

Chapter 7

The Baptism and Filling of the Holy Spirit

Because of the impact of the modern Charismatic and Pentecostal movements upon the Christian community, as well as the narrowing of the gulf, through active or passive compromise, between the Charismatic/Pentecostal movement and mainstream Christianity, much confusion has arisen concerning the work and ministry of the Holy Spirit, and in particular, the baptism and filling of the Holy Spirit. The growth of these movements, according to Eerdman's Handbook to the History of Christianity (page 621) "can hardly be rivaled in the history of Christian expansion." This is exemplified in the U. S. by the aggressive media, literature and personal proselytizing of the dual concepts of the second baptism and/or filling of the Holy Spirit. Time magazine recently reported on a movement in Southern California, "Starting within one parish in California, Charismatics (Catholics) now number about five million." "The push of the Pentecostal/Charismatic doctrines concerning the Holy Spirit is by no means passive." (Quoting again from Eerdman's.) "The Pentecostal churches have been remarkably divisive." In light of this, the author does not feel he will be setting out on this subject on neutral or virgin territory. Most Christians have been exposed in some way to the Pentecostal/Charismatic doctrine of the Holy Spirit and are either confused about it or have questions about their own beliefs. Because of this, rather than simply presenting the facts the author will, in addition, seek to expose, in light of Scripture, any misconceptions or false assumptions concerning the baptism and/or filling of the Holy Spirit. It will then be followed by Chapter 8 on the work and ministry of the Holy Spirit.

The primary principles this first chapter will deal with in approaching this subject are:

The authority of God's Word and the Holy Spirit

The sufficiency of Christ and the Holy Spirit

The nature of God and the Holy Spirit

Difficult scripture and the Holy Spirit

Dealing with experiences and the Holy Spirit

It is through one of these five avenues that heresy, division or misunderstanding has traditionally entered Christian circles. Our study, then, will approach the subject not only to be informative, but to protect the student from pitfalls he may encounter in the future.

The Authority of God's Word

In dealing with the doctrine of the baptism and filling of the Holy Spirit we must first establish the authority of the Word of God. We will approach this from two angles: first, the authority God gives His Word; second, the prominence of the Word of God due to deception by the enemy.

The following are four principles that establish God's Word as authoritative. First answer the questions and then list the principle in the space provided.

2 Corinthians 5:7

Key thought:

The verse begins with the word, “for.” It should cause us to ask, “For what?” or “because of what?” Read the preceding six verses and write a one-sentence summary of them.

Who does the “we” speak to in verse 7?

What does the word “walk” mean?

Explain the difference between walking by faith and walking by sight.

Read Hebrews 11:8-10.

How would this be an example of walking by faith and not by sight?

What would be the application to the Christian and the Word?

1.

2.

Galatians 1:6-12

Key thought:

What is the problem Paul faces in this verse?

What two hypothetical characters are presented as potential bearers of false doctrine?

Specifically, how does Paul express his feelings toward bearers of false doctrine?

Verses 6, 7

Verse 8

Verse 9

Paul disclaims two ways of viewing his doctrines. What are they, and why is it important to Paul that they were not used?

We have these classes which lack authority, and a class which carries authority. Fill in the chart below:

Authority: Lacks authority:

Has authority

From the two passages, over what does God's Word take precedence?

Principle #2:

From the passages below, formulate a principle that has to do with the authority of God's Word.

John 1:1, 14

2 Timothy 3:16

Hebrews 4:12, 13

2 Peter 1:20, 21

What unifying theme links these four passages?

From the verses below, formulate a unifying theme or principle. (You may not need to read the whole list to catch it.)

Exodus 4:22

1 Kings 12:24

Isaiah 10:24

Obadiah 1

Joshua 24:2

2 Kings 1:6

Jeremiah 2:2

Micah 2:3

1 Samuel 15:2

1 Chronicles 17:4

Ezekiel 3:11

Nahum 1:12

2 Samuel 7:5

2 Chronicles 11:4

Amos 2:1

Zechariah 1:3

What percentage of Old Testament books carries this theme, then, according to the above list?

What is God trying to tell us about the authorship of the Bible?

| | |
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| Principle #3: | |
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The following passages each speak to a function or use of God's Word. Read the verse and list the principle as it pertains to the function of God's Word in our lives.

Psalm 119:9, 11

Psalm 119:105

John 17:17

2 Timothy 2:15

2 Timothy 3:17

How do these passages speak to the authority of God's Word?

This brings us to the second major principal in establishing God's Word as authoritative. The first was from a positive angle; the second was from a negative angle and based more on need, especially when dealing with the Holy Spirit.

In God's three manifestations of His person, Satan is most at home here. Satan's impersonations of God the Father prove impotent rather than omnipotent. Satan's impersonations of God the Son quickly reveal themselves as sinful shams, but it is the spiritual realm in which Satan lives and in which he feels most at home.

To establish this as true from the Word of God, do the project below. Read the passages, list the key thoughts as they pertain to this issue, answer the questions and fill in the principle.

| | |
|---------------|--|
| Principle #1: | |
|---------------|--|

Acts 26:18

Ephesians 6:10

Ephesians 6:11

Ephesians 6:12

From the preceding passages:

What has Satan established?

What does he have at his disposal?

| | |
|---------------|--|
| Principle #2: | |
|---------------|--|

Job 1:6

2 Corinthians 11:13

2 Corinthians 11:14

2 Corinthians 11:15

What does the fact that Satan was able to make himself at home among the angels and the throne of God tell us?

What is the significance of Satan disguising himself as an angel of light? What is this?

Who are his servants in verse 15?

What is their ability, and how does this affect us?

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| Principle #3: | |
|---------------|--|

Exodus 7:11-13

Exodus 7:22-23

Exodus 8:7

Job 1:12-19

Job 2:6-8

Psalm 106:37

Mark 1:24

Mark 5:6, 7

Luke 4:5, 6

Luke 4:9-11

Revelation 12:9

Revelation 13:11-17

Revelation 20:7-10

In the space provided list any questions you have about the passages you have just read.

In the space provided break the 14 passages up under several broad headings. List these headings with the verses.

Below is a paragraph describing a hypothetical situation for spiritual deception. There is a number at each point of deception in the paragraph. Below the paragraph there are corresponding numbers with accompanying spaces. In the spaces write the proof text from the above list that establishes it as an illustration of Satan attempting to deceive. All of the scripture from this section is at your disposal.

Hypothetical Situation

You are sitting in your room late at night, reading. All is dark save a light glow from your bedside lamp – you’re all alone. As you look up you notice that a blaze of fiery white light is showing through the cracks of your shut bedroom door. It is of such intensity that it frames the door and permeates the room. Suddenly the door flies open, and with a roar which prostrates you in the room the room is flooded in a shining ¹⁾ white light which your eyes can barely endure. Before you stands a giant ²⁾ angelic creature, and with a strange roar he speaks. The sound is suffocating, yet you comprehend. “My name is Michael, and I stand in the presence of God. I have come to give you a new ³⁾ teaching. You shall bring a new revelation to man and you shall be my ⁴⁾ prophet.” Warily, you ask him for a sign as a fleece. You are astonished as ⁵⁾ he gives you miraculous powers and as ⁶⁾ he breathes life into the ceramic figures on your desk. He then gives you the sign of the prophet Elijah – to call down fire from heaven, and shows you extensive passages from the Bible to prove a second coming of Elijah before Christ. ⁸⁾ Then he gives you prophetic utterances, all of which come true, and ⁹⁾ the ability to give life to a statue. ¹⁰⁾ You are his prophet and the ¹¹⁾ nations follow you.

- 1.
- 2.
- 3.
- 4.
- 5.
- 6.
- 7.
- 8.
- 9.
- 10.
- 11.

Who are you? And what have you as a Christian been deceived into doing?

Is this deception plausible for the average Christian?

Conclusion: Summarize in four statements the relationship between God's Word and spiritual events as it pertains to the doctrine of and manifestations of the Holy Spirit.

1.

2.

3.

4.

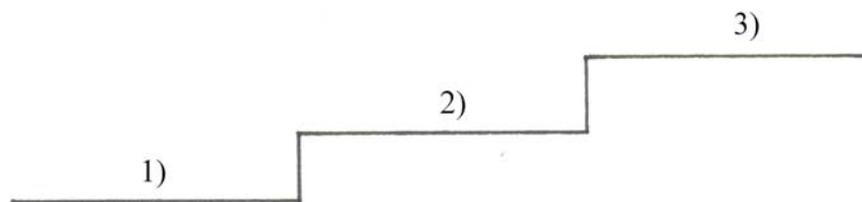
The Sufficiency of Christ

In approaching this subject, we will look first at three common misconceptions; second, at the correct doctrinal teaching; and third, how this teaching speaks to these specific misconceptions.

Three Common Misconceptions

Each of these misconceptions begins with the question, “Does the Christian lack any spiritual resource or provision after salvation?”

The following is an illustration depicting the levels of man’s experiential spiritual existence in this life.



Explanation:

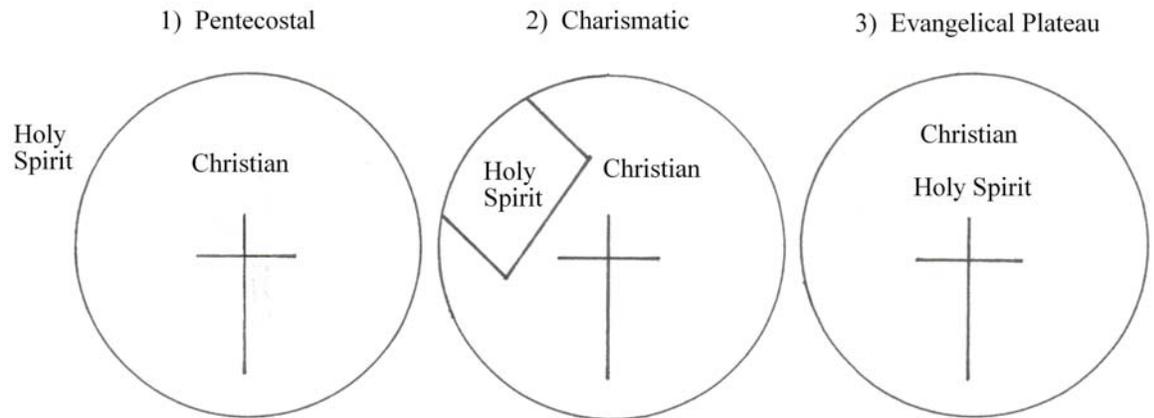
- 1) It has been established that man is depraved. This is illustrated by this first and lowest level of existence. Give a proof text for the doctrine of depravity.

- 2) It has been established that Christ is sufficient to meet the needs of depravity, and upon meeting those needs man is immediately and spontaneously regenerated to a new level of spiritual existence. This is illustrated by this level, whose stepping stone is the cross. Give a proof text for the sufficiency of Christ in the face of depravity. Also give a proof text for the fact that we are regenerated into a new level of spiritual existence.

- 3) The question is, then, whether there is a third and higher plane of existence to which man can be spontaneously elevated? Is there something God universally offers to all mankind in terms of spiritual blessing for which Christ’s death on the cross does not make provision? This, then, is the crux of the debate on the baptism and filling of the Holy Spirit.

The following is an illustration of the three major divisions within Christianity which say yes to this question. These major philosophies of the Holy Spirit are loosely grouped, and transcend ecumenical lines. Dr. James D. G. Dunn states in Eerdman’s Handbook to the History of Christianity (p. 618) that “it represents a Fourth major strand of

Christianity – alongside Orthodoxy, Roman Catholicism and Protestantism – and is composed of many denominations.”



1) Pentecostal

Key terms: Baptism of the Holy Ghost; Baptism of the Holy Spirit
 Proof text: Acts 1:12-14; 2:1-21

Pentecostals number about 10 million worldwide, with 13 distinct denominations in the U. S. alone, and “is for the most part wholly orthodox in its beliefs.” (Eerdman’s p. 619) It does, however, have uncertain areas. These are discussed below. Bernard Ramm states in the May 1982 issue of Eternity Magazine, “The baptism of the Holy Spirit (according to Pentecostals) is provided by God for Christian service, for Christian witnessing, and for the fullness of the Christian experience...there is complete agreement that the sign of the baptism of the Spirit be an external verifiable criterion.” Eerdman’s Handbook to the History of Christianity (p. 618) states, “The decisive step was taken at the turn of the century in Topeka, Kansas. There the doctrine was first formulated that ‘speaking in other tongues’ was the initial evidence that a person had received the Holy Spirit.”

- The Christian may know Christ as Savior, yet still not have the Holy Spirit, who is in heaven.
- The Holy Spirit is received from heaven and is called down to men by prayer.
- Speaking in tongues as a manifestation is always in evidence.

2) Charismatic

Key terms: Baptism/Filling of the Holy Spirit
 Proof text: Luke 11:13

Charismatics, unlike Pentecostals, have not organized themselves into separate denominations. Instead, they have remained a reform movement within current denominations. As such they have specific views of the Holy Spirit which they view as necessary for reform.

- Christians receive the Holy Spirit at the point of salvation, but it is not fully experienced. Instead, the Holy Spirit is seen as bottled up and unavailable in the day-to-day experience of the believer.
- The baptism or filling of the Holy Spirit is a one-time explosive historical event in the life of the believer. It can come at the end of an extensive seeking period or be precipitated by a crisis.
- Speaking in tongues is not a universal manifestation, but there is some sort of miraculous manifestation and/or encounter at this time.

3) Evangelical Plateau

Key terms: Filling of the Spirit

Proof text: Ephesians 5:18

The Evangelical Plateau is a doctrine which has evolved in evangelical circles as a compromise with the more radical Pentecostal/Charismatic movements. It seeks to find acceptable middle ground for some sort of pivotal encounter with the Holy Spirit.

- They do believe the Holy Spirit is both in and active in all believers.
- The filling of the Spirit, however, is initially a singular and historical event. It need not, however, be sought or precipitated by a crisis, but is freely given by all who ask.
- No special manifestations need accompany this event. Like salvation, however, there is a radical spiritual change that takes place within the life of the believer. This change is maintained by innumerable subsequent fillings. The initial filling, however, is crucial and is as distinct an experience, if not more so, than the salvation experience.

4) Universals of these three philosophies of the Holy Spirit

- All are characterized by a new level or height of spirituality. All will generally speak of Christian experience in reference to before and after they were “filled” or “baptized” rather than saved.
- All have within them a de-emphasis upon the will and self. All generally speak in terms of “let go and let God” and the “hand and glove” illustration.
- All are characterized as buying the Christian something new and additional which is unavailable for one reason or another to those who are saved only.

The Sufficiency of Christ and the Holy Spirit

At this point in the study we must look at the doctrinal teachings of the Holy Spirit as they relate to the theme of the sufficiency of Christ. In the listing of passages below, give the key thought from each as it pertains to the Holy Spirit and the sufficiency of Christ, and then write out the main principle involved.

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| Principle #1: | |
|---------------|--|

Matthew 28:19, 20

Romans 8:9

Romans 8:14, 15

1 Corinthians 12:13

2 Corinthians 1:21, 22

Ephesians 1:13, 14

Titus 3:5

1 Peter 1:1-5

1 John 3:24

| | |
|---------------|--|
| Principle #2: | |
|---------------|--|

John 16:7, 13-15

2 Corinthians 1:17-20

Ephesians 1:3

Colossians 1:18, 19

Colossians 2:9

2 Peter 1:2-4

| | |
|---------------|--|
| Principle #3: | |
|---------------|--|

John 16:14

1 Timothy 2:5, 6

What then is the doctrinal response to the three philosophies of the Holy Spirit? In the space below give principles and proof texts to disprove each of the three prevalent philosophies.

Pentecostal

Charismatic

Evangelical Plateau

Universals

-
-
-

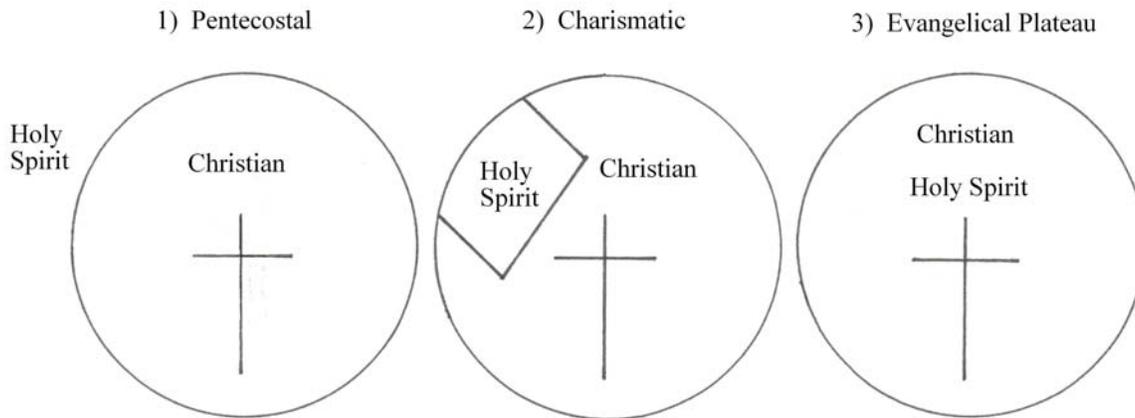
Summary: Using proof texts, verify the following statements by placing the appropriate passage in the blank which follows each statement to be proven.

- We have the Holy Spirit (_____) at the point of salvation (_____) as a result of the total sufficiency of Christ (_____).
- We have all spiritual blessings (_____), God's fullness (_____), all spiritual needs pertaining to life and godliness (_____); in fact, all that God has to offer (_____) as a result of the total sufficiency of Christ (_____).
- We have need of no other work of grace to draw us closer to God (_____) or supply us with additional spiritual tools (_____) as a result of the sufficiency of Christ (_____).
- In your own words, write out a simple statement you feel sums of the doctrine of the sufficiency of Christ as it pertains to the Holy Spirit.

The Nature of God

When dealing with the nature of God as it pertains to the doctrine of the Holy Spirit, we will first look again at the three philosophies of the Holy Spirit and how they treat the nature of God. Then we will look at biblical doctrine dealing with the subject and how this negates the three philosophies.

The three prevalent philosophies of the Holy Spirit and their effect on man's view of the nature of God.



The Pentecostal doctrine creates a definite and dramatic rift between the Son and the Spirit. The Son is in man, the Spirit is with God in heaven. The Son does not exist here in the presence of the Spirit, but separately.

The Charismatic teaching also implies a division between the existence of the Son and Spirit. The Spirit may be “bottled up,” and experiences a totally different existence from the Son.

The Evangelical Plateau, while not dividing the Son and the Spirit experientially, does so in function to an extreme degree. They would have one dormant and the other active.

Universals:

- All divide the Holy Spirit from the other members of the Godhead in either substance or function.
- All elevate the Holy Spirit above the other members of the Godhead in function, especially that of sanctification.

Having looked at the three philosophies again, we will now turn to the biblical doctrine of the nature of God as it pertains to the Holy Spirit.

In the project below, read the passages and supply the key thought of each as it pertains to the nature of God and the Holy Spirit. Next, read the quotes, supplying proof texts in the blanks which follow key statements. Last, write the principle in the space provided.

| | |
|---------------|--|
| Principle #1: | |
|---------------|--|

Deuteronomy 6:4

John 1:16

John 4:24

John 14:9-11

1 Corinthians 8:4

Ephesians 4:4-6

Colossians 2:9

Thiesen; Lectures in Systematic Theology, p. 134

“By the unity of God, we mean that there is one God (_____) and that the divine nature is undivided and indivisible (_____)...This unity, however, is not inconsistent with the Trinity (_____); for a unity is not the same as a unit.”

Berkhof; Systematic Theology, p. 62

“We use the term (unity) to describe the state or quality of being simple, the condition of being free from division into parts, and therefore from composition (_____)...It means that God is not a composite (_____) and is not susceptible of division in any sense of the word (_____).”

Matthew 3:16, 17

Matthew 28:19, 20

Acts 20:28

2 Corinthians 13:14

Ephesians 2:18

Ephesians 4:4-7

Colossians 2:9

1 Thessalonians 1:2-5

2 Thessalonians 2:13, 14

1 Peter 1:2

1 John 5:7

Revelation 1:4-6

Watson; Institutes, I, 474 Atanasian Creed

“We worship one God in trinity (_____), and trinity in Unity (_____); neither confounding the persons nor dividing the substance (_____), for there is one person of the Father (_____), another of the Son (_____), and another of the Holy Ghost (_____), but the Godhead of the Father, the Son and of the Holy Ghost is all one (_____), the glory equal (_____), the majesty coeternal. So the Father is God (_____), the Son is God (_____), and the Holy Ghost is God (_____); and yet there are not three Gods, but one God (_____).”

At this point it will probably be helpful to see these principles worked out in Scripture. In the project below first read the passages and write the key thought as it pertains to a specific working of a member of the Godhead. Next, write the name of the Godhead in the space provided. Last, list the principle that can be drawn concerning the function of these three members of the Godhead.

| | |
|---------------|--|
| Principle #1: | |
|---------------|--|

God the _____

Ephesians 1:20

Colossians 1:17

Colossians 1:27

Colossians 3:3

Hebrews 7:25

Hebrews 8:1, 2

Revelation 3:20

God the _____

John 16:8

Romans 8:26, 27

1 Corinthians 12:7

Galatians 5:22

Ephesians 1:13

Ephesians 4:30

1 John 2:27

God the _____

Job 1:6

Jeremiah 23:23, 24

John 14:23

John 17:15

John 17:17

Colossians 3:3

Hebrews 12:2

| | |
|---------------|--|
| Principle #2: | |
|---------------|--|

God the _____

Genesis 1:1

Genesis 1:2

Colossians 1:15, 16

God the _____

Genesis 1:26

Genesis 3:22

Genesis 11:7

God the _____

John 14:23

2 Corinthians 6:19

Revelation 3:20

God the _____

Romans 15:16

1 Corinthians 1:2

Hebrews 13:12

God the _____

John 16:8

Hebrews 1:1

Jude 14, 15

From the study of the nature of God up to this point, choose proof texts to support the statement of Augustine as written below. Write the appropriate proof text in the blank following the statement concerning the nature of God.

Augustine: “All those Catholic expounders of the divine Scriptures whom I have been able to read, who have written before me concerning the Trinity, who is God (_____) have purposed to teach, according to the Scriptures, this doctrine, that the Father (_____) and the Son (_____) and the Holy Spirit (_____) intimate a divine unity of one and the same substance in an indivisible equality (_____) and, therefore, that these are not three Gods, but one God (_____).

The true doctrinal teaching of the Trinity strikes at the heart of the three prevalent philosophies of the Holy Spirit.

In the space below write out, with proof texts, how the doctrine of the nature of God as it pertains to the Holy Spirit negates the three prevalent philosophies concerning the Holy Spirit.

- Pentecostal

- Charismatic

- Evangelical Plateau

Now we will turn to the universals; that the three philosophies first separate the work of the Holy Spirit from the other members of the Godhead, and second cause the third member of the Godhead (the Holy Spirit) to be elevated above the other two members.

The Separation of the Holy Spirit from the Other Members of the Trinity

- In each of the three philosophies, the individual is saved by the indwelling of Jesus Christ, yet does not know the Holy Spirit.
- In each case there is a second work of grace on the part of the Holy Spirit in the life of the believer.
- Now the individual personally knows both God the Son and God the Holy Spirit. If this line of thinking is taken to its logical conclusion, what must the believer yet experience before he truly knows and experiences the Godhead in its totality?

Explain the error of this thinking in the space provided below:

Each of the passages below describes a type of relationship with a member of the Godhead. Fill in the chart, specifying the member and describing the relationship.

| Passage | Member of Godhead | Relationship Described |
|--------------------------|-------------------|------------------------|
| 1 Peter 1:14-17 | | |
| Galatians 2:20 | | |
| Ephesians 5:18 | | |
| Exodus 10:1-3; Deut. 1:1 | | |
| Luke 9:23 | | |
| Ephesians 5:25 | | |

From the above chart, would it be possible to have the relationship described with any one member of the Godhead without having the relationships of the other two as well? Answer the question in the space below. Supply proof texts for all statements.

In dealing with the separation of the Holy Spirit from other members of the Godhead, we find that in two of the three major philosophies certain terms and watch words take on a mystical, almost magical, form in one's relationship with God. Thus, unless one knows the correct words or terms to use in praying to God, one's prayers are unanswered irrespective of the previous work of grace as accomplished by Christ.

An illustration of God hearing the intent of your heart when you don't know the words or fully understand the process is seen in Luke 7:36-50.

Who are the characters in this narrative?

Which of the characters seeks Christ?

What did the woman ask Christ to do for her?

What did Christ do for her?

When she became a Christian, what prayer did she verbalize?

From this, what can we conclude that Christ heard and responded to, if not her words?

In the same way, let's take, for example, an individual who has been praying for and seeking the lordship of Christ as described in Galatians 2:20. Read the verse and paraphrase it below in the way it would be prayed to God.

- Could Christ answer this prayer without controlling and filling him with the Holy Spirit as described in Ephesians 5:18?
- Would God ignore these prayers?

In summarizing both these cases, it will no doubt be of great aid to:

- Instruct the prostitute in Luke 7 (now converted) in the correct doctrines of salvation so she may share her faith more effectively.
- Instruct the fervent saint who is praying for Galatians 2:20 on the fact that God the Father must also be submitted to, and that God the Holy Spirit must also have control of our lives so that he may fully understand the functional correlation between the members of the Trinity as they work in the life of the believer. This will help him cooperate and aid him in helping others. We must not assume, however, that since a person lacks theological sophistication that he or she cannot experience salvation or God's role in their lives.

Now write a summary statement verifying the separate role of the Holy Spirit from the other members of the Godhead in the lives of believers as proposed by the holders of the Pentecostal, Charismatic and Evangelical Plateau philosophies.

The Elevation of the Third Member of the Godhead (the Holy Spirit) Above the Other Two

There is a natural gravitation to and allurements of the supernatural and the spectacular. For most Christians, God the Father is perceived as demanding, God the Son is nice, but since you are going to heaven, His work is finished, but the mysterious God the Spirit with His miracles and gifts holds a real allurements. This is a false conception of both the nature and roles of the Godhead. It is, of course, dangerous to single out any member of the Trinity for overemphasis. According to John 16:13-15, why is this especially true of God the Holy Spirit?

According to the following verses, what is our devotional relationship with the members of the Godhead?

| Passage | Member of Godhead | Devotional Relationship |
|--------------------|-------------------|-------------------------|
| Psalm 150:1-6 | | |
| Philippians 2:9-11 | | |
| Colossians 1:3 | | |
| John 8:54-56 | | |
| Acts 19:17 | | |
| 1 Peter 1:3 | | |
| Luke 1:46, 47 | | |
| Psalm 70:4 | | |

Which person of the Godhead is conspicuously absent from these passages?

Is there, then, any precedence at all for the praise and worship of the third member of the Godhead? To aid us in this we will first look for examples. Praise is an integral part of the opening of most of the Epistles. The following is a chart which can be used to ascertain who is praised in these openings. The author has sought to make the list exhaustive in nature.

| Passage | Who is the Object of Praise? |
|---------------------|------------------------------|
| Romans 1:8 | |
| 1 Corinthians 1:4 | |
| 2 Corinthians 1:3 | |
| Galatians 1:3-5 | |
| Ephesians 1:3 | |
| Philippians 1:3 | |
| Philippians 1:4 | |
| Colossians 1:3 | |
| 1 Thessalonians 1:2 | |
| 1 Thessalonians 1:3 | |
| 1 Peter 1:3 | |

Praise is also an integral part of the closing benediction in the Epistles. The following chart will clearly show who is praised in these benedictions. The author has sought to also make this list exhaustive in nature.

| Passage | Who is the Object of Praise? |
|-------------------|------------------------------|
| Romans 16:27 | |
| Philippians 4:20 | |
| 2 Timothy 4:18 | |
| Hebrews 13:20, 21 | |
| 1 Peter 5:1 | |
| 2 Peter 3:18 | |
| Jude 25 | |

Since Acts is a classic book for illustrating the baptism, filling and general work of the Holy Spirit, one would expect to find praise of these glorious works scattered throughout the book. Using an exhaustive concordance, look up the word Spirit and Ghost in Acts and record the number of times the Holy Spirit (Ghost) is praised in this book. _____

The book of Psalms contains classic prayers in which you would expect to find repeated reference to the Holy Spirit as an object of praise. Using an exhaustive concordance, look up the word Spirit and Ghost in Psalms and record the number of times the Holy Spirit (Ghost) is praised in this book. _____

Follow this same procedure for each book of the Bible. How many times is the Holy Spirit praised in the Bible? _____ How often are we taught to praise the Holy Spirit?

Below is a summary of the basic reasons the Pentecostal, Charismatic and Evangelical Plateau philosophies are deemed false. Next to each statement supply a proof text that contradicts the teachings of these groups and then write the correct doctrinal statement.

- They separate the work of the Holy Spirit from other members of the Godhead.
 Proof text: _____
 Correct doctrinal statement:

- They create an almost cultic or mystical following around prayer to and for the Holy Spirit.
 Proof text:
 Correct doctrinal statement:

- They elevate the Holy Spirit above its rightful place in the Godhead.
Proof text: _____
Correct doctrinal statement:

- They attribute praise to the Holy Spirit, which is neither taught nor exemplified in Scripture.
Proof text: _____
Correct doctrinal statement:

Dealing with Difficult Scripture

Many Christians can be as capricious as a fickle sweetheart. Just as a suitor can prove his love day after day, week after week and month after month, his fickle sweetheart will leave him on a moment's notice on the basis of one statement or misunderstanding. So it is with many Christians. God may reinforce a basic doctrinal theme over and over again throughout the Scriptures in a very clear and concise manner, and yet the Christian abandons all on the basis of an obscure passage or illustration he does not understand.

How do you think God feels about this?

How does Galatians 1:6-12 evidence this as a real problem in the area of doctrine?

How does the warning by Paul in Ephesians 4:14, 15 apply to this issue?

How does the warning in Colossians 2:7, 8 apply?

The first step in understanding and dealing with difficult (especially seemingly contradictory) Scripture is to recognize the difference in Scripture itself.

Types of Scripture may be loosely grouped into four categories. In completing the chart below, skim the passages giving each a title, and then list the type of Scripture they represent. Last, write out the limitations, if any, which are posed by this Scripture on arriving at God's teaching on a subject.

Scripture Type:

| Passage | Title |
|----------------------|-------|
| Genesis 3:1-7 | |
| Exodus 14:13-25 | |
| Mark 1:9-13 | |
| Acts 19:1-10 | |
| Limitations, if any: | |

Scripture Type:

| Passage | Title |
|----------------------|-------|
| 2 Samuel 12:1-4 | |
| Daniel 8:1-14 | |
| Luke 8:1-8 | |
| Revelation 12:1-4 | |
| Limitations, if any: | |

Scripture Type:

| Passage | Title |
|----------------------|-------|
| Psalm 3 | |
| Proverbs 1:1, 2 | |
| Ecclesiastes 1:1, 2 | |
| Song of Solomon 1:1 | |
| Limitations, if any: | |

Scripture Type:

| Passage | Title |
|----------------------|-------|
| Exodus 20:1-17 | |
| Matthew 5:1-7, 29 | |
| Ephesians 5:22-6:9 | |
| Hebrews 9:1-10:18 | |
| Limitations, if any: | |

From the above Scripture types; narrative, symbols, poetic/wisdom, literature and doctrine, only doctrine sets itself forward as the final authority of truth on a matter. Therefore, when studying a text we should seek to understand its type and seek to isolate doctrinal teachings. Once doctrine has been isolated two general rules can be followed, covenant divisions and interpretation.

Covenant Divisions: Doctrinal teachings are divided by the Old and New Covenants. When reading Scripture it is important to interpret Old Covenant doctrine in the light of any changes brought about by the New Covenant.

For example, read Leviticus 5:1-19. What is the doctrinal instruction here?

Read Hebrews 9:1-16 and 10:1-10. What is the effect of these New Covenant teachings on the Old Covenant doctrine of guilt offering presented in Leviticus 5:1-19?

What conclusions can be drawn about the relationship of Old Covenant doctrine to those of us in the New Covenant period?

Interpretation: Certain rules must also be followed which are based on the study up to this point.

- Doctrinal passages interpret the other Scripture types.
- Other Scripture types may support doctrine, but do alter or interpret them.
- Doctrine itself must be able to stand alone as a clearly specific doctrinal teaching. It cannot be established clearly on the basis of symbols, narrative or poetic statement.

For example, read and title Luke 8:5-8.

Read and title Luke 8:9-15.

What type of Scripture is Luke 8:5-8?

What type of Scripture is Luke 8:9-15?

Which interprets which, and why?

When reading Luke 8:5-8, in what way are our devotional insights and conclusions limited and why?

In conclusion, although errors do occur from a misunderstanding of covenants as well as from basing doctrine on symbols and poetic literature, by far the greatest frequency of error results from the tendency to turn narrative into doctrine or by the interpreting of doctrine on the basis of narrative. Examples of this in our time are abstention from certain foods and drink, celibacy, polygamy, salvation through water baptism, and the second baptism of the Holy Spirit.

The chart below will help in crystallizing the danger of drawing doctrinal conclusions from narrative Scriptures. Read the passages and give an example of an erroneous doctrine which could be arrived at by the misuse of narrative Scripture.

| Passage | Erroneous Doctrine |
|------------------|--------------------|
| Exodus 14:13-25 | |
| John 11:11-46 | |
| 2 Kings 2:9-11 | |
| Acts 10:34-48 | |
| Matthew 27:27-31 | |

What conclusions do you come to about using narrative Scripture to establish doctrine?

Closely linked to the issues involved with using narrative Scripture to establish doctrine is the issue of the historical theme. Using the book of Acts, many argue that the historical references to the Holy Spirit are not simply narratives to be read individually, but instead come together to form a historical theme in the book of such strength that they should be accepted as doctrine.

The fallacy of this argument is clear, in that the Bible is full of historical themes. In the following chart, read the passages, title the event which takes place, give the historical theme, and create a corresponding doctrine.

| Historical Theme: | |
|-------------------|------------------------|
| Doctrine: | |
| Passage | Event That Takes Place |
| Exodus 14:13-25 | |
| Joshua 3:14-17 | |
| 2 Kings 2:1-8 | |
| 2 Kings 2:9-14 | |

| | |
|-------------------|------------------------|
| Historical Theme: | |
| Doctrine: | |
| Passage | Event That Takes Place |
| Genesis 5:24 | |
| 2 Kings 2:11, 12 | |

| | |
|-------------------|------------------------|
| Historical Theme: | |
| Doctrine: | |
| Passage | Event That Takes Place |
| Exodus 2:15; 3:1 | |
| 1 Samuel 23:14 | |
| 1 Kings 19:1-8 | |

What, then, are some of the dangers of using historical themes to establish doctrine?

The second step in understanding difficult Scripture is to recognize the limitations Scripture places upon itself.

The Bible clearly states that not all can or should be known by man. In the charts below read the key passage, giving the limitation stated in the key passage, and then explain each example passage in the context of the limitation.

| | |
|---------------------------|-------------------|
| Limitation: | |
| Key Passage: | Deuteronomy 29:29 |
| Example Passages | Explanation |
| Malachi 4:7 – Matthew 1:1 | |
| Before Genesis 1:1 | |
| Luke 2:52 | |
| John 21:25 | |
| Acts 1:7 | |

| | |
|------------------|----------------|
| Limitation: | |
| Key Passage: | Isaiah 55:8, 9 |
| Example Passages | Explanation |
| Matthew 13:10-17 | |
| Matthew 16:8-12 | |
| Hebrews 11:3 | |
| 2 Peter 1:20, 21 | |

| | |
|------------------|--|
| Limitation: | |
| Key Passages: | Daniel 9:7, 14; Nehemiah 9:33; Romans 9:14 |
| Example Passages | Explanation |
| Matthew 16:21-23 | |
| John 21:18-23 | |
| Romans 9:15-29 | |

Summarize the limitations God places on us and on His Word.

What application does this have in the study of God's Word?

What application does this have in the teaching of God's Word?

Summary:

List the types of Scripture.

List the two primary divisions in the Bible which must be considered when reading doctrinal passages.

List the rules which govern the supremacy of doctrine when establishing biblical truth.

Explain the fallacy of establishing doctrine with narrative passages.

Explain the danger of establishing doctrine with historical themes.

List the limitations Scripture places on itself with proof texts.

Explain the limitations God has placed on our personal meditations on Scripture when seeking to arrive at doctrine.

What general rule of interpretation do you follow when you have a clear doctrinal development of a topic and there are a small number of historical and/or doctrinal passages which seem to contradict and/or you do not understand?

Narrative passages in the book of Acts which present a historical theme which is seemingly different from the doctrine established in this workbook.

In this section we will be using passages from the book of Acts. Before doing this, however, it will be of value to deal with the baptism of Christ as recorded in Matthew 3:13-17, Mark 1:9-11, Luke 3:21-22 and John 1:31-34. Because of the mystical appearance of the Holy Spirit at this time, “descending as a dove” and “coming upon Him (Christ)” the baptism of Jesus is often given as evidence of the first historical record of the phenomenon referred to as the baptism or filling of the Holy Ghost. The author will at this point seek to prove otherwise, and will argue that our studies are limited to the book of Acts for narrative examples of this phenomenon.

Read Luke 1:34, 35.

How was Mary to conceive?

What was the agent of this conception?

What two descriptive phrases are used to describe the offspring?

Compare this with John the Baptist’s experience with the Holy Spirit as recorded in Luke 1:13-15 and 23-25.

How was Elizabeth to conceive?

Who was the agent of this conception?

Describe John the Baptist’s relationship with the Holy Spirit; e.g., when did he receive it?

Describe the difference in one’s spiritual state in terms of one’s relationship with God, and particularly the Holy Spirit, between being “conceived of the Holy Spirit” as Christ was, and being “filled with the Holy Spirit while yet in his mother’s womb” as John the Baptist was.

Read Luke 1:42-45.

What does Elizabeth do to the baby in Mary’s womb? In other words, what spiritual act that is usually reserved for God does she carry out?

How does Elizabeth describe the baby in verse 43?

What is Elizabeth talking about in verse 45?

If, then, the baby in Mary's womb was indeed Christ, Lord and God, what was the baby's relationship with the Holy Spirit? Base this answer upon the section titled The Nature of God earlier in this chapter.

Read Luke 2:46-50.

When does this event occur in relation to Jesus' baptism?

How does Jesus manifest His deity?

What claim does Jesus make to His deity?

What, then, must be the relationship of Jesus to the Holy Spirit at this point?

If Jesus did not have the baptism of the Holy Spirit, or if He was in need of it, what would that have said about the relative spiritual state of John the Baptist and Jesus at this point? (See Luke 1:15)

Read Luke 3:21, 22.

Does this passage say that Jesus was baptized with water?

Read the passage carefully. Does it also say he was baptized with the Holy Spirit?

Does the passage say that Jesus was filled with the Holy Spirit?

Read Matthew 3:16, Mark 1:10 and John 1:33. Do any of these passages make either of these claims?

Conclusions:

How is the Trinity manifested in Jesus' baptism?

Why do you think God had the Holy Spirit manifest itself in this way?

If Jesus was God and one with the Holy Spirit already, what is the meaning of this passage?

Having established that Jesus' baptism is not to be included in those passages dealing with the New Testament manifestations of the baptism of the Holy Spirit, we will now look at the phenomenon related to us in the book of Acts. Complete the chart on the next page by reading the appropriate narrative passages and filling in the data. The passages represent all historical narratives dealing with the baptism and filling of the Holy Spirit in the book of Acts.

| Passage | Timing & Setting | Method of Receiving the Holy Spirit | Role of Church Leadership | Manifestations of the Spirit's Coming | People's Desire for and Awareness of the Holy Spirit |
|---------------|------------------|-------------------------------------|---------------------------|---------------------------------------|--|
| John 20:19-22 | | | | | |
| Acts 2:1-13 | | | | | |
| Acts 4:23-31 | | | | | |
| Acts 8:14-18 | | | | | |
| Acts 9:1-19 | | | | | |
| Acts 10:44-48 | | | | | |
| Acts 19:1-7 | | | | | |

In coming to any conclusions from these narrative passages problems immediately unfold. Explain your answer to each question fully, giving reasons, examples and proof texts from the chart.

- First, the method of receiving this baptism or filling is important. Are these passages helpful in coming to a conclusion as to the method?
- Second, the setting; e.g., the timing of this experience. Are these passages helpful in coming to conclusions on when we are to be baptized; e.g., when is this to occur?
- Third, the role of church leadership. Are these passages helpful in coming to any conclusions on this issue?
- Fourth, the manifestations of the Holy Spirit are coming. Are these passages helpful in coming to any conclusions on this issue?
- Fifth, the desire for an awareness of the Holy Spirit. Were the people seeking the baptism or filling when it occurred? Are these passages helpful in coming to a conclusion on this issue?
- What conclusions, then, can you draw concerning the value of the narratives in Acts for the establishment of a doctrine of universal value concerning the baptism and filling of the Holy Spirit?

This chart is significant in that it deals with the issue of salvation and the manifestation of the Holy Spirit. If there is a need to receive a baptism, filling or second grace experience, it can be assumed that this would be taught uniformly by the early church fathers to new converts.

| Passage | Explanation of Narrative | Manifestations of Holy Spirit and/or Teachings of |
|-------------------|--------------------------|---|
| Acts 8:25-40 | | |
| Acts 13:15, 44-49 | | |
| Acts 16:14, 15 | | |
| Acts 16:22-40 | | |

Conclusions:

- From this study, what has been determined about narrative Scripture and the doctrine of the Holy Spirit?
- From this study, what has been determined about narrative Scripture in its relationship to doctrinal Scripture on the subject of the Holy Spirit?
- From this study, what has been determined about the seeking of the baptism and/or filling of the Holy Spirit from narrative passages?
- From the chart dealing with the revelations of the giving of the Holy Spirit, when was the last such manifestation?

Scripture reference:

Place:

Date:

In the book of Ephesians Paul instructs these very people on the doctrine of the Holy Spirit. When was this book written?

The earliest written doctrinal statement concerning the Holy Spirit's relationship with salvation occurs in the book of 2 Corinthians. When was this book written?

Read Ephesians 1:13, 14 and 2 Corinthians 1:21, 22. What, according to these passages, is the biblical doctrine of the baptism and receiving of the Holy Spirit?

Since these passages were written after Acts 19, and since there are no phenomenon recorded after Acts 19 and the writing of these passages, what conclusions can be drawn about the workings of the Holy Spirit:

Before these doctrines were laid down?

After these doctrines were laid down?

Which passages now shape our relationship with the Holy Spirit, the pre-doctrine narrative accounts or the post-doctrine doctrinal accounts? Why?

Of what value, then, are these passages to us?

Doctrinal teachings concerning the Holy Spirit which have been misused to establish the wrong doctrines of the giving of the Holy Spirit.

When dealing with the obscure we always interpret what is difficult to understand in the light of what is easily understood. It would be good, then, to review what we know is true about the Holy Spirit at this point. Next to each verse below write the principle as it deals with the Holy Spirit.

| Passage | Principle as it deals with the Holy Spirit |
|------------------------|--|
| Romans 8:9 | |
| Romans 8:10, 11 | |
| Romans 8:14 | |
| Romans 8:15-17 | |
| 2 Corinthians 1:21, 22 | |
| Ephesians 1:3 | |
| Ephesians 1:13 | |
| Ephesians 1:14 | |
| Colossians 2:9 | |
| 2 Peter 1:3 | |
| 2 Peter 1:4 | |

There are, however, passages which have caused problems in that they seemingly contradict the well established doctrinal theme of the above verses to understand this problem. Fill out the chart below by reading the verse and then, from what you know of the three philosophies of the Holy Spirit, write out what you feel would be their interpretation of the verse.

| Passage | Principle Wrongly Held by the Three Philosophies |
|------------|--|
| Luke 3:16 | |
| Luke 11:13 | |
| John 3:34 | |

The key, then, to understanding these passages is a foreknowledge of the correct doctrine of the Holy Spirit. In establishing this, answer the questions below supplying proof texts.

1. When do we receive the Holy Spirit?

Proof text:

Answer:

2. To what degree does the Holy Spirit come into us at the point of salvation?

Proof text:

Answer:

3. To what degree do we receive our spiritual blessings at the point of salvation?

Proof text:

Answer:

4. What is lacking as pertaining to life and godliness at the point of salvation?

Proof text:

Answer:

Now we can turn to the explanation of these passages.

- Luke 3:16

How is the phrase “He will baptize you with the Holy Spirit” to be understood here in the salvation process?

What phrase could be used that would be synonymous with this?

In using this phrase John, rather than promising a second work of grace, is promising a great doctrinal truth. What is this truth?

- John 3:34

At what point does God give “the Spirit without measure?”

In what context (topic) is this statement made? (See verse 36)

What passages establish that the Spirit is given without measure at the point of salvation?

Christ then was establishing a great truth rather than teaching a second work of grace. What was it?

- Luke 11:13

At what point does “your heavenly Father give the Holy Spirit?”

This request, then, is synonymous with what other request?

Rather than being a doctrinal teaching which establishes a second blessing after salvation, this passage foreshadows a great truth about our salvation. What is this truth?
(See Revelation 22:17)

Christ was speaking in each of these cases to a generation which had not yet received the Holy Spirit. His promises, then, must be seen in the context of a generation that did not know salvation in the context that we do; Christ’s death, burial, resurrection, ascension, and the giving of the Holy Spirit in the past tense. Know this, what general rule do we follow concerning passages promising the Holy Spirit? In other words, what correlation should be drawn to these and those passages promising salvation?

Doctrinal teachings concerning the filling of the Spirit which have been misconstrued to establish a one-time second work of grace.

Ephesians 5:18 is the only doctrinal passage in Scripture which makes reference to the filling of the Holy Spirit. The Greek word for the word filled in this verse is PLEROO (4137) and it occurs 90 times in the New Testament.

Look up the word “filled” in a secular dictionary. List the name of the dictionary and the definition given.

Look up the word “filled” in a Bible reference work. List the name of the reference work and the definition given.

Kenneth Wuest in his Word Studies of the Greek New Testament defines the word “filled” as “to fill up, to cause to abound, to furnish or supply liberally, to flood, to diffuse throughout, be constantly-moment by moment-being controlled by the Holy Spirit.” He also points out that the verb form is the present imperative and can be translated, “Be constantly being filled with the Spirit.” This takes the emphasis away from any single experience.

The following are passages where this same word is used. Read the passage and write a one-word or short phrase which is synonymous with the word “filled” or that sums up its meaning.

| Passage | Summary Synonym or Phrase |
|--------------|---------------------------|
| Matthew 1:22 | |
| Luke 3:5 | |
| Acts 5:3 | |
| Romans 15:13 | |

What light does the use of the word in these passages shed on your definition?

Write a definition for the word “filled” as used in Ephesians 5:18.

When you are filled with the Spirit, what is your state?

Ephesians 5:18 is most definitely a command, but by the nature of the verb “filled” it is also an absolute command. There are no variations; you are either filled or you are not. This, then, is the proof text most often misused by those who advocate the doctrines of the Charismatic and Evangelical Plateau movements. The filling of the Holy Spirit is presented correctly as an absolute

state, but incorrectly as an immediately attainable experience which, in the case of the Evangelical Plateau, must be renewed on a regular basis. The argument goes something like this:

Ephesians 5:18 commands us to be filled with the Holy Spirit. Luke 11:13 is a promise from God to respond in giving us the Holy Spirit, if we ask, so that we may fulfill His command. 1 John 5:14 assures us we have definite answers to our prayers as long as they are God's will. 2 Timothy 3:16, 17 assures us that God's Word is the inspired revelation of God's will. Therefore, if I pray to be filled with the Spirit I will be. I have the confidence of knowing that this is God's will, and since God answers prayers which are His will, I will be filled with the Spirit at that very moment.

The problem with this line of reasoning becomes immediately obvious. There are in fact four major areas of error which will be addressed below.

1. Passages Out of Context

How is Luke 11:13 misused in this argument?

Turn to 1 John 5:14. What is the context of this passage? (Read it in the context of 1 John 5:11-15). In other words, what topic is this promise speaking to? How then is it taken out of context?

Context:

Wrongful use:

How is Ephesians 5:18 misused here?

How is 2 Timothy 3:16, 17 misused here?

Summarize your argument in the space below.

2. The verb "to be filled"

The verb here deals with an absolute state. In the chart below, read each passage and write out a key thought on how it reveals an absolute state.

| Passage | How it reveals an absolute state |
|----------------|----------------------------------|
| Matthew 3:15 | |
| Matthew 4:14 | |
| Matthew 8:17 | |
| Matthew 13:48 | |
| Luke 2:40 | |
| Luke 24:44 | |
| John 7:8 | |
| John 12:3 | |
| Acts 2:2 | |
| Acts 5:3 | |
| Ephesians 5:18 | |
| Revelation 3:2 | |

Thus, according to the proper use of this word, what does it mean to be “filled” by the Spirit?

What are legitimate synonyms?

3. Faulty Logic

The line of reasoning presented by the Charismatic and Evangelical Plateau movements is basically composed of five parts. List these below:

| Passage | Principle |
|---------|-----------|
| | |
| | |
| | |
| | |
| | |

Therefore:

This line of thinking deals with Ephesians 5:18, a passage on the Holy Spirit. If, however, we substituted other passages using this same rationale, what else does this reasoning infer we would be able to experience in this life? Fill in the chart below.

| Passage | Command | Principle |
|--------------|---------|-----------|
| Matthew 5:48 | | |
| 1 Peter 1:16 | | |
| 1 Peter 3:15 | | |

Thus, if we can experience, as this argument states, anything commanded in God’s Word (since it is His will), what according to these passages will we be like?

4. Life experience and the abrogation of personal responsibility

This whole line of thinking that a single prayer or experience can propel us to a new spiritual state or plane is not only unbiblical, but it violates reason and our day-to-day experience. There is, however, within us all a desire to shortcut the difficulties of protracted spiritual growth and arrive quickly at our goal. This option is especially enticing if it allows us to abandon our personal responsibility to live the Christian life, and places it all on God’s shoulders. This faulty line of thinking is exposed by Jerry Bridges in his book, Pursuit of Holiness, pp. 82, 83.

“During a certain period in my Christian life I thought that any effort on my part to live a holy life was ‘of the flesh’ and that ‘the flesh profits for nothing.’ I thought God would not bless any effort on my part to live the Christian life, just as He would not bless any effort on my part to become a Christian by good works. Just as I received Christ Jesus by

faith, so I was to seek a holy life only by faith. Any effort on my part was just getting in God's way. I misapplied the statement, 'Ye shall not need to fight in this battle; set yourselves, stand ye still, and see the salvation of the Lord' (2 Chronicles 20:17, KJV) to mean that I was just to turn it all over to the Lord and He would fight the sin in my life. In fact, in the margin of the Bible I was using during that period I wrote alongside these words: 'Illustration of walking in the Spirit.'

"How foolish I was. I misconstrued dependence on the Holy Spirit to mean I was to make no effort, that I had no responsibility. I mistakenly thought if I turned it all over to the Lord He would make my choices for me and would choose obedience over disobedience. All I needed was to look to Him for holiness. But this is not God's way. He makes provision for our holiness, but He gives us the responsibility of using those provisions."

God's plan of sanctification cannot be shortcut. Jim Elliot in his book, Through Gates of Splendor writes, "It takes a lifetime to give a lifetime." We cannot expect to short-circuit this long process with a single prayer. Those who claim to have attained a special level or relationship with God through a prayer and subsequent greater control of God's Holy Spirit will, if they are honest, find that in respect to the absolute perfection of Christ they are not holier than the rest of God-fearing and God-seeking Christendom.

How, then, do we respond to a passage such as Ephesians 5:18? The best way is to view it in the context of other passages dealing with Scriptural absolutes. Read the passages below and fill in the absolutes.

| Passage | Absolute Command |
|------------------|------------------|
| Matthew 5:48 | |
| 1 Peter 1:15, 16 | |
| 1 Peter 3:15 | |
| 1 John 3:3 | |

It is now important to counterbalance these commands of absolute conformity to the person of God with doctrinal passages dealing with our experiential existence here on earth.

| Passage | Absolute Command |
|-------------------|------------------|
| Ecclesiastes 7:20 | |
| Romans 7:14-25 | |
| 1 John 1:8 | |
| 1 John 1:10 | |

How then can we reconcile the commands on the one hand to be perfect, holy, pure, sanctified, etc., and the doctrines on the other hand that this will never be?

A few general principles will aid us with absolute commands such as Ephesians 5:18.

- First, realize that this (“Filled with the Spirit”) is an absolute state to be sought, but perfection in this life is unattainable.
- Second, ask God to bring this about in your life, but in doing so strip away any mystical connotations. There is and should be no difference in day-to-day experience in praying for the filling of the Spirit, the Lordship of Christ, conformity to the holiness of God, perfection, etc.
- Third, understand that in so praying you are continuing a process, not arriving at a destination. There will never be a day in a disciple’s life when the disciple of Jesus Christ does not need to be praying to be more holy, more perfect, more controlled by the Spirit, more yielded to the Lordship of Christ. In fact, since all these (holiness of the Father, Lordship of the Son, Control by the Spirit) are address to the one God, they are in fact essentially the same request worded differently as they pertain to different members of the Godhead.

Conclusion: Establish the following conclusions with Scripture.

There are no Scriptural doctrines establishing a second baptism of the Holy Spirit.

There are no Scriptural doctrines establishing a second filling of the Holy Spirit.

The Scripture used to establish these claims may be explained away as either non-doctrinal in nature, not applicable, as out of context or misapplied.

Interpreting Man's Experience in the Light of Scripture

This section is necessary due to the fact that man tends to be overwhelmed by what he sees or experiences, no matter what he knows or believes to be true. It is not uncommon among Charismatic, Pentecostal or Evangelical Plateau circles to hear variations of the statement, "I'm not sure I know all about what the Bible says, but I do know what I've experienced (or seen)!" This attitude usually goes hand in hand with the myth that while the study of Bible doctrines and theology is stodgy, dry and intellectual, true spirituality is realized in what is experienced, both in emotions and results. Thus, exalted emotional highs, healings, conversions, prosperity, joy, peaceful circumstances are taken as proof enough. In this case, when it comes to Biblical truth the old secular proverb, "the proof of the pudding is in the tasting" carries greater weight and authority than any verse to the counting that is found in the Bible. There are, however, some basic principles which if known and applied will protect the disciple from the allurements and traps of either false experience or the basing of truth upon experience, either false or otherwise.

There are basic principles of interpreting and correctly applying experiences as related to doctrine, specifically that of the Holy Spirit. In the projects below first answer the questions then write in the principle for interpreting experiences.

| | |
|---------------|--|
| Principle #1: | |
|---------------|--|

According to 2 Corinthians 5:7, what is the rule to follow when what we see or experience conflicts with doctrine?

Read Hebrews 11:1, 2.

What is the relationship of faith to experiences?

What is the relationship of faith to doctrinal truth?

Did the men of old rely on experience to bolster or assure themselves of their faith? Explain.

In filling in the chart below read the passage, indicate whether their belief was in their experience and then describe how this passage helps us understand the relationship between experience and doctrine.

| Passage | Faith in Experience? | Relationship of Experience & Doctrine |
|-------------------|----------------------|---------------------------------------|
| Genesis 3:1-7 | Yes / No | |
| Job 13:15 | Yes / No | |
| Matthew 26:56 | Yes / No | |
| Hebrews 11:9, 10 | Yes / No | |
| Hebrews 11:13 | Yes / No | |
| Hebrews 11:23-28 | Yes / No | |
| Hebrews 11:35-39 | Yes / No | |
| Hebrews 12:16, 17 | Yes / No | |

Having studied the relationship of faith and experience in its relationship to doctrine, establish and write out a summary principle in the space provided above.

| | |
|---------------|--|
| Principle #2: | |
|---------------|--|

In understanding experiences it is helpful to understand universal ministry principles which are always at work, whether used by ministries who hold to correct doctrine or not. In the chart below read the passage and write out the ministry principle at work.

| Passage | Ministry Principle at Work |
|------------------|----------------------------|
| Isaiah 55:10, 11 | |
| John 12:32 | |
| 1 Timothy 2:3 | |
| Hebrews 4:12 | |
| 1 Peter 1:23 | |
| 2 Peter 3:9 | |
| Revelation 3:20 | |

What general conclusion can be drawn here about ministry principles at work in men irrespective of their doctrine?

In understanding that correct doctrine and ministry success or correct doctrine and being used by God do not always go hand in hand (though they should), do the project below. Read the passage and identify the individual(s) being used by God. Explain how this illustrates the fact that doctrine and ministry or God's use of you are not necessarily synonymous.

| Passage | Individual(s) being used by God | Illustration that success in ministry does not equal correct doctrine |
|-----------------------------|---------------------------------|---|
| Numbers 22:1-21; 23:1-11 | | |
| Isaiah 44:28 | | |
| Philippians 1:12-18 | | |
| John 11:47-51 | | |

Review what you have learned about ministry success and/or being used by God and its relationship to doctrine. Record your summary principle in the space provided above.

| | |
|---------------|--|
| Principle #3: | |
|---------------|--|

In 2 Corinthians 11:13, 14 what conclusion do we come to when considering miraculous experiences and doctrine?

According to 1 John 5:19, under whose power does the world lie, and what conclusions can be accordingly drawn about prosperity and doctrine?

There are many historical examples of the holders of incorrect doctrine being capable of miracles, prosperity, etc. In the chart below read the passage, name the individual(s) holding the false doctrine, miracle performed, and give the principle concerning the miraculous and doctrine.

| Passage | Individual(s) | Miracle(s) | Miraculous and Doctrine |
|-----------------|---------------|------------|-------------------------|
| Exodus 7:11 | | | |
| Exodus 7:22 | | | |
| Exodus 8:7 | | | |
| Job 1:13-15, 17 | | | |
| Job 1:18, 19 | | | |
| Job 1:16 | | | |
| Luke 4:5-7 | | | |

Having considered the relationship between the miraculous, prosperity, etc., and doctrine, write out the summary principle in the space provided.

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| Principle #4: | |
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Read Psalm 51:16-19.

What is the relationship between actions of worship and actions of obedience?

Is it possible to praise God, yet live in disobedience to Him in some area? (Such as doctrine)

According to Psalm 51:6-8, what is the relationship to truth and gladness in God's eyes? How does this relate to verse 19, and the subject of truth and praise?

There are Scriptural precedents that reveal that it is possible to praise God without holding to correct doctrine. In filling out the chart below read the passage then indicate the individual(s) who is praising God. Establish the principle that praise does not necessarily indicate truth.

| Passage | Individual(s) | Doctrine and Praise |
|-------------------|---------------|---------------------|
| 2 Kings 17:33, 41 | | |
| Jeremiah 7:8-11 | | |
| Mark 1:24 | | |
| Mark 3:11 | | |
| Mark 5:7 | | |
| Romans 10:2, 3 | | |

What can be said about praise and doctrinal truth? Summarize your answer in a principle and record it in the space provided.

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| Principle #5: | |
|---------------|--|

According to Romans 11:29, will God ever revoke the spiritual gifts and callings He has given us?

This would be true even if the individual used such a gift to promote a doctrinal misconception. Give an example of this in the space provided below.

There is also Biblical precedence for the belief that gifts and calling have been misused to falsely claim the validity of wrong doctrines. Read the passages below, and if possible isolate the gift and/or calling. Explain how this sheds light on the fact that gifts and calling do not establish doctrine.

| Passage | Gifts and/or Calling | Gifts and Doctrine |
|----------------------|----------------------|--------------------|
| Ezekiel 22:28 | | |
| Galatians 1:6-10 | | |
| 1 Timothy 3:1; 4:1-3 | | |
| 2 Timothy 2:14-18 | | |

What conclusion then can we come to about the role of gifts and calling in the establishment of doctrine? Summarize your answer in a principle and record it in the space provided.

In conclusion, answer the following questions, providing proof texts for each.

What establishes certain doctrines as from God or not from God?

What is the role of experience in the establishment of doctrine?

Summary

It has been established, then, that there is no second baptism or one-time filling of the Holy Spirit as presented by the Pentecostal, Charismatic or Evangelical Plateau philosophies. The assurance is based upon the conviction of:

The infallible, non-contradictory authority of God's Word in the determination of truth concerning the Holy Spirit.

- God's Word takes precedence over human experience.
- God's Word is our guide in all spiritual matters.
- Conformity to God's Word rather than experience is our ultimate expression of love.

The sufficiency of Christ in all spiritual needs. There is no other post-salvation spiritual gift in order to draw you closer to God.

- The baptism of the Holy Spirit is a key element of and inseparable from salvation.
- The fullness and total access to all spiritual blessings and all of God is ours at the point of salvation through Christ.
- Christ alone is our mediator between man and God, and we need seek no other spiritual mediator.

The nature of God as totally one; though He is three, yet it is impossible for the individual members of Himself to be separate from one another in being in space and time.

- God is one unity.
- God is triune in His existence.
- The individual ministries of God are inseparable from one another.
- The Holy Spirit should not and must not be singled out and elevated in experience and relationship from the other members of the Godhead.

The principle that in dealing with difficult Scripture doctrine alone defines the role of the Holy Spirit.

- Recognize the differences in Scripture types and not confuse narrative, symbols and wisdom literature with doctrine.
- Recognize the limitations God has placed upon us in relation to Scripture; e.g., there are both secret things and higher things in God's Word.

- All Scripture must be interpreted in the light of Scripture and not by devotions or experience.
- There are not Scriptural doctrines establishing a baptism or one-time filling of the Holy Spirit.

The principle that doctrinal Scripture alone is the authority by which we interpret the spiritual and the miraculous.

- Experience, either personal or otherwise, does not verify or vilify doctrine.
- Ministry success does not verify doctrine.
- Miracles do not verify doctrine.
- Verbal praise does not verify doctrine.
- Spiritual gifts do not verify doctrine.

The ongoing work of God in the life of the believer – that the filling of the Holy Spirit is relative to the current state of the Christian’s growth, and is an ongoing development process akin to lordship, perfection, holiness and sanctification, none of which are or will be fully realized in this life.

How, then, do we view and relate to the Pentecostal, Charismatic and Evangelical Plateau movements? The stand we take on this issue must be decisive. The Pentecostal, Charismatic and Evangelical Plateau advocates extend their influence beyond a mere discussion of gifts, and to hold one of these philosophies is to radically alter your concept of:

- The authority and the role of God in the life of the believer
- The nature of God
- The sufficiency of Christ
- The importance of experience, and
- The interpretation of Scripture.

Doctrines concerning members of the Godhead are no small thing. The division over the issue of the Holy Spirit is not a minor quibble over which hairsplitting theologians have chosen to debate, but rather an essential doctrinal issue which extends to all major aspects of the Christian life. It is essential that we as Christ’s disciples are able to both understand and teach the correct doctrinal perspective of the Holy Spirit.

We must not become engaged in needless quarrels with individuals who are unteachable or not open to discussion in this area.

- 2 Timothy 2:14 – We are charged not to wrangle about words.
- 2 Timothy 2:16 – We are charged to avoid empty chatter.
- 2 Timothy 2:24 – We are charged not to be quarrelsome.

On the other hand, it is our responsibility to know and defend doctrinal truth.

- 2 Timothy 2:14 – The context of this is teaching correct doctrine and the hearers being teachable.
- 2 Timothy 2:16 – The context of this passage is the correct handling of the Word of God, so as to be able to counteract those who teach wrong doctrine.
- 2 Timothy 2:24 – The context of this is the correction of those who have a wrong view of God.

When faced with the doctrine, do not debate experiences and gifts, and do not alienate by attributing these experiences to Satan or lunacy. Rather, go to the heart of the matter:

- The Word of God
- The sufficiency of Christ
- The nature of God
- The correct use of Scripture
- The role of experience, and
- The finality of biblical revelation.

The issue of gifts arises more when dealing with the Pentecostal and Charismatic philosophies than the Evangelical Plateau, yet all three have a bent toward the miraculous, the mystical and the spectacular.

It is important not to deny the valid existence of the spiritual gifts or the miraculous in Scripture. This is a no-win approach, since you have no biblical authority to make such claims. On the other hand, either in the course of study or discussion the issue of spiritual gifts will undoubtedly arise. The following line of questioning usually suffices in the initial evaluation of a gift. For the sake of argument will use the gift of tongues.

- Have you received a second baptism or filling of the Holy Spirit?
- Upon receiving this did your gift manifest itself?
- In any case, whereby a gift is received at the same time a false doctrine is embraced, the gift can be assumed to be not from God.

A further line of questioning can also aid in establishing the validity of a gift.

Is the individual in control of the gift, or vice versa?

A general principle relating to this is found in 1 Corinthians 14:31-33 where we see that the gift is under the control of the one to whom it is given. In the case of exotic gifts, such as tongues, a simple line of questioning can be followed:

- Can you do this any time, or must you wait?
- Does it come upon you or do you elicit it?
- Is it accompanied with great emotion?

There is no indication that the spiritual working of the gift of teaching should be any different than that of tongues. You would think it bizarre if a teacher had to wait for the “teaching” to come before he could speak. It would be obvious that he was not in control of this gift to use it to glorify God, but rather subject to its whims. So also with any gift.

Does the person refer to the gift as a personality or entity rather than an ability inseparable from himself and God? In the case of the gift of tongues, if he refers to “the tongue” or “I wait for my tongue” and seems to have developed an emotional attachment to the gift, then this is an area of danger. 1 Corinthians 12:4-7 clearly states that gifts, ministries and efforts are all of God and given to men. Thus, if reference to the gift is often spoken of in and of itself, or a separate entity apart from man and God, there is cause for concern.

Does the use of the gift coincide with Scriptural guidelines?

In conclusion, while not arguing or fighting we must, nevertheless, hold to, instruct and promote truth. When faced with false doctrine, stick to the key issues. When evaluating gifts, ask the key questions:

- Was it or is it accompanied with a false doctrine?
- Is the individual in control of the gift?
- Does the gift have a personality, existence of its own or a relationship with the individual?
- Does the use of the gift coincide with Scriptural guidelines?

Application

How will a better understanding of the doctrine of the Holy Spirit aid us in our worship of God?

How and why will a proper understanding of the doctrine of the Holy Spirit aid us in our relationships with one another?

How and why will a proper understanding of the doctrine of the Holy Spirit promote a better self image?

How would a lack of conviction in this area affect a disciple's walk with God? List below the five basic areas which would be affected by a lack of proper convictions in this area.

What extremes might a Christian drift into if he did not fully understand the doctrine of the Holy Spirit?

How would a proper understanding in this area aid in consistency in the basics?