

PNEUMATOLOGY (11)

Now one text of Scripture, which clearly connects the Holy Spirit to this remarkable work of God, is II Peter 1:20-21. Dr. Chafer said of these verses: “The word prophecy as used by Peter in this passage reaches out to all utterance which is inspired by God; that is, it is not restricted to prediction. It includes forth-telling as well as foretelling. It comprehends all Scriptures” (Vol. 6, p. 32).

It is very evident from this text that the divine person responsible for the writing of the inspired document, the Word of God, was the Holy Spirit. This passage, plus many others (II Sam. 23:2; II Chron. 24:20; Acts 1:16) make it clear that in various dispensations God’s Spirit was involved in giving God’s Word to man. This critical work clearly establishes that the Holy Spirit is God.

(Work #3) - The Holy Spirit was involved in the divine work of incarnation.

To actually have the second person of the Godhead become a human is a miraculous work that is only possible as a work of God. There is nothing any human could do to produce, in human form, the Holy Son of God. As we check the biblical record found in Luke 1:35, we discover that this most sacred of events was completely the work of the Holy Spirit. This one verse is very significant for it clearly reveals that the Holy Spirit would produce the Son of God, He would be the power of God, and He would protect the holiness of God, to the extent that the baby could be proclaimed to be the Holy Son of God.

Only God can produce the birth of God’s Son. Only God has the power of the Highest. Only God can be as holy as God. Only God can produce a baby that can legitimately be called holy and declared to be the Son of God. Only God can do these things and since the Holy Spirit was involved in every one of these matters, we must conclude that the Holy Spirit is God.

(Work #4) - The Holy Spirit is involved in the divine work of conviction.

The convicting work of the Holy Spirit is described in John 16:7-11. This work can only be accomplished by God. A natural man, left to himself, will never admit that he is a sinner in need of a righteousness, which is far greater than his own; and unless he receives this righteousness he is heading for the eternal condemnatory judgment of God and the flames of everlasting fire. No unsaved person, on his own, will ever be convicted of these important matters. We know that Satan certainly would never convict one to turn from sin and condemnation and turn to righteousness and life. So we must ask and answer the question—“Who is it with enough power to convict one of sin, righteousness and judgment?” The only true answer is God! Only God can convict a person of these things. When we read that this work is accomplished by the Holy Spirit, we must conclude that the Holy Spirit is God!

(Work #5) - The Holy Spirit is involved in the divine work of salvation.

A critical passage that dogmatically establishes this reality is John 3:3-8. It is very important to observe that the precise point of contrast is something human versus something divine (3:6).

PNEUMATOLOGY (12)

In fact, later in the context, Christ's very point of discussion is that which is earthly as opposed to that which is heavenly (3:12). Clearly the point of salvation is that unless one has been born of the Spirit, he is not "born again." This work of the Spirit in the saving of a soul is clear proof the Holy Spirit is God.

(Work #6) - The Holy Spirit is involved in the divine work of illumination .

Theologically, illumination is the work of God, in which He, knowing and understanding all divine truth, permits a human being to know and understand some of that divine truth. In illumination, a person, by the power of God, understands divine revelation.

Dr. Chafer observed: "The whole divinely arranged provision whereby the believer may come to know the things of God and all that enters into relationship with God is a system of pedagogy quite unlike anything of which this world knows and wholly outside the range of experience into which the natural man could enter" (Vol. 6, p. 37).

A believer may understand, develop and apply God's truth only by permission of God (Hebrews 6:1-3). This permission is based on previous development, which includes previous study and application of God's truth (Hebrews 5:14).

The particular person of the Godhead, who is responsible for determining the spiritual status of the individual and the permitted development of God, is the Holy Spirit. It is the Spirit who knows the deep things of God and the true spirituality of the individual (I Cor. 2:10-12; John 16:13). When Dr. Chafer thought about this, he wrote: "The practical appeal which is here confronted by Christians reveals the necessity for adjustment of heart and life to the mind and will of the Holy Spirit lest all progress in learning spiritual things be hindered" (*Ibid.*, pp. 37-38).

The fact that the true spiritual status of the believer must be ascertained before there is permitted a development in spiritual knowledge indicates that the person, who must do the work of God, must be God. He, alone, is capable of determining the true spiritual condition in accordance with the development in His Word. The fact that this work is carried out by the Holy Spirit leaves us with the accurate conclusion that the Holy Spirit is God.

(Work #7) - The Holy Spirit is involved in the divine work of sanctification .

The basic idea behind the word "sanctification" is to be set apart unto God. The setting apart is specifically unto some specific purpose or end. There are three types of sanctification, which we will study later:

1) positional sanctification; 2) progressive sanctification; and 3) ultimate sanctification.

The setting apart of a person in Jesus Christ positionally is clearly a work of the Holy Spirit (Heb. 10:14-15; II Thess. 2:13; I Pet. 1:2).

PNEUMATOLOGY (13)

The ability to make progress in the spiritual life by continually being set apart from sin unto righteousness (progressive sanctification) is also a work that is accomplished by the Holy Spirit (Gal. 5:22-26; I Thess. 4:3-4). The potential of someday being set apart to God forever, ultimate sanctification is also due to the work of the Holy Spirit (Eph. 1:4, 13-14). It is the Holy Spirit who guarantees that we will be to the praise of His glory.

Any work of sanctification which will be accepted by God, must be accomplished by God. Since it is primarily the Spirit's responsibility to accomplish this, we must conclude that the Holy Spirit is God.

(Work #8) - The Holy Spirit is involved in the divine work of intercession .

A very critical passage, which if examined carefully, must lead one to the conclusion that the Holy Spirit is God, is Rom. 8:26-29 . What is stated here is that the Holy Spirit intercedes when finite beings have reached their limitation of not knowing how to pray. The fact that the Holy Spirit is able to pray as one who specifically knows the will of God, demands that He be God. It must be observed that the believer committed to God, is one who will know the will of God (Rom. 12:1-2). When this person reaches a point when he no longer knows what to pray for, the only person more knowledgeable of the will of God than a person committed to God, is God, Himself. Therefore, the Spirit who prays and intercedes must be God. This type of intercessory work demands it.

Although we will examine these works of the Spirit later, it is very clear that these works do establish that the Holy Spirit is God.

Evidence #4 - The evidence of the Holy Spirit's divine associations .

Although we have already established this point, it is well to systematize this truth under this heading:

(Association #1) - The Holy Spirit is specifically identified as the Spirit of God. I Cor. 6:11

(Association #2) - The Holy Spirit is specifically identified as the Spirit of Jehovah.

This identification is clearly established by N.T. revelation when compared with O.T. revelation— Acts 28:25; Isaiah 6:1-13; Heb. 10:15-17; Jer. 31:31-34.

(Association #3) - The Holy Spirit is specifically identified as God.

As Dr. Ryrie says, “Blasphemy of and lying to the Spirit are the same as doing these things to God” (Matt. 12:31-32; Acts 5:3-4).

(Association #4) - The Holy Spirit is specifically equated with other members of the Godhead.

He is specifically equated with the other two members in regard to discipleship (Matt. 28:19) and also in regard to benedictory blessings (II Cor. 13:14).