form through three Gods or however it is. What would you say to people like that?¹⁶

Answer: I would say that Christianity grew out of Jewish monotheism and it is against that background that it needs to be understood. Monotheism is at the very heart of Judaism. “Hear O Israel, the LORD our God is one God!”¹⁷ Therefore, only the most radical impact of the person of Jesus could have forced these early Jews to see some kind of a distinction within God between the Father and the Son. It was the person of Jesus and his radical claims to be the revelation of God the Father that forced them to rethink the concept of God in such a way that, while there is one God, that doesn't mean there is one person who is God. That doctrine – that there is one God but multiple persons – is, I think, unparalleled. I don't think there is any other religion like that. Certainly you have other polytheistic religions where you have a triad of deities but there is nothing like this. So this is clearly not an attempt to accommodate polytheism. Quite the contrary, this is what N. T. Wright would call a mutation that occurs within Judaism of Jewish monotheism to allowing multiple persons within the Godhead, within the being of God.

Presence of the Holy Spirit in the Old and New Covenant

Now we want to understand the difference between the presence of the Holy Spirit in the old covenant and in the new covenant subsequent to Pentecost.

First let's talk about the role of the Holy Spirit in the old covenant. What you find in the Old Testament is that the Holy Spirit is not the permanent possession of Jewish believers

¹⁶ 14:57

¹⁷ cf. Deuteronomy 6:4

or followers of Yahweh. It isn't as though they had or enjoyed the presence of the Holy Spirit in their lives on a daily basis. Rather, over and over again we find in the Old Testament that the Holy Spirit would come upon people to anoint them for a special purpose to which God had called them. So this was a temporary, special anointing to carry out a specific task. It wasn't the permanent presence of the Holy Spirit with these people. That is why someone like David can pray in the Psalms, "Lord take not thy Holy Spirit from me."¹⁸ That is a prayer no New Testament Christian could pray because, as we will see, for us on this side of Pentecost the Holy Spirit is our permanent possession and indweller. But in the old covenant the indwelling is temporary and for a specific purpose. Let's look at some of the many examples of this.

Exodus 31:1-3, "The LORD said to Moses, 'See, I have called by name Bezalel the son of Uri, son of Hur, of the tribe of Judah: and I have filled him with the Spirit of God, with ability and intelligence, with knowledge and all craftsmanship.'"

Now then turn over to chapter 35 for more on this man. Exodus 35:30-35:

And Moses said to the people of Israel, "See, the LORD has called by name Bezalel the son of Uri, son of Hur, of the tribe of Judah; and he has filled him with the Spirit of God, with ability, with intelligence, with knowledge, and with all craftsmanship, to devise artistic designs, to work in gold and silver and bronze, in cutting stones for setting, and in carving wood, for work in every skilled craft. And he has inspired him to teach, both him and Oholiab the son of Ahisamach of the tribe of Dan. He has filled them with ability to do every sort of work done by a craftsman or by a designer or by an embroiderer in blue and purple and scarlet stuff and fine twined linen, or by a weaver – by any sort of workman or skilled designer."

Here God is filling with his Spirit a specific man for the work of artistry for preparing the tabernacle for the worship of God. So for the specific task of craftsmanship and work of an artisan, this man is filled with the Holy Spirit.

Turn over to Number 11:16-17, 25.¹⁹ This is God appointing seventy elders to help Moses in judging the people,

And the LORD said to Moses, "Gather for me seventy men of the elders of Israel, whom you know to be the elders of the people and officers over them; and bring them to the tent of meeting, and let them take their stand there with you. And I will come down and talk with you there; and I will take some of the spirit which is upon you and put it upon them; and they shall bear the burden of the people with you, that you may not bear it yourself alone." . . . Then the LORD came down in the cloud and spoke to him, and took some of the spirit that was upon him and put it upon the seventy elders; and when the spirit rested upon them, they prophesied. But they did so no more.

So here again, for a specific task of eldership, the spirit that was upon Moses was also put upon these elders.

¹⁸ cf. Psalms 51:11

¹⁹ 20:00

In the book of Judges, we find example after example of this where God anoints with his Spirit certain persons to judge Israel in times of crisis. For example, Judges 3:9-10. This is the judgeship of Othni-el,

But when the people of Israel cried to the LORD, the LORD raised up a deliverer for the people of Israel, who delivered them, Othni-el the son of Kenaz, Caleb's younger brother. The Spirit of the LORD came upon him, and he judged Israel; he went out to war, and the LORD gave Cushan-rishathaim king of Mesopotamia into his hand; and his hand prevailed over Cushan-rishathaim.

Here Othni-el was filled with the Holy Spirit to carry out this deed. This fellow that is mentioned here, Cushan-rishathaim, is one of the great names of history. He wasn't a particularly great man, but this is a great *name* of history – it's like Maher-shalal-hash-baz²⁰, another one of the great names of history. But Othni-el was filled with the Holy Spirit to carry out this judgeship.

Another example is Judges 6:34, “But the Spirit of the LORD took possession of Gideon; and he sounded the trumpet, and the Abiezrites were called out to follow him.” So Gideon also was filled with the Holy Spirit for his judgeship.

Judges 11:29 says, “Then the Spirit of the LORD came upon Jephthah, and he passed through Gilead and Manasseh, and passed on to Mizpah of Gilead, and from Mizpah of Gilead he passed on to the Ammonites.” Gideon, as well, was filled with the Holy Spirit.

Judges 13:24-25, “And the woman bore a son, and called his name Samson; and the boy grew, and the LORD blessed him. And the Spirit of the LORD began to stir him in Mahaneh-dan, between Zorah and Eshta-ol.”

Then in Judges 14:5-6,

Then Samson went down with his father and mother to Timnah, and he came to the vineyards of Timnah. And behold, a young lion roared against him; and the Spirit of the LORD came mightily upon him, and he tore the lion asunder as one tears a kid; and he had nothing in his hand. But he did not tell his father or his mother what he had done.

Also Judges 14:19, another one of these great feats:

And the Spirit of the LORD came mightily upon him, and he went down to Ashkelon and killed thirty men of the town, and took their spoil and gave the festal garments to those who had told the riddle. In hot anger he went back to his father's house.

Finally, Judges 15:14, one other example:

When he came to Lehi, the Philistines came shouting to meet him; and the Spirit of the LORD came mightily upon him, and the ropes which were on his arms became as flax that has caught fire, and his bonds melted off his hands.

This is the pattern in the Old Testament. You have the Spirit of the Lord coming upon these individuals temporarily to anoint them for a special task that God has for them to

²⁰ See Isaiah 8:1-4

carry out. But he wasn't the permanent possession of believers in the old covenant. This may be one of the reasons why the lives of the saints in the Old Testament were so often marked by failure and carnality and terrible sin. They didn't have the Holy Spirit to empower them to live a righteous life before God. They were more or less on their own unless God anointed them for a special purpose. We will see there is a tremendous contrast between those believers pre-Pentecost and we, Christians, who live in the post-Pentecostal era. That is what we will look at next time.²¹

²¹ Total Running Time: 25:40 (Copyright © 2012 William Lane Craig)

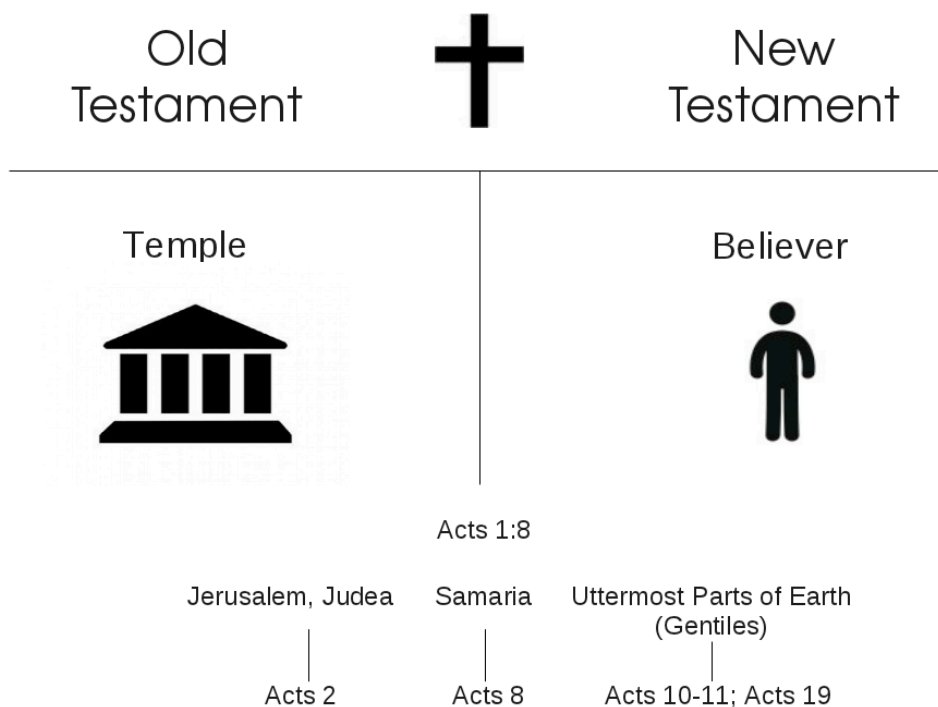
§ V. DOCTRINE OF THE HOLY SPIRIT

Lecture 4

Permanent Presence in the Believer

Last time we looked at the presence of the Holy Spirit in the Old Testament, under the old covenant. What we saw there was that the Holy Spirit wasn't the permanent possession of the Jewish believer. The Holy Spirit would come upon certain leaders or persons that God had anointed for very specific tasks. The presence of the Holy Spirit in a person was temporary and specific – it was selective. Therefore, the average Old Testament believer – the average Jewish believer – did not have the presence and power of the Holy Spirit within him in the way that we, Christians, do who live in the post-Pentecostal period.

There is a chart on the third page of your outline that will help to illustrate the contrast between the old covenant and the new covenant:



If the Holy Spirit was not the permanent possession of Old Testament believers but, rather, is a post-Jesus Christ development then where was the presence of God evident in Israel? If not in the individual believer, where was God's presence? Well, the answer is – in the temple. It was the Jewish temple, and in particular the Holy of Holies, that was the place where the presence of God was. Within the temple there is the Holy Place and then there is the Holy of Holies and it was here that the Shekinah Glory was evident and that the presence of Yahweh – of God – was especially felt or concentrated.

Look at a couple of passages with me from the Old Testament. 2 Chronicles 7:1-3, this is the story of Solomon's dedication of the temple which he had built for God in Jerusalem,

When Solomon had ended his prayer, fire came down from heaven and consumed the burnt offering and the sacrifices, and the glory of the LORD filled the temple. And the priests could not enter the house of the LORD, because the glory of the LORD filled the LORD's house. When all the children of Israel saw the fire come down and the glory of the LORD upon the temple, they bowed down with their faces to the earth on the pavement, and worshiped and gave thanks to the LORD, saying, "For he is good, for his steadfast love endures for ever."

Here the glory of God, in a very visible way, comes to reside in the temple that Solomon had built for God.

With Israel's apostasy and God's judgment upon Israel, the presence of God reluctantly, slowly left the temple and deserted Israel so that Israel was now bereft of God's presence and was ripe for judgment. Look at Ezekiel 9:3 which describes the withdrawal of God's presence from the temple in preparation for God bringing judgment upon Israel, "Now the glory of the God of Israel had gone up from the cherubim on which it rested to the threshold of the house; and he called to the man clothed in linen, who had the writing case at his side." Notice there the Spirit of God, or the presence of God, is beginning to withdraw from Israel. The glory of God has exited the Holy Place and is now on the threshold of the temple. Then in Ezekiel 11:23 we see the glory and presence of God departing further, "And the glory of the LORD went up from the midst of the city, and stood upon the mountain which is on the east side of the city." That is the Mount of Olives.²² So the Spirit of God, or the presence of God, is leaving the temple and goes up to the Mount of Olives and then leaves Israel. Israel is now abandoned by God to her enemies and they come and conquer Israel.

So during Israel's faithful period, at least, the presence of God – the permanent abode of God in Israel – was the temple. The Spirit would come to anoint people for special tasks in the old covenant time. But the Spirit of God was not the permanent presence of the believer.

Permanent Presence in the Believer

By contrast to this – and this is such an exciting truth when you think about it – in the new covenant, what corresponds to the temple in the old covenant? Well, it is the Christian believer; *we* are the temple of the Holy Spirit! He now abides in us. Just as the Holy Spirit, or the presence of God, once resided in the temple, now he resides in us as his temple. 1 Corinthians 6:19-20, "Do you not know that your body is a temple of the Holy Spirit within you, which you have from God? You are not your own; you were bought with a price. So glorify God in your body." Here Paul says that your physical body is the temple of the Holy Spirit. He resides in you. Hebrews 3:5-6:

Now Moses was faithful in all God's house as a servant, to testify to the things that were to be spoken later, but Christ was faithful over God's house as a son. And we are his house if we hold fast our confidence and pride in our hope.

²² 5:03

So we are literally the place where God's presence and Spirit abides in the world today. He is residing in us as temples of the Holy Spirit. He is the permanent possession of the Christian believer. We don't need to pray as David did, "Take not thy Holy Spirit from me"²³ because he is going to be with us until death unless we apostatize or throw him out of our lives. He is now residing within us as our permanent possession empowering us, gifting us, transforming us, sanctifying us, and strengthening us to live the Christian life. What an advantage we enjoy over these old covenant believers.

How does this take place between the Old Testament temple and the New Testament? It is something that, in the New Testament, is called the baptism of the Holy Spirit. 1 Corinthians 12:13, Paul writes, "For by one Spirit we were all baptized into one body – Jews or Greeks, slaves or free – and all were made to drink of one Spirit." It is through the baptism of the Holy Spirit that we are incorporated into the body of Christ. This is how you become a Christian. You are baptized by the Holy Spirit into the body of Christ. The Holy Spirit then becomes your permanent possession as he indwells you and strengthens you in your Christian life.

What is interesting, however, is that, historically at least, this transition between the old covenant and the new covenant didn't take place instantaneously.²⁴ As the Gospel spread geographically, this transition from old covenant to new covenant takes place gradually over time, not instantaneously. As you read the book of Acts, it seems to do so along the pattern laid down in Acts 1:8; speaking to the apostles, "But you shall receive power when the Holy Spirit has come upon you." The Holy Spirit has not yet been given; this is pre-Pentecost still. In a sense, this is still the old covenant era. But, when the Holy Spirit has come upon you, "you shall be my witnesses in Jerusalem and in all Judea and Samaria and to the end of the earth." Here the promise of the Holy Spirit is given to the apostles and it begins with their local community, Jerusalem and Judea. This would be Jewish believers; the Jewish people themselves are the first to be evangelized. Then the Samaritans, who were half-Jews; these were persons who had Jewish ancestry but had intermarried with Israel's pagan conquerors who had conquered the land when God judged Israel. So they were regarded as half breeds by Jews because they were not pure Jewish blood; they were mixed race. Finally, the uttermost parts of the Earth and these would be the Gentiles – those who were not of the Jewish faith at all.

Acts 1:8 says, "You shall receive power when the Holy Spirit comes upon you and then you will be my witnesses in Jerusalem and Judea, Samaria, and the uttermost parts of the Earth, the Gentiles." And what is really interesting when you read the book of Acts is you see how this scenario is played out over time. For example, in Acts 2 you have the event of Pentecost described. Here the Holy Spirit falls upon the disciples at Pentecost and they begin to speak in other tongues, other languages, proclaiming the Gospel and they received the Holy Spirit first in Jerusalem (the Jews). Then in Acts 8 you have the story of how Philip goes down to Samaria and begins to preach the Gospel to them and the Samaritans, then, also receive the Holy Spirit. Maybe it would be worthwhile reading this passage. Acts 8:14-17:

Now when the apostles at Jerusalem heard that Samaria had received the word of

²³ cf. Psalms 51:11

²⁴ 9:57

God, they sent to them Peter and John, who came down and prayed for them that they might receive the Holy Spirit; for it had not yet fallen on any of them, but they had only been baptized in the name of the Lord Jesus. Then they laid their hands on them and they received the Holy Spirit.

So what had happened in Samaria was that Philip had preached the Gospel, he had baptized them with water but it says very plainly they had not yet received the Holy Spirit even though they had undergone water baptism. But when the delegates from Jerusalem and Judea come down to Samaria, they ratify what Philip had done in bringing the Gospel there. They lay their hands upon them and now they, too, receive the Holy Spirit and are baptized in the Spirit.

Then, in Acts 10 and 11, we have the story of how the Gospel now comes to the Gentiles. This is where Peter is sent down to Caesarea to preach to the household of a Roman centurion named Cornelius and Cornelius and all his household hear the Gospel and the Holy Spirit falls upon them and also manifests himself in charismatic gifts. The Gentiles now receive the Holy Spirit for the first time.²⁵

Also you have this very interesting and peculiar story in Acts 19 of Gentiles in Ephesus who received the Holy Spirit. Let's turn over and look at that because it is so curious. Acts 19:1ff:

While Apollos was at Corinth, Paul passed through the upper country and came to Ephesus.

(Ephesus is in modern day Turkey. It is a seaside city in Asia Minor called Ephesus, far from Jerusalem, obviously; far from Palestine)

There he found some disciples. And he said to them, "Did you receive the Holy Spirit when you believed?" And they said, "No, we have never even heard that there is a Holy Spirit." And he said, "Into what then were you baptized?" They said, "Into John's baptism." And Paul said, "John baptized with the baptism of repentance, telling the people to believe in the one who was to come after him, that is, Jesus."

(So these people in Ephesus were disciples of John the Baptist of all things. But they had never heard of Jesus. They had never placed their faith in Christ. They had somehow heard of the ministry and message of John the Baptist and were faithfully following John's message but had no idea there was such a person as the Holy Spirit. So verse 5 continues)

On hearing this, they were baptized in the name of the Lord Jesus. And when Paul had laid his hands upon them, the Holy Spirit came on them; and they spoke with tongues and prophesied. There were about twelve of them in all.

Here again we see the Holy Spirit being given to persons who are apparently Gentiles but who had not been fully informed about the Gospel of Christ. They were only partially informed, knowing only John's baptism. But now being fully informed about the Gospel, Paul lays hands on them and they also receive the Holy Spirit.

²⁵ 15:00

So what you see throughout the book of Acts is the pattern of Acts 1:8 as it is played out. There is first the bestowal of the Holy Spirit upon Jews in Pentecost then upon Samaritans through Philip's ministry and then to the uttermost parts of the Earth as the Gospel is brought to the Gentiles. What is interesting about this is that, although some Pentecostal and Charismatic groups say that the baptism of the Holy Spirit is a second work of the Holy Spirit in the life of someone who is already a Christian, when you look at these passages it is very evident that that is not the case. In none of these cases have the people received the Holy Spirit yet. This is a first time, initiatory experience of the Holy Spirit. It is not a second work of grace in the life of a person who is already indwelt with the Holy Spirit. This occurs in the lives of people who have not yet received the Holy Spirit in any measure. So although the baptism of the Holy Spirit is something that is important in the New Testament, it is not, I'm convinced, a second work of grace that needs to take place in the life of someone who is already a believer. This is something that takes place in the life of an unbeliever which is his regeneration and conversion to Christ. Remember 1 Corinthians 12:13, it is through the baptism of the Holy Spirit that we are incorporated into the body of Christ. When a person comes to Christ, he is baptized with the Holy Spirit, placed into the body of Christ and becomes a regenerate Christian. This is not a second work of grace that needs to be added to the work of the Holy Spirit already in someone's life.

DISCUSSION

Question: A chicken and egg question: which comes first – the Holy Spirit or the decision to accept Christ?

Answer: OK, this is a controversial theological question that you have raised. You may not realize how controversial this is! You asked, "Which comes first, the decision to receive Christ or the regeneration of the baptism of the Holy Spirit?" One might be tempted to avert this question adroitly by saying they are simultaneous.²⁶ By deciding to become a Christian, at that moment the Holy Spirit enters you and they are simultaneous. However, theologians aren't going to be staid by that answer. What they will ask is which one is explanatorily prior to the other? Even given that they are simultaneous, which one is logically prior to the other? The idea of logical, or explanatory, priority is a familiar one to theologians. It is a little bit like causal priority. Think of a chandelier hanging from a chain on the ceiling. Clearly, the chain on the ceiling is causally prior to the chandelier's hanging in the air. It is not that the chandelier is logically, or causally, prior to the chain hanging from the ceiling. The one depends on the other. I hope that is clear. Similarly, even if the decision to receive Christ and the regeneration of the Holy Spirit are simultaneous, do you receive Christ because you have been regenerated by the Holy Spirit and therefore enabled to do so or do you receive the Holy Spirit because you have decided to place your faith in Christ? That is the watershed that separates Calvinism from Arminianism. Calvinist, or Reformed, theologians believe that you are incapable of exercising faith in Christ unless and until you are regenerated by the Holy Spirit. So there has to be, in a way, a kind of secret, hidden work of the Holy Spirit that regenerates you

²⁶ 20:05

so that you can place your faith in Christ. Oddly, then, on the Reformed view, no unbeliever ever believes in Christ. You are already a regenerate Christian when you place your faith in Christ. Only a regenerate person can believe. By contrast, the Arminian view would say that it is through what is called the prevenient work of the Holy Spirit, that is to say he comes prior to the reception of the Gospel and his baptism and he prepares the heart of the unbeliever so that the unbeliever can respond to God's grace and to the Gospel when he hears it. Then the Holy Spirit will be given in response to the decision that the unbeliever makes to follow Christ as his heart has been prepared. I am not going to decide that issue now. Wait until we get to the section of this course called Doctrine of Salvation and then we will take up this issue again. But you can see you've pulled a thread here that is one that is very significant.

Question: One other nugget from these verses is how, in this movement, God allows people to come and make decisions even though they don't have all the bells and whistles. They respond to the knowledge they have. Just like we see in modern day mission work and what have you, there is people that respond to what they have and then it is validated, or enhanced, by somebody coming to them.

Answer: Cornelius is a wonderful example of that, isn't it? This Roman centurion, who is called a God-fearer, his heart is prepared and he is ready to embrace the full truth of the Gospel when he hears it. What is interesting about this geographical progression, and you've probably thought this already, is that in one sense for many people in the world this transition may not have yet occurred from old to new covenant. Someone living in central Mongolia or Siberia who has never heard the Gospel in his own language may still, in one sense, not yet be in this new covenant period because this is something that unfolds chronologically as the geographical reach of the Gospel spreads.

Question: Does this baptism of the Holy Spirit have anything to do with 1 Peter 3:21 – that baptism now saves you? Or is this completely different?

Answer: 1 Peter 3:21 says, "Baptism, which corresponds to this, now saves you, not as a removal of dirt from the body but as an appeal to God for a clear conscience, through the resurrection of Jesus Christ." I think it is pretty clear that there he is talking about water baptism because of the phraseology "not as a removal of dirt from the body" – not washing you externally.²⁷ That seems to be very clearly talking about your water baptism. However, in saying that baptism saves you, I do think that he is referring to a deeper reality that is represented by baptism. It is not that just being dunked in the water saves you. It is not that this has some sort of power in and of itself to save you. But I think it is what baptism represents as he says here: an appeal to God for clear conscious. It is turning from your sins, turning to God and God will baptize you with the Holy Spirit, not just with water, and make you a regenerate Christian. But because water baptism was just done without second thought for everyone who converted to Christ you could say (as many of you who have been baptized into Christ) they have put on Christ. The idea that a person could be a follower of Christ, be a Christian, and be unbaptized was just unthinkable. It is sad that so many Christians today seem to think that you can be a Christian without completing your initiation or conversion experience through water baptism. But for these first century believers, or New Testament believers, that was not a

²⁷ 25:12

thought. Paul writes in Romans 6 that every one of you who has been baptized into Christ has put on Christ. There I think he is speaking of water baptism, not Spirit baptism. But it is because water baptism represents this whole process that includes Spirit baptism as well.

Question: Can you comment a little bit more on the relationship between receiving the Holy Spirit and being regenerated – what exactly regeneration is and how that plays in?

Answer: We will talk again more about regeneration when we get to Doctrine of Salvation. But by way of a preview, the word “regenerate” means to make alive again. So the idea there is that whereas a person is spiritually dead because of his sins, his relationship with God is ruptured, when a person is baptized in the Holy Spirit and regenerated, he is born anew. He becomes spiritually alive whereas before he was spiritually dead; his sins are forgiven and his relationship to God is restored so that now he has clear access to God and can draw upon God’s grace and the power of his Holy Spirit for living his life. So I think it is primarily a kind of restoration, or healing, of a person that also involves the restoration of this relationship. It is a relational and spiritual sort of healing, or restoration, to what we should be.

Question: In the incident with the believers in John – and I think in a few other places in Acts, too – it talks about people receiving the Holy Spirit after they had hands laid upon them by Paul or the apostles. Since we are not Pentecostals, we don’t believe that you have to have that laying on of hands to get the Holy Spirit. So I was wondering if you could comment on the connection between the two and when that seemed to no longer be necessary.

Answer: Right, it is very curious, isn’t it? They are baptized with water but they apparently haven’t received the Holy Spirit at that point. It requires the laying on of hands. It doesn’t explain why this is done, but I suspect it has something to do with the unity of the early church and preserving, as you go to these diverse groups, the apostolic authority. These people are being incorporated into the church which is under the authority of the apostles. The apostles have to come to Samaria and lay hands on them to receive the Holy Spirit. This means Philip can’t just go off as a sort of maverick doing his thing. This is ratified and done under the authority of the church in Jerusalem and the apostles. So I take it that this is a way of guiding this transition that we’ve talked about in such a way that the church doesn’t fragment and splinter but it remains under the apostolic authority. That would be the best explanation I could give and that it isn’t necessary today, I think, to have laying on of hands to receive the Holy Spirit. We are not in a similar historical circumstance that they were.²⁸

Question: Maybe this complicated theological problem that you alluded to could be better understood if we look at the decision to accept Christ as being made under one ministry of the Holy Spirit, that is drawing, and then after that decision is made then we have the indwelling ministry which is a totally separate ministry of the Holy Spirit. That helps me understand it a little better anyway.

Answer: Yeah, that would be more inline with a kind of Arminian perspective, I think, on these things.

²⁸ 30:12

Question: One question and one comment. Regarding Acts 19 where Paul says “Did you receive the Holy Spirit” and they said “No” and then he asked “Into what then were you baptized?” How can anybody read that and say baptism is purely symbolic and not efficacious; that there isn’t an infusion of the Holy Spirit with water baptism? That’s my question. My second comment, on the laying of the hands: in the churches today that have sacraments, confirmation is the laying on of hands. In the first century, and in some Orthodox churches today I believe, baptism and confirmation were at the same time and they both were an infusion of the Holy Spirit. It was in a different form with a different meaning. That is why you have the laying on of hands and the Holy Spirit coming upon you and also at that time, as many denominations believe today, it is also through baptism. But just to ask the question: how can Paul make that comment “then what baptism did you receive if you didn’t receive the Holy Spirit?”

Answer: We will talk more about the laying on of hands as a sacrament when we get to the Doctrine of the Church in this class and talk about the number of sacraments and whether there are any sacraments indeed, since this is an issue on which some Protestants, Catholics and Orthodox disagree. So we will come back to that later. With regard to your question, this is kind of a double edge sword. On the one hand, Paul seems amazed that they could have been baptized and not received the Holy Spirit. When they say they have not even heard there is a Holy Spirit, his response is “well, then into what were you baptized?” He seems to have thought they should have received the Holy Spirit and they didn’t. So that would seem to support the view that a person who is water baptized ought to receive the Holy Spirit.

Followup: [off-mic] They would be speaking about the baptism of John where there was no infusion of the Holy Spirit.

Answer: Right, yes and that explains to him why they don’t have the Holy Spirit because John’s didn’t and he would seem to think that there should have. Then, as I say, it is sort of a double edge sword because in verse 5 they were baptized in the name of the Lord Jesus but it wasn’t then until afterwards when Paul lays his hands on them that they receive the Holy Spirit. One wonders why these weren’t simultaneous.

Followup: That would be the confirmation! That’s baptism followed by the confirmation. It is two sacramental acts as some would call them. And at this time in this particular place they were done together as they were in the early church.

Answer: The question is, though, there are many denominations who would say that the Holy Spirit is received in and through water baptism. These are simultaneous acts. That would not seem to be the case if you take this as normative for all cases. I tend to think of these cases as being non-normative because they are so peculiar. When you look at these different passages, the relationship between water and Spirit baptism just seems to be all over the place. Some receive, like Cornelius, Spirit baptism *before* water baptism. Others, like these Ephesian disciples, get water baptized and then they get the Holy Spirit. I think it is hard to take from these historical incidents a kind of normative rule for us today.

Followup: I would say that after John’s baptism which was purely water there is no distinction in the New Testament between water baptism and baptism of the Holy Spirit.²⁹

²⁹ 35:03

It is one and the same. It is only those that come along and try to make a difference between them that there is confusion. When it says baptism in the New Testament, it is water baptism in which you receive the Holy Spirit. It is not a water baptism and a baptism of the Holy Spirit. There is no distinction in the New Testament between the two.

Answer: Well, yeah, I guess I would see that differently in these cases in the book of Acts where they do seem to be separated.

Followup: Again, I am going back to what the fathers say and everything else. It is only later on when really after the Reformation where commentators started to say that is really water baptism or that is baptism of the Holy Spirit. They started to make a distinction. There is no distinction in the early church.

Answer: Well, OK, I am kind of just repeating myself at this point. I think it is going to depend on how you read these passages in Acts. I find it difficult to find a sort of normative view in this because it seems to sometimes precede water baptism and sometimes after water baptism.

Question: This is just a general question coming from the standpoint of looking at the Bible and biblical theology, not systematic theology. Just in looking at the big picture of the Bible, when you interpret the Gospels based on this the Holy Spirit doesn't come upon the church until Acts 1:8; are we to interpret the Gospels as being still in the old covenant mindset so that we are looking at the events in the Old Testament under the old covenant?

Answer: That is the way I see it. Right up through John the Baptist, you have this old covenant sort of system. Then Jesus begins to inaugurate the new covenant in his teaching and through his death. But with respect to the Holy Spirit, at least, this transition doesn't take place until Pentecost. The disciples did not have the Holy Spirit in the sense that we do. They weren't regenerate in the same way that we are today. I don't think you will find any place in the Gospels where it talks about how the disciples were filled with the Holy Spirit and so forth. On the contrary, some of Jesus' last commands to them are to receive the Holy Spirit. For example, in the upper room in John he gives them this command again "receive the Holy Spirit" and then in Luke/Acts you have this tarrying in Jerusalem until the Holy Spirit comes upon you. I see the disciples' situation as being closer and more analogous to old covenant believers than to ours. Therefore it is a little bit of a misnomer to ask, "Were the disciples regenerate Christians during their lives, prior to Pentecost?" That is to confuse new covenant categories with old covenant situations. The followers of Jesus prior to Pentecost weren't Christians; they weren't regenerate, I don't think. That doesn't come until Pentecost. Pentecost is such an important hinge, it seems to me, in church history because it is really at Pentecost that you get this shift from the presence of God being not the permanent possession of the believer to this New Testament situation where our bodies are literally the temple of the Holy Spirit and we are now regenerate, born again persons indwelt with and empowered by the Holy Spirit.³⁰

³⁰ Total Running Time: 39:44 (Copyright © 2012 William Lane Craig)

§ V. DOCTRINE OF THE HOLY SPIRIT

Lecture 5

Baptism and the Fullness of the Holy Spirit

In our lesson, we have been considering the ministry of the Holy Spirit. By way of review, we saw in our last lesson that what corresponds to the temple in the Old Testament is our bodies in the New Testament. As a result of Pentecost, the Holy Spirit is given to believers as their permanent possession whereas in the Old Testament the Holy Spirit would come upon a person to anoint that person for a special task temporarily.

Baptism of the Holy Spirit

Now, as a result of Pentecost, the Holy Spirit is the permanent possession of the believer to dwell in us and empower us. The way in which this occurs is through what the New Testament calls the *baptism of the Holy Spirit*. Let me read a couple of passages additionally on this because we did not read all of those the last time. This connects with the prediction by John the Baptist recorded in Luke 3:16, “John answered them all, ‘I baptize you with water; but he who is mightier than I is coming, the thong of whose sandals I am not worthy to untie; he will baptize you with the Holy Spirit and with fire.’” So John says, “I am baptizing you with water but there is one coming, namely Christ, who will baptize you with the Holy Spirit.” Now flip over to the book of Acts, which of course is the sequel to the Gospel of Luke, specifically Acts 1:5. Here Luke is going to pick up this as yet unfulfilled promise by John the Baptist. The risen Jesus tells the disciples to tarry in Jerusalem and “to wait for the promise of the Father, which, he said, ‘you heard from me, for John baptized with water, but before many days you shall be baptized with the Holy Spirit.’”³¹ In Luke’s thinking, this promise has not yet been fulfilled but it is going to be fulfilled soon. This is clearly a reference to Pentecost. So at Pentecost, the disciples are baptized in the Holy Spirit inaugurating the new covenant. If you turn over to Acts 11:15-17³², you will see the same concept is applied to what happened to the household of Cornelius when the Gentiles receive the Holy Spirit for the first time. Acts 11:15-17, this is Peters account:

As I began to speak, the Holy Spirit fell on them just as on us at the beginning. And I remembered the word of the Lord, how he said, “John baptized with water, but you shall be baptized with the Holy Spirit.” If then God gave the same gift to them as he gave to us when we believed in the Lord Jesus Christ, who was I that I could withstand God?

Then we looked at, through the book of Acts, how the gift of the Holy Spirit is given sequentially following the pattern laid down in Acts 1:8, first in Judea and Jerusalem to the Jews, then to the Samaritans and then finally to the Gentiles in the uttermost parts of the Earth.

So it is by being baptized in the Holy Spirit that one is incorporated into the body of Christ. Therefore, although I think there is such a thing as the baptism of the Holy Spirit,

³¹ Dr. Craig is actually starting from Acts 1:4b then continues to verse 5.

³² Dr. Craig says verses 15-16 but he actually will read through verse 17.

it is not a second work of grace as our Pentecostal brethren would have us believe. It is not something that happens later in the life of a regenerate Christian. Rather this is an initiatory act by which one is placed into the body of Christ. As you look at these examples in Acts 2, Acts 8, Acts 10-11, and Acts 19, every single one is an initial experience with the Holy Spirit, not a second experience.³³ So anyone who is a regenerate Christian has been baptized in the Holy Spirit. If you haven't been baptized in the Holy Spirit, you haven't been regenerated; you haven't received the Holy Spirit and are not born again. So every Christian is baptized in the Holy Spirit.

Fullness of the Holy Spirit

But that brings us then to what I want to talk about today – the *fullness* of the Holy Spirit. Where our Pentecostal and Charismatic brethren are right, I think, is that not every Christian enjoys the fullness of the Holy Spirit in his life. Although every Christian is baptized in the Holy Spirit and indwelt by the Holy Spirit, not every Christian experiences the fullness of the Holy Spirit in his life. There are several points to make here.

First, number one, the Scriptures teach that every Christian is indwelt by the Spirit of God. Romans 8:9-10, Paul says,

But you are not in the flesh, you are in the Spirit, if in fact the Spirit of God dwells in you. Any one who does not have the Spirit of Christ does not belong to him. But if Christ is in you, although your bodies are dead because of sin, your spirits are alive because of righteousness.

So spiritual life comes through being indwelt by the Spirit of God. If you don't have the Spirit then he says you don't belong to Christ and you are not a regenerate Christian. Also, 1 Corinthians 3:16, Paul says, "Do you not know that you are God's temple and that God's Spirit dwells in you?" Here again we see how we, our bodies, are the temple of the Holy Spirit – the analog to the temple in the Old Testament. We are the dwelling place of God; his Spirit dwells in us.

Every Christian is indwelt by the Holy Spirit but not every Christian is filled with the Holy Spirit. What do I mean by that? That is the second point. To be filled with the Holy Spirit means to be controlled and empowered by the Holy Spirit. It is just as when we say someone was filled with rage we mean they are controlled and dominated by that emotion. Or when someone is filled with jealousy, that jealousy dominates and motivates them. Similarly, to be filled with the Holy Spirit means to be so under the control of the Holy Spirit that he empowers and controls one's life. The sad testimony of Scripture is that not all Christians are filled with the Holy Spirit. We can grieve the Holy Spirit through sin; we can quench the Holy Spirit through disobedience. When Paul wrote to the Corinthian church, he says he couldn't address them as spiritual men. Look at 1 Corinthians 2:14-3:3; Paul says,

The unspiritual man does not receive the gifts of the Spirit of God, for they are folly to him, and he is not able to understand them because they are spiritually discerned. The spiritual man judges all things, but is himself to be judged by no

³³ 5:10

one. “For who has known the mind of the Lord so as to instruct him?” But we have the mind of Christ. But I, brethren, could not address you as spiritual men, but as men of the flesh, as babes in Christ. I fed you with milk, not solid food; for you were not ready for it; and even yet you are not ready, for you are still of the flesh. For while there is jealousy and strife among you, are you not of the flesh, and behaving like ordinary men?

Here Paul describes people who, though Christians (they are indwelt with the Holy Spirit; they are born again), they are still under the domination of the old sin nature – what Paul calls the flesh which is characterized by things like infighting and jealousy and dissention and all the other problems that were so rife at Corinth.³⁴ So he said “I can’t talk to you as spiritual people, you are immature like babies in Christ. You are behaving like ordinary men of the flesh dominated by that sinful human nature.” Such a person is not going to accrue great reward for his works in this life because his works are done in the flesh and are, therefore, futile and worthless.

Look what Paul says in 1 Corinthians 3:11-15,

For no other foundation can any one lay than that which is laid, which is Jesus Christ. Now if any one builds on the foundation with gold, silver, precious stones, wood, hay, straw

[Notice there the first three are really valuable things – gold and silver and jewels that can survive the refiner’s fire. But then the last three – wood, hay, straw – are things that are combustible. He continues . . .]

each man's work will become manifest; for the Day will disclose it, because it will be revealed with fire, and the fire will test what sort of work each one has done. If the work which any man has built on the foundation survives, he will receive a reward.

[The person who has gold, silver or precious stones – those will survive and he will receive a reward. But he says . . .]

If any man's work is burned up, he will suffer loss, though he himself will be saved, but only as through fire.

This carnal Christian – this Christian who is under the domination of the flesh – he is saved, he gets in, but only with the smell of smoke on his clothing so to speak. His works are all burned up as worthless as mere wood, hay and stubble. So not every Christian is a Spirit-filled Christian. Many Christians, Paul says, are still carnal Christians under the domination of the flesh.

What is the evidence of the Holy Spirit in the life of a Spirit filled Christian? Well, it is the fruit of the Spirit that Paul mentions in Galatians 5:22-23. The fruit of the Spirit is the evidence of the Spirit-filled life. In Galatians 5:22-23, Paul says, “But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control; against such there is no law.” So the person who is under the domination of the Holy Spirit rather than the flesh should find these virtues characteristic of his life. These virtues should increasingly abound in his life as he walks in the power of the Holy Spirit

³⁴ 9:55

and logs time in the Spirit.

In addition to that, this person will be an effective witness for Christ. Acts 1:8 says this is why the Holy Spirit is given. Acts 1:8 says, “But you shall receive power when the Holy Spirit has come upon you; and you shall be my witnesses in Jerusalem and in all Judea and Samaria and to the end of the earth.” So the Holy Spirit is the source of power to bear witness to the truth of Jesus Christ; to share the Gospel confidently and without fear.

Therefore, if we are filled with the Holy Spirit, we should be manifesting these Christian virtues of the fruit of the Holy Spirit in our life and we should be involved in sharing the Gospel in witnessing for Jesus Christ.

How then can one be filled with the Holy Spirit? It seems to me that the key to this is Romans 12:1-2. There isn’t any sort of simple recipe that a person can follow to be filled with the Holy Spirit. Rather, I think that what Paul describes in Romans 12:1-2 is the key to the Spirit-filled life. What Paul says in Romans 12:1-2 is that we are to be fully surrendered to God as living sacrifices, body and soul. Both our mind and our physical body are surrendered to God completely.³⁵ He says,

I appeal to you therefore, brethren, by the mercies of God, to present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship. Do not be conformed to this world but be transformed by the renewal of your mind, that you may prove what is the will of God, what is good and acceptable and perfect.

So the person who is fully surrendered to Christ – body and soul transformed by the renewal of his mind and his body, presented as a living sacrifice – that person is exercising his proper spiritual worship of God and will be able to know the will of God in his life – what is good and acceptable and perfect. This is obviously not just a sort of one-time decision. It is not like going forward at the altar and saying, “OK, I am filled with the Holy Spirit.” This is a call for a life of surrender that Paul is talking about.

Of course, the difficulty with a living sacrifice, as it has been said, is that it tends to crawl off the altar. So it needs to be continually re-presented to God. Every day when you get up say to the Lord before your feet hit the floor, “Lord fill me today with your Holy Spirit. I surrender to you. Guide and control and direct my life to you. I want to live in full surrender to you.” As we do that over time the Bible calls this walking in the Spirit. As you are daily filled with the Holy Spirit and log time in the Spirit you walk in the Spirit. This is what Paul says in Galatians 5:16, 25, “But I say, walk by the Spirit, and do not gratify the desires of the flesh. . . . If we live by the Spirit, let us also walk by the Spirit.” So the Spirit-filled life is one that is a daily walk as we trust God to fill and control and guide us day by day as we live for him. This is something that we all need to challenge ourselves with. We need to reassess ourselves and ask “Lord, where am I in this? Are the desires and works of the flesh dominating my life or am I fully surrendered to you as a living sacrifice?” When we sense that we’ve crawled off the altar, we need to come to him in prayer, confess it, ask him to forgive us, to cleanse us and to fill us again and then continue to log time in the Spirit.

That completes what I wanted to share with you about the person and work of the Holy

³⁵ 14:50

Spirit.

DISCUSSION

Question: This to me is one of the most important messages I personally need to hear because with as much Spirit as I've got I'm full of holes; it leaks out constantly! Every time I look up it's gone and I think where did it go? But I do have a question. Back in Romans 12:3 it says, "God has allotted to each a measure of faith." Would that be a different measure of faith for different people or is it a certain amount for everyone or is that just speculating?

Answer: Romans 12:3 says we are not to think of ourselves more highly than we ought to but "with sober judgment, each according to the measure of faith which God has assigned him." Faith is one of the gifts of God. It is not something that we just crank up and manufacture ourselves. I do think that saving faith is something that we exercise ourselves but faith as a Christian virtue is something that is a gift of God; a gift of the Holy Spirit. It will be given in different measures to different people just as other spiritual gifts. Some Christians may excel in the ability to give comfort or show mercy or others to love. Others may be men and woman of great faith. I would take it that that is talking about the degree to which the Holy Spirit can produce faith in different persons in different degrees.

Followup: I would agree with that. I think probably it is the demand that is made on us for that faith. He will supply us with what we need to reach that demand.

Answer: That is a good point. It may be different in different circumstances; for example, when we go through times of persecution or difficulty.³⁶ It may be that in those times we would have a greater measure of faith given to us.

Question: I really like your comments today. A personal insight here – what helps me get back on the altar is realizing Christ loves me completely just as I am and as you get on the altar he wants to help you quit opposing yourself. He wants to give you more life and that life is in his will and his desire – so come on back in!

Answer: Amen. That is such a good emphasis. As Christ looks at you, he loves you just as you are with all your warts and ugliness and problems. Jan and I were talking about this on our recent trip. One of the speakers at this conference said "What would Christ say about you? What would he think of you?" And Jan said to me after the meeting, "What he would say is 'I see you clothed in the robes of my own righteousness. You are sanctified and holy before me.'" That is the way Christ sees you. Of course he knows our struggles and our imperfections but we are redeemed in him and he loves us completely. So we don't need to be ashamed or hide ourselves from him when we fall and fail as we so often do.³⁷

³⁶ 19:59

³⁷ Total Running Time: 21:47 (Copyright © 2012 William Lane Craig)