

## PNEUMATOLOGY (20)

It is also the Spirit of God who cleanses us when we, as a believer, have been made ceremonially unclean in the sight of God through some contact or experience with this world.

When, as a believer, we confess our sins to God, the Spirit of God cleanses us from all unrighteousness (I John 1:9).

Water was used for cleansing purposes and this is truly a critical ministry of the Holy Spirit.

**(Way #2)** - Water pictures the indwelling work of the Holy Spirit.

Jesus Christ, Himself, used water to illustrate this profound theological reality in John 4:14. If ever there were a text that proves eternal security, it is this one. Christ clearly states that one drink of water of which He was referring would produce everlasting life. Notice carefully the context is a need for several drinks (verse 13) as opposed to one drink (verse 14).

As we search the Scriptures, we discover that the abiding person who will indwell the one who believes on Christ, thus guaranteeing that one needs no other drink, is the Holy Spirit (John 14:16-17). In physical water, one needs to drink several times; however, in spiritual water—the taking of Jesus Christ as Savior, which instantly places God’s Spirit in the individual, one needs to partake but once.

**(Way #3)** - Water pictures the life-giving work of the Holy Spirit.

Jesus Christ, Himself, also used water to illustrate this profound theological reality in John 7:37-39.

In attempting to understand this, we need to examine other references which refer to this type of concept. We may observe that in the New Jerusalem, there will be living waters which will flow out from her—Zech. 14:8; Rev. 22:1. This water will be that which will make the desolate land flourish when Israel has her Kingdom (Is. 35:1-3, 6-7; Amos 9:13-15). If we understand what is being illustrated in connection with Israel, we can understand what is being illustrated by Jesus Christ in reference to the Holy Spirit.

The living water is obviously that water which will bring to life the land for Israel. It will be this river that will cause fruitfulness and life to a land that is desolate and dead.

What Christ is saying is that one who believes on Him will be brought to life from the dead by the power of the Holy Spirit, and one who receives this Holy Spirit will produce spiritual fruit and be used as God’s agent to bring others to life from the dead.

Clearly, water pictures the life-giving work of the Holy Spirit.

**Emblem #3** - The emblem of fire.

There are some emblems in Scripture that picture more than one thing. For example, a lion is used as a symbol of the devil (I Peter 5:8) and also as a symbol of Christ (Rev. 5:5). On the one hand, when picturing Satan, it represents his ferocious nature which attempts to devour a believer. On the other hand, when picturing Christ, it represents his ferocious judgment which will devour and destroy the unbeliever. We may legitimately conclude that emblems and types may have one or more biblical uses.

## PNEUMATOLOGY (21)

When it comes to the Holy Spirit, there can be no doubt that there is a legitimate connection between the emblem of fire and His work. We may biblically support such a conclusion from such texts as: 1) Acts 2:3 and 2) Rev. 4:5.

When fire is studied, we may observe that it is a symbol of several things which give us a good picture of the Holy Spirit:

- 1) Fire is a symbol of the Lord's presence. Exodus 3:2
- 2) Fire is a symbol of the Lord's approval.
  - A. Of the tabernacle. Lev. 9:24
  - B. Of the temple. II Chron. 7:1
  - C. Of the sacrifice. I Kings 18:38
- 3) Fire is a symbol of the Lord's protection. Zech. 2:5
- 4) Fire is a symbol of the Lord's guidance. Ex. 13:21
- 5) Fire is a symbol of the Lord's character testing and development. Mal. 3:2-3; I Pet. 1:7
- 6) Fire is a symbol of the Lord's personal evaluation. Rev. 1:14
- 7) Fire is a symbol of the Lord's intimidating character. Heb. 12:29
- 8) Fire is a symbol of the Lord's judgment by His Word. Jer. 5:14; 20:9; Lev. 10:2

When we consider each of these symbols, we may learn much about the Holy Spirit. As the late Bible scholar from London, Dr. F. E. Marsh, wrote: "Directly and indirectly the Spirit's might and ministry may be compared to fire" (Cited from Dr. Chafer, Vol. 6, p. 52.)

From this symbol of fire, we may conclude the following:

- 1) It is the Spirit of God who is God's presence.
- 2) It is the Spirit of God who determines God's approval, what is and what is not acceptable.
- 3) It is the Spirit of God who is God's protection. In fact, this is what guarantees that a N.T. believer is protected as a child of God forever.
- 4) It is the Spirit of God who is God's guidance. It is His work to lead and to guide.
- 5) It is the Spirit of God who tests character and develops it. The work of sanctification is the work of the Holy Spirit.
- 6) It is the Spirit of God who evaluates each believer and works in each church.
- 7) It is the Spirit of God who prompts people to fear and reverence God.
- 8) It is the Spirit of God who works through the Word of God, convicting and judging.

The emblem of fire is clearly a symbol of the work of the Spirit of God.

### **Emblem #4** - The emblem of wind.

There can be no doubt that there is some connection between the picture of wind and the work of the Holy Spirit—John 3:8; 20:22; Acts 2:2-4; II Pet. 1:21.

In John 3:8, the context suggests the wind pictures the Holy Spirit's work which one cannot specifically see, even though one may see its effects.

## PNEUMATOLOGY (22)

From a human point of view, one cannot determine who the Spirit will work in and who He won't, for the Spirit works where He will. The wind pictures the Spirit's work in that He works and moves His own ways and direction and no human can determine it. What humans can do is experience the effect of the Holy Spirit's work. We may sense the Spirit is working just as we may sense the wind is blowing, but we do not know what the Spirit is doing because we cannot see the Spirit.

In John 20:22, breath or wind is again used with reference to the Holy Spirit. In this context, the disciples (20:20) receive a special Spirit enablement to minister, directly from Jesus Christ, prior to Pentecost, when the Spirit would completely indwell them. Jesus Christ is the one who gave these special ministry enablements to these disciples. He empowered them.

Acts 2:2-4 is the beginning of the Church Age which is marked by the Holy Spirit. In this context, wind symbolizes the mighty movement of God. In II Pet. 1:21, the word "moved" is one that refers to a ship being borne along or carried along by wind. The picture is the Holy Spirit's directing power.

**QUESTION #7** – How did the Holy Spirit work in the Old Testament?

Although the doctrine of the Holy Spirit really is centered on New Testament revelation, in order to get a full "rightly divided" perspective of the doctrine it is important to examine all Scripture (II Tim. 3:16). Dr. Chafer observed: "Pneumatology' has more to do with New Testament truth than with Old Testament. Still, in any consideration of the theme that covers the whole field more or less completely, some of the time must be devoted to revelation given before Christ and the Church" (Vol. 6, p. 66).

Unquestionably, the Holy Spirit had a unique ministry in the Old Testament. Dr. Charles Ryrie writes: "The approximately 100 references to the Spirit of God in the Old Testament give evidence of His working during that period" (*Basic Theology*, p. 346).

Although some commentators do not see all 100 references as specifically referring to the third person of the Trinity, but suggest that a few refer to God's divine nature and energy, it is important to realize that in all of Scripture, the Spirit of God is viewed as a person (Ps. 104:30).

Dr. Ryrie cites Dr. Leon Wood, who brings up a very important point: "It is also important to recognize that the matter of the identity of the Holy Spirit in the Old Testament is not so much a question of what people thought regarding this member of the Godhead as it is what the intention was of God Himself who inspired the writers" (*Ibid.*, p. 346).

In other words, God is the one who revealed that His Spirit was actively involved in the Old Testament and even though those of the Old Testament may not have had a full understanding of Pneumatology (we actually don't know what they understood about the doctrine), God is the one who wanted this information in His Word, He is the one who inspired the doctrine of the Holy Spirit.

We do have clear New Testament testimony that informs us that the Holy Spirit was significantly working in the Old Testament. Two N.T. passages that make this point clear are: 1) Acts 7:51 and 2) II Peter 1:21.

## PNEUMATOLOGY (23)

Although there are distinctions between the work of the Holy Spirit in the O.T. dispensation which will differ from His work in the N.T. dispensation, which do need to be carefully studied and understood, we must admit that these passages make it clear that the Holy Spirit was indeed a person who was at work in the Old Testament period.

Now for the purpose of this particular study, we will examine the work of the Spirit as it pertains to the entire Old Testament. Dr. Chafer systematizes His Old Testament work into two main divisions: 1) The Holy Spirit's work from Adam to Abraham ; and 2) The Holy Spirit's work from Abraham to Christ . In analyzing it this way, we may conclude that the Adam to Abraham section naturally discusses the Old Testament work as it initially relates to the world and the Gentile , and the Abraham to Christ section naturally discusses the Old Testament work as it continually relates to the world and Israel (Vol. 6, pp. 66-79).

Under this question, "How did the Holy Spirit work in the Old Testament?" our approach will be one of pointing out the various works as it relates to several subjects. Although we will not specifically use the accurate Adam to Abraham / Abraham to Christ approach, we will attempt to observe key matters as they become significant under these headings.

**Work #1** - In the O.T. the Holy Spirit was involved in creation .

There is no doubt, upon examination of the O.T. record, that God wants man to clearly understand that His Spirit was involved in His creation :

- 1) Gen. 1:2 - God's Spirit created the heavens and the earth .
- 2) Job 26:7-13 - God's Spirit created the universe and world .
- 3) Job 33:4 - God's Spirit created humans . (cf. Job 27:3)
- 4) Psalm 33:6 - God's Spirit created the heavens and angels .

The word "host" can refer to many things: angels, men and animals. However, it seems that the stress of this text is specifically the "heavens," which we know from biblical study is the dwelling place of angels; therefore, we are certainly legitimate in concluding that "host" would include the angels, especially in this passage (cf. Gen. 2:1).

- 5) Psalm 104:30 - God's Spirit created several things: 1. heavens (v. 2); 2. water (v.3); 3. wind (v. 3); 4. angels (v. 4); 5. earth (v. 5); 6. animals (v. 11); 7. birds (v. 12); 8. trees (v. 16); 9. planets (v. 19); 10. darkness (v. 20); 11. light (v. 22); 12. fish (vs. 25-26).

When we examine a text like Isaiah 40:12-14 , in light of all of the above revelation, we conclude that the Spirit of God was not only involved in the planning of things that would glorify God, but also involved in the actual creating of these things.

A general principle that may be gleaned from this O.T. truth is that any thing or any person who glorifies and praises God is a creative work of God. Specifically such things are a creative work of the Spirit of God.

One contemporary point may also be stressed from this information. It is clear that according to the O.T., God specifically reveals that He is the God of creation. As we have just seen, He has created all things, including life. Therefore, to destroy innocent life, whether it is an animal or a human is, in all reality, to destroy a creative work of God, which His Spirit specifically created.