

Introduction

I. Pneumatology

- A. Pneumatology is the theological term for the study of the Holy Spirit.
- B. The word comes from two Greek words:
 - 1. πνευμα meaning spirit.
 - 2. λογος meaning word.
- C. πνευμα is the word used in the Greek New Testament for Spirit and πνευμα αγιον means the Holy Spirit. However, the word πνευμα alone is also translated as other spirits, wind, and breath.

II. Why Study Pneumatology

- A. The most significant reason to study the Holy Spirit is because the Holy Spirit is a member of the Trinity and by studying the Holy Spirit we study God, the greatest reality in the universe. We will see more about the Holy Spirit in relation to the Trinity in the next section.
- B. Thomas Oden writes, “All that we understand of the Father and the Son, we understand through the illuminating work of the Spirit. Whatever grasp one may have on God’s revelation is always enabled by the Spirit. In whatever ways sinners are empowered to overcome the corrupting aspects of the world, the flesh, and the adversary, they do so by the power of the Spirit. The Spirit leads the faithful into all truth by pointing constantly toward the truth embodied in Jesus.”¹
- C. Mark McLean writes, “Without the ongoing activity of God through the Holy Spirit, [true] knowledge of God would be impossible.”²
- D. As Pentecostals, we believe that a Christian can experience the fullness of the Holy Spirit through Spirit Baptism. Our movement places great emphases on the experience and work of the Holy Spirit in the total life of the believer. Therefore, we ought to be among the greatest students of the Holy Spirit.
- E. The significance of the Holy Spirit as seen in scripture:
 - 1. The Holy Spirit is significant for Christian living:
 - i. Galatians 5:16-25
 - ii. Galatians 6:8
 - iii. Ephesians 2:22
 - 2. The Holy Spirit is significant for Christian ministry:
 - i. John 20:22
 - ii. Acts 1:8

¹ Oden, Thomas C, *Systematic Theology, Vol. 3: Life in the Spirit* (Peabody, MA: Hendrickson, 2008), 3.

² McLean, Mark D, “The Holy Spirit,” in *Systematic Theology*, ed. Stanley M, Horton (Springfield, MO: Gospel House Publishing, 1998), 377.

- iii. 1 Corinthians 2:11
 - iv. Ephesians 6:17
3. The Holy Spirit is significant for Godly leadership:
- i. Acts 15:28
 - ii. Acts 6:3
4. The Holy Spirit must not be overlooked or neglected:
- i. Matthew 12:32
 - ii. Acts 7:51

The Trinity and the Holy Spirit

I. Sources of Information

- A. The IPHC, like all true Christian churches, views the Bible as its primary source of information about God and Theology including our study of the Holy Spirit.
- B. We believe that God has chosen the Bible as His primary means of revealing Himself to humankind and every other source of information and revelation (experiences, nature, prophecy, etc) is only reliable if it is in harmony with Scripture.
- C. Nevertheless, the Holy Spirit is at work in the world today in very experiential ways. God wants us to experience the fullness and the power of the Holy Spirit in our life. Therefore, we can turn to experiences to help us understand the Holy Spirit. However, those experiences must be informed and interpreted in light of the Scriptures.

II. Key Issues Concerning the Trinity:

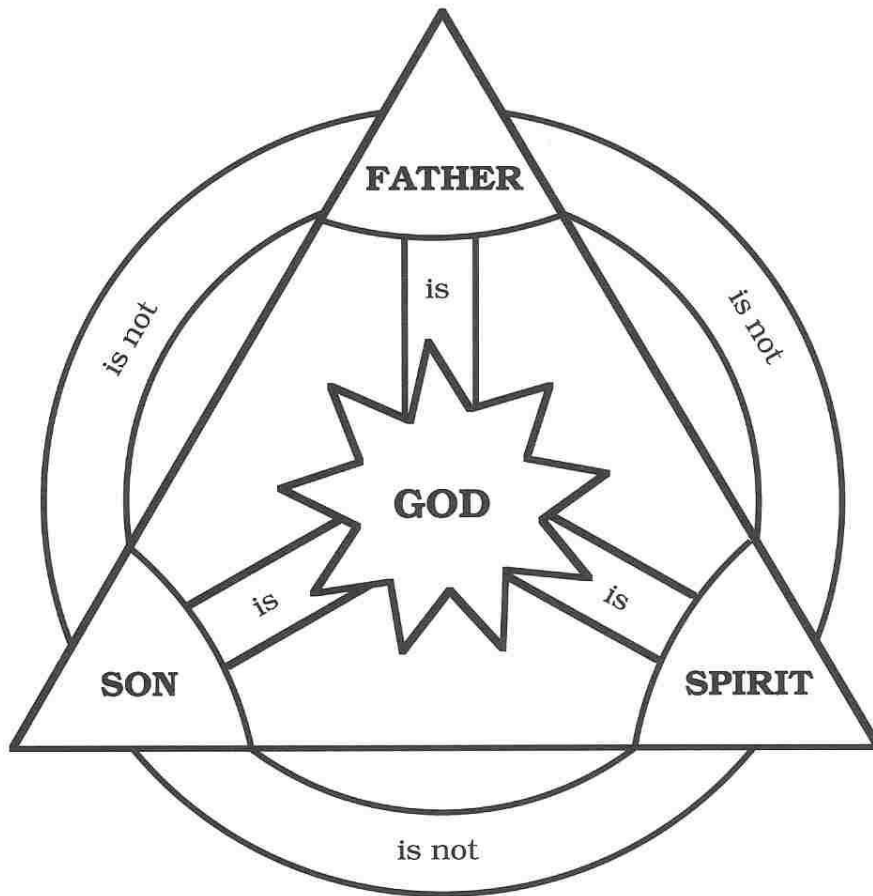
- A. We must begin our study of the Holy Spirit with a discussion of the Trinity. Since the Holy Spirit is God and a person in the Godhead, we cannot view the Holy Spirit apart from the Trinity and the triune nature of God. The IPHC's doctrine on the Trinity is found in Article 1 of the IPHC Articles of Faith. A further study of the Trinity can be found in the Theology I course.
- B. Article 1 of the IPHC Articles of Faith: "We believe there is but one living and true God everlasting, of infinite power, wisdom and goodness; Maker and Preserver of all things, both visible and invisible. And in the unity of this Godhead there are three persons of one substance, of eternal being, and equal in holiness, justice, wisdom, power, and dignity; the Father, the Son and the Holy Ghost."
- C. We believe that God is Triune
 - 1. Defining Theological Terms
 - i. Triune – One divine nature as a unity of three persons.
 - ii. Trinity – God as revealed in the unity of three distinct persons: Father, Son, and Holy Spirit.
 - iii. Godhead – A title for God when referring to the entire Trinity.
 - 2. The ultimate basis for the doctrine of the Trinity lies in the divine self-disclosure of Jesus, who as the Son revealed the Father and poured out the Holy Spirit (Matthew 3:17).
 - 3. The Christian doctrine of the Trinity is our attempt to properly understand God in light of the totality of Scripture.
 - i. God is One
 - a) Old Testament: Deuteronomy 6:4; 20:2-3

- b) New Testament: Mark 12:29; 1 Timothy 1:17; 1 Corinthians 8:4-6; James 2:19
 - ii. God exists in three persons:
 - a) Old Testament: Genesis 1:1-2, 26
 - b) New Testament: Matthew 3:16-17; 28:19
- 4. Members of the Trinity
 - i. God the Father
 - ii. God the Son
 - iii. God the Holy Spirit
- 5. Essential Elements of the Doctrine of the Trinity
 - i. God is One (unity of the Trinity)
 - ii. God Exists in Three Distinct Persons
 - iii. Each Person within the Trinity is Deity (God)
 - iv. The Trinity is Eternal, not Created
 - v. Each Member of the Trinity is of the Same Essence and is not Inferior or Superior to the others in Essence
 - vi. The Trinity is a Mystery that we will never be able to fully understand
- 6. See Diagram of the Trinity below
- 7. The Unity and Equality of the Trinity
 - i. Unity in Substance or Nature
 - a) The members of the Trinity are equal in essence – the Trinity is not the mixing together of three essentially different beings.
 - b) They are of the same substance yet distinct.
 - ii. Unity in Eternality
 - a) Each member of the Trinity has existed eternally. Jesus existed before his birth and the Holy Spirit existed before Pentecost.
 - b) The Trinity always existed in unity and will eternally exist in unity.
 - c) Each member is also omnipresent.
 - iii. Equal in Holiness
 - a) Each member of the Trinity ascribes to the same standard.
 - b) The idea that Jesus is the loving side of God and the God the Father is the wrathful side of God is false. They remain equal in their standard of holiness.
 - iv. Equal in Justice
 - a) Just as the members of the Trinity are equal in their standard of holiness, they remain equal in their standard of justice.

- b) You cannot be condemned by God and forgiven by Jesus. If you are condemned you remain condemned. If you are forgiven you remain forgiven.
 - v. Equal in Wisdom
 - a) Each member of the Trinity is all-knowing. The theological term for this is omniscient.
 - b) For a time the incarnate Jesus chose not to use his omniscience but remains omniscient today.
 - vi. Equal in Power
 - a) Each member of the Trinity is all-powerful. The theological term for this is omnipotent.
 - b) For a time the incarnate Jesus chose not to use his omnipotence but remains omnipotent today.
 - vii. Equal in Dignity
 - a) Each member of the Trinity has the same value.
 - b) Though each member performs different functions, one is not less valuable than the other.
- 8. Understanding the Trinity in Terms of Unity and Diversity
 - i. Our God is One God in Three Persons yet this is not a contradiction.
 - ii. God is Complete Unity in the Midst of Diversity.
 - iii. Human Understanding of this Doctrine is Limited
 - a) Humans are usually divided in the midst of diversity. Our differences are sources of conflict and division, not unity and love.
 - b) Unity is present among humans usually when diversity is lacking
 - c) Yet the Triune God is completely unified in the midst of His diversity.
- 9. Misunderstanding about the Trinity
 - i. Modalism
 - a) Modalism is the belief that God the Father, God the Son, and God the Holy Spirit are not three individual persons but rather different modes or manifestations of the one and same divine being (God).
 - b) Not an accurate description of the Trinity because all three can be seen working simultaneously (at the same time individually).
 - c) Scriptural Examples: Genesis 18 and Matthew 3:16-17
 - ii. Unitarianism

- a) Unitarians believe that God is one but does not exist in three persons. Jesus and the Holy Spirit are less than God (the Father).
 - b) This is not an accurate description of the Trinity because of Biblical statements affirming the unity of God the Father, God the Son, and God the Holy Spirit:
 - c) Scriptural Examples: John 10:30 and Matthew 28:19
- iii. Tritheism
- a) Tritheists believe that God the Father, God the Son, and God the Holy Spirit are three distinct Gods, not one.
 - b) Not an accurate description of the Trinity because the Bible is clear that God is one.
 - c) Scriptural Examples Deuteronomy 6:4 and Mark 12:29
- iv. Oneness
- a) The Oneness believe states that God is one and is to be worshipped only in the form of Jesus Christ.
 - b) Not an accurate description of the Trinity because Jesus himself prays to God the Father and seeks the direction of the Holy Spirit.
 - c) Scriptural Examples: Matthew 6:9 and Matthew 4:1
- v. All of these views are not accurate according to the whole of scripture and should be rejected as wrong.

Diagram of the Trinity



III. The Holy Spirit in the Trinity

A. Scriptural References

1. Scriptural evidence for the Spirit's place in the Trinity:

- i. Matthew 28:19
- ii. 2 Corinthians 13:14

2. Other Scriptural evidence for the deity (divine nature) of the Holy Spirit:

- i. 2 Corinthians 3:18
- ii. Acts 5:3-4

B. The Divine Nature of the Holy Spirit

1. The Scriptures above make it clear that the Spirit is a divine being, a person and not merely an object or a power or a force. However, we are not able even to consider the Holy Spirit as a member of the Trinity without first understanding His deity. Below we will see more evidence from Scripture that the Holy Spirit is God.

2. The Holy Spirit participated in the Creation event as a Creator and not as part of the creation- Genesis 1:2, 26; John 6:63).
3. The Holy Spirit possess divine attributes and qualities:
 - i. Divine – The Holy Spirit it recognized as “Holy” which describes deity – He has the divine nature:
 - a) 1 Samuel 2:2
 - b) Isaiah 6:3
 - c) This distinguishes the Holy Spirit from human, evil, or even other heavenly spirits.
 - ii. Eternal/Uncreated – Hebrews 9:14
 - iii. Omnipresent – Psalms 139:7-9
 - iv. Omniscient – Isaiah 40:13; 1 Corinthians 2:10-12; John 14:26; 16:13
 - v. Omnipotent – Judges 14:6, 19; 15:14; 1 Samuel 10:6; Job 33:4; Psalm 104:30; Zachariah 4:6; 1 Corinthians 12:11
4. The Holy Spirit is able to do divine activities:
 - i. Able to give life – Romans 8:11
 - ii. Participates in the Salvation and Sanctification of mankind – 1 Cor. 6:11, John 3:5
 - iii. Has authority over demons - Matt 12:28
 - iv. Inspires/Authors Scripture - Revelation 2:7
 - v. Gives the messages/prophecy of God to people - Rev. 2:7; 2 Peter 1:21
5. An early church leader, Gregory Nazianzen, composed a poem about the Holy Spirit in the mid-4th century which summarizes the divine nature of the Holy Spirit as seen in Scripture:

*Always existed, and exists, and always will exist;
 Who neither had a beginning, nor will have an end
 Ever being partaken, but not partaking
 Perfecting, not being perfected
 Sanctifying, not being sanctified
 Life and lifegiver
 Light and lightgiver
 Absolute good, and spring of goodness
 By whom the Father is known and the Son is glorified*
6. The deity (divine nature) of the Holy Spirit is made clear from the evidence above. Since He is divine, He must be God and part of the Godhead (Trinity) since we are taught and believe in only One God. Thus, the Holy Spirit is part of the Three in One.

7. The Holy Spirit as a Divine Person

- i. Scripture consistently refers to the Holy Spirit as “He” and not “it.” The Spirit is not a force or energy; he is a personal deity equal with the Father and the Son.
- ii. We will examine this more in the next section on “The Person of the Holy Spirit”

C. The Nature of the Holy Spirit in the Trinity

1. If we believe the teaching on the Trinity found above, we have to believe that the Holy Spirit is equal with the Father and the Son and has a place within the Trinity. Even though he is mentioned as the “third person” of the Trinity, that does not mean he is less than the Father or the Son.
2. Most likely, the Holy Spirit is referenced as the “third person” for 2 reasons:
 - i. The Holy Spirit was more fully revealed in Scripture after the revelation of the Father and the Son. Thus, He is called the third member of the Trinity based on order to thorough revelation, not order or importance. The Holy Spirit is not third in value but may be considered as third in regards to revelation, being revealed in Scripture.
 - ii. Since the Spirit proceeds from the Father through the Son (we will discuss this later), he is often numbered in the third position. Some would say that proceeding from the Father and the Son means he is less than the Father and the Son but this is simply not true according to Scripture. Rather, this shows is another demonstration of the unity and love of the Trinity as the Father and Son together send a willing Holy Spirit to humanity as an act of love towards mankind.
3. The Nicene Creed
 - i. An early church creed (or statement of belief) in the early church was formed by the council of Nicaea in the mid-4th century.
 - ii. This creed discusses the Holy Spirit thirdly and concludes the following:

*And we believe in the Holy Spirit,
the Lord, the giver of life.
He proceeds from the Father and the Son,
and with the Father and the Son is worshiped and glorified.
He spoke through the prophets.*
4. The equality of the Holy Spirit to the Father and the Son
 - i. 2 Corinthians 3:18

- ii. Here Paul declares that the Spirit is of the same likeness and glory as that of the Lord. They are of the same substance (or essence as the early church stated).
 - iii. Even though each member of the Trinity may have difference roles or functions, we are not to assume that one member is more valuable or less than another member.
5. Kenneth Grider concludes, “Since Scripture clearly teaches that the Father and the Son and the Holy Spirit are all divine, and that there is but one God, it evidently teaches what the Church later put into its [creed]: that God is both one and three.”³

D. The Relationship of the Holy Spirit to the Father and the Son

1. The Debate

- i. There was a great deal of study and debate among early church leaders regarding the relationship between the Holy Spirit and the Father and the Son. This debate eventually caused one of the first major splits in the church between what we now call the Roman Catholic Church and the Eastern Orthodox Church
- ii. The question centers on the source or sending agent of the Holy Spirit.

2. The Scriptures

- i. There are scriptures that seem to indicate that the Spirit proceeds both from the Father and the Son.
- ii. Scriptures that indicated that the Father sends the Spirit:
 - a) Matthew 12:18
 - b) Luke 11:13
 - c) John 3:34; 14:26
 - d) Acts 5:32; 15:8
 - e) 2 Corinthians 1:22
 - f) Galatians 3:5; 4:6
 - g) Ephesians 1:17
 - h) 1 Thessalonians 4:8
- iii. Scriptures that indicated that the Son sends the Spirit:
 - a) Matthew 3:11
 - b) Mark 1:8
 - c) Luke 3:16
 - d) John 15:26; 20:22

³ *A Wesleyan-Holiness Theology* by J. Kenneth Grider

e) Acts 1:5; 2:33

3. The approach of many is to declare that the Holy Spirit proceeds from the Father through the Son or (as the IPHC states) from the Father AND the Son.
 - i. From Scripture we see that the Father is portrayed as the source and authority from which the Holy Spirit is sent. As we see in the incarnation of Jesus, the Spirit is also obedient to the Father not because he is less than the Father but as an act of humble love, he submits to the equal authority of God the Father
 - ii. However, Scripture also indicates that Jesus, the Son, plays a role in this sending. The Father works in harmony with the Son to deliver the Spirit to mankind.
 - iii. There are not two sources from which the Spirit is sent. Rather, the Father and Son work together as one to send the Holy Spirit.

E. The Trinity and Salvation

1. Hebrews 9:14
2. This portion of scripture is among the most vivid texts describing the work of each member of the Trinity in Salvation. The Father, Son, and Holy Spirit work together but in different ways to bring people to Salvation.
3. Many theologians have offered summaries of how the three work distinctively in Salvation:
 - i. Early church theologian Irenaeus declares, “The Spirit works, the Son fulfills his ministry, and the Father approves... Through the Spirit we rise to the Son; through the Son we rise to the Father.” Irenaeus describes the preliminary work of the Spirit in Salvation as bringing the sinner to repentance. We see this in John 16:8.
 - ii. Thomas Oden writes, “The Spirit enables that access to the Father which is merited by the Son.” Oden describes the work of the Spirit as initiating the move towards salvation in the life of the sinner as seen in Ephesians 2:18. Certainly, Jesus initiated salvation when He gave His life on the cross and loved us before we loved Him (Romans 5:8; John 15:16) however, the Spirit is seen as initiating the response of sinners to the work of Jesus.
 - iii. Thomas Oden also describes the work of the Spirit as both preliminary to and subsequent to Salvation. He writes, “The Father is moved with love toward fallen humanity to send the Son. The Son assumed human nature, suffered, died, and was resurrected to redeem humanity. The Holy Spirit provides the means by which recipients of this good news

can appropriate and apply it.” The applying of the good news is a continual work of the Spirit after Salvation as he teaches, encourages, rebukes, and guides us towards maturity and service.

- iv. In actuality, each member of the trinity has a preliminary and subsequent work/role in Salvation. The Father both sends and approves. The Son has died and still receives. The Spirit convicts and remains.

F. Concluding Statements on the Holy Spirit and the Trinity

1. The early church theologian Tertullian rightly observed that the doctrine of the Trinity is divinely revealed, not humanly constructed. Though the early church worked hard to explain the nature of God as seen in Scripture, the Trinity was not a concept they invented. Rather, they discerned by the study of Scripture and the help of the Holy Spirit that God has chosen to reveal this truth about himself in the whole of the Bible. Thus, our understanding of the Holy Spirit is not primarily gained through human experiences or imaginations but through the Word of God. Our first job is not to make it logical or charismatic but to genuinely believe the message of the Bible.
2. Thomas Oden writes, “One God meets us as Father, incarnate Son, and Spirit fulfilling the mission . . . of the Triune God.”⁴

G. Major Pneumatological Misunderstandings in regards to the Trinity

1. From the earliest days of the church there have been misunderstandings about the deity and place of the Holy Spirit in the Trinity. Below is a discussion of some major misunderstandings so that they may both teach and warn us today.
2. Simony (Acts 8:18-19)
 - i. The belief that the Holy Spirit and His power/works/gifts can be transferred for bestowed through a process of buying and selling.
 - ii. This misunderstanding of the Holy Spirit both demeans and diminishes the Holy Spirit. The Spirit is viewed as something that can be made property of and manipulated by the Holy Spirit, usually for selfish gain.
 - iii. Peter declares this view as heretical in the Acts 8:20-23.
 - iv. God’s gifts are free and God cannot be manipulated by any means. Those who try or even claim to buy/sell God’s gifts or manipulate Him are wicked.
3. Nominalism
 - i. This view states that the Holy Spirit is simply the name given for the totality of the work of God in the New Testament and Church age.

⁴ Oden, Thomas C, *Systematic Theology, Vol. 3: Life in the Spirit* (Peabody, MA: Hendrickson, 2008), 24.

- ii. This misunderstanding sees the term Spirit as a metaphor or analogy for the continual presence and work of God on the earth
- iii. This view closely related to the Modalism heresy by viewing the Holy Spirit as the role that God plays for today and not as a distinct member of the Trinity.
- iv. This view is wrong because it denies the Trinity and the Biblical teaching on the Holy Spirit.

1.Montanism

- i. The Montanists were the Pentecostals of the early church. They emerged late in the second century as charismatic believers who spoke in tongues and prophesied.
- ii. They were led by a man named Montanus. However, Montanus led his group astray when he proclaimed that his words and prophecies were greater than Scripture because he spoke through the power of the Holy Spirit. He proclaimed that the work of the Spirit in his life was of greater authority than the work of the Spirit in Scripture.
- iii. The modern Motanists view is like that of Montanus himself. It is the wrong belief that the work of the Spirit in the believer is of greater authority than the work of the Spirit through Scripture.
- iv. This view is wrong for two reasons:
 - a) It diminishes the authority of Scripture.
 - b) It elevates the work of the Spirit above the work of God the Father and God the Son.
- v. Even though the work of the Holy Spirit is significant in the believer, we must always hold ourselves under account using the Word of God. We can never say that our word (even if we feel they are giving by the Spirit) are greater than the words of Scripture (Galatians 1:8; 2 Timothy 3:16). The Spirit will never contradict or diminish Scripture. He may use us to deliver a work of prophecy or knowledge or wisdom but that word must also be viewed as in submission to and in agreement with the Bible. We must remain accountable to Scripture.

2.Arianism

- i. The Arians (a group who followed a theologian named Arius who was declared a false teacher by the early church) taught that the Holy

Spirit was created by the Son. Thus, the Holy Spirit is less than the Father and the Son.

- ii. We know from Scripture, however, that the Spirit proceeds from both the Father and the Son. They did not create the Spirit. Rather, they are His senders. The Holy Spirit himself is uncreated and existed before creation along with the Father and the Son.

3.The Macedonian Distortion

- i. Macedonius taught in the mid-300s that the Holy Spirit was not a divine being but rather a divine energy. Even though Macedonius affirmed the divine nature of the Holy Spirit, he denied that the Holy Spirit was of the same substance as the Father and the Son. The Spirit was not a distinct person in the Trinity but an energy emanating from the Trinity.
- ii. This misunderstanding diminishes the value of the Holy Spirit.
- iii. The Word of God teaches that the Spirit is of equal value with the Father and the Son and a distinct person as the member of the Trinity.

The Person of the Holy Spirit

I. Introduction

- A. Now that we have an understanding of the divine nature of the Holy Spirit and the place of the Holy Spirit in the Trinity, we can turn now to the person of the Holy Spirit.
- B. When we study the person of the Holy Spirit we look more at the imminent qualities of God. The Holy Spirit demonstrates the nearness of God:
 - 1. God (the Trinity and each member) is both transcendent and imminent.
 - 2. Transcendent means that God is far above and beyond his creation. The transcendent qualities of the Holy Spirit are seen in our discussion of the deity of the Holy Spirit.
 - 3. Imminent means God is also near or close to his creation. As Pentecostals, we understand that the Holy Spirit is close at hand, even living inside of us. The qualities of the Holy Spirit that we see and feel everyday are the immanent qualities of Holy Spirit.
 - 4. The transcendent qualities are usually a bit difficult to grasp but the imminent qualities are usually well understood as we experience and rely on these qualities daily.

II. The IPHC Doctrine of the Holy Spirit:

- A. The fourth statement in the IPHC Articles of Faith describes our doctrine of the Holy Spirit.
- B. IPHC Article 4: We believe the Holy Ghost; proceeding from the Father and the Son is of one substance, majesty and glory with the Father and the Son, very and eternal God.
- C. Similarities with Other Denominations
 - 1. The Methodist Church (John Wesley) - The Holy Ghost, proceeding from the Father and the Son, is of one substance, majesty, and glory with the Father and the Son, very and eternal God.
 - 2. The Anglican Church - The Holy Spirit, proceeding from the Father and the Son, is of one substance, majesty, and glory, with the Father and the Son, truly and eternal God.

III. Key Issues Within IPHC's Fourth Article:

A. Name

- 1. The term "Holy Ghost" reflects an older English translation of the Greek phrase, "πνευμα αγιον" which has been translated in more recent English Bibles as "Holy Spirit."
- 2. The Holy Spirit has many other names in the Bible. We will discuss more about those names below.

B. Proceeding from the Father and the Son

1. This statement has been used in the Christian church since 381 AD to describe the Holy Spirit.
2. We have discussed this in detail above. We can summarize the meaning of this statement by saying that this describes how the Holy Spirit operates, being sent from the Father and the Son.
3. This statement illustrates that the Holy Spirit is another means by which the Godhead works among humanity. Often in scripture you see the work of God being done “through” or “by” the Holy Spirit. The following scriptures give examples:
 - i. Ezekiel 11:5
 - ii. Acts 4:25
 - iii. Matthew 1:18
 - iv. Romans 5:5; 8:11
 - v. 1 Corinthians 2:10; 6:11; 12:8

C. “Of one substance”

1. The Holy Spirit is essentially equal with God the Father and God the Son (Matthew 28:19; 2 Corinthians 13:14; Acts 5:3-4; 2 Corinthians 3:17-18).
2. In Scripture, The Holy Spirit is not identified as another nature or substance different from the Father and the Son. The same pronoun is used for the Holy Spirit that is used for the Father and the Son (“He” rather than “It”).
 - i. John 16:7
 - ii. Acts 15:28
3. See notes from the previous section on the Holy Spirit and the Trinity.

IV. The Biblical Names and Titles of the Holy Spirit

A. As we have seen above, the primary name for the third member of the Trinity is “God the Holy Spirit.” However, the Bible also gives numerous other names and titles for the Holy Spirit that describes His nature. These names do not describe different “spirits” but are all names for the same and one Holy Spirit. Below we will examine those names and titles:

B. The Spirit

1. A common shortened version of the primary name of the Holy Spirit.
2. Be careful to observe if the S is small or large in Scripture translations:
 - i. Spirit refers to the Holy Spirit
 - ii. spirit refers to another type of spirit (human, evil, heavenly).

C. The Spirit of God

1. Found 25 times in the Bible.

2.Usage:

- i. Found 14 times in the Old Testament (Exodus 31:3, Exodus 35:31, Numbers 24:2, 1 Samuel 10:10, 1 Samuel 11:6, 1 Samuel 19:20, 1 Samuel 19:23, 2 Chronicles 15:1, 2 Chronicles 24:20, Job 33:4, Psalm 106:33, Ezekiel 11:24).
- ii. Used twice by Matthew (3:16; 12:18).
- iii. Used 8 times by Paul (Romans 8:9, Romans 8:14, 1 Corinthians 2:11, 1 Corinthians 2:14, 1 Corinthians 7:40, 1 Corinthians 12:3, Ephesians 4:30, Philippians 3:3).
- iv. Used once by John (1 John 4:2).

3.This name is appropriate because the Holy Spirit is God but this name should not be seen as merely an analogy for the presence of work of God. The Spirit of God is the person of the Holy Spirit.

D. The Spirit of the Lord

- 1.This name is most commonly used for the Spirit in the Old Testament but there are four New Testament uses of this name as well (Luke 4:18; Acts 5:9; Acts 8:39; 2 Corinthians 3:17).
- 2.In the Old Testament, LORD refers to Yahweh which is the name of God given to Moses. Once again, this does not refer to merely the presence of Yahweh but rather God himself in the Holy Spirit is referred to by this name.
3. Example references: Judges 3:10; 2 Samuel 23:2; Acts 8:39

E. The Spirit of Grace (Hebrews 10:29)

- 1.This name for the Spirit communicates two truths about the Holy Spirit:
 - i. He comes to us as a result of grace. It is by the grace of the Father that the Spirit is sent.
 - ii. He comes to share the good news of God's grace with mankind. One work of the Spirit is to draw people to the grace of the God. This itself is a work of grace.

F. The Spirit of Truth

- 1.Usages:
 - i. As a name for the Holy Spirit: John 14:17; 15:26; 16:13
 - ii. As a title for the Holy Spirit: 1 John 5:6
- 2.This name describes one of the functions of the Holy Spirit which is to provide and teach Godly truth to human beings. He is the source of truth also as the author/inspirer of Scripture.

G. The Spirit of Glory

- 1.1 Peter 4:14

2. Since the Holy Spirit is God he carries with him the glory of God. Jesus temporarily set aside His divine glory in the incarnation but the Spirit comes to Earth with the glory of God.

H. Eternal Spirit

1. The name describes the eternal/uncreated/infinite nature of the Holy Spirit which is part of His divine attributes. This conveys to us that the work of the Spirit is forever and that indeed the Holy Spirit is divine.

2. Hebrews 9:14

I. Spirit of Life

1. Romans 8:2

2. This name accurately describes the Spirit as a life-giver. The Holy Spirit is seen in Scripture giving life in three ways:

- i. In Creation (Genesis 1-2)
- ii. In Regeneration – new birth as a result of salvation, the application of the work of Christ to the believer by the Holy Spirit (John 3:5-8).
- iii. In Resurrection - of Jesus first and then all believers in the future (Romans 8:11).

J. Spirit of Holiness

1. Romans 1:4

2. This name describes both a quality and a function of the Holy Spirit.

- i. Quality: The Holy Spirit is holy and demonstrates the holiness of God.
- ii. Function: The Holy Spirit participates in the sanctification (the maturing of Christians towards holiness) in the life of the believer.

K. Spirit of Wisdom, Understanding, Counsel, Knowledge

1. Isaiah 11:2

2. These titles for the Holy Spirit describe both a quality and function of the Spirit:

- i. Quality: This title conveys the divine quality of omniscience; the Holy Spirit is all knowing and has all Godly wisdom.
- ii. Function: The Holy Spirit works to impart that Godly wisdom to us through teaching, counseling, and giving us words of knowledge.

L. The Spirit of Power

1. This title conveys the divine quality of omnipotence; the Holy Spirit is all powerful and able to do whatever He needs to do.

2. Isaiah 11:2

M. The Spirit of the Power of the Lord

1. Isaiah 11:2

2. The Spirit of God brings reverence for God into our lives.

N. The Spirit of Sonship/Adoption

1. Romans 8:15

2. The Holy Spirit comes into our life as a result of our adoption into the family of God at salvation. This name for the Spirit conveys to us both the idea that adopted sonship is provided through the Spirit and results in receiving the Spirit.

O. Counselor/Helper

1. John 14:16, 26; 15:26; 16:7

2. This title comes from the Greek word παρακλητος (parakletos or paraclete) which can mean counselor, helper, intercessor, or advocate.

3. Just as Jesus is our advocate in heaven (1 John 2:1; Romans 8:34), the Holy Spirit is our advocate on the earth, working to bring us to salvation while we were sinners and counseling/encouraging/helping us live Godly after salvation.

P. Gift or Promise (Example texts: Acts 1:4; Ephesians 1:13; Galatians 3:14)

1. The Acts 1:4 Text:

i. NIV: On one occasion, while he was eating with them, he gave them this command: "Do not leave Jerusalem, but wait for the gift my Father promised, which you have heard me speak about.

ii. NKJV: And being assembled together with them, He commanded them not to depart from Jerusalem, but to wait for the Promise of the Father, "which," He said, "you have heard from Me;

2. On many occasions, the Holy Spirit is referred to as a gift or a promise. These serves as titles but also descriptions of the Holy Spirit.

3. The Holy Spirit is the gift of God. It is not earned. Rather, God freely sends the Spirit to those who seek Him (Luke 11:13).

4. The Holy Spirit is also a promise. Jesus gave his disciples an assurance that when he ascended, the Holy Spirit would descend. Jesus kept that promise then and will keep that promise today.

Q. The Spirit of Christ

1. Romans 8:9; 1 Peter 1:11

2. Some have attempted to claim that the Spirit of Christ is not the same as the Holy Spirit. However, as we saw in the discussion of the name "Spirit of God" or "Spirit of the Lord" the Father (nor the Son) has separate spirits that they send out separate from the Holy Spirit. The proper understanding of this name is to view it as another name for the Holy Spirit which describes the Spirit's relationship to Jesus.

i. The Spirit points the world towards Jesus and His saving work.

ii. The Spirit continues the ministry of Jesus in the world today.

V. The Biblical Images of the Holy Spirit

A. The Bible uses seven images to illustrate or teach about the Holy Spirit. We will examine each of those symbols below.

B. Dove

1. Scripture: Matthew 3:16; Mark 1:10; Luke 3:22; John 1:32
2. The dove is a symbol of innocence and purity. Doves are gentle, loyal, and have no bitterness. The same is true of the Spirit. He is available to help and instruct us.
3. During the flood (Genesis 8:8-12) it was through the dove that Noah received confirmation of salvation. The same is true of the Spirit. The Spirit confirms the saving work of God in our life.

C. Wind

1. Scripture: John 3:8 and Acts 2:2
2. The Greek (pneuma) and Hebrew (ruach) words for spirit can also mean wind.
3. Jesus declares that the Holy Spirit is like the wind. You may not be able to see Him but you can observe His work and effects. Jesus was visible but the Spirit is invisible. The wind, like the Spirit, is invisible but you can see the work of the wind just like we can experience the work of the Spirit.
4. At Pentecost, the Spirit presented Himself not in bodily form but as a mighty wind. Not visible but definitely felt.
5. Wind also represents freedom and Paul declares in 2 Corinthians 3:17 that “where the Spirit of the Lord is, there is freedom.” Through the Spirit we are set free from the bondage of sin and death.

D. Breath

1. Scripture: John 20:22 (also OT examples such as Job 33:4)
2. The Greek (pneuma) and Hebrew (ruach) words for spirit can also mean breath.
3. Jesus spoke of the Spirit as being like the breath of God. Indeed, the Spirit comes from God the Father and God the Son to humankind.
4. This name also indicates that scripture is Spirit inspired since Paul says in 2 Timothy 3:16 that all scripture is “God-breathed.”
5. Breath also represents life. God created the world by speaking (creation came through the breath of God). God also breathed into man to cause him to live. The Spirit is a life giver. He gave initial life in the garden and gives eternal life to believers.

E. Fire

1. Scripture: Acts 2:3; Matt. 3:11; Luke 3:16

2. Fire is seen in scripture as an agent of purification (1 Peter 1:7). In the same way, the Holy Spirit is a sanctifier. He, like a fire, removes the impurities and matures us in holiness.
3. Fire is also seen as a Godly guide in Exodus 13:21. Likewise, the Holy Spirit is the Godly guidance we need to journey through life.
4. Finally, fire is seen as an illuminator or light giver. The Holy Spirit is our source of light in the dark world around us. He gives us knowledge, wisdom, leadership, and discipline to help us find our way forward.

F. Water

1. Scripture: John 7:37-39 (also OT examples such as Isaiah 44:3)
2. Water is refreshing, renewing, and life giving. The Holy Spirit in our life is refreshment to our human spirit. He is renewing us from death and giving us new life. Jesus promised that in the Spirit, we would find an unending source of life and refreshment.
3. Water is also used as a cleansing agent. Likewise, the Holy Spirit seeks to offer cleansing to humankind through His work and the Word (Ephesians 5:26).

G. Seal

1. Scripture: 2 Corinthians 1:22; Ephesians 1:13; 4:30
2. A seal serves two purposes:
 - i. A seal designates authenticity and possession.
 - ii. A seal guarantees.
3. The Spirit also serves these two purposes in our life:
 - i. The Spirit designates us as truly belonging to God.
 - ii. The Spirit is our guarantee that God will do what He promises.

H. Oil

1. Scripture: Luke 4:18 (also OT examples such as 1 Samuel 16:12-13)
2. Oil was used for the purpose of anointing, declaring, or covering something for God.
3. The Holy Spirit wants to anoint believers for Godly life and ministry. He wants to cover us in power and declare us as belonging to God.

The Functions and Work of the Holy Spirit

I. Introduction

- A. Now that we have seen who the Holy Spirit is, let us look at what He does.
- B. We have already discussed the work of the Holy Spirit in relationship to the Trinity.

In this section we will examine the work of the Spirit in four other areas:

1. In the Old Testament
2. In the Incarnation of Jesus
3. In the Life of all Believers Today
4. The Baptism of the Holy Spirit

II. The Work of the Holy Spirit in the Old Testament

A. Seeing the Spirit in the Old Testament

1. During the time of the Old Testament, we do not see the Holy Spirit abiding in humanity like we do after the outpouring of the Holy Spirit in Acts 2. We see more of a temporary and occasional move/work of the Spirit.
2. In the Old Testament we see the Holy Spirit “coming upon” or enabling people to do certain things. Thus, it appears that before Pentecost, the Holy Spirit would empower certain people for certain tasks rather than dwell in them on a continual basis.
3. Below we will see some examples of how the Spirit worked in this way in the Old Testament.

B. The Holy Spirit enabled people to design and build the Tabernacle and Temple.

1. Example: Exodus 31:3-5; 1 Chronicles 28:11-12
2. God gave specific instructions for the construction of His house of worship. But he also gave divine empowerment through the Holy Spirit.

C. The Holy Spirit empowered people for leadership.

1. Examples:

- i. God sent the Spirit to empower those leading His people in the wilderness and into the Promised Land: Numbers 11:16-17.
- ii. God sent the Spirit to empower those leading/judging His people in the Promised Land: Judges 3:10; 6:4.
- iii. God sent the Spirit to empower those leading/ruling His people during the time of the Kingdom of Israel: 1 Samuel 11:6; 16:13-14.
 - a. It is important to realize here that these verses do not question the omnipotence, omnipresence, or omniscience of the Holy

Spirit. These verses do not speak of limitations that the Spirit has. Rather, they are explaining that the Spirit operated very individualistically (case by case) in the Old Testament.

b. Also, these verses describe to us how the Holy Spirit operated before Pentecost and serve as a comparison for us who enjoy the continual indwelling of the Holy Spirit today.

2. In the Old Testament, God equipped men and women chosen to lead His people with the Holy Spirit, who is the Spirit of truth, wisdom, counsel, knowledge, and power.

D. The Holy Spirit enabled people to give prophecy.

1. Example: Ezekiel 11:5; 1 Samuel 10:6 (this even happens in the New Testament before Pentecost in Luke 1:67).

2. God delivered messages to His people by way of the Spirit. Through the Spirit, both prophecies for and against Israel/Judah were given.

E. Other Significant Old Testament Teachings on the Holy Spirit:

1. God chooses to work through the Spirit: Zechariah 4:6-7.

2. Through the Spirit, God promised to send the Messiah who would deliver His people: Isaiah 61:1-3 (see also Luke 4:16-19).

3. God promised that the Holy Spirit would one day not come just temporarily on some people. Rather, it was the plan of God to “pour out” the Holy Spirit on all people: Joel 2:28-29.

III. The Work of the Holy Spirit in the Incarnation

A. “Incarnation” is the theological term for the coming of the Son into the world in human flesh.

1. More about Incarnation is discussed in Theology II (Christology).

2. However, we see the Holy Spirit at work alongside Jesus from the beginning to the end of His earthly ministry.

B. The Holy Spirit announced the coming of Jesus:

1. Through the Old Testament Prophets (see above).

2. Through John the Baptist (Luke 1:15, 41; John 1:32-33)

3. Through Simeon (Luke 2:25-35).

C. The Holy Spirit enabled Mary, a virgin, to conceive Jesus (Matthew 1:18-20 and Luke 1:35).

D. The Holy Spirit confirmed Jesus was the Son of God (Matthew 3:16; Mark 1:10; Luke 3:22).

E. The Holy Spirit gave Jesus guidance (Matthew 4:1; Mark 1:12; Luke 4:1).

- F. The Holy Spirit encouraged Jesus (Luke 10:21).
- G. The Holy Spirit empowered Jesus for ministry (Luke 4:14, 18; Acts 10:32).
- H. The Holy Spirit was with Jesus through His crucifixion and death (Hebrews 9:14).
- I. The Holy Spirit participate in raising Jesus from the dead (Romans 8:11; 1 Timothy 3:16; 1 Peter 3:18).

IV. The Work of the Holy Spirit in Every Believer

- A. The Holy Spirit is involved in the lives of all believers, not just those filled with the Spirit. Certainly, the Spirit is at work to a greater extent in those who are filled or baptized in the Holy Spirit but we can see in Scripture that every believer has a measure of the Spirit at work in them.
 - 1. Romans 8:11 – All believers have the promise of resurrection and Paul says that that resurrection will take place because the Holy Spirit lives in the believer.
 - 2. 1 Corinthians 12:3 – Everyone who testifies correctly about Jesus can only do so if the Holy Spirit is in them.
 - 3. 1 Corinthians 3:16; 6:19– The body of every believer is the temple or dwelling of the Holy Spirit.
 - 4. As Pentecostals, we can sometimes forget that the Holy Spirit is at work in the lives of non-Pentecostal believers. Later we will discuss the Baptism of the Holy Spirit (a Pentecostal emphasis) but for now let us look at the work of the Spirit in all believers.
 - 5. See also Galatians 5:22-26
- B. The Holy helped all believers to live a Godly life.
 - 1. According to the 10th IPHC Article of Faith (common among all IPHC churches), we believe that sanctification is the process of “complete cleansing of the justified believer from all indwelling sin and from its pollution, subsequent to regeneration.”
 - 2. The IPHC believes that Sanctification is a process that is initiated by Christ through grace but sustained and aided by the Holy Spirit.
 - 3. While every believer experiences the work of the Spirit in Sanctification, Spirit-filled believers enjoy greater involvement in their lives by the Spirit.
 - 4. Nevertheless, Sanctification (the process of cleansing, becoming Christ-like, living in holiness) is made possible by the work of Christ and the Spirit in the life of each believer.
 - 5. Scripture: John 14:17; Romans 8:9; 14:17; 15:16; Galatians 5:5

C. The Holy Spirit helps all believers to pray.

1. Prayer is communication with God. However, prayer can become difficult at times. We become unmotivated or do not even know how or what to pray.
2. God sends us the Holy Spirit to help us pray. He assists us by encouraging/instructing us to pray and then helping us pray when we do pray.
3. Those filled with the Spirit have extra benefits of prayer (such as praying in tongues or more power in prayer) but all believers can have a better prayer life through the Holy Spirit in them.
4. Scripture: Romans 8:26-27; Ephesians 2:18; 6:18; Jude 1:20

D. The Holy Spirit assists believers in spiritual warfare.

1. Spiritual warfare is a reality for many believers. However, all believers have spiritual struggles that include daily battles against sin or discouragement and struggles with temptation from the enemy.
2. Spirit-filled believers have more access to power but all believers are able to resist the devil and his attacks with the help of the Spirit in them.
3. Scripture: Matthew 12:28; Ephesians 6:17

E. The Holy Spirit confirms the work of God in the lives of all believers.

1. All believers can know that God is at work in them through the presence of the Holy Spirit in them.
2. Scripture: Romans 9:1; 1 John 3:24

F. The Holy Spirit will help believers defend the Gospel especially in the midst of persecution

1. The defense of the Gospel is called Apologetics. The Gospel comes under attack daily by unbelievers, skeptics, atheists, etc. However, the Gospel is usually most attacked when persecution arises towards believers. Jesus makes it clear, however, that when the Gospel is attacked for any reason, and especially when we are facing persecution for the Gospel, the Holy Spirit will assist us in defending the truth.
2. Scripture: Mark 13:11; Luke 12:11-12

G. The Holy Spirit gives direction/guidance for all believers.

1. The Holy Spirit can direct the decisions, goals, and even the whole lives of all believers if we allow Him to take control in us.
2. Certainly, those filled with the Spirit have a greater sensitivity to his leading but all believers can (and should) rely on the Spirit for Godly direction in their lives.
3. Scripture: Matthew 4:1; Acts 8:9; 13:4; 16:7

H. The Holy Spirit encourages all believers.

1. The Holy Spirit is a source of encouragement for all believers even in times of trouble. All believers can go to the Spirit in prayer and ask for help in times of need with the expectation of receiving encouragement.
2. Scripture: Acts 9:31

I. The Holy Spirit give gifts for ministry and service to all believers.

1. The Holy Spirit equips all believers with gifts for ministry or service. Spirit-filled believers may have greater abilities and power to use their gifts but God desires for all believers to have and use spiritual gifts for the Body of Christ (the Christian community). See Hebrews 2:4
2. Primary Scriptures describing spiritual gifts: 1 Corinthians 12; Ephesians 4:1-13; Romans 12:3-8
3. See the Spiritual Gifts assessment and definitions given in this class.

J. The Holy Spirit will resurrect all believers.

1. The Holy Spirit will fulfill the promise of resurrection and eternal life for all those to put their trust and faith in Jesus.
2. Scripture: John 6:63; Romans 8:11

K. The Holy Spirit unites all believers.

1. The Holy Spirit unites the Body of Christ. Though this work is resisted by some, it is the will of the Spirit that all believers have unity, peace, and love for one another. He wants to do away with all racism, tribalism, hatred, and divisions.
2. Scripture: Acts 2; Ephesians 4:3

L. The Holy Spirit gives Godly knowledge, wisdom, instruction, guidance, and messages to all believers.

1. Every believer can have access to the mind of God for their life/ministry through the Holy Spirit in them.
2. Scripture: John 14:26; 16:13-15; Acts 6:10; 10:19; 1 Corinthians 2:10-14; Revelation 2:7

M. The Holy Spirit gives prophecy.

1. The Holy Spirit may not use every believer to prophecy but the Holy Spirit can work through others or even in us to give us personal, directed messages from God.
2. These messages are usually dealing with the present (rather than the future) and will be in harmony with Scripture.
3. Scripture: Acts 2:17-18; 28:25; 2 Peter 1:21

N. The Holy Spirit helps all believers to love like God loves.

1. Human or worldly love is not Godly love. God loves in a far different and greater way than we love. But the Holy Spirit comes into our life in order to help all believers love in a Godly way.

2. Scripture: Rom. 15:30; Col. 1:7-8

O. The Holy Spirit helps all believers to persevere and grow in faith.

1. All believers have help in living faithful lives even in the midst of difficulty, thanks to the Holy Spirit in them.

2. Scripture: Ph. 1:19; 2 Tim. 1:14

P. The Holy Spirit helps all believers find and fulfill their calling.

1. God has invited all believers to serve in His Kingdom but many believers have difficulty knowing their calling or place in the Kingdom. The Holy Spirit in the all believers helps them to know.

2. Scripture: Acts 13:2; 20:28

Q. The Holy Spirit inspired Scripture

1. The Holy Spirit was involved in the writing of Scripture, which is made available to all believers for their benefit.

2. Scripture: Acts 4:25; 2 Timothy 3:16

R. The Holy Spirit provides Godly warnings to all believers to keep them from upcoming or unnecessary harm or danger.

1. The Holy Spirit can help all believers know the unknowable in order to avoid traps or trouble set in place by the enemy.

2. The warning may also be for the purpose of preparing the believer to face the coming trouble.

3. Scripture: Acts 20:23; 21:11

V. The Baptism of the Holy Spirit

A. Introduction

1. The Bible indicates a greater experience that believers can have with the Holy Spirit called the Baptism or Being Filled with the Holy Spirit.

2. Scripture:

i. Matthew 3:11

ii. Mark 1:8

iii. Luke 3:16

iv. John 1:33

v. Acts 1:5; 2:1-13; 8:14-17; 9:17; 11:15-17; 19:6

B. The IPHC Doctrine on the Baptism of the Holy Spirit

1. The 11th Article of Faith for IPHC contains our doctrine.
2. The Text: We believe that the Pentecostal baptism of the Holy Ghost and fire is obtainable by a definite act of appropriating faith on the part of the fully cleansed believer, and the initial evidence of the reception of this experience is speaking with other tongues as the Spirit gives utterance (Luke 11:13; Acts 1:5; 2:14; 8:7; 10:44-46; 19:6).

C. What is the Baptism of the Holy Spirit?

1. We understand the Baptism of the Holy Spirit to be a second baptism, in the "fire" or "power" of the Holy Spirit, as promised by God to believers, experienced when the believer receives the fullness of the Holy Spirit into his/her life.
2. It is the "third definite work of grace" with salvation being the first and sanctification being the second.
 - i. The Baptism of the Holy Spirit is not required for salvation but it is only available to saved people.
 - ii. The Baptism of the Holy Spirit is an event that follows the beginning of sanctification since the Spirit of God cannot dwell in an unclean temple. Even though we will never be fully righteous until we reach heaven, God deems us as righteous by the blood of Jesus and we personally proceed in that designation Sanctification. Then, the Holy Spirit can dwell in us as a result of our faith that the work of cleansing started in Sanctification and now assisted by the filling of the Spirit until this work is completed by God.
 - iii. The believer does not earn Spirit Baptism by works but rather receives it by grace as a gift from God.
 - iv. It is a definite event to receive the Baptism of the Holy Spirit. However, we must continually seek to renew and strengthen the Spirit's power in our lives. It is a definite event but not necessarily a one-time event. It is also not the supreme event of the Christian experience. The Spirit baptized believer should not consider himself superior to other believers. Such an attitude of superiority usually indicates that the Spirit is not at work in your life.
 - v. This baptism is received by genuinely asking through faithful prayer.

D. The Purpose for the Baptism in the Holy Spirit

1. Power for ministry and witness (Acts 1-2).

2. Greater aid in receiving direction, encouragement, and sustainability in ministry (John 15; Luke 4:1; Galatians 5).

3. To be like Christ.

E. Initial Evidence

1. Our doctrine explains that the initial evidence or confirmation that one has received the Baptism of the Holy Spirit is “speaking with other tongues as the Spirit gives utterance.”

2. This viewpoint is taken from scripture. When the baptism of the Holy Spirit was experienced in the book of Acts, it was accompanied by the speaking in other tongues.

3. Why Tongues:

i. On the day of Pentecost described in Acts 2, the Spirit enabled the group of believers to speak in languages that they did not know. This miracle caused many from outside the group to be saved and brought into the group. We see that the church was born on that day and this is the reason Jesus asked them to remain in Jerusalem in Acts 1.

Jesus was preparing them for this. This event was significant for three reasons:

a. It introduced the Holy Spirit with miraculous power.

b. It represented the reversal of Babel (Genesis 11). At Babel, God used languages as a means to curse the people and bring about division. At Pentecost, God used removed the barrier of languages as a means to bless the people and bring about unity (see Babel and Pentecost chart).

c. The speaking in other languages enabled the disciples to minister to people from many diverse nations. This brought about many salvations and is an example of the power for ministry we receive from the Holy Spirit.

ii. Spirit enabled tongues is rarely used today to speak in languages that we do not know. Most tongues are the “tongues of angels” as described in 1 Corinthians 12 by Paul; a heavenly language that does not translate into any language on Earth.

iii. For today, speaking in tongues is an outward example that your entire body is now under the control of the Holy Spirit as a result of the baptism of the Holy Spirit.

- a. Tongues do not have to continue after the initial baptism. It may continue if you are given the gift of tongues but not everyone receives this gift (1 Corinthians 12:28-30).
 - b. The true test of continued Spirit Baptism is demonstrating the fruits of the Spirit (Galatians 5; 1 Corinthians 13).
- iv. “As the Spirit gives utterance”
 - a. Tongues are not initiated by the speaker but by the Spirit.
 - b. If the tongues you speak are fabricated by your own working, it is not genuine. It must be an effortless, spontaneous work of the Spirit.
- v. The speaking in tongues may be a public event but for many, it is a private experience. We should never consider speaking in tongues to be a public only event.
- vi. Tongues are not the greatest confirmation that the believer is filled with the Spirit:
 - a. Tongues are the first evidence but not the only or lasting evidence.
 - b. The greatest confirmation that a believer has the fullness of the Spirit in them is that they live a Godly life characterized by Christ-likeness and producing the Fruit of the Spirit (Galatians 5:22-23).
 - c. The lasting proof that a mango tree is a mango tree is that it produces mangos. The same is truth with Spirit filled believers. The lasting proof that a person has been Baptized in the Holy Spirit is that they produce the fruit of the Spirit. (See handout on the Fruit of the Spirit.)

Conclusion

The IPHC Constitutions in the USA contains summary statements on the Person and Work of the Holy Spirit. I will include those below:

- I. From the IPHC USA Constitution on the Holy Spirit: We believe the Holy Ghost – or Holy Spirit – is a person and that He is the executive agent of the Godhead in the dispensation of grace; that He anoints the preaching of the Word, convicts of sin, and applies the benefits of the atonement; that He is our Teacher, Comforter, and Guide, taking the things of Christ and revealing them to us, glorifying Christ, guiding us into all truth, and showing us things to come; that all of these ministries are based on and function in accordance with the written Word of God (John 14:16-17, 26; 15:26; 16:7-11-15).
- II. From the IPHC Constitution in USA on the Baptism of the Holy Spirit:
 - A. We believe the Pentecostal baptism with the Holy Ghost and fire is obtainable by a definite act of appropriating faith on the part of the fully cleansed believer (Luke 11:13; 24:49; Acts 1:5, 8; 2:38, 39). We believe this great blessing, which provides the endowment of power to witness for Christ, is available to all believers whose hearts are cleansed from sin by the blood of our Lord Jesus Christ. Since the Bible teaches that our bodies are temples of the Holy Ghost (1 Corinthians 6:19, 20) – and that the temple of God is holy, which temple ye (believers) are (1 Corinthians 3:16, 17) – we do not believe God will fill an unclean temple or vessel with His Holy Spirit. In other words, we believe, because the Bible teaches and requires it, that to receive the baptism with the Holy Ghost, a person must have a clean heart and life as a prerequisite for this great blessing. Remember, the blood of cleansing must first be applied, then the oil, which is a type of the Holy Spirit (Leviticus 14:14, 17).
 - B. Moreover, we believe that to live in the fullness of the Holy Spirit’s power and possession, one must continue to live a clean and consecrated life, free from sin, strife, worldliness, and pride, and must avoid attitudes and actions that tend to “grieve” or “quench” the Holy Spirit of God (Ephesians 4:29-32; 1 Thessalonians 5:19).
 - C. We believe the “initial” (or first) evidence of the reception of the baptism of the Holy Spirit is the speaking with other tongues as the Spirit gives utterance (John 15:26, 27; Acts 2:1-4; 8:17, 18; 10:44-46; 19:6; 1 Corinthians 12:7). We do not believe this is the only evidence of the Spirit’s baptism, but it is the initial evidence, just as it occurred in the repeated accounts of the Spirit’s outpouring in the Acts of the Apostles. But other evidences will be spelled out in our lives – the fruit of the

Spirit (Galatians 5:22, 23), power to witness for Christ, power to endure the testings of faith and the oppositions of the world. We believe the initial evidence of speaking with tongues is for everyone who receives the Pentecostal baptism with the Holy Spirit, and we distinguish between this initial manifestation and the gift of tongues, which is not given to every Spirit-filled believer.

- D. The International Pentecostal Holiness Church believes in the gifts of the Spirit as set forth by the apostle Paul in 1 Corinthians 12, 13 and 14. We believe these gifts are “set in the Church” by the Holy Spirit; He retains custody and control of said gifts or “enablements,” distributing or operating them “severally as He will.” And we desire that our people may so live under the control of the Holy Spirit that these gifts may be manifested or used through consecrated individuals in the worship services where, when, and as they are needed, but all to the glory of God and the edifying of the body of Christ, and in accordance with the directions and decorum set forth in the chapters referred to above.

Pentecost

The Day of Pentecost is rightly associated with the person and work of the Holy Spirit. As Pentecostals, we especially emphasize the Pentecost event in Acts and should seek to understand the Biblical and historical context of Acts 2 even as we anticipate a present outpouring of the Holy Spirit in our own lives and churches. In this overview, we will examine some of the key elements of Luke's record of the event.

The Jewish Festival of Pentecost

Pentecost was a Jewish festival celebrated in Jerusalem 50 days after Passover (Deuteronomy 16:9). It was also known as the Festival of Weeks or the Day of First Fruits. This was a time for Israel to offer to God the first fruits of the wheat harvest (Exodus 34:22; Numbers 28:26-31). It was considered one of the three great festivals of Israel along with Passover and the Festival of Tabernacles (2 Chronicles 8:13). Originally, all Jewish men were expected to attend the Festival of Weeks (Deuteronomy 16:16) but by the time of the Apostles, this requirement was more for Jews living in Israel. Jews living in the diaspora far away from Jerusalem made pilgrimages to the city during the festivals but few attended annually. Many who had traveled to Jerusalem from great distances to celebrate Passover remained until Pentecost. This explains why there were people in Jerusalem interacting with the disciples from 14 nations or ethnic groups (Acts 2:5-11, see map on page 13).

Though the original purpose for the Festival of Weeks was to give thanks to God for the wheat harvest through a first fruits offering, the festival also became a time to celebrate the covenant renewal that took place between God and Israel at Sinai. After the original Passover in Egypt, the descendants of Jacob left their slavery and walked to freedom as they departed Egypt (Exodus 12-13). Moses led them to Mt Sinai where God affirmed and renewed the covenant he first established with Abraham (Exodus 19:1-6). Some Jews saw Pentecost as a time to remember and celebrate God's faithfulness through their special covenant relationship. A. T. Lincoln observes that "The outpouring of the Spirit was appropriate at Pentecost because for many Jews this festival was a celebration not simply of the offering of the first fruits of the wheat harvest but of the renewal of the covenant made by God with Israel, particularly the covenant at Sinai."⁵ Richard Longenecker also notes "whereas Pentecost was for Judaism the day of the giving of the law, for Christians it is the day of the coming of the Holy Spirit." Longenecker sees this as significant since it is "suggesting that the Spirit's coming is in continuity with God's purposes in giving the law, and yet that the Spirit's coming signals the essential difference between the Jewish faith and the commitment to Jesus, for whereas the former is Torah-centered and Torah-directed, the latter is Christ-centered and Spirit-directed."⁶

⁵A. T. Lincoln, "Pentecost," in *Dictionary of the Latter New Testament & Its Development*, ed. Ralph P. Martin and Peter H. Davids (Downers Grove: IVP, 1997), 906.

⁶ Richard N. Longenecker, *Zondervan NIV Bible Commentary*, Volume 2 (Grand Rapids: Zondervan, 1994), 386-387.

The Unity of the Believers

Luke, the writer of Acts, was not present on the day of Pentecost. Most likely, he did not become an eyewitness to the events of Acts until Acts 16:9. Yet Luke determined to carefully investigate everything he had been taught from the beginning (Luke 1:3). From his interviews and research, he noted that the early church was characterized by unity. He wrote about the unity of the believers in Acts 2:1 but also in 2:44-46 and 5:21. It was surely a blessing to hear of this unity in light of what he saw in some of the later churches like Corinth (see 1 Corinthians 3) where divisions abounded.

The early church was united not only in physical location. They were united in faith, prayer, and obedience. They believed the words of Jesus, they prayed for the fulfillment of God's promises, and they waited in obedience as Jesus instructed. From the beginning of Acts 1, the disciples were told to wait for the Holy Spirit in Jerusalem. Even though some had been with Jesus for years as disciples and apostles, they were not yet fully released to undertake the great commission until they had been baptized with the Holy Spirit. None refused or left for a rogue mission or abandoned the group. This is a notable change from the behavior of the disciples a mere 7 weeks earlier. In Luke 22, the disciples were seen disputing among themselves about who was the best. When Jesus asked them to pray, they slept. When Jesus was arrested, the disciples scattered and Peter even denied being a follower of Jesus. The resurrection and the ascension of Jesus, however, strengthened their faith so that they were marked by unity rather than infighting, faithful prayer rather than sleepy commitment, and determined obedience even in the midst of mundane waiting.

A Sound like a Mighty Wind from Heaven

Luke and his primary sources most likely found it difficult to describe exactly what happened on the Pentecost day. It was an unusual and overwhelming experience to be sure. They compared what they felt and heard to a mighty wind coming from heaven. The Greek phrase (ἐκ τοῦ οὐρανοῦ ἦχος ὡσπερ φερομένης πνοῆς βιαίας) has been translated into various dramatic phrases:

- a sound from heaven as of a rushing mighty wind (KJV)
- a sound like the blowing of a violent wind came from heaven (NIV)
- a sound from heaven like the howling of a fierce wind (CEB)

It is apparent that the manifestation of the Holy Spirit at this event was both heard (a sound) and felt (a strong wind). Later we will also note how the event was seen (as tongues of fire). This was a sensory event, an undeniable encounter with the Holy Spirit. Although the Holy Spirit did not come in flesh as Jesus did, he definitely came in a tangible way. They could hear, see, and feel him. It was as real as the wind storms they experienced on the Sea of Galilee (Mark 4:35-39; Matthew 14:22-31). In fact, stormy scenes often accompanied appearances of God. For examples, see Exodus 19:16-19, Job 38:1, and Isaiah 29:6.

It is notable that both the Greek and Hebrew word for "spirit" can also be translated as wind or breath. In Greek the word for "spirit" is πνευμα (*pneuma*) but Luke does not use that word for the wind he reports in Luke 2:2. Instead he uses the word πνοη (*pnoe*) which only appears here and in Acts 17:25. The word refers to a "relatively rapid movement of air."⁷ Perhaps Luke intentionally used a different word for this wind in Acts 2 in order to avoid any confusion regarding the nature of the Holy Spirit. The Holy Spirit is not a mere wind. He is a divine person who came like a mighty wind in Acts 2 but he is certainly more than

⁷ *A Greek - English Lexicon of the New Testament and other Early Christian Literature*, Third Edition, revised and edited by Fredrick William Danker

wind and fire and power. To reduce the Holy Spirit to a holy force rather than a divine person is to misrepresent and diminish the third person of the Trinity. Thus, it is important to note Luke's use of "like" or "as" to indicate comparisons are being made in regards to strong wind and tongues of fire to the Holy Spirit and his activity. The Holy Spirit is not merely fire or wind and he does much more than simply cause fire to burn and wind to blow.

Nevertheless, the concepts of wind and breath are often connected to the Holy Spirit in Scripture. In Ezekiel's vision of the valley of dry bones, the vision concludes with a declaration from God: "I will put my Spirit in you and you will live" (Ezekiel 37:14a, NIV). While some fulfillment of Ezekiel's vision is found in the return of Jews to Israel from Babylonian exile, the vision also anticipates a time when the Spirit of God will enter into people. In the Old Testament, the Holy Spirit sometimes came upon or filled people at certain times for particular tasks (for examples, see Exodus 31:1-5, Number 11:16-17; Judges 3:10; 1 Samuel 10:10). However, there is no widespread outpouring of the Holy Spirit until Acts 2 after the sacrificial death of Christ. Thus, Ezekiel seems to be alluding to a time beyond the return from exile when God will send the Holy Spirit to multitudes. In Ezekiel's vision, this coming of the Holy Spirit is accompanied by a noise (Ezekiel 37:7) and four winds breathing into the slain (Ezekiel 37:9-10). Craig Keener notes that through this scripture, "Jewish people expected an eschatological 'wind' of the Spirit to bring the breath of life."⁸ The wind and breath brought life to the lifeless in Ezekiel's vision and the accompanying sound was that of audible redemption and restoration. Likewise, when the Spirit was sent to fill the people of God, the sound and force of wind was there. Keener summarizes that "wind would have convinced the gathered believers that the coming age had arrived, for it symbolizes the breath of resurrection life in Ezekiel 37."⁹

In the New Testament, Jesus compares the Holy Spirit to wind in John 3:5-8. The unseen wind is heard, felt, and known wherever it blows. Of course, John's emphasis was the Spirit's work in salvation (specifically regeneration). Jesus teaches that to be born again is to be born of the Spirit. This spiritual birth, like the Spirit himself, is known even if it is not seen, just as wind is felt as it blows unseen.

Regarding the presence of wind (and fire) at Pentecost, Craig Keener makes an interesting comparison between Acts 2 and 2 Kings 2.¹⁰ In 2 Kings 2, Elijah, the great prophet of Israel, is walking with his disciple, Elisha. Elijah is about to be taken to heaven and Elisha will be left behind to carry on the ministry. The ascension of Elijah is accompanied by a chariot of fire, a whirlwind, and a cloak falling from the sky with which Elisha would receive a "double portion" of the spirit that Elijah had. Thus, out of the fire and wind that fell from heaven, Elisha received an empowering spirit after he saw his beloved master taken into heaven. In the same way, the disciples of Jesus watched their master ascend into heaven but shortly after received from heaven the Holy Spirit who came through wind and fire. As Elijah went up, his mantle fell down to Elisha. In the same way, as Jesus went up, the Holy Spirit came down to his disciples to encourage them in his absence and to empower them to move forward in his mission.

SIDE NOTE ON THE VALLEY OF DRY BONES: Before we move on to the next section, it is remarkable how the sound of redemption in Ezekiel 37 was that of rattling bones. That morbid sound was caused by the move of the Holy Spirit over a valley filled with dry bones. We would not normally care to hear the music produced by such instruments yet the Spirit of God was not merely disturbing a graveyard, he was resurrecting a people. The wind of God still blows over miserable valleys. God still breaths in places where we hesitate to go. The Spirit of God visits graves because the mission of redemption and restoration is for those who may have lost a battle but never lost the faith. As we await the Spirit's work in future

⁸ Craig S. Keener, *Acts: An Exegetical Commentary*, Volume 1 (Grand Rapids: Baker, 2012), 802.

⁹ Craig S. Keener, *The Spirit in the Gospels and Acts: Divine Purity and Power* (Grand Rapids, MI: Baker Academic, 2010), 193.

¹⁰ Craig S. Keener, *Acts: An Exegetical Commentary*, Volume 1 (Grand Rapids: Baker, 2012), 801.

resurrection, let us be mindful of his present work in redemption. It is the Holy Spirit who applies the work of Christ to our dry bones so that we can be born again, born of the Spirit. He moves as the wind blows; he is not rigid like us. If we have been delivered from our own valley of despair, let us not forget those who remain. If we are in the valley, let us not give up hope that the Spirit of God still moves to redeem and restore. As we come close to Pentecost, let us stand in the mighty wind of the Holy Spirit so that he may blow over us, bringing life to the defeated and carrying the victorious on to new places where our witness is needed.

Tongues of Fire

In the midst of a noise like the blowing of a mighty wind, something that the witnesses compared to tongues of fire fell from heaven and rested on each one. John and James once asked Jesus to call down fire from heaven (Luke 9:54). Their desire, however, was to see their enemies burn, perhaps inspired by Genesis 19:24. They wanted fire to fall on a Samaritan town which rejected Jesus. When they finally experienced a fire falling from heaven in Acts 2, it was falling on them; not to burn them to ashes but to ignite the disciples with power. Fire is often seen accompanying the presence of God in the Old Testament. For examples we can look to the burning bush in Exodus 3, the pillar of fire which led Israel in Exodus 13, and the scene from Mount Sinai in Exodus 24.

Although Acts 2 is the only place where we see fire falling from heaven in the early church, we see such activity in several places in the Old Testament (though it was not at all common). Both the prophet Elijah and the king David experienced fire coming down from heaven (Exodus 13:21; 1 Kings 18; 2 Kings 1; 1 Chronicles 21:26; also see Genesis 19:22). However, the two Old Testament cases that apply the most to Acts 2 is Leviticus 9:24 and 2 Chronicles 7:1. We will examine these below.

In Leviticus 9, we read the report of all Israel gathering together to witness the opening of the Tabernacle for worship and the initiation of priestly service in the newly built Tabernacle. Once Moses and Aaron had prepared everything for the burnt offering, Leviticus 9:24 reports that fire miraculously came from the presence of the Lord and consumed the offerings. This fire of divine origin “was a sign, not only of the acceptance of the offerings and of the establishment of Aaron’s authority, but of God’s actual residence in that chosen dwelling-place.”¹¹ This even confirmed that God’s presence was with the Tabernacle.

Once Solomon built a permanent temple for Israel in Jerusalem, he followed the pattern set in Leviticus 9. The sacrifices were prepared but no fire was kindled. Rather, once everything for the dedication of the temple had been completed, 2 Chronicles 7:1 reports that “fire came down from heaven and consumed the burnt offering and the sacrifices, and the glory of the Lord filled the temple” (NIV). As with the tabernacle, “divine approval of the new temple is shown by the fire which came down from heaven.”¹² The fire fell from God not only to consume the sacrifices but to demonstrate that God approved of the temple and his presence would dwell there. In both of these Old Testament passages (Leviticus 9:24 and 2 Chronicles 7:1) fire was the symbol God used to both demonstrate approval of the building and confirm his presence therein.

¹¹Robert Jamieson, A. R. Fausset, and David Brown, *A Commentary, Critical and Explanatory on the Whole Bible*, 1871, Accordance electronic ed. (Altamonte Springs: OakTree Software, 1996), paragraph 1386.

¹² Charles M. Laymon, *The Interpreter’s Commentary* (Nashville: Abingdon Press, 1971), 215.

In the New Testament, however, God has chosen to dwell in a different kind of temple. Even in Solomon's dedicatory prayer, Solomon recognized that God could not be contained in one building (2 Chronicles 6:18). In Acts 7:49-50, Stephen preaches from Isaiah 66:1-2 to show God's discontentment to live in a house made by men. Indeed, Jesus' own encounters with the temple were not usually pleasant. Jesus condemned some of the activity which took place in the temple on several occasions (Matthew 21:12-13; 24:1-2; Mark 11:12-17; 13:1-2; Luke 19:45-46; 21:5-6; John 2:13-16). When Jesus died on the cross a remarkable event occurred in the temple, a curtain was divinely torn. In both the tabernacle and the temple, two primary curtains hung in the house of God; one separated the Holy Place from the courtyard and was visible to many while the other separated the Holy Place from the Most Holy Place (or the Holy of Holies) and was only visible to the priests (Exodus 26-27). The curtains were commanded by God to physically demonstrate the spiritual separation that existed between God and man since the original sin in the Garden of Eden. The temple itself indicated that God still desired to extend his presence towards humanity but, until atonement was made, mankind was still unworthy to enter the presence of God because of sin. Sin prevented mankind from entering fully into God's presence and thus the access to God's presence even in the Temple was extremely limited. The closer one moved towards the presence of God, the more limited the access. The curtain-barriers were the physical representation of this spiritual reality of separation. Even the animal sacrifices were not enough to permanently bring down the curtains.

On Good Friday, when the curtain was ripped open by God, it announced the reconciliation made possible by the atoning work of Jesus with his sacrificial death on the cross. The curtain was torn from top to bottom to clearly indicate that this was not the work of man but the work of God. The open curtain represents a change in the way God interacts with humanity. As the writer of Hebrews states, we can now "approach God's throne of grace with confidence" (Hebrews 4:16). We were previously unable to access the presence of God because of sin but now we are invited into his presence because of the gracious work of Jesus (see also Romans 5:2 and Hebrews 10:19-22)

Now, with mankind redeemed by the atoning blood of Jesus, we are made worthy to enter and remain in the presence of God and God's presence can dwell in us. Richard Longenecker writes, "though under the old covenant the divine presence rested on Israel as a corporate entity and upon many of its leaders for special purposes, under the new covenant, established by Jesus and inaugurated at Pentecost, the Spirit now rests on each believer individually."¹³ This is why Paul writes in 2 Corinthians 6:16, "We are the temple of the living God" (NIV, see also 1 Corinthians 3:16-17; Ephesians 2:19-22; and 1 Peter 2:5). Believers are now equipped to be the ones in whom the world might find the presence of God. No longer does anyone need to travel to Jerusalem and look behind a curtain to find God's presence. Rather, the presence of God fills the faithful. God dramatically demonstrated this on Pentecost.

In Acts 2, God did not send fire down onto a building like he did in Leviticus with the Tabernacle or in 2 Chronicles with the Temple. Rather, God sent fire down to a people. The fire divided and rested on each individual to indicate that the Holy Spirit is now found in all believers, not merely one building. Just as the fire fell in the Old Testament to confirm God's presence among the community and his approval of the building, so the fire fell at Pentecost to confirm that God approves of those he has redeemed by the blood of his Son and confirms them as worthy to enter in and be filled with the presence of God.

¹³ Richard Longenecker, *The Expositor's Bible Commentary: The Acts of the Apostles* (Grand Rapids: Zondervan, 1981), 270.

Holy Spirit Filled

Luke explains that all who were gathered among the believers on Pentecost were filled with the Holy Spirit. The word he used to describe this filling is *πιμπλημι* (*pimplemi*). This word is used rarely outside of Luke and Acts (Matthew uses it twice and John once). There are more common words used elsewhere in the New Testament for “fill.” Luke uses this less common word 21 times in total and 8 times in connection to the Holy Spirit filling someone (Luke 1:15; 1:41; 1:67; Acts 2:4; 4:8; 4:31; 9:17; 13:9). According to Bill Mounce, this word can mean “be under full influence”¹⁴ which is possibly what Luke is conveying with his usage here. Being Spirit “filled” is most likely not a reference to quantity but to influence. Being filled with the Holy Spirit is more about being fully influenced by the Spirit rather than filled to some measure with the Spirit.

This event had been foretold by both Jesus and John the Baptist as both looked forward to a Spirit baptism that would flow from the ministry of Christ (see Matthew 3:11; Mark 1:8; Luke 3:16; John 1:33; Acts 1:5). It is interesting that in Luke’s Gospel the Spirit Baptism is prophesied to come with fire (Matthew also mentions this). This fire indeed accompanies this event in Acts 2. It is also significant that each Gospel encounter looks forward to Spirit Baptism often from the beginning of the Gospel message. Though only Luke recorded the historical event, each Gospel writer acknowledged this event with anticipation. John’s Gospel emphasizes the coming of the Holy Spirit as a topic of discussion at the Last Supper and even foreshadows Pentecost in John 20:22. Thus, Spirit Baptism is certainly a key element of the Gospel message. Its not only for “Pentecostals” but an experience that all believers should want and expect. Even Jesus’ ministry began with water baptism being followed by the Spirit descending on him from heaven. It appears that even Jesus did not launch his ministry until the Spirit descended upon him. In the same day, the Gospel of Luke opens with several other key characters being Spirit filled such as John the Baptist and his father. Likewise, the church waited for the Spirit to descend on them before they went out, just as Jesus instructed in Luke 1:4-8. Thus, seeking for Spirit Baptism follows a well-established Biblical pattern.

Spirit Baptism is directly connected to having power for Christian life, witness, and ministry. Indeed, this is an empowering event for the early church and subsequent believers. Being filled with the Spirit, however, is not only about receiving power but also about maintaining a close connection to God. Jesus spoke about the coming of the Spirit when his disciples were distressed about his departure (John 14-15). The coming of the Spirit was seen as a great encouragement to believers and another form of Immanuel - God with us. Ajith Fernando writes, “At its heart, the power of Pentecost is an experience of the immediacy of God. God is indeed with us, and we can experience his nearness and power enabling us to minister in the Spirit.”¹⁵ God is never far from us and that is confirmed by the ongoing presence and activity of the Holy Spirit in our lives.

The purpose of Spirit Baptism is not explicitly recorded in Acts 2 but is certainly demonstrated in the events following this initial outpouring. The Apostles were able to undertake their ministry with exceeding power after being filled. The believers would find greater power for doing ministry after being filled with the Holy Spirit. This must be why Jesus instructed them to wait for the Holy Spirit and Luke makes that clear in Acts 1:8. Other purposes for Spirit Baptism and walking in the Spirit are scattered throughout the letters of Paul and even in the Gospels (see John 14-15 for an example). Paul often focuses on the Spirit’s help in the area of personal holiness and behavior as well as spiritual gifts (see Galatians 5:22-23 and 1 Corinthians 12-14 for examples). However, Luke’s emphasis is to show how New Testament

¹⁴William D. Mounce, *Mounce Concise Greek-English Dictionary of the New Testament*, “*πιμπλημι*,” paragraph 11844.

¹⁵ Ajith Fernando, *The NIV Application Commentary: Acts* (Grand Rapids: Zondervan, 1998), 95.

believers individually and the New Testament church as a body received greater power for witness and ministry through Spirit baptism.

Speaking in Other Tongues

Although the long-term results of Spirit baptism were borne out over time and in various ways, the immediate result of being filled with the Spirit in Acts 2 was speaking in other tongues. The issue of speaking in tongues is addressed by Paul in 1 Corinthians 12-14. In these chapters Paul indicates that the tongues spoken publicly in the power of the Holy Spirit in the early church needed Spirit given interpretation to be fully understood by the congregation. Paul also seems to indicate that certain people have ongoing gifts of either speaking in tongues or interpreting tongues. Luke must have been aware of this spiritual practice yet in Acts he indicates that the tongues spoken as the Spirit gave utterance on the day of Pentecost did not need any translation because they were immediately understood by those in the crowds in Jerusalem who heard their own languages being spoken. Thus, while the Spirit can and does give certain people the beautiful ability to worship in unknown languages, the believers who spoke in tongues in Acts 2 did so for the expressed purpose of witnessing to diverse people through dramatic, cross-cultural ministry.

In Acts 1:8, Luke both gives an outline for his book and a foreshadowing of the unfolding ministry that will take place after the ascension of Jesus. The Gospel will be powerfully declared by the church first in Jerusalem, then in the greater region of Judea, then in the neighboring region of Samaria, then to the rest of the world. This is the progression of Acts as a narrative and the mandate of the church as a body. The power to do this, says Jesus, will come from the Holy Spirit. A foretaste of the worldwide impact of the church as it spills out of Jerusalem through Judea and Samaria is provided immediately after the outpouring of the Holy Spirit in Acts 2. As mentioned earlier, people from 14 different ethnic groups or regions were gathered in Jerusalem for the festival and heard these Galileans speaking in their native languages. Galileans were known to be farmers and fishermen but not linguists. This sudden and unusual ability must have arisen from divine origins and not from human effort. This initial burst of Spirit-led tongue talking helped to launch the church and make it an international body from the very beginning. This was not a by-product of the tongues but the purpose for which the Spirit gave them these utterances. This was the miraculous method God used to both show his desire for multi-ethnic ministry and prepare the church for multi-ethnic ministry. God certainly planned for this outpouring of the Holy Spirit to take place at Pentecost so that this diverse congregation might hear the Word of God and come into God's Kingdom. Ajith Fernando observes, "It is appropriate that the event that was going to propel the gospel to the ends of the earth took place at a time when people from the ends of the earth were in Jerusalem."¹⁶

Those who heard these Galileans speaking in other languages were amazed. It is even more remarkable, however, that these believers were so much under the influence of the Holy Spirit that even their tongues were even yielded to the Spirit. As we all know from personal experience, the tongue is one of the most difficult parts of the body to bring into submission. James wrote about the difficulty of the tongues in James 3:5-10 (NIV):

"The tongue is a small part of the body, but it makes great boasts. Consider what a great forest is set on fire by a small spark. The tongue also is a fire, a world of evil among the parts of the body. It corrupts the whole body, sets the whole course of one's life on fire, and is itself set on fire by hell. All kinds of animals, birds, reptiles

¹⁶ Ajith Fernando, *The NIV Application Commentary: Acts* (Grand Rapids: Zondervan, 1998), 87.

and sea creatures are being tamed and have been tamed by mankind, but no human being can tame the tongue. It is a restless evil, full of deadly poison. With the tongue we praise our Lord and Father, and with it we curse human beings, who have been made in God's likeness. Out of the same mouth come praise and cursing. My brothers and sisters, this should not be."

If God has our tongue, this must be the result of being totally yielded to him. Speaking in tongues after Spirit Baptism, whether it's the language of man or angels, if it is brought about by the Spirit, is a strong indication that the one is genuinely filled with the Holy Spirit. Of course, tongues can be faked so we still examine the long-term fruit but Spirit enabled tongues demonstrate that one is greatly, if not fully, influenced by the Holy Spirit. The cross-cultural, supernatural ministry of the church in Acts 2 was possible because the believers were fully yielded to the Holy Spirit in Spirit baptism and subsequent activity. The Holy Spirit came in power and was received by faith with full submission resulting in powerful ministry. Even their tongues were under the control of the Holy Spirit. The results speak for themselves.

The cross-cultural nature of Acts 2 is also seen in its very close connection to Genesis 11. The parallels are so significant that we must turn our attention to the Tower of Babel when we study Pentecost (see chart on page 10). The story of Babel follows the flood. Noah's descendants were commissioned by God to "Be fruitful and increase in number and fill the earth" (Genesis 9:1, NIV). Rather than filling the earth in obedience, it seems that many of Noah's descendants determined to stay together and build a city for themselves on the plain of Shinar. Though we do not know how many generations these people were from Noah, they surely would have known of God's great and gracious salvation from their forefathers. Yet they chose to exalt themselves rather than honor God. They wanted to "make a name for [them]selves and not be scattered over the face of the whole earth" (Genesis 11:4, NIV). They wanted to go up in glory rather than out in obedience. They desired to "reach heaven" but not through faith in God. Rather, they openly defied him by trusting in and exalting themselves. God knew that if this were allowed to persist, the extent of their sin would be great (Genesis 11:6). Thus, he determined to come down into their midst with judgement. Their sin brought about confusion and division which was particularly characterized by diverse languages. When God confused their language, it was an act of divine judgement. The divisions which arose from these languages are certainly felt in many places today. Humanity remains divided by language, culture, color, tribe, nation, and class. Racism and ethnocentrism are still arising from the sin of humanity as man determines to exalt self rather than the God.

At Pentecost, however, we see a divine reversal of Babel's curse. As the recipients of God's salvation and grace, the believers gathered together before they scattered themselves in obedience to God to await the coming of the promised Holy Spirit. They sought to glorify God (Acts 2:11) and build his Kingdom rather than their own. Again, God came down into their midst and gave them diverse languages but this time the languages did not divide them. The languages united them in praise and worship to God. They overcame the barriers of language, culture, tribe, race, and color which sin had created by the power of the Holy Spirit. Their tongue talking was the initial evidence of being filled with the Holy Spirit but the use of their divine gifts to undertake effective cross-cultural ministry was an ongoing evidence that the Holy Spirit had indeed filled them. Although racial and ethnic problems persisted in the early church (see Acts 6:1; 11:1-3; and 15:1-5) the outpouring of the Holy Spirit brought about the power to break the barriers and tear down the walls of separation so that racial and ethnic unity might be possible and racism and tribalism may be eliminated from the believers and the church. As Craig Keener writes, "Luke's particular emphasis regarding the Spirit is empowerment for cross-cultural prophetic witness, and nothing could better symbolize empowerment to cross such barriers than the ability to speak, by the Spirit's

inspiration, in languages one has not learned.”¹⁷ While the Spirit rarely gives us the ability to preach in foreign languages today, his call to cross-cultural witness and outreach is still for us and his power to accomplish this calling remains available to all who believe. Let us take up this call and receive this power once more. Wherever the Spirit is truly at work, racism is destroyed and unity is fostered.

Finally, it is important to note that the Holy Spirit did not only provide the believers with tongues but also with an empowered voice with which to proclaim “the wonders of God.” The powerful message that Peter delivered at Pentecost was certainly drenched in the Spirit’s power and anointing regardless of the language he used. Tongues can be faked but the voice of one genuinely empowered by the Holy Spirit is able to accomplish much. It is interesting to consider that Luke is the only writer that tells the story of Zachariah. Luke’s gospel opens with a story of this priest receiving word that he and his wife will bear a son (who turns out to be John the Baptist). This priest, Zachariah, does not believe the message. As a result, he loses his ability to speak at all in Luke 1:19. Only when he demonstrates faith in God’s word does he regain the ability to speak. In Acts, however, Luke begins the story with a group of people who trusted the word of God. The result was that God divinely empowered their speech and anointed their voices. A priest in Jerusalem doubted the word of God and lost his voice. The believers at Pentecost trusted the word of God and found their voices to be divinely enabled. As we continue to read Acts we see how people use their Spirit-empowered voices to effectively witness and proclaim the Word of God. May the Holy Spirit take control of our tongue and enable our voices to speak with the power and love of God to world that desperately needs to hear God’s message in our voice.

¹⁷ Craig S. Keener, *Acts: An Exegetical Commentary*, Volume 1 (Grand Rapids: Baker, 2012), 804-805.

A comparison of Pentecost and Babel

Acts 2:1-12	Genesis 11:1-9	Notes
All together in one place (2:1)	All together in one place (11:2)	
Joined together in one effort (1:14) – obedience	Joined together in one effort (11:3-4) – disobedience	The believers at Pentecost were united in obedience to God while the residents in Babel were united in defiance to God.
Seeking to glorify and obey God	Seeking to glorify themselves (11:4)	From the time of Noah’s flood, Noah’s descendants were to scatter across the earth and fill it. At Babel, they determined to stay together.
God came down (2:2-4)	God came down (11:5-7)	At Pentecost, God came down in glory. At Babel, God came down in judgement.
God gave them diverse, previously unknown languages (2:4-12)	God gave them diverse, previously unknown languages (11:7)	The giving of languages at Pentecost was a blessing. The giving of languages at Babel was a curse.
The diverse languages brought about unity (2:6)	The diverse languages brought about disunity (11:7)	The sin of man created division. The Spirit of God created unity.
Sent to the nations to proclaim the Gospel	Scattered among the nations as an act of judgement.	At Pentecost, we see the reversal of the curse of Babel.
Unity in the midst of diversity as a work of the Spirit.	Disunity as a result of man’s sin.	
Unity and power were the result of submitting to the Holy Spirit	Division and confusion were the result of man following after sin.	

The Fulfillment of Joel

Peter is the one who preached the first message after the Holy Spirit filled the believers, including Peter, on the day of Pentecost. His message was drawn, in part, from Joel 2:28-32. Joel is a bit of a mysterious prophet from the Old Testament. Very little is known of either him or his ministry. His short prophetic message focuses on judgement, repentance, and redemption. By using the tragedy of a locust invasion and subsequent events, he explains how God exhibits both justice and grace in the world. The goal of Joel's prophecy seems to be to motivate his hearers to true repentance in anticipation of God's mercy and a future, eternal redemption. Part of God's ultimate plan for redemption, according to Joel, is the outpouring of the Holy Spirit upon all flesh. This is a remarkable statement considering how the Holy Spirit operated in the Old Testament. We have already seen how the Holy Spirit only came upon certain people occasionally and was usually unapproachable by most people. God's presence was only consistently found behind the curtains in the tabernacle or temple. That "all flesh" might be able to receive the Spirit of God was only a dream to Moses (Numbers 11:29), foreseen by Joel, and finally realized by Peter and the New Covenant believers beginning on the day of Pentecost. As F. F. Bruce reminds us, "Certainly the outpouring of the Spirit on 120 Jews could not itself fulfill the prediction of such an outpouring 'upon all flesh;' but it was the beginning of the fulfillment."¹⁸ We will see the outpouring extend to Samaritans (Acts 8), God-fearing Greeks (Acts 10), and numerous communities outside of Israel through the missionary endeavors of Paul and his colleagues.

Peter declared that Joel's long-awaited prophecy was being fulfilled both in terms of the outpouring of the Spirit and the salvation of people by the grace of God. The redemption that Joel longs for in the coming Day of the Lord has arrived through Jesus. As Ajith Fernando summarizes, "Peter is telling the people that the age of fulfillment for which they have been eagerly waiting has dawned."¹⁹ Thus, the church and the New Covenant are not in competition with Israel and the Old Covenant but rather the fulfillment of Old Covenant promises. To be faithful to the Old Covenant is to recognize and enter into the New Covenant.

The New Covenant is also the setting for the fulfillment of Genesis 12:3 where God promises Abraham that "all peoples on earth will be blessed through you" (NIV). God called Israel for the purpose of being a light to the nations (Isaiah 60:1-3). As the fire of Pentecost fell on believing Jews, it ignited this light once again and caused it to shine brighter for this purpose. Peter and Joel both affirm that God's desire is that all peoples would enter into God's presence and receive the Holy Spirit, regardless of age, gender, or status. God raised up one ethnic group in order to reach them all. That God both wants all people to believe and that he shows no favoritism among those who have faith is implied by Joel and Peter's use of Joel's prophecy. The explicit teaching of this was further developed by Paul in passages such as Romans 3:22-24, Romans 10:10-13, 1 Corinthians 12:12-13, and Galatians 3:26-29. While Paul teaches this point theologically Luke describes the reality through the retelling of the early church's story.

It is important to note that Peter's message does not linger on the issue of tongues (which was the initial question of the onlookers in Acts 2:12). Rather, Peter pivots quickly to the issue of Jesus and salvation. Howard Marshall observes, "Peter's sermon begins with a text that not only very conveniently provides the scriptural explanation of the strange behavior of the believers, but also offers a golden opportunity to develop the theme of Jesus Christ thanks to its linking of the outpouring of the Spirit with

¹⁸ F. F. Bruce, *The New International Commentary on the New Testament: Acts* (Grand Rapids: Eerdmans, 1974), 68.

¹⁹ Ajith Fernando, *The NIV Application Commentary: Acts* (Grand Rapids: Zondervan, 1998), 102.

the theme of salvation for those who call on the name of the Lord.”²⁰ The Holy Spirit does not merely intend to draw attention to himself or the believers but he wants to create opportunities where people are prepared to hear the Gospel and be pointed towards Christ. The conclusion to Peter’s message indicates that the primary purpose of his message and the Pentecost event was to encourage others to “repent and be baptized” and then “receive the gift of the Holy Spirit” (Acts 2:38, NIV).

Powerful Ministry

Acts 2:42-47 explains the result of both the outpouring of the Holy Spirit and the faithful ministry of the Spirit filled believers: many more faithful disciples were created and the church grew both in quantity and quality. As John Polhill observes, Luke’s “major emphasis doubtless was that the church has now been empowered for its mission.”²¹ Howard Marshall agrees: “There is, of course, no doubt whatever that the Spirit in Acts is primarily associated with guidance and empowerment for Christian mission and proclamation.”²² As far back as 700 AD, the English monk Bede observed, “The Holy Spirit appeared in fire and in tongues because all those whom he fills he makes simultaneously to burn and to speak – to burn because of him and to speak about him. And at the same time he indicated that the holy church, when it had spread to the ends of the earth, was to speak in the language of all nations.”²³

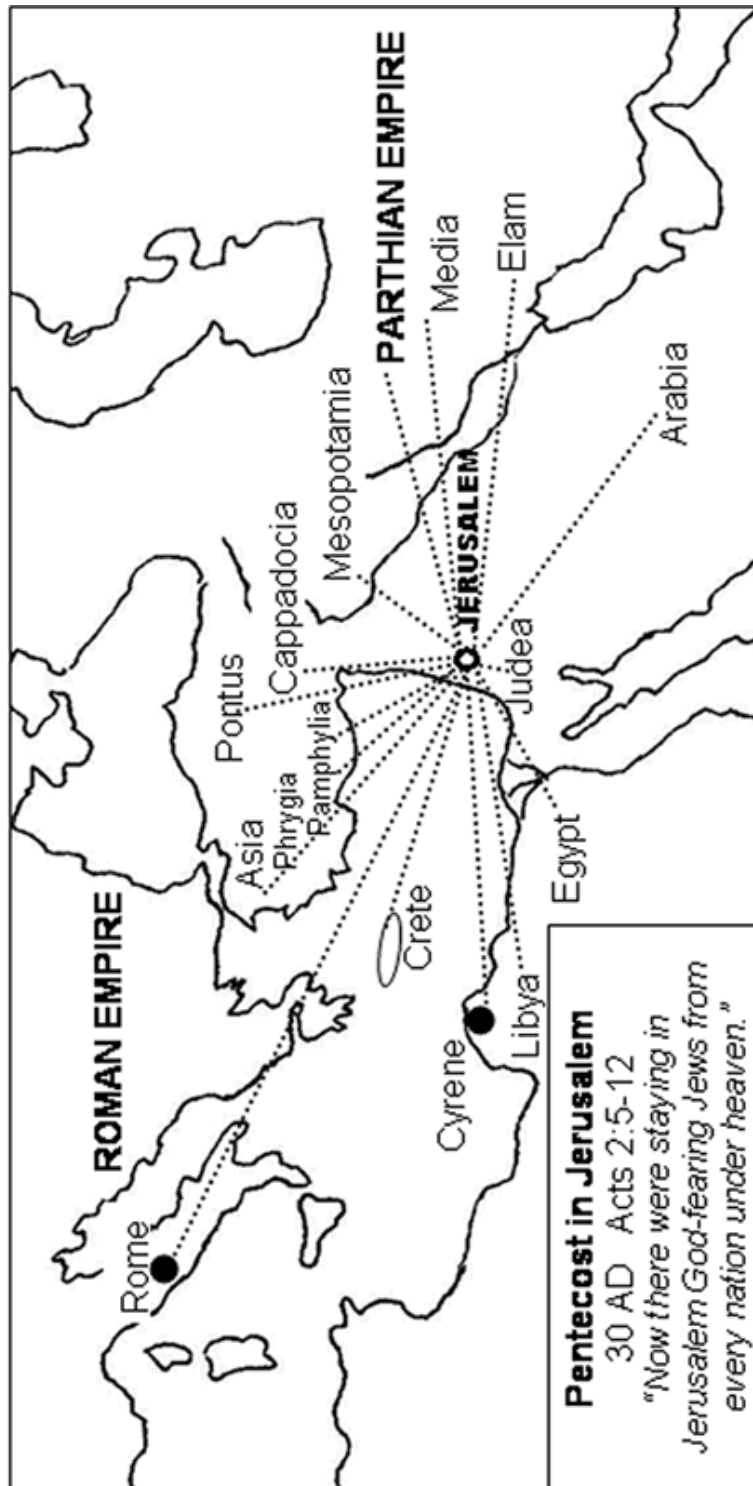
The product of a faithful, Spirit filled community was powerful ministry, effective witness, and a growing church. May our study of Pentecost encourage us to seek after the things of God wholeheartedly, respond to the Spirit faithfully, and use the power that the Holy Spirit gives us consistently. Let us be less concerned with “stirring up the Spirit” and more concerned with responding to the Spirit’s stirring in our lives and in our community.

²⁰ G. K. Beale and D. A. Carson, eds., *Commentary on the New Testament Use of the Old Testament* (Grand Rapids: Baker, 2017), 532.

²¹ John B. Polhill, *The New American Commentary: Acts* (Nashville: B&H Publishing, 1992), 106.

²² I Howard Marshall, *New Testament Theology* (Downers Grove: IVP, 2004), 177.

²³ Quotes by Francis Martin in *Ancient Christian Commentary on Scripture* (Downers Grove: IVP, 2006), 22.



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