

## **THE PERSON AND WORK OF THE HOLY SPIRIT**

### ***1. Introduction— The Holy Spirit and The Trinity***

We can never understand the Person of any members of the Trinity, unless in fact we understand the Godhead of Father, Son, and Spirit. The study of the person and work of the Holy Spirit is called ‘Pneumatology’ (Gk. Pneuma = wind, breath, spirit). The study of the Son is called ‘Christology’, whilst the study of the person and work of the Father may be called ‘Pateriology’. None of these branches of study can be complete without the others. Hence the three are interdependent. Our practical problem is that we tend to take each branch separately, and so present a partly artificial picture, and so generally create an imbalance in presentation.

When we realise that the Spirit is called the Spirit of the Son (Gal. 4:4–6), and also ‘the Spirit of (your) Father’ (Matt. 10:20 as also he is known variously as ‘the Spirit of God’, ‘of the Lord’, ‘of Christ’, ‘of Jesus’, and so on, then we understand that whilst being his own Person (discrete) yet he is always understood never to operate in regard to his (so-called) ‘own thing’, but is concerned with the things of the Father and the Son (e.g. John 16:15).

We must therefore understand that the Holy Spirit is related to the works of the Father and the Son, and in fact their works are his works' Add to this the truth that God is love, and that love is the essential nature of the entire Godhead as of each member of the Godhead, and something of the nature of the Holy Spirit begins to be understood.

### ***2. The Holy Spirit Is Person***

The Holy Spirit is often thought of as invisible, and sometimes in ethereal terms. The words used in Hebrew and Greek indicate ‘wind’ and ‘air’ and ‘breath’, as also other symbols are ‘fire’ and ‘oil’. For this reason he is thought of as a power or an influence, or even as a fluid, and so, not as Person. Whilst the symbols are not personal, they are symbols of reality, and that reality is, in the ultimate, Person.

Again it is not difficult to show that he is Person, for three attributes common to human personal being are cognition, volition and affection, i.e. knowing, willing, and feeling elements. The following elements of Person can be seen:

#### **(i) Knowing**

Isaiah 11:1-2 shows him to be ‘the spirit of wisdom and counsel’.

I Cor. 2:12 tells us he shows us the things of God. John chs. 14-16 speak of him as ‘the Spirit of truth’, whilst passages such as Exodus 28:3, 35:31 and Job 32:8 show that he gives man rationality both on normal and exceptional levels. See also in this regard personal wisdom and understanding as given to Joseph (Gen. 41:38f), Moses (Numb. 11:17, Exodus 18:22f) and the seventy elders (Num. 11:16f). Romans 8:27 speaks of ‘the mind of the Spirit’ so that on all levels we can see the Spirit possesses cognition.

### **(ii) Willing**

Romans 8:14 speaks of man being ‘led by the Spirit’, as indeed was Jesus (Luke 4:1). This means that the Holy Spirit has will. John 3:8 says ‘the wind blows where it wills’, and in fact the Holy Spirit gives many commands, especially in Acts (e.g. 8:29, 10:19, 11:12, 16:6-7, 13:1-3 etc.), which means that he wills to have things done. Hence we see the Spirit has volition.

### **(iii) Feeling**

Romans 8:26-27 speaks of a tender intimate work of the Spirit relating to man in his needs, and authoring ‘groans which cannot be uttered’. Through him love is poured into our hearts (Rom. 5:5) and from him come the affections often called ‘the fruit of the Spirit’, e.g. love, joy and peace. By him we love (Rom. 15:30), and he himself can be vexed or grieved (Ephes. 4:30 cf. Isaiah 63:10). He is in fact the real author of the affections. He himself of course is affectional.

Hence we conclude that he is truly Person. Add to this His power of self-determining, and you have whole personal being. Whilst perhaps such analysis is a little bare, yet it indicates that we should speak of Him rather than It. In fact often the New Testament escapes the grammatical bounds and refers to the Spirit as ‘him’. (The New Testament ‘spirit’ is in the neuter gender).

Only one problem remains. What then does it mean to be ‘full of the Holy Spirit?’ This term is met in such places as Acts 6:5, 11:24, and, by inference, Acts 2:4, 4:31 and Ephesians 5:18. Surely such fulness is the relationship of a human person to the person of the Holy Spirit. As persons are filled with one another in deep mutual relationships, so a person can be filled in relationship with the Holy Spirit.

## ***3. The Historic Ministry of The Holy Spirit***

We have assumed the Deity of the Holy Spirit. The simplest way of recognising his deity is to see that he is eternal, that he has always been in the work of creation, providence, and redemption, as he surely is in the work relating to the ‘restitution of all things’, and the final matter of resurrection, judgement and glorification of both man and all creation.

The history of the Holy Spirit seems to fall into fairly simple lines. They constitute his pre-time existence, his ministry in creation, his ministry prior to the Flood, and following the Flood, as also his ministry to Abraham, Jacob, Joseph and Moses. He was present in the Exodus, and in the settlement of Israel into Canaan, as in the time of the Judges who followed Joshua. Undoubtedly too he was always present in the ministry of the prophets. Hence we see by his prophetic communication that the Kingdom

of God will come, and Messiah with it. Following such is his own ministry in the church until the consummation of the age, when he will be active in the ‘end–things.’ We can call this historic ministry of the Spirit ‘salvation history’, and that is how it really should be seen. If it is not, then there is no real rationale to his work. In tracing such an historic ministry it is not always possible to recognise the salvation history motif which is the signature of all God's activities, but it is there, even if it escapes our observation. We can now proceed to this examination:

### **(i) The Holy Spirit Prior to Creation**

As often we are forced to do, so we then work back from the unity of the Trinity (as revealed in the New Testament) to the action of the Persons before time. We know from studies in Christology that the Son existed prior to time and creation. In Hebrews 9:14 the term ‘eternal spirit’ is used and is variously understood. Some think it refers to Christ's own spirit (cf. Romans 1:4), but as man his own spirit could only have eternal nature through that Spirit who was eternal. This leads us to see the Spirit is, himself, eternal. Since Christ did nothing apart from the spirit, for Christ means ‘anointed’, (cf. Isaiah 42:1, 61:1) then it must mean the Holy Spirit who is eternal, was the one by whom he offered himself.

John 1:1 indicates that the Word was present at creation – and as such must have been prior to creation. So too was the Spirit. This is seen from Genesis 1:1–3. Hence in all the counsels of God then, prior to creation, but relating to Creation, the Spirit must have been present. His being in the Godhead is as essential and necessary as that of the Father and the Son, and the wisdom of the Godhead is necessarily within him, hence his title, ‘the Spirit of wisdom’.

### **(ii) The Holy Spirit and Creation**

From Genesis 1:1–3 it is clear that the Holy Spirit was the Agent of creation. John 1:1–3, Col. 1:15–17, Hebrews 1:2–3, I Cor. 8:6 all indicate that the Son or Word was the Mediator of Creation. The Father, of course, was the initiator. Hence the three worked as the One. In unity they created. Hence Psalm 104:29–30 shows the Spirit to be the Spirit of all life, that is life both created and sustained,

*When thou hidest thy face they are dismayed;  
When thou takest away their breath, they die, and return to the dust.  
When thou sendest forth thy Spirit they are created;  
And thou renewest the face of the ground.*

This understanding of the Spirit as the creative Spirit and the Spirit who gives life is found in many places. Scriptures referring to it are, Job 33:4, Ezekiel 37:4f, II Cor. 3:6, Romans 8:2, and Romans 8:9–11. Passages such as Isaiah 32:15ff, 11:1ff, show that with the special coming of the Spirit there will be streams in the desert and the very renewal of nature where sin has come to make it languish.

However it was what that life is, by the Spirit which is thrilling. In Psalm 104:29–30 the full life of man, both biological and moral is indicated. The creative Spirit brings both. Genesis 2:7 speaks of man being formed of the dust of the earth, and God breathing into him ‘the breath of life’. Surely, this is the creative act of the Spirit. The Fall brings sad death to man, and even though man does not immediately revert to dust

he is dead, for whilst the Spirit upholds his existence he is in fact dead to God, that is to say as regards a relationship with Him. (See Genesis chapter 3 and compared with II Cor. 5:15).

We must then understand that the life of the universe keeps flowing from the Spirit. Its diverse and beautiful and intelligent forms all stem from him. We must not think of the Spirit being confined to the 'religious', 'moral' or 'spiritual' elements of the universe. He upholds all that constitutes itself as 'pagan' and 'secular'. Because he is the agent of creation he must have deep interest in creation itself. As the Word, the Mediator of Creation desires to redeem what has become vain and empty, so does the Spirit desire to redeem and renew what has become 'spiritless' and evil.

### **(iii) The Spirit in the Times of the O.T.**

#### **(a) Antediluvian Times**

In the time prior to the Flood man had become evil, and Genesis 6:3 shows God saying, 'My Spirit shall not always dwell in man'. This could mean, 'Man will lose his breath and die' (cf. Psalm 104:29), or it could mean, 'My Spirit dwells even in rebellious man, working, striving, judging and ruling. Yet even this will cease when I bring the judgement of the Flood'. This is in intention to careless mankind. They simply continued with a material way of life, and perished in judgement.

#### **(b) Post-Diluvian Times – The Time of the Patriarchs**

There is almost no mention of the Spirit, as such, in the time of the patriarchs, i.e. the time of Abraham, Isaac and Jacob. Galatians 4:28–29 speaks of Isaac being 'born of the Spirit', and this indicates that the Spirit was in the choice, birth and life of Isaac. Equally it indicates that Abraham and Sarah were of the Spirit of God. There is also an indication in Galatians 3:14 that the blessing of justification which Abraham knew is linked with the blessing of the Spirit. Likewise it is reasonable to conclude that since Paul in Galatians 3 links the Holy Spirit, promise and faith all together, that Jacob likewise was 'born of the Spirit'. This being the case the patriarchs knew the indwelling and enablement of the Holy Spirit.

#### **(c) The Times of Israel**

We assume that the Holy Spirit dwelt with the people of God although we are not always told so specifically. However we do have some cases where he is said to specifically dwell with persons. Joseph is said to be a man in whom the Spirit of God was dwelling (Genesis 41:38). Again Moses is another in whom he is said to be (Numbers 11:17). Haggai 2:5 gives the message, 'As for the promise which I made to you when you come out of Egypt, my Spirit is abiding in your midst; do not fear.' The substance of this is that God's Spirit was always with them. Exodus 33:12–14 does not speak specifically of the Holy Spirit going up with them, but of 'My presence'. We take it then that God's presence is the Holy Spirit. The Angel of the Lord is with them, even if not in them, but in Isaiah 63:9 we are told that 'the angel of his presence saved them', and then in verse 10 that they 'grieved his Holy Spirit'. It seems the angel of the Lord was with them, and at the same time also, the Holy Spirit, for it is said in verse 11, 'he put his Holy Spirit in the midst of them'.

When there is need for good eldership, then God takes of the Spirit upon Moses and causes this same spirit to fall on the 70 elders, and it is at this point the power of the Spirit for prophesy is disclosed. Joshua is also anointed with the Spirit for the work which God has for him, to do as he succeeds Moses.

Having come into the promised land, the people of Israel, in seeking to establish the nation, often failed dismally. What is more they began to forget the covenant, and at this point God would send His Spirit upon a man who was to be a Judge in Israel. (See for example Judges 3:10, 6:34). Nor was the ministry limited to leaders. The work of the building of the tabernacle, as well as making its furniture was a work done through the Spirit, since such was deeply significant. To understand the significance of the tabernacle (or, temple) and its furniture is to understand the covenant, and the covenant-to-come, i.e. the new covenant. In fact so linked is the Holy Spirit with this sort of thing (cf. Hebrews 9:8) that the rebuilding of the Temple, as described in Zechariah chapter 4 is by the Spirit, i.e. 'Not by might, nor by power, but by my Spirit, says the Lord of hosts'. It may well be this principle to which Paul refers in Ephesians 2:21–22 when he says the present temple, the dwelling place of God is being built by the Spirit.

In the times of Israel it is indicated that at times kings are anointed by the Spirit (I Sam. 10:6, 10, 16:13,14) and it is very clear that the Holy Spirit often filled those who were prophets and spoke by them. (See I Peter 1:10–12, II Peter 1:21, I Kings 22:24, Neh. 9:30, Hosea 9:7 and Micah 3:8).

The prophets, especially at the last, began to speak not only of the plan of God (of which all prophets in some way or another had spoken), but of a new day, of the coming Kingdom of God, of Messiah, and the new covenant. In addition they spoke of a time when He would pour out his Spirit upon all flesh, in contrast to the particularised way in which He had been doing this, i.e. on particular persons rather than all the people of God. We can conclude then, that at every point of Israel's existence, the Holy Spirit was present with his help. In this sense then they were never a 'Spiritless' people. Only when we deal with prophecy and salvation history will we really understand how significant was the person and work of the Spirit to Israel.

#### **(iv) The Spirit in the Times of the New Testament**

##### **(a) The Holy Spirit in the Gospels**

When we open the pages of the New Testament we are immediately impressed by the fact of 'the Newness of the Spirit' (cf. Romans 7:6). In the first two chapters of Luke we have five distinctive occasions when the Spirit acts, or is referred to as the one who acts. An angel of the Lord predicts the filling of John the Baptist by the Spirit (1:15) and this is obviously fulfilled in 1:41 when the baby John leaps in his mother's womb as she greets Mary. In 1:35 the Holy Spirit, it is said, will cause Jesus to be conceived in Mary's womb, and to be born by him as the Son of God. In 1:67ff Zechariah is filled with the Spirit and prophesies concerning John and the coming Messiah Jesus. In 2:27 Simeon, coming into the temple prophesies over the baby Jesus.

It is the Spirit-filled John the Baptist, who having come to maturity begins to proclaim the coming Kingdom and the coming Messiah. When Jesus appears the first of the events of Jesus, by the Spirit, then takes place. He is anointed of the Spirit. This of course makes him Messiah, and as Peter later says, 'anointed of God with the Holy Spirit and power, he goes about doing good, and heals all those oppressed of the devil'. Jesus him

self interprets this ministry as deriving from the anointing of the Spirit, and quotes Isaiah 61:1 in support (Luke 4:17f). Matt. 3:17 also refers to Isaiah 42:1 which says, 'Behold my servant, my elect, in whom my soul delights. I have put my Spirit upon him, and he shall preach judgement to the nations'. John had already predicted that Jesus would himself baptise with the Holy Spirit, as part of the coming of the Kingdom, but Jesus did not do this during his lifetime.

Jesus had to be tested as to his being Messiah, i.e. Son of God, and this testing was done by Satan. Jesus was led by the Spirit into the wilderness to be tested. We are told at this stage that he was 'filled with the Holy Spirit', and that the temptation being completed he 'returned in the power of the Spirit'. From this we gather he was always 'in the Spirit'. Indeed all his ministry was so carried out. He said this himself (Luke 4: 18–19, and when later his ministry of exorcism was ascribed to Beelzebul he said, 'If I by the Spirit cast out demons, then is the Kingdom of God come upon you'. He meant that, he had no ministry apart from the Spirit.

As we have seen in Hebrews 9:14 he offered himself through the eternal Spirit, that is he had no ministry apart from the Spirit. We are not told the mode of this but we assume that his humanity, as hitherto, had to be aided by the Spirit so that he could accomplish the work of redemption. This work was not completed until he rose from the dead. At least three Scriptures point to the work of the Spirit in raising him from the dead, namely Romans 1:4, 8:11 and Ephesians 1:19–20.

The work of the Spirit did not cease once Jesus rose. Firstly we see that he gave his commandments to the apostles, through the Spirit (Acts 1:2) which must mean that these really became deeply intelligible to them, and secondly he was brought to the right hand of God by the Spirit (Ephes. 1: 19–20). This means that from his conception to the ascension he was always attended by the Spirit.

### **(b) The Holy Spirit in the Early Church**

John had predicted the coming or outpouring of the Spirit which he said would issue from Messiah, and which would be related to the forgiveness of sins and the Kingdom of God (John 1:24–34). Jesus too had spoken of the coming of the Spirit (Luke 11:13) but refrained from this theme until the night of his betrayal, when in John chs. 14–15 he gave a deep discourse on the prayer and work of the Holy Spirit. He said, variously, that he would ask the Father to send the Spirit, and that he would send him from the Father, and, even, that he also would send him. In Luke 24:48 and 49 Jesus tells his disciples that they are to be witnesses of the things of salvation, and so to teach them, but they must wait to be clothed with power from on high, and this power – the Holy Spirit – is the promise of the Father. What then was to be the ministry of the Holy Spirit? What was he to do? What was his function, and in what way did that relate to God's people? The answers to these questions are very important, and we must seek to understand them.

(1) **The Promise of the Spirit.** When John came preaching repentance, a baptism for the remission of sins, and the coming of the Kingdom he spoke of one who would baptise them in (or, with) the Holy Spirit. Because of this many followed Jesus and looked to him to pour out the Spirit as had been promised in various Old Testament prophetic Scriptures. Some of these are: Ezekiel 37:1–14, 36:24–28, Isaiah 32:15ff, 44:1–4, Joel 2:28ff. In Luke 11: 13 Jesus encouraged his followers to press on for the gift of the Spirit,

but as we have said, in John chapters 14 to 16 he spoke at great length about the Spirit and promised his coming both from the Father and himself. As in Luke 24:44–49 so in Acts 1:3–8 he made a statement concerning the Spirit which is most important. Having spoken concerning the Kingdom of God in the forty days after his resurrection he said, ‘wait for the promise of the Father which you heard from me, for John baptised with water, but before many days you shall be baptised with the Holy Spirit’. Later in Gal. 3:14 Paul speaks of ‘the promised Holy Spirit’, and Ephesians 1:14 may also contain the same thought.

(2) **The Purpose of the Spirit.** In Acts 1:3–8 the disciples link the coming of the Spirit with the coming of the Kingdom, and they were correct. In every Old Testament promise of the coming (or, outpouring) of the Spirit, there is also a promise of the restoration of the Kingdom to Israel. If there was any deficiency in the thinking of the disciples it was:

- (i) That the Kingdom would be restored immediately to Israel, and
- (ii) That the Kingdom was only for Israel.

Jesus corrected this by saying that the times and seasons of the Kingdom were in the Father's hands, and their business was simply to receive power (the Spirit coming upon them) and to be witnesses to Christ. In John's Gospel (chs. 14–16) he had spoken of the purpose of the Spirit to be the Paraclete (exhorter, comforter, encourager) to them. However his great work was to counter the deceit men had experienced in regard to both the Son and the Father. In John 15:18–26 Jesus says that men not only do not know him and the Father, but that they hate both him and the Father, and that this hatred has been crystallised by his coming to show the Father. Nevertheless the Spirit will bear witness to his, Jesus', true being. In John 16:7–11 he points out that men will be convicted of sin for not having believed on him.

In addition he says the coming of the Spirit is to convict not only of sin but of righteousness and judgement, and to lead people into all the truth. This means he will work not only on believers, but on the world. Again he will enable the disciples to remember all that the Son has ever taught them.

In the wider sphere the coming of the Spirit was, as both John and Jesus had pointed out, with a view to the Kingdom. The witness of Messiah to the uttermost part was to be in fulfilment of Psalm 2, especially verses 6 and 7. Messiah, by the Spirit and his people was to consummate the Kingdom.

(3) **The Coming of the Spirit.** The Passover had been fulfilled in the Cross and Resurrection. The next feast – that of Pentecost – was fulfilled with the coming of the Holy Spirit, and related to the offering of the first fruits. Some see the Feast of Tabernacles as yet to be fulfilled with the total ingathering of the harvest. However that may be, Pentecost was deeply significant. The new era of the Spirit was being introduced. The church was being born. The witness to Messiah was being effected, and the salvation of God to man was being promulgated. The baptism, or anointing, or filling of the Holy Spirit being effected on the 120 present, the Spirit too became the gift of 3,000 who were converted that day. The new gift of forgiveness was given. This gift was apart from the Temple sacrifices but not apart from the Cross.

The Messianic signs which Jesus had evinced were now part of the common life of the church. Power was evidenced in proclamation of the Gospel, and new life was displayed and experienced by members of the new body of believers. The rivers of living water which Jesus had said would flow, now flowed richly (cf. John 7:37–39). At the same time the total body of doctrine crystallised (Acts 2:42, cf. Jude 3). A new way of life grew up immediately, one of love, fellowship, mutual concern and caring service.

The Spirit came not only to the Jews at Pentecost (Acts 2) but to the Samaritans in Samaria (Acts 8), and to the Gentiles at Caesarea (Acts 10–11). Later a small pocket of John's disciples, at Ephesus, had what may be called a 'mini-Pentecost'. In all cases the Spirit came so evidently that there was no doubt that those who received him were baptised in him, and were different people as a result. Looked at from the point of Acts 1:8, Luke 24: 44–48, and Psalm 2 it is evident that the Spirit was poured out with a view to repentance, remission of sins, the Kingdom and anointing of the Holy Spirit, and this primarily for witness to Messiah and his Kingdom. With this key in hand we can understand much in the New Testament which would otherwise be a mystery.

(4) **The Action of the Spirit.** The Book of Acts, and certain supporting references in the Epistles give us the following picture of the action of the Spirit:— When he came at Pentecost the 120 gathered followers were immediately filled and able to give powerful witness to Christ. They could tell 'the wonderful works of God'. At the same time, as we have said, the 'apostolic doctrine' had crystallised. We are to understand this as being a special gift given to the apostles so that they could rationalise the events of Jesus the Messiah in the light of the Old Testament Scriptures (especially the prophecies) and the Old Testament Scriptures in the light of the events of Messiah. With this truth into which the Spirit had led them they were able to make inroads into their audiences and bring to them the certain news of salvation and of the Kingdom, pointing as they always did, to the end-events, that is the triumph of salvation in the eschaton.

As Jews, Samaritans and Gentiles were brought into the church the Holy Spirit as the Agent of Messiah helped to shape the operations of the church both in the internal life of its members, including care of the widows and the poor, and also the outward ministry of proclamation. The latter ministry involved something similar to what Messiah had himself done in Palestine, namely healings, exorcisms, signs and wonders. This was not merely an affirmation that God was with them, but was also the way in which the kingdom triumphed over evil and liberated men from Satan's grip. As the work of the Spirit fanned out from Jerusalem it embraced the Samaritans and Gentiles. The typical manner in which it was done is described by Paul in Romans 15:18–19.

All that the Spirit was doing will be seen only when the Acts and Epistles are combed closely. For example it is the Spirit who empowers. At the same time he guides the church into what it is to do, even to where various persons have to go. It is clear also that he had to protect the new 'unity of the Spirit' by various means of discipline, shepherding and teaching.

By the end of the New Testament we have a fairly clear picture of what has happened through the ministry of the Spirit. The church is now formed. It has gifts by which to operate. It has a formed ministry of elders and deacons. It has a pattern of worship much more dynamic than that which it replaced of temple and synagogue. It cares for its poor, fatherless, and widows, and gives hospitality to the oppressed and the refugees. At the same time it has a very strong ministry of proclamation of the Gospel, and



has a clear eye to the final events of time which will seal the victory of Messiah. It is in all this that the Holy Spirit is central, bringing to the church the Lordship and centrality of Christ.

## ***4. The Work of The Holy Spirit***

As a general introduction to the work of the Spirit we must view the panoramic scene of his endeavours. Within the Godhead, prior to creation, he accedes to the plan of the Father for His creation. He acts as agent in the dynamic work of creation, and helps to sustain its life and various creative forms of operations. By this we mean that he aids the onward purposeful movement of creation.

Because the Father has planned the redemption and sonship of man, he too is agent in the work of Christ, and so assists the church to birth and ministry. Out of it (in accordance with Ephesians 1:9–11 cf. Acts 3:21, Rev. 10:1–7, Col. 1:20–21 etc.) he aids the movement towards the final unification of all things, in Christ. This is the panorama of his endeavours.

Specifically we have seen his historic actions and their fruits. Now we wish to be even more specific and examine his work in regard to man, redeemed man, man who is to be glorified. Nor can this be seen without reference to the renewal of the entire creation. In this also the Holy Spirit has his special work.

### **(i) Man and the Holy Spirit**

We have seen that man was created through the Spirit. We have also seen that man has been attended by the Spirit not only for his continuing biological existence but for the moral purpose of his life. Unless we view the Abrahamic Covenant as God's principal action in history we will fail to see that even Israel and the Mosaic covenant simply subserve the major (Abrahamic) covenant of grace, which finds its fulness and fulfilment in the New Covenant. This latter is of course the very essence of the Abrahamic covenant. The Spirit, as he ministers life to Israel, and causes the prophetic ministry, is preparing man for the event of Christ. He is present in the event of Christ so that Christ succeeds in effecting man's liberation. He follows this up by communicating powerfully that same redemption, and bringing men into sonship under God. When ultimately man and the universe are glorified, then the work of the Spirit will be completed. We want now to examine that work as it pertains to man.

#### **(a) The Prevenient Work of the Spirit**

The Holy Spirit always relates to man, especially in sustaining his being as a creation of God. At the same time man has refused the truth of God (Romans 1:18–32) and hence does not live in the truth. Because of this he cannot know the truth. It is evident from John 2:23–25 that mere belief in miraculous manifestations is not enough for man to break into the truth. He must be born anew (cf. I Cor. 2:4, Jude 19), as Jesus told Nicodemus, who himself had not seen the truth. Jesus pointed out that prior to new birth 'the wind bloweth where it willeth' meaning that the Spirit works prior to new birth in order to effect it. The passage of John 16:7–11 makes it clear that conviction of sin, righteousness and judgement is prior to regeneration. I Cor. 2:4, I Thess. 1:5 show that the Spirit and the Word work upon a person before repentance and faith come as a response to the work.

### (b) The Redeeming Work of the Spirit

The Spirit, as such, does not redeem man, but he does apply the work of redemption. No one is better suited, seeing that he has been in the work of redemption, particularly in Christ from his birth to his ascension. He has not been involved formally; but vitally and personally so that he can communicate that work in the depths of man, which in fact he does. Hence in Rom. 8:2 we see that 'the law of the Spirit of life in Christ Jesus has made us free from the law of sin and death'. 'The law of sin and death' is simply the moral law of God as man has broken it. To that man the law brings the fact of sin, and sin's result – death. The Holy Spirit has come to man to set him free by the work of Christ.

In Acts 5:30–31, 10:43–44 and 11:18 it is clear that repentance is evoked by the Spirit. In the same contexts (cf. Acts 2:38, 3:19, 13:38) it is also clear that the receiving of forgiveness is by the ministry of the Spirit. I Cor. 2:5, I Thess. 1:5 and similar passages show us that the Word is powerful, in, through and with the Spirit to bring saving truth to persons. The faith they exercise is also a gift, and one brought to them by the Spirit. See Phil. 1:29, Ephes. 2:8–9, Ephes. 1:13–14, Gal. 3:1–3.

To convict a human being of sin is a phenomenal exercise since sin carries its own cover-up or 'deceit' (cf. Hebrews 3:13), and is, in any case an irrational element in God's true created world. To bring repentance or 'a total change of mind' is equally a great work. Faith in God, and the receiving of the gift of forgiveness is against what a fallen human being has come to be. Marvellous as is this work, it is the actual application of redemption which is so stunning. I Cor. 6:9–11, Titus 3:3–7, John 3:3–14 and similar passages indicate that the Spirit so applies the work of Christ that:

- (i) **Man is forgiven.** This means (Jer. 31:31–34, Matt. 26:28) that man's sins are remembered no more by God. This is, of course, based upon the sacrifice of Christ so that forgiveness is 'just' (I John 1:9).
- (ii) **Man is justified.** Romans 8:1–3 shows that man is acquitted from the guilt of sin (cf. Rom. 5:1, 6:7, Gal. 2:16ff). The Holy Spirit has to convey this to the depths of man, and does so as is seen in I Cor. 6:11.
- (iii) **Man is cleansed.** Forgiveness without purification is not forgiveness. Hebrews 1:3, 9:14 and I Cor. 6:11 show that the Holy Spirit effects the purification of the cross in the believer.
- (iv) **Man is Regenerated.** He has become a 'new creation', or 'born anew' (Gal. 6:15, II Cor. 5:17, Titus 3:3–5), by the Spirit (John 3:6) and the Word (I Peter 1:3, 23). That is he has died to himself and come alive to God (II Cor. 5:14–15). He has been restored to true personal human being. He also has the added 'plus' of grace (cf. Rom. 5:17). Forgiveness, cleansing, justification and regeneration are the basis of sanctification and glorification. Strictly speaking they too are part of full redemption. However the deliverance from sin's pollution and its penalty effect man's deliverance from the power of sin. In this the Spirit is present as we saw in Rom. 8:2. A study of II Cor. 3:6 ('the law kills, the Spirit gives life', cf. Gal. 5:25) and II Cor. 3:17 with Gal. 5:1 and John 8:31–34 shows that the freedom Christ gives from the power of sin is made real to the believer by the Holy Spirit. Christian freedom is dependent upon his working.

### (c) The Renewing Work of the Spirit

All that we have said above under the redeeming work of the Spirit is really the basic renewing work, as also the basis of continuing renewal. In Romans 12:1–2 Paul indicates the need for the mind to be renewed from the impressions of the world. In Ephes. 4:17–24 Paul makes a contrast of the old (Gentile) way of life and the new life in Christ. Although the passage seems to speak in the imperative it is really (in Greek) in the indicative. They have been taught to be renewed in the ‘spirit of their minds’, i.e. in the very ‘inner man’ (cf. Romans 7:22, II Cor. 4:16). Likewise in Colossians 3:10 Paul says we are being renewed after the image of Him who created us. This springs from the washing of regeneration and renewal of the Holy Spirit’ of Titus 3:5.

It has to be noted that the new life of the believer is not lived in a moral demilitarised zone. Satan tries to recapture his victims, and this he will seek to do by intimidating (‘a roaring lion’) or seducing (‘as an angel of light’), or by conditioning (‘the mind of the flesh’, or, ‘the spirit of the world’) through the constant outpouring of subliminal suggestion. Hence the mind has to be constantly renewed by the Spirit of truth. The initial change of mind which is repentance (Gk. *metanoia*) gives the true mind set to the new man in Christ, and this is further supplemented by the Spirit of truth who is always bringing truth through – as against the error of the Satanic system. In practical terms this is the Word of God being brought through by the Spirit of God. ‘Thy Word is truth’, is a fact, but then who understands apart from the Spirit? This renewing work, of course is linked with both sanctification and glorification, which we will presently examine. It is also the continued operation of regeneration, in the terms of Ezekiel 36:24–28 where ‘the heart of stone’ is replaced by ‘the heart of flesh’, and by the ‘new Spirit’.

### (d) The Sanctifying Work of the Spirit

I Peter 1:2 speaks of the order of:

- (i) ‘Chosen and destined by God the Father’, and
- (ii) ‘Sanctified by the Spirit’ for
- (iii) ‘Obedience to Jesus Christ and for the sprinkling with his blood’.

This would almost seem a reversal of much orthodox theology. In fact man was sanctified by the Spirit before regeneration. If we look at I Peter 2: 9–10 we set sanctification as a ‘setting apart’ of God's people. Doubtless this is what is meant in Romans 1:7 – ‘called to be saints’. In II Thess.2:13 we read, ‘ God chose you from the beginning to be saved through sanctification by the Spirit and belief in the truth’. This also has the emphasis that such sanctification was prior to regeneration, at least in the mind and intention of God. In I Cor. 6:9–11 we see that washing is followed by sanctification and sanctification by justification’ Normally the order would be reversed, with justification being followed by sanctification.

Sanctification is primarily being set apart from evil and consecrated to God. Jesus would speak of ‘consecrating myself for their sakes’ (John 17: 19) where there can be no thought of Jesus being cleansed from evil. Biblically one is considered as perfected by God through the Cross. Hebrews 10:14 says, ‘For by one single offering he has perfected for all time those who are (being) sanctified’. Sanctification has its basis in total cleansing, which in itself is effected by the Spirit. Its basis is also in initial forgiveness and justification. Justification and sanctification

themselves are in the one bundle simply because the power of sin lies in guilt. This is seen in Romans 6:7–14 and I Cor. 15:55–56 where the point is made that one has freedom from sin's power only because one is freed from sin's penalty. To be free from penalty is to be free from guilt. Since the Holy Spirit makes and keeps a man free in that area, then one can live in holiness.

Sanctification is simply a life of obedience to the will of God. In Romans 8:11–13 Paul makes it clear that if we are debtors at all, then it is only to the Spirit, that is, we are to live after the Spirit. He then shows that one puts to death the deeds of the body by the aid of the Spirit. This approximates closely to Gal. 5:16–18 where the Spirit wrestles against the principle of flesh, and keeps us free. Put simply, the man who lives according to the Spirit may remain free from the power of sin and the trammels of the flesh.

Finally it has been said that 'sanctification is glorification begun, and glorification is sanctification completed.' This is fairly obvious. Glorification will take away the possibility of temptation and, so, of evil. Furthermore, both sanctification and glorification are intimately related to sonship, and all three stem from the ministry of the Spirit.

#### **(e) Sonship by the Spirit**

In Gal. 4:4–6 it is shown that Christ redeemed us from the law that we might receive sonship. It is the Spirit who not only applies redemption, but is sent into our heart crying, 'Abba Father' In Romans 8:16 the Spirit witnesses alongside the spirit of the new man in Christ showing him that he is a son. Hence the Spirit assures of sonship. Since he, too, is 'the Spirit of His Son' he brings all the Sonship of Christ to the believer, which is precisely what Christ said he would do (John 16:12, 15). As we have seen, the Spirit is also 'the Spirit of your Father' (Matt. 10:20) and so he keeps the level of filial–Paternal relationship high. As the Son was led by the Spirit (Luke 4:1) so, too, the sons are led by the Spirit (Rom. 8:14, cf. Gal. 5:16, 18, 25).

#### **(f) Sonship, Sanctification, and Glorification**

The context of Romans 8:13–15 is that of obedience and holiness. Likewise Gal. 5:16–18. Ephesians 1:3–5 tells us that God planned, prior to creation, that we should be 'holy and blameless before Him', and 'He predestined us in love to be His sons'. That is the sons shall be pure, as sons. This work of sanctification and sonship is by the Spirit. In addition the sons are to 'Come into Glory' (Hebrews 2:10, cf. 1John 3:1–3, Romans 8:28–30). In II Cor. 3:18 the present growth in glorification is by the Spirit who is changing us from 'one degree of glory to another'. Of course the ultimate result will be that we are

(a) 'To the praise of the glory of his grace', and

(b) 'To the praise of his glory' (Ephes. 1:6, 1:12; 14, cf. Isaiah 43:6–7)

In Romans 8:18–30 Paul shows that the Spirit of glory (cf. I Peter 1:11 where the Spirit is that of both glory and suffering) gives us hope for ultimate glorification and freedom by evil. Hence he is the glorifying Spirit as he is the sonship Spirit. What we must see is that the sons long to see the Father, and to relate fully to the Elder Brother. However the thrust for both sanctification and glorification lies in the love of God. God is moving out to His people, and His people are motivated by their responding love. Hence holiness and ultimate glorification must never be seen

apart from love, since love is the driving force for obedience (John 14:15, II Cor. 5:14 etc.)

Alongside of this we must also see that man as a son is man as a brother. That is God is not working to shape up a number of single sons, an aggregate of holy persons, but He is about making a family. Hence no man must be seen only as a single person, but as part of the corporate whole of family. Hence also his obedience is a corporate operation. Likewise his love for the brethren springs out of his love for God, and his obedience is enlarged and enlivened by this relationship. The Spirit in being the Spirit of love, and the Spirit of fellowship, and the Spirit of unity is fulfilling the ministry of the Father. Glorification will be in the context of familyhood. Christ will be 'the firstborn amongst many brethren.' God being 'the Father of glory' (Ephes. 1:17) will have His glory reflected (or, filled out) by His entire family (Ephes. 1:12–14, Isaiah 43:6–7). In this we can see how important is the work of the Spirit.

### **(ii) Creation and the Holy Spirit**

We have already seen the work of the Spirit in creation. We have seen that in both creation and providence, as well as in redemption, the Father, Son and Spirit are as one in the work they do. In fact this constitutes their evident oneness. We have also seen that the Spirit is the Spirit of the Kingdom. The Kingdom is really God's rule across His creation, and for it. This is so in the face of hostile forces, these hostile forces having been created under Him, and having later rebelled. Whilst they abdicate their responsibilities, or seek to usurp the authority of God, yet God defeats them through His Man–Messiah–King, i.e. Jesus, who is Lord of heaven and earth.

Jesus the Messiah is subduing all rebellious authorities, with the aid of the Father (I Cor. 15:24–28, Rev. 11:15). Yet as he did it on earth by the Holy Spirit, so he continues to do so by the Spirit who empowers, enables, and directs the church for this purpose. Everything moves towards the victorious denouement of the Messiah, which is equally the victorious denouement of the Spirit. Evil being defeated, the world must go through the fiery judgement which will purify it. The language of II Peter 3:11–13 'the elements will melt with fire' – is similar to John's prophecy that the Messiah will baptise 'with the Holy Spirit and fire'. This sort of language relates to Isaiah 4:2–6 where Jerusalem will be cleansed 'by a Spirit of judgement and a Spirit of burning.' Again in Isaiah 11:4 it is said that God will 'smite the earth with the rod of his mouth, and with the breath of his lips he shall slay the wicked'. In fact this latter quote is paralleled in II Thess. 2:8 where it is said that 'the Lord Jesus will slay him (the lawless one) with the breath of his mouth, and destroy him by his appearing and coming'. The 'breath of his mouth', we have seen is a synonym for the Holy Spirit, as in Gen. 2:7 and Ezekiel 37.

The ultimate creation, the new heavens and the new earth, then, will be perfect, and full, and wholly functional, through the plan of the Father, the victory of the Son, and the work of the Holy Spirit.

### **(iii) Prophecy and the Holy Spirit**

Under our two headings above, 'Man and the Holy Spirit', and 'Creation and the Holy Spirit' we have really covered, panoramically, the work of the Spirit. However there are many aspects which have to be dealt with

specifically, and this is difficult seeing they naturally overlap. Prophecy is the real domain of the Holy Spirit, and most important.

The key to prophecy lies in Rev. 19:10. Here it is said that 'The testimony of Jesus is the Spirit of prophecy.' The meaning of the 'testimony of Jesus' is not only the witness which prophecy gives to Jesus, but also the testimony which is that of Jesus, i.e. his own testimony. By this we mean the whole of the work of the Son with special reference to redemption and the end things. Rev. 19:10 means that prophecy has always been related to Jesus, both as to what he will do and be, as also what he goes on being and goes on doing. Hence in Acts 1:8 when Jesus says, 'You will receive power, the Holy Spirit coming upon you, and you will witness to me', he means, 'When the Holy Spirit comes upon you, what you will be, and what you will do, is what I will be, and what I will be doing'.

Simply put it is that prophecy is the action of Jesus as well as teaching concerning Jesus. It could be said, in another way, 'Jesus is all history. Jesus is its action.' Even more simply it could be said, 'Salvation—history is Jesus'. Having said that we must add, 'But not apart from the Father and the Spirit'. If we look at the Old Testament – from Genesis to Malachi – we can see the line of historic operation by God. However the picture is not of an upward trend, but if anything, the opposite. It is only when we come to prophecy – the province of the Holy Spirit – that everything makes sense. From Abel, the very first prophet, to Malachi there is a continuous line of prophets. Time-wise there are often great gaps where no prophet appears, but the deposit of the prophets is with man. By 'deposit' we mean God's teaching through the prophets as to what are His goals for history. Thus man knows God has His purpose in history, and that He will complete it – whatever' The prophets fall into various groups those of the pre-flood period, e.g. Abel and Enoch; those of patriarchal period, e.g. Abraham and Jacob; and Moses, Joshua and the Judges, continuing until the time of Samuel. The period from Samuel to John the Baptist constitutes the final series of the prophets of Israel. John is exceptional in that he is 'greater than a prophet', for he sees the ancient prophecies, and his own also come into fruition in Jesus. Jesus then represents prophecy par excellence for he is the prophet *par excellence*. He is the prophet. (Cf. Deut. 18:15, Acts 3:21–26).

When it comes to the era of the spirit, i. e. from Pentecost to the endtime all God's people are prophets. This is clearly seen from Acts 2:17ff. Whilst men like Agabus and Silas are those with the office of prophecy, and whilst some members of the body from time to time have a prophetic hortatory ministry (Cf. I Cor. 14), yet in fact all are in prophetic ministry, i.e. 'the testimony of Jesus'. The Book of the Revelation indicates that prophetic ministry will become even more intense towards the end time, for in this book God's 'servants' are generally speaking those who give testimony to Jesus and do this by themselves being Jesus working in this world. Of course we do not mean that such prophetic ministry adds anything to canonical prophecy, but rather that it is canonical prophecy working out in terms of God's history.<sup>1</sup>

When this is seen then the vast work of the Spirit in the prophetic corpus is recognised. Its importance cannot be overstressed. Without prophecy the Scriptures would be meaningless. Nothing must happen in time which is not first authenticated by prior prophetic prediction. Such prediction, whilst never merely prediction, authenticates what ultimately happens. Jesus did only what the prophets predicted, and the church taught only what the prophets foretold. In fact 'the foundation of the apostles

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<sup>1</sup> For the whole matter of prophecy see Masters' Class No. 7, 'Prophecy: Its Meaning, Scope, and Significance'. (NCPI 1976)

and the prophets' is the corpus of truth derived from the Old Testament teaching, and the New Testament fulfilment of the same. Together they form 'the apostles' doctrine'. Had, however, Jesus done that which did not tally with the prophets, then he would have been shown to be false.

What is equally interesting is that the prophetic ministry of God's people in the last day is also prophesied (e.g. Joel 2:28ff, cf. Acts 2: 17ff). Nothing God's people do in the last days is authentic unless it is in conformity with the prophets. Hence we see the vast and essential ministry of the Holy Spirit who is the Finger of God writing that which must be, and then assuring that it has come to pass or, is actually currently coming to pass. See in this regard, I Peter 1:10–12, II Peter 1:21, Matt. 12:28, Luke 11:20, Rev. 19:10, Acts 1:8, cf. Acts 13:27, 32, 40, 26:22–23, 27, Luke 24:26–27, 44–45.

#### **(iv) The Kingdom of God and the Holy Spirit**

We have seen that the New Testament opens with the proclamation of the Kingdom by both John and Jesus. It is linked with

- (a) Repentance and remission of sins (Matt. 3:5–11, John 1:29) and
- (b) The baptism of (or, in) the Spirit. (Matt. 3:11–12, John 1:24–34).

Later Jesus encourages his disciples to seek the Kingdom (Matt. 6:33, Luke 12:32, cf. 22:28) and the Spirit (Luke 11:13, cf. Acts 1:3–8 with John chs. 14–16).

We have seen that he is Messiah by virtue of his baptismal anointing. So likewise they will be in the ministry of the Kingdom through the coming of the Holy Spirit.<sup>2</sup> Jesus came as Messiah of the Kingdom so that where he worked, taught, and acted, it was the Kingdom coming upon men, dynamically, e.g. Matt. 12:28. Yet Messiah was able to do such things only in the power of the Spirit. Likewise his followers were to work in the power of the Spirit in relation to the Kingdom as we saw in Acts 1:3–8. It is evident from the book of Acts that this is what happened.

Even so we need to see this whole matter of the Spirit on a much wider scale. The Kingdom of God is the reign and rule of God. Creationally God is King over all creation (cf. Rev. 4:7–11), and whilst His Kingdom has many rebels within it (cf. Rev. 12:1–10, I John 5:19, John 12:31) yet God reigns' In the Old Testament Israel is particularly God's Kingdom (Exodus 19:5–6) yet generally the whole world is nevertheless under His reign. In Messiah the Kingdom comes into the affairs of men in a dramatic way, and at the Cross the forces which are hostile to God are defeated. From the time of the Cross to the end-events, Jesus the Messiah is using his church to effect the 'mopping up operations' (cf. Matt. 28:20, Mark 16:16f., I Cor. 15:24–28, I Cor. 4:20).

The Holy Spirit has always been in the actions which defeat evil and delineate the victory of God. In his prophetic ministry he has laid down the lines of what will happen, and in Christ he has made them come to pass. In this last prophetic age he is working as God's agent to effect the fulfilment of all prophecy. Hence he is the Spirit of the Kingdom. It is

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<sup>2</sup> For the whole matter of the Kingdom see Living Faith No. 14 'The King: The Kingdom of God: The Kingship'(NCPI 1977).

impossible to think of the Kingdom apart from the Spirit. As in Palestine he worked through Messiah, so too he works in and through Messiah's people today to effect the goal of Messiah, which is ultimate effectual Lordship over all things for the glory of the Father (Phil. 2:9–11).

### **(v) The People of God and the Holy Spirit<sup>3</sup>**

The Kingdom of God and the people of God are two interrelated themes. It is clear from Scripture that God is concerned with

- (a) The salvation of persons who are under condemnation and virtually lost, and
- (b) The peoples of the world whom He has created.

His plan is to draw out of humanity His own people, and to contain within these many of the peoples, i.e. tribes and nations. This is seen from Matt. 28:18–20, Rev. 7:9–14, 21:22 – 22:2. Even more there is the great covenantal promise to Abraham that in his seed shall all the nations of the earth be blessed. In another way of speaking, of course, the Kingdom of God and the people of God are the one. Whereas the Kingdom is actually the rule of God it is the children of faith (Abraham's true seed, cf. Gal. 3:6–9, 26–29) who inherit the earth (Rom. 4:13, Matt. 5:5, Rev. 5:10, 21:7).

In the Old Testament, as we have seen, the children of Israel are specifically God's people (Exod. 19:5–6, Deut. 7:6). However in the New Testament the true Israel of God (Gal. 6:16) are the new people of God (I Peter 2:9–10, cf. Acts 2:14ff). It is this people of God whom the Holy Spirit has brought into being by new birth, i.e. regeneration. The children of the Kingdom who have not responded are cast out (Matt. 8:11–12) and the new children are the true people of God. The Holy Spirit has sanctified them (I Peter 1:2, II Thess. 2:12–13, I Cor. 6:11), and has given them true sonship (Gal. 4:6) and familyhood (Ephes. 2:18–21). More than this he has given them the gift of love, personally, and for one another (Rom. 5:5, 15:30, Gal. 5:22, Col. 1:8). They have no unity but his (Ephes. 4:1–6), and he shows the Lordship of the church to them (I Cor. 12:1–3, Rom. 10:9), as also the Fatherhood to the family (Ephes. 1:1–6, 3:14, Gal. 4:6, Romans 8:14–17).

The people of God have their task, especially as the family of God to do the Father's will. The Holy Spirit shows them this will (Rom. 8:14, Ephes. 5:18, Gal. 5:16, 18, 25, cf. Romans 12:1–2). This will we can call 'mission'. Hence in Acts 1:8 (cf. Luke 24:44f, John 20:19–23, Mark 16:16ff, Matt. 28:18–20) the will is to work in the Kingdom from Jerusalem to 'the uttermost part'. Because the sons are overcomers (Rev. 21:7, Rom. 8:37) they pull down the strongholds of Satan (II Cor. 10:3–4, I John 2:13, Ephes. 6:10–18). Yet the sons for their own sonship participate in the Sonship of the Son (Gal. 3:26–29, 4:4–6), who is working out the victory of the Kingdom until the end-time.

In order to operate as God's people Christ has given gifts from himself (Ephes. 4:7–11), and these are distributed through the Holy Spirit (I Cor. 12:4ff.) so that the use of these gifts can then be called 'manifestations of the Spirit' (I Cor. 12:7f), and they are for love (I Cor. 13) and for

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<sup>3</sup> The reader is recommended to use the notes and cassettes LFS 14 and 34 which relate to the themes 'The People of God' and 'The Kingdom of God'



service. This service is within the church to its members, and outwardly from the church for the proclamation of the Gospel. In fact there is nothing the people of God have to do, and to be, in which the Spirit is not present and active. The people of God are the fruits of 'mission', and are the means of mission as they are obedient to Messiah and the Father. As we have seen above, it is the Spirit who works in them for their ultimate glorification.

## ***5. Conclusion: The Person and Work of The Spirit***

We have by no means exhausted the Biblical presentation of the person and work of the Spirit. Indeed we have only indicated some rough guidelines to discovering the enormous work he has accomplished, and which he will complete. He is the Spirit of creation, of providence, of the prophetic action which leads to redemption, and of redemption itself. He brings the fruit of redemption to man, and sanctifies and glorifies him. He draws man into fellow-labouring with God, and then teaches him the nature and practice of love. He communicates the experience of familyhood. In doing this he is about effecting the Father's will, that is the will which is being fulfilled by the obedience of the Son.

When it comes to the implications of this knowledge we see that there is no facet of time, of the cosmos, of the personal being of man or the corporate nature of the people of God in which the Holy Spirit is not involved. Hence we have to be very simple in our understanding. It is this: 'If you are led by the Spirit you are not under law'. 'Walk by the Spirit (and so) do not gratify the desires of the flesh'. 'If we live by the Spirit, let us also walk by the Spirit'.

There is nevertheless a very personal command which, at the last, opens wide the matter of our personal relationship with the Spirit. Paul says, 'Be filled with the Spirit'. In another place he says, 'Be aglow with the Spirit'. (See Ephes. 5:18, Romans 12:11). How easy it would be to study pneumatology, and never know or obey the Spirit! In this regard we saw that the Holy Spirit is the gift of grace (Acts 2:38, Rom. 5:5, Ephes. 1:13–14, Gal. 3:1–5, I Cor. 2:12, Rom. 8:15, II Cor. 1:22, II Tim. 1:14, cf. Romans 8:9). In the New Testament the test of BEING a Christian is that we have received the Holy Spirit. (Rom. 8:9). We believe on Christ and receive the Spirit.

However, it is not only that we have received, but that we continue to walk in the Spirit, that we are filled with the Spirit and continually aglow with the Spirit which matters. There is a reason for this. In Gal. 3:5 Paul speaks of God who 'goes on supplying the Spirit', and in Phil. 1:19 Paul speaks of 'that which the Spirit supplies'. We can see that the believer is contingent upon the Spirit for all he has, and for what he is able to do. Hence to start in the Spirit is to have the whole ministry of the Spirit for redemption and sanctification. He supplies power for proclamation and ministry, as well as the service of the saints. However it is possible to grieve the Spirit (Ephes. 4:30) and to quench him (I Thess. 5:19), and also to fail to obey him (Rom. 8:13–14, cf. Gal. 5:16–21). In these cases the 'glow of the Spirit' dims, and the power of the Spirit is diminished, whilst all the elements which pertain to the Spirit, such as prayer, love, guidance, fellowship, ministry, and so on, are also lessened in their effectiveness. Hence the commands which come to us to relate to the Spirit in all fulness of will and obedience. Paul can point to 'beginning in the Spirit' and 'ending in the flesh'. (Gal. 3:1–5).

Sometimes the issue is confused. Certain theologies demand experiences of the Spirit which certify the believer as a Spirit-filled person. It is best to understand that the Christian, being filled with the Spirit (cf. Acts 2:4, 4:31, 6:5) is really filled by the Spirit, that is, he is filled in his spirit. In fact Ephes. 5:18 says, literally, 'Go on being filled in (your) spirit'. The end result is the same, but it helps us to see that we do glow with the Spirit, and are filled, and that such a state of being is apparent to us. Such a state will relate not merely to our emotions or feelings at the time, but to obedience in doing the will of God.

We may conclude, then, that the person and work of the Spirit, in the ultimate is personalised to us by his coming to us, and dwelling within us, and so controlling and directing our lives. Any other view of the Spirit is simply knowledge without involvement, or theology without personal experience, and as such cannot be fruitful.

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## *APPENDIX*

The following table is appended so that some of the ministries of the Spirit may be set out clearly. The list would need to be personalised in order to appreciate the work of the Spirit.

The Spirit of Creation	Genesis 1:2, Psalm 104:29–30
Spirit sustaining Creation	Psalm 104:29, Job 33:4, Ezek. 37:9
Spirit of Renewal	Isaiah 32:15, 44:3
Spirit of Regeneration	Titus 3:5, cf. Ezek. 37:1–14, 36:26, John 3:6
Spirit of Life	John 7:37f, Romans 8:2, Rom. 8:11
Spirit of Cleansing	I Cor. 6:9–11, cf. Matt. 3:11–12, Titus 3:3–5
Spirit of Justification	I Cor. 6:11, cf. Romans 8:2, Gal. 5:5
Spirit of Sanctification	1 Peter, 1:2, II Thess. 2: 12f, I Cor. 6:11, II Thess. 2:12–13
Spirit of Faith	See Ephes. 3:16–17 cf. Gal. 3:1–3
Spirit of Forgiveness	Acts 5:31–32 cf. 10:43–44, 11:18
Spirit of Judgment	Cf. 2 Thess. 2:8, Isa. 11:1–4, Rev. 19:15, Isa. 4:4
Spirit of Grace	See Hebrews 10:29
Spirit of Truth	John 14:17, 15:26, 16:13
Spirit of Fellowship	Phil. 1:1–2, cf. Acts 2:42ff
Spirit of Love	Rom. 5:5, Phil. 2:1–2, Rom. 15:30 cf. Gal. 5:22, Col. 1:8
Spirit of Gentleness	Ephes. 4:30, Gal. 5:22f, Rom. 8:26–27
Spirit of Power	Acts 1:8, Micah 3:8, I Cor. 2:5, I Thess 1:5
Spirit of Prayer	Rom. 8:26, John 4:23–24, Ephes. 6:18, Jude 20
Spirit of Worship	Phil. 3:3, John 4:23–24 cf. I Cor. 14:26f, Ephes. 5:18–20
Spirit of fruitfulness	Gal. 5:22f, cf. Phil. 1:9–11
Spirit of Glorification	2 Cor. 3:18, Rom. 8:21–23, I Peter 4:14
Spirit of Unity	Ephes. 4:1f cf. I Cor. 12:3–13

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