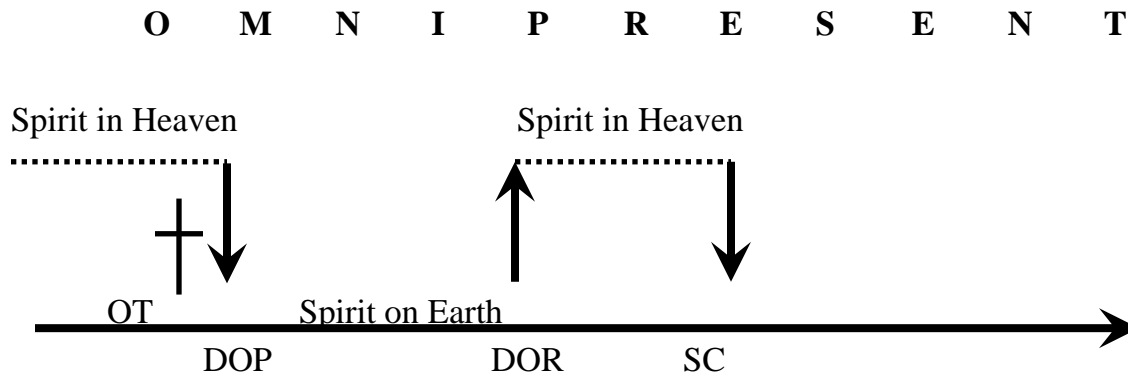


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B0525 – June 26, 2005 – Major Bible Themes
Chapter 15 – God The Holy Spirit: His Advent

Chafer gives an excellent summary of the chapter when he says,

“In the Old Testament the Holy Spirit was in the world as the omnipresent God; yet He is said to come into the world on the day of Pentecost. During the present age He is said to remain in the world but will depart out of the world—in the same sense as He came on the day of Pentecost—when the rapture of the church occurs”ⁱ



To understand this truth more clearly we will look at the various aspects of the Spirit’s relationship to the world.

I. The Holy Spirit in the Old Testament

A. Eternal Omnipresence

In the Old Testament the Spirit was eternally omnipresent, neither here nor there but everywhere. Not pieced out but wholly everywhere simultaneously.

Psalm 139:7 Where can I go from Your Spirit?

This truth was comforting to Old Testament believers because they knew that God the Spirit was always with them. Believers have the unique enjoyment of knowing that they are never alone. This truth is eternal as the Holy Spirit is eternal.

B. Works of the Holy Spirit

It is clear from Scripture that the Holy Spirit was involved in creation as were the Father and the Son.

Genesis 1:2 The earth was formless and void, and darkness was over the surface of the deep, and the Spirit of God was moving over the surface of the waters.

The phrase “moving over” means to “vibrate” and many scholars think that the Spirit of God was the “energizer” of creation. He imparted energy into the creation.

A second work of the Holy Spirit was in the creation of man. The Holy Spirit provides the “breath of life”.

Genesis 1:26 Then God said, "Let Us make man in Our image, according to Our likeness;

Genesis 2:7 Then the LORD God formed man of dust from the ground, and breathed [*ruach*] into his nostrils the breath of life; and man became a living being.

Job 33:4 "The Spirit [*ruach*] of God has made me, And the breath of the Almighty gives me life.

C. Ministries of the Holy Spirit

In addition to these two works of the Spirit He also had several ministries during the Old Testament. First of all. The Spirit took part in the revelation of divine truth to prophets. Closely associated with this Old Testament ministry is the Spirit’s role in inspiration of divine truth.

2 Peter 1:20-21 ²⁰ But know this first of all, that no prophecy of Scripture is *a matter* of one's own interpretation, ²¹ for no prophecy was ever made by an act of human will, but men moved by the Holy Spirit spoke from God.

Third, the Spirit took the role of restraining sin. This is shown by the incident before the Flood when the *benei elohim* came into the daughters of men took wives from them and produced a hybrid offspring. Every use of *benei elohim* in the Old Testament refers to angels. Thus, these were fallen angels who intermarried human daughters. Their purpose was to corrupt the human race so that the Messiah could not incarnate as a true human. This would have destroyed all possibility of salvation.

Genesis 6:3 Then the LORD said, "My Spirit shall not strive with man forever, because he also is flesh; nevertheless his days shall be one hundred and twenty years."

Thus, God destroyed the corrupted seed by way of the universal flood (by this we mean the entire earth and beyond). So, one of the ministries of the Spirit revealed here was the restraining of sin. If the Spirit were not restraining sin then human depravity would run rampant. It is highly likely that we would destroy ourselves in a very short period of time.

Fourth, the Spirit enabled believers to serve in specific capacities. For example,

Exodus 31:3-5 "I have filled him with the Spirit of God in wisdom, in understanding, in knowledge, and in all *kinds of* craftsmanship, ⁴ to make artistic designs for work in gold, in silver, and in bronze, ⁵ and in the cutting of stones for settings, and in the carving of wood, that he may work in all *kinds of* craftsmanship.

Haggai 2:4-5 'But now take courage, Zerubbabel,' declares the LORD, 'take courage also, Joshua son of Jehozadak, the high priest, and all you people of the land take courage,' declares the LORD, 'and work; for I am with you,' declares the LORD of hosts. ⁵ 'As for the promise which I made you when you came out of Egypt, My Spirit is abiding in your midst; do not fear!'

It is clear that the Holy Spirit used a filling type of ministry that enabled Old Testament believers to fulfill certain tasks such as building a temple, serving as king, etc...but this was not a permanent ministry. For example, David cried,

Psalms 51:11 do not take Your Holy Spirit from me.

That the Holy Spirit's enabling/filling ministry could be taken away indicates that it was a temporary ministry.

Lastly, the Holy Spirit was involved in performing miracles in the Old Testament. Therefore, we can conclude that the Holy Spirit was very active during the Old Testament. However, during the earthly life of Christ the Spirit's activity increased gradually.

II. The Holy Spirit During the Life of Christ on Earth

The Holy Spirit's ministry during the life of Christ has two aspects; His ministry in relation to Christ and His ministry in relation to men. First let's look at His ministry in relation to Christ.

A. In Relation to Christ

First, the Holy Spirit was involved in conceiving the God-man in the virgin's womb.

Luke 1:31 "And behold, you will conceive in your womb and bear a son, and you shall name Him Jesus.

Luke 1:34-35 Mary said to the angel, "How can this be, since I am a virgin?" ³⁵ The angel answered and said to her, "The Holy Spirit will come upon you, and the power of the Most High will overshadow you; and for that reason the holy Child shall be called the Son of God.

Literally, the word "conceive" (*sullambano*) means "to collect". Therefore, verse 31 could read, "And behold, you will collect in your womb and bear a son." Thus, the Holy Spirit added something to Mary's egg so that she would bear a son. This miraculous event was a necessary work of the Holy Spirit to avoid a sin nature in the baby Jesus.

Second, the Holy Spirit is seen descending on Jesus as a dove.

John 1:32 John testified saying, "I have seen the Spirit descending as a dove out of heaven, and He remained upon Him.

This visible event was permanent proof for John the Baptist that Jesus was the Messiah since a descending dove was the sign of the Messiah. A. T. Robertson said that "the Semites regarded the dove as a symbol of the Spirit." (cf *Robertson's Word Pictures of the New Testament* on Luke 1:32). This momentous baptism of Christ marked the beginning of His messianic ministry. The phrase that the Spirit "remained upon Him" signifies the fact that from this point forward Jesus Christ was permanently indwelt and filled by the Spirit.

B. In Relation to Men

For the first time in Scripture, Christ taught His disciples that they might receive the Holy Spirit as a gift simply by asking.

Luke 11:13 "If you then, being evil, know how to give good gifts to your children, how much more will *your* heavenly Father give the Holy Spirit to those who ask Him?"

In the Old Testament the Spirit had come upon men simply by His sovereign will. For the first time the Holy Spirit's coming upon men was conditioned upon asking. We are not told whether the disciples ever prayed this prayer but we are told that Jesus prayed this prayer for them.

John 14:16-17 "I will ask the Father, and He will give you another Helper, that He may be with you forever; ¹⁷ *that is the Spirit of truth*, whom the world cannot receive, because it does not see Him or know Him, *but* you know Him because He abides with you and will be in you.

This prayer was answered on the Day of Pentecost. We need not pray this prayer anymore for two reasons: 1) it was already answered on the Day of Pentecost and 2) the moment a person believes He receives the Holy Spirit (Rom 8:9). Before this prayer was answered the Lord Jesus gave His disciples a foretaste of the Spirit's ministries in John 20:22 (cf parallel in Luke 24:45).

John 20:22 And when He had said this, He breathed on them and said to them, "Receive the Holy Spirit."

What new abilities did the disciples have when they "received the Holy Spirit" here before the Day of Pentecost? The parallel account in Luke 24:45 tells us they were enabled to understand the Scriptures.

Luke 24:44-49 ⁴⁴ Now He said to them, "These are My words which I spoke to you while I was still with you, that all things which are written about Me in the Law of Moses and the Prophets and the Psalms must be fulfilled." [it is clear that the disciples did not understand all that Jesus taught them during His earthly ministry. Now Christ is going to repeat what He had taught them but this time He is going to give them the Holy Spirit (John 20:22; cf Luke 24:45). ⁴⁵ Then He opened their

minds to understand the Scriptures, ⁴⁶ and He said to them, "Thus it is written, that the Christ would suffer and rise again from the dead the third day, ⁴⁷ and that repentance for forgiveness of sins would be proclaimed in His name to all the nations, beginning from Jerusalem. [they did not understand these things before they received the Holy Spirit. Thus, this giving of the Holy Spirit was a giving to them of the illuminating ministry of the Spirit. The Spirit brought to light the Old Testament Scriptures] ⁴⁸ "You are witnesses of these things. ⁴⁹ "And behold, I am sending forth the promise of My Father upon you; but you are to stay in the city until you are clothed with power from on high."

Verse 49 demonstrates that this reception of the Holy Spirit did not impart all the new ministries of the Spirit. They still had to wait until the Day of Pentecost for the other ministries to take effect. At this point they only had the illuminating ministry of the Holy Spirit given to them.

III. The Coming of the Holy Spirit at Pentecost

As promised by the Father and the Son and as sent by the Father and the Son the Spirit came into the world in a new way on the Day of Pentecost (Acts 2). He is eternally omnipresent but He took up residence on the earth on the Day of Pentecost. To explain what is meant by His taking up residence in the earth we can look at the residence of the Father and the Son and Spirit at different times.

BEFORE CHRIST'S LIFE

	FATHER	SON	SPIRIT
RESIDENCE	Heaven	Heaven	Heaven
ESSENCE	Omnipresent	Omnipresent	Omnipresent

DURING CHRIST'S LIFE

	FATHER	SON	SPIRIT
RESIDENCE	Heaven	Earth	Heaven
ESSENCE	Omnipresent	Omnipresent	Omnipresent

DAY OF PENTECOST

	FATHER	SON	SPIRIT
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RESIDENCE	Heaven	Father's Throne	Earth
ESSENCE	Omnipresent	Omnipresent	Omnipresent

DAY OF RAPTURE

	FATHER	SON	SPIRIT
RESIDENCE	Heaven	Father's Throne	Heaven
ESSENCE	Omnipresent	Omnipresent	Omnipresent

DAY OF SECOND COMING

	FATHER	SON	SPIRIT
RESIDENCE	Heaven	Earth	Earth
ESSENCE	Omnipresent	Omnipresent	Omnipresent

DAY OF MILLENNIUM

	FATHER	SON	SPIRIT
RESIDENCE	Heaven	David's Throne	Earth
ESSENCE	Omnipresent	Omnipresent	Omnipresent

“Our Father, which art in heaven” (Matt 6:9)

“In My Father’s house are many mansions” (John 14:2)

You’ll notice that the Holy Spirit’s residence before the Day of Pentecost was in heaven but after the Day of Pentecost it is on earth. This taking up of an earthly residence is the sense in which the Spirit came on the Day of Pentecost. When He came on the Day of Pentecost He brought with Him some new ministries which we will discuss in the following weeks.

Today, let’s look at the 3-fold Convicting Ministry of the Holy Spirit revealed in John 16:7-11.

John 16:7-11 "But I tell you the truth, it is to your advantage that I go away; for if I do not go away, the Helper will not come to you; but if I go, I will send Him to you. ⁸ "And He, when He comes, will convict the world concerning sin and righteousness and judgment; ⁹ concerning sin, because they do not believe in Me;

¹⁰ and concerning righteousness, because I go to the Father and you no longer see Me; ¹¹ and concerning judgment, because the ruler of this world has been judged.

Well, He came on the Day of Pentecost and with His arrival came this 3-Fold Convicting Ministry.

The word “convict” in v. 9 means “to expose, to prove”. The word therefore has to do with the *exposure* of evil deeds to the Light (John 3:19-20). The world tries to remain in the darkness so that their evil deeds will not be exposed, so that their true sinful state of affairs and condition goes unseen. The Holy Spirit was sent to “expose the world concerning sin and righteousness and judgment”. In other words, the Holy Spirit will bring to light the facts concerning sin, righteousness, and judgment and lay them before the eyes of the world. “Whatever the final issue may be, he who ‘convicts’ another places the truth of the case in dispute in a clear light before him, so that it must be seen and acknowledged as truth.”ⁱⁱ No one was able to “convict” Christ of sin. He even challenged anyone to expose Him if He had committed sin and yet no one was able to do so (John 8:46)! The Holy Spirit makes it indisputably clear to the world that they are under sin, need righteousness, lest judgment fall upon them as upon the prince of this world.

Does this “conviction” extend to every individual or only the elect? Remember, the word “convict” means that the indisputable facts are set clearly before the accused yet he may either accept or reject the evidence. “Conviction...offers proof, but does not guarantee the truth will be accepted, which is necessary for conversion.”ⁱⁱⁱ Thus, while the facts of sin, righteousness, and judgment may be laid out clearly before the unbeliever this does not guarantee they will believe the facts. So, this is not a work merely for the elect. However, since this conviction “involves the specifics of sin, righteousness, and judgment, not just general conviction that comes from natural revelation”^{iv} it does not likely refer to everyone in the world either. “It means a large number of people, more than the elect, but not everybody (cf. John 12:19).”^v

The Spirit is going to convict a large number of people, more than the elect but less than every individual to three indisputable facts; “the facts about sin, the facts about righteousness, and the facts about judgment.” These three facts make up the essence of the Spirit’s evangelism.

THE FACTS ABOUT SIN

“The work of convicting or convincing the world of sin is given the specific character of revealing the one sin of unbelief as being the issue between the unsaved and God, as verse nine indicates, ‘Of sin, because they believe not on me.’”^{vi} Jesus says in John 3: 18, “He who believes in Him is not judged; he who does not believe has been judged already, because he has not believed in the name of the only begotten Son of God.”

THE FACTS ABOUT RIGHTEOUSNESS

On the one hand the world must be convicted of sin; on the other hand they must be convicted of righteousness. While sin enlightens the unbeliever to his lost estate, the conviction of righteousness enlightens the unbeliever to the solution, namely, the righteousness of Christ. One must realize that without the righteousness of Christ there is no heaven.

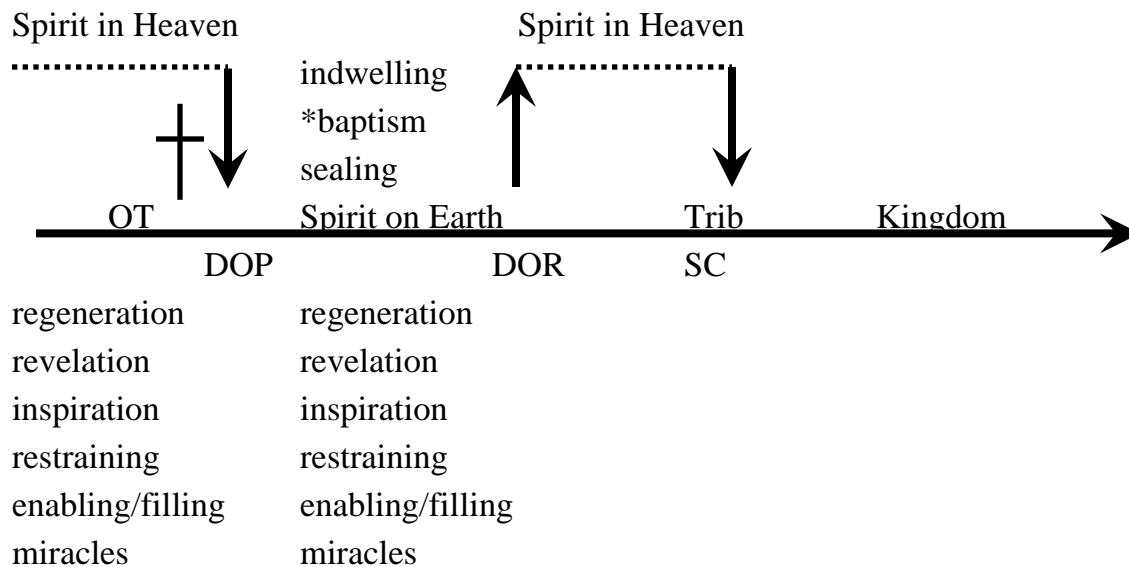
THE FACTS ABOUT JUDGMENT

The unsaved need to know that sin was judged in the cross, and for those who trust in Christ there is deliverance from judgment upon sin and deliverance from condemnation. The unsaved must see Christ as judged and executed for them, and their judgment for sin already past.^{vii}

The ministry of the Holy Spirit to the unsaved follows three specific lines, then. First, the unsaved must understand that salvation depends upon faith in Christ. Second, the unsaved must understand that righteousness belongs to God and is available to all by faith in Christ. Third, the unsaved must face the fact that sin was judged on the cross and find in Christ the one who was judged and executed as their substitute.^{viii}

In conclusion, the Holy Spirit is omnipresent, yet He came and took up residence in the world on the Day of Pentecost. On this day He began several new ministries. First, the 3-Fold Conviction of the world (John 16:8-11). Second, the ministry of permanent indwelling (John 14:16-17). Third, the ministry of Spirit baptism (1 Cor 12:13). Fourth, the ministry of sealing (Eph 1:13-14; 4:30). These four ministries are unique to the church dispensation. When the church age closes with the rapture the Holy Spirit will have accomplished the purpose of His special advent into the world and will depart from the world in the same sense that He came on the day of Pentecost.

O M N I P R E S E N T



This means that the Spirit will be active during the Tribulation and the Kingdom. However, there is absolute certainty that He will not be baptizing people during the Tribulation or Kingdom. The ministry of baptism puts people into the body of Christ, the Church. That people of God will be complete at the pre-trib rapture and thus this ministry will cease at that time. Additionally, the sealing ministry of the Spirit will cease at the rapture because we are “sealed until the day of redemption” which is our day of resurrection which also coincides with the rapture.

ⁱ L. S. Chafer, *Major Bible Themes* (Grand Rapids, MI: Zondervan, 1974), 91.

ⁱⁱ Charles C. Ryrie quoting B. F. Westcott in *The Holy Spirit* (Chicago, IL: Moody, 1965), 58.

ⁱⁱⁱ Charles C. Ryrie, *Basic Theology* (Chicago, IL: Moody, 1999), 374-75.

^{iv} *Ibid.*, 375.

^v *Ibid.*, 375.

^{vi} John F. Walvoord, *The Holy Spirit* (Grand Rapids, MI: Zondervan, 1991), 113.

^{vii} John F. Walvoord, *The Holy Spirit* (Grand Rapids, MI: Zondervan, 1991), 114.

^{viii} John F. Walvoord, *The Holy Spirit* (Grand Rapids, MI: Zondervan, 1991), 114.

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