

**SUMMARY OF NOTES ON PNEUMATOLOGY ©
The Doctrine of God the Holy Spirit**

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The doctrine of the Holy Spirit really deserves an intense course in its own right in Christian theology. The Holy Spirit has long been the Cinderella of the Trinity. The other two sisters may have gone to the theological ball; the Holy Spirit got left behind every time. The rise of the Charismatic movement within virtually every mainstream church has ensured that the Holy Spirit figures prominently on the theological agenda. A new experience of the reality and power of the Spirit has had a major impact upon the theological discussion of the person and work of the Holy Spirit within Christian theology.¹

I. The Holy Spirit Revealed in Scripture.

A. The Holy Spirit is God.

The deity of the Holy Spirit is not as easily established as that of the Father and the Son. It might be said that the deity of the Father is simply assumed in Scripture, that of the Son is affirmed and argued, while that of the Holy Spirit must be inferred from various indirect statements found in Scripture. There are, however, several bases on which one may conclude that the Holy Spirit is God in the same fashion and to the same degree as are the Father and the Son.²

1. The Holy Spirit is called God and identified as God.

a. Direct references.

Then Peter said, "Ananias, how is it that Satan has so filled your heart that you have lied to the Holy Spirit and have kept for yourself some of the money you received for the land? ... What made you think of doing such a thing? You have not lied to men but to God." Acts 5:3-4.

And we, who with unveiled faces all reflect the Lord's glory, are being transformed into his likeness with ever-increasing glory, which comes from the Lord, who is the Spirit. 2 Cor. 3:18.

b. Associated by name with the Father and the Son.

The Spirit of the Sovereign Lord is on me, because the Lord has anointed me to preach good news to the poor. Isa. 61:1.

¹ Alister E. McGrath, *Christian Theology*, p. 279.

² Millard J. Erickson, *Christian Theology*, vol. 3, page 857.

You show that you are a letter from Christ, the result of our ministry, written not with ink but with the Spirit of the living God, not on tablets of stone but on tablets of human hearts. 2 Cor. 3:3.

For I know that through your prayers and the help given by the Spirit of Jesus Christ, what has happened to me will turn out for my deliverance. Phil. 1:19.

Concerning this salvation, the prophets, who spoke of the grace that was to come to you, searched intently and with the greatest care, trying to find out the time and circumstances to which the Spirit of Christ in them was pointed when he predicted the sufferings of Christ and the glories that would follow. 1 Peter 1:10-11.

The Holy Spirit is associated with the Father by eleven different titles and with the Son by five distinct titles. This association identifies the Holy Spirit with the other members of the Trinity. The titles point to the equality of the Holy Spirit with the Father and Son not to inferiority or dependence.

When He is called “the Spirit of God” that means that He is the very Person of God. 1 Cor. 2:11 clearly shows that as man and his spirit make one and the same being, so God and His Spirit are only one.³

2. The Holy Spirit possesses the perfections of God.

a. Eternity.

How much more, then, will the blood of Christ, who through the eternal Spirit offered himself unblemished to God, cleanse your consciences from acts that lead to death, so that we may serve the living God! Heb. 9:14.

b. Holiness. The Spirit is most often addressed as “the Holy Spirit.” This more than any other title identifies his divine nature.

Who through the Spirit of holiness was declared with power to be the Son of God by his resurrection from the dead; Jesus our Lord. Romans 1:4

But you have an anointing from the Holy One, and all of you know the truth. 1 John 2:20

c. Life.

Through Christ Jesus the law of the Spirit of life set me free from the law of sin and death. Romans 8:2

d. Truth.

³ Rene Pache, *The Person and Work of the Holy Spirit*, p. 14.

But when he, the Spirit of truth, comes, he will guide you into all truth. He will not speak on his own; he will speak only when he hears, and he will tell you what is yet to come. John 16:13

e. Wisdom.

The Spirit will rest on him-the Spirit of wisdom and of understanding, the Spirit of council and of power, the Spirit of knowledge and of the fear of the Lord- Isaiah11:2

f. Grace.

How much severely do you think a man deserves to be punished who has trampled the Son of God under foot, who has treated as an unholy thing the blood of the covenant that sanctified him, and who has insulted the Spirit of Grace? Heb. 10:29.

g. Glory.

If you insulted because of the name of Christ, you are blessed, for the Spirit of glory and of God rests on you. 1 Peter 4:14.

h. Omniscience.

The Spirit searches all things, even the deep things of God. For who among men knows the thoughts of a man except the man's spirit within him? In the same way no one knows the thoughts of God except the Spirit of God. 1 Cor. 2:10-11.

i. Omnipresence.

Where can I go from your Spirit? Where can I flee from your presence? If I go up to the heavens, you are there, if I make my bed in the depths, you are there. Ps. 139:7-8.

j. Omnipotence.

Now the earth was formless and empty, darkness was over the surface of the deep, and the Spirit was hovering over the waters. Gen. 1:2.

God the Father, God the Son, and God the Holy Spirit each possess all of the divine attributes coequally, eternally, and infinitely. What is true of one divine person is also true for the other two persons. The Scriptures indicate that the Holy Spirit has those attributes which only the true God possesses.⁴

3. The Holy Spirit performs the works of God.

a. Creation.

⁴ Robert Gromacki, *The Holy Spirit*, p. 24.

When you send your Spirit, they are created, and you renew the face of the earth. Ps. 104:30.

b. Revelation.

In reading this, then, you will be able to understand my insight into the mystery of Christ, which was not made known to men in other generations as it has now been revealed by the Spirit to God's holy apostles and prophets. Eph. 3:4-5.

Inspiration.

For prophecy never had its origin in the will of man, but men spoke from God as they were carried along by the Holy Spirit. 2 Pet. 1:21.

d. Regeneration. All three persons of the trinity are involved in the salvation process. However, the direct agent of the new birth is the Holy Spirit (Jn. 3:5-8).

But when the kindness and love of God our Savior appeared, he saved us, not because of righteous things we had done, but because of his mercy. He saved us through the washing of rebirth and renewal by the Holy Spirit, whom he poured out on us generously through Jesus Christ our Savior, so that, having been justified by his grace, we might become heirs having the hope of eternal life. Titus 3:4-7.

e. Sanctification. Sanctification is a threefold process. Positionally, we are set apart by the Holy Spirit and made holy in Christ at conversion (1 Cor. 1:30; Heb. 10:14). Practically, believers progress in sanctification as they grow in the likeness of Christ. (1 Thess. 5:23; 1 Pet. 1:16). Perfect, complete sanctification comes when believers pass into the presence of Christ (Eph. 5:26-27; 1 Jn. 3:2-3). All three persons of the trinity are involved in the process of sanctification.

But we ought always to thank God for you, brothers loved by the Lord, because from the beginning God chose you to be saved through the sanctifying work of the Spirit and through belief in the truth. He called you to this through our gospel, that you might share in the glory of our Lord Jesus Christ. 2 Thess. 2:13-14.

4. The Holy Spirit is God.

The Scriptural evidence is clear and unmistakable: the Holy Spirit is God. We may restate the biblical affirmation thus,

*The Holy Spirit is called God,
The Holy Spirit possesses the perfections of God,
The Holy Spirit performs the works of God,
Therefore: The Holy Spirit is God!*

In the sacred Scriptures, the evidence for the deity of the Holy Spirit is superabundant. In general the doctrine is supported by the names and titles of the Holy Spirit, His identification and association with God, His procession and relation to the Holy Trinity, His divine attributes, and His many divine works. These combine to confirm and enhance the significant contribution of each to the whole and harmonize in a great symphony of Scriptural testimony.⁵

B. The Holy Spirit is a Person.

Proving the deity of the Holy Spirit is equivalent to proving that the Holy Spirit is a person. Personality is one of the perfections or characteristics of God. As Ryrie points out,

Not only is the Spirit a Person, but He is a unique Person, for He is God. Proofs of personality are not necessarily proofs of Deity; but proofs of Deity are also proofs of His personality. If God is a Person, and if the Spirit is also God, then He is a Person also.⁶

1. The Holy Spirit is identified by personal pronouns.

But when he, the Spirit of truth comes, he will guide you into all truth. He will not speak on his own; he will speak only what he hears, and he will tell you what is yet to come. He will bring glory to me by taking what is mine and making it known to you. John 16:13-14

The Greek word for Spirit, *pneuma* is a neuter noun. Grammatically we would expect a neuter pronoun to be used as a substitute for the neuter noun. However, such is not the case. Rather, the masculine, *ekeinos* (He) is used.

The purposeful change in grammar emphasizes the personality of the Holy Spirit. There would have been no reason to change from the neuter to the masculine unless the Spirit was understood to be a person.⁷

2. The Holy Spirit possesses and exhibits the elements of personality.

a. Rationality.

And he who searches our hearts knows the mind of the Spirit, because the Spirit intercedes for the saints in accordance with God's will. Rom. 8:27.

b. Communication.

This is what we speak, not in words taught us by human wisdom but in words taught by the Spirit, expressing spiritual truths in spiritual words. 1 Cor. 2:13.

c. Feelings.

And do not grieve the Holy Spirit of God, with whom you were sealed for the day of redemption. Eph. 4:30.

⁵ John F. Walvoord, *The Holy Spirit*, p. 8.

⁶ Charles C. Ryrie, *Basic Theology*, p. 334.

⁷ Paul Enns, *The Moody Handbook of Theology*, p. 249.

d. Will.

All these are the work of one and the same Spirit, and he gives them to each one, just as he determines. 1 Cor. 12:11.

3. The Holy Spirit performs the actions of a person.

a. He testifies.

When the Counselor comes, whom I will send to you from the Father, the Spirit who goes out from the Father, he will testify about me. And you also must testify, for you have been with me from the beginning. Jn. 15:26-27.

b. He guides.

But when he, the Spirit of truth comes, he will guide you into all truth. Jn. 16:13

c. He commands.

Paul and his companions traveled throughout the region of Phrygia and Galatia, having been kept by the Holy Spirit from preaching the word in the province of Asia. When they came to the border of Mysia, they tried to enter Bithynia, but the Spirit of Jesus would not allow them to. Acts 16:6-7.

d. He convicts.

Unless I go away, the Counselor will not come to you; but if I go, I will send him to you. When he comes, he will convict the world of guilt in regard to sin and righteousness and judgment; Jn. 16:7-8.

e. He intercedes.

In the same way, the Spirit helps us in our weakness. We do not know what we ought to pray for, but the Spirit himself intercedes for us with groans that words cannot express. And he who searches our hearts knows the mind of the Spirit, because the Spirit intercedes for the saints in accordance with God's will. Rom. 8:26-27.

f. He fellowships.

If you have any encouragement from being united with Christ, if any comfort from his love, if any fellowship with the Spirit, if any tenderness and compassion, Phil. 2:1.

4. The Holy Spirit can be mistreated as a person.

a. He can be blasphemed.

But if I drive out demons by the Spirit of God, then the kingdom of God has come upon you. ...And so I tell you, every sin and blasphemy will be forgiven men, but the blasphemy against the Spirit will not be forgiven. Anyone who speaks a word against the Son of Man will be forgiven, but anyone who speaks against the Holy Spirit will not be forgiven, either in this age or in the age to come. Matt. 12:28, 31-32.

b. He can be lied to and tested.

Then Peter said, "Ananias, how is it that Satan has so filled your heart that you have lied to the Holy Spirit and have kept for yourself some of the money you received for the land?" ...Peter said to her, "how could you agree to test the Spirit of the Lord?" Acts 5:3, 9.

c. He can be resisted.

These men began to argue with Stephen, but they could not stand up against his wisdom or the Spirit by whom he spoke. ... "You stiff-necked people, with uncircumcised hearts and ears! You are just like your fathers: you always resist the Holy Spirit!" Acts 6:10; 7:51.

d. He can be grieves.

And do not grieve the Holy Spirit of God, with whom you were sealed for the day of redemption. Eph. 4:30.

e. He can be quenched (stifled).

Do not put out the Spirit's fire; do not treat prophecies with contempt. Test everything. Hold on to the good. Avoid every kind of evil. 1 Thess. 5:19-22.

f. He can be insulted.

How much more severely do you think a man deserves to be punished who trampled the Son of God under foot, who has treated as an unholy thing the blood of the covenant that sanctified him, and who insulted the Spirit of grace? Heb. 10:29.

5. The Holy Spirit is a Person.

The Holy Spirit is addressed as a person, possesses the necessary characteristics of a person and acts as a person, therefore, the Holy Spirit is a person. Walvoord states the conclusion and implications as follows:

It is a fundamental revelation of Scripture that the Holy Spirit is a person in the same sense that God the Father is a person and the Lord Jesus Christ is a person. The Holy Spirit is presented in Scripture as having the same essential deity as the Father and the Son and is to be worshipped and adored, loved and obeyed in the same way as God. To regard the Holy Spirit in any other way is to make one guilty of blasphemy and unbelief. We tread therefore on most holy ground in thinking of the Holy Spirit of God and the truth involved is most sacred and precious.⁸

⁸ John F. Walvoord, *The Holy Spirit*, p. 5.

II. The Holy Spirit in the Trinity.

A. The Holy Spirit in Trinitarian statements.

1. Baptismal formula.

Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, Matt. 28:19.

2. Benediction formula.

May the grace of the Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit be with you all. 2 Cor. 13:14

3. Birth narrative.

The angel answered, "the Holy Spirit will come upon you, and the power of the Most High will overshadow you. So the holy one to be born will be called the Son of God. Luke 1:35

B. The Holy Spirit in Trinitarian activities.

1. Salvation.

Now it is God who makes both us and you stand firm in Christ. He anointed us, set his seal of ownership on us, and put his Spirit in our hearts as a deposit, guaranteeing what is to come. 2 Cor. 1:21-22.

Because we sons, God sent the Spirit of his Son into our hearts, the Spirit who calls out, "Abba, Father." Gal. 4:6.

But when the kindness and love of God our Savior appeared, he saved us, not because of righteous things we had done, but because of his mercy. He saved us through the washing of rebirth and renewal by the Holy Spirit, whom he poured out on us generously through Jesus Christ our Savior, so that, having been justified by his grace, we might become heirs having the hope of eternal life. Titus 3:4-7.

To God's elect, ...who have been chosen according to the foreknowledge of God the Father, through the sanctifying work of the Spirit, for obedience to Jesus and sprinkling by his blood: grace and peace be yours in abundance. 1 Peter 1:1-2.

But you, dear friends, build yourselves up in your most holy faith and pray in the Holy Spirit. Keep yourselves in God's love as you wait for the mercy of our Lord Jesus Christ to bring you to eternal life. Jude 1:20-21.

2. Resurrection life.

Those controlled by the sinful nature cannot please God. You, however, are controlled not by the sinful nature but by the Spirit, if the Spirit of God lives in you. And if anyone does not have the Spirit of Christ, he does not belong to Christ. But if Christ is in you, your body is dead because of sin, yet your spirit is alive because of righteousness. And if the Spirit of him who raised Jesus from the dead is living in you, he who raised Christ from the dead will also give life to your mortal bodies through his Spirit, who lives in you. Rom. 8:8-11.

3. Revelation.

I keep asking that the God of our Lord Jesus Christ, the glorious Father, may give you the Spirit of wisdom and revelation, so that you may know him better. Eph. 1:17.

4. Judgment.

How much more severely do you think a man deserves to be punished who has trampled the Son of God under foot, who has treated as an unholy thing the blood of the covenant that sanctified him, and who has insulted the Spirit of grace? For we know him who said, "it is mine to avenge; I will repay," and again, "the Lord will judge his people." It is a dreadful thing to fall into the hands of the living God. Hebrews 1:29-31

C. The Holy Spirit in Trinitarian relationships.

1. Distinct but acting in union in the incarnation.

The angel answered, "The Holy Spirit will come upon you, and the power of the Most High will overshadow you. So the holy one to be born will be called the Son of God. Luke 1:35

2. Distinct in manifestation.

At that time Jesus came from Nazareth in Galilee and was baptized by John in the Jordan. As Jesus was coming up out of the water, he saw heaven being torn open and the Spirit descending on him like a dove. And a voice came from heaven: you are my Son, whom I love; with you I am well pleased. Mark 1:9-11.

3. Oneness and equality with Yahweh, Lord.

In the year that King Uzziah died, I saw the LORD seated on a throne, high and exalted, and the train of his robe filled the temple. ...he said, "go and tell this people: be ever hearing, but never understanding; be ever seeing, but never perceiving." Isaiah 6:1, 9

In the New Testament this statement is credited to the Holy Spirit, thus identifying the Holy Spirit with the Yahweh of Isaiah.

The Holy Spirit spoke the truth to your forefathers when he said through Isaiah the prophet: “go to this people and say, you will be ever hearing but never understanding; you will be ever seeing but never perceiving.” Acts 28:25-26.

4. Distinct in person, yet one in nature with the Father and the Son.

And I will ask the Father, and he will give you another Counselor to be with you forever—the Spirit of truth. The world cannot accept him, because it neither sees him nor knows him. But you know him, for he lives with you and will be in you. I will not leave you as orphans; I will come to you. Before long, the world will not see me anymore, but you will me. Because I live, you also will live. On that day you will realize that I am in my Father, and you are in me, and I am in you. John 14:16-20

In this text Jesus promised the disciples “another Helper.” Helper is the Greek word *parakleton* which comes from two words, “alongside” and “called”. Hence, “one called alongside to help.” In 1 John 2:1 the Lord Jesus is called the sinning saint’s Paraclete (“advocate” in most versions). The Holy Spirit is “another of the same kind” as Christ, a Helper who is called alongside to help the believer. The Holy Spirit’s work as the believer’s Paraclete (helper) demands His deity since His work is the same as Christ’s’ in His role as Paraclete. It becomes apparent that the works of the Holy Spirit indicate His deity—His oneness within the Godhead, together with the Father and Son.⁹

5. Eternally with and proceeding from the Father and the Son.

When the Counselor comes, whom I will send to you from the Father, the Spirit of Truth who goes out from the Father, he will testify about me. Jn. 15:26.

This is the most strategic passage in the historic debate about the procession of the Holy Spirit. We will examine that issue later, however, there are several truths that need to be stated at this point.

- The procession of the Holy Spirit is eternal not temporal. *Ekporeuetai*, (proceeds) is in the present tense indicating a timeless, continuous action.¹⁰ The eternal procession of the Holy Spirit is further proved by a similar statement in Psalm 104:30. In the Old Testament, before Pentecost, the Holy Spirit was already proceeding from the Father.
- The Holy Spirit is coeternal with the Father. This is indicated by the use of *para*, (whom I will send to you from the Father). It means that the Holy Spirit is eternally coexistent with the Father and will be sent by the Son on a special mission beginning at Pentecost. It is further reinforced by the use of the future tense, “will send.”
- The Holy Spirit is one with the Father in essence. This is indicated by the use of the preposition *ek* (out from) together with *poreuetai* (proceed). The Holy Spirit proceeds from and is one with the Father as the waters of a river proceed from and are the same as it’s source.

⁹ Paul Enns, *The Moody Handbook of Theology*, pp. 252-253.

¹⁰ John F. Walvoord, *The Holy Spirit*, p. 14.

He whom Jesus will send (historically, at a given moment) is a divine being, who emanates (essentially, eternally) from the Father. An impartial exegesis cannot, as it seems to me, deny this sense. It is that the historical facts of salvation, to the view of Jesus, rests upon eternal relations, as well with reference to Himself, the Son, as to the Spirit. They are, as it were, the reflections of the Trinitarian relations. As the incarnation of the Son rests upon His eternal generation, so the *mission* of the Holy Spirit is related to His eternal *procession* from the very center of a divine being.¹¹

D. Theological affirmations regarding the person of the Holy Spirit.

- 1. The Holy Spirit is consubstantial (one in essence, substance, being, nature) with the Father and the Son.**
- 2. The Holy Spirit is distinct from, but equal with the Father and the Son.**
 - a. Ontological as evidenced in procession.**
 - b. Functional as evidenced in activities. See Ryrie pg. 61-62.**
- 3. The Holy Spirit possesses all of the perfections of Deity, including personality.**
- 4. The Holy Spirit exercises all of the prerogatives of Deity, being worthy of our worship, devotion, (obedience), and service.**

Conclusion.

Though strangely slighted, neglected, and unrecognized, the Spirit is the adorable, majestic, ever glorious, equal member of the Godhead Three. That He is disregarded cannot be due to any failure on the part of the Bible to declare His person or to set forth the boundless character and infinite importance of his work. Naturally, human thought begins with the First Person and extends to the Second Person, and it is highly probable that, having contemplated these, the point of saturation is so nearly reached there is little ability left that might respond to the proper claims to the Third Person in the Godhead. It becomes the solemn duty of every student of God's Word to correct, so far as possible, every tendency to ignore the truth concerning the Spirit, and by prayer and meditation to come into a deeper realization of His Person and presence. Reprovable indeed is the Christian who does not know some facts concerning the One whose temple he is. It is true that it is the Spirit's ministry to glorify Christ, but there is no warrant from the Word of God for the indignity which a common disregard for the Spirit imposes on Him.¹²

¹¹ Frederick Lewis Godet, *Commentary on the Gospel of John*, vol. 2, p. 305.

¹² Lewis Sperry Chafer, *Systematic Theology*, vol. 1, pp. 413-414.

III. The Doctrine of the Holy Spirit in History.

Doctrinal formulation of the Christian faith did not occur all at once at some point in the history of the church. Nor did a definition of all Christian doctrines take place at equal rate. Sometimes one doctrine came in for attention; at other times the spotlight would focus on a different doctrine.¹³

A. Postapostolic Fathers, 90-140 AD.

Relatively little was said about the Holy Spirit in the writings of the early church fathers. There was no major doctrinal debate regarding the Holy Spirit. Controversies centered on the canon of Scripture and increasingly on issues involving the person of Christ. The work of the Holy Spirit, particularly in the inspiration of Scripture, was stressed. Likewise, the experience of the Holy Spirit took priority over the doctrine.¹⁴

The deity of the Holy Spirit was certainly implied in the baptismal formula and other creedal-like statements used in worship (Matt. 28:19; 2 Cor. 13:14). Clement of Rome (30-100) included the Holy Spirit in a trinitarian statement, “as God lives, and the Lord Jesus lives, and the Holy Spirit lives.”¹⁵

B. Apologetic period, 2nd and 3rd centuries.

The deity of the Holy Spirit appeared more often in ecclesiastic writings as the emphasis on the deity of Christ and the nature of the Trinity became formulized. Major theologians like Tertullian, Irenaeus, Origen, and Eusebius affirmed the deity of the Holy Spirit. However, even theologians who were otherwise orthodox in belief sometimes misstated the doctrine regarding the person of the Holy Spirit. For example,

- Tertullian called the Holy Spirit, God and held him to be of the same substance as the Father and the Son, yet embraced the error of Montanism. Montanus stressed piety in lifestyle, but also believed in direct revelation by the Spirit to individual believers.¹⁶
- Origen believed in a Trinity, but gravitated toward Tri-theism. He saw the Holy Spirit as created by Christ, the Logos and therefore subordinate to both the Son and the Father.¹⁷
- Eusebius at first followed Origen and endorsed the views of Arius. Then he adopted the orthodox view at Nicea, but still later he joined in condemning Athanasius. Eusebius spoke of the Holy Spirit as “in the third rank,” “a third power,” and “third from the Supreme Cause.”¹⁸
- Montanus (170 AD) was the first to depart from the orthodox doctrine of the Holy Spirit. Montanism came to be known as the Phrygian heresy. As the church grew increasingly formal, Montanism stressed the

¹³ Charles C. Ryrie, *Basic Theology*, p. 383.

¹⁴ Millard J. Erickson, *Christian Theology*, vol. 3, p. 848, Charles C. Ryrie, *Basic Theology*, p. 383.

¹⁵ Clement of Rome, *The Epistle to the Corinthians*, 58:2.

¹⁶ Millard J. Erickson, *Christian Theology*, vol. 3, p. 851.

¹⁷ Millard J. Erickson, *Christian Theology*, vol. 3, p. 849.

¹⁸ Millard J. Erickson, *Christian Theology*, vol. 3, p. 850.

importance of holy living and the dynamic presence of the Holy Spirit. Though orthodox in other areas, they advocated extra biblical revelation, that is, the belief that the Holy Spirit continued to give new revelation to believers apart from the Scriptures. It was this policy that led to its official rejection by the church.¹⁹

- Sabellius (215) departed even further from the orthodox understanding of the Trinity. Also called Modalistic Monarchianism, or simply Modalism, the followers of Sabellius essentially rejected the idea of the Trinity. Father, Son, and Holy Spirit were simply three modes of expression or roles played by the one God, not three distinct and co-eternal persons. Sabellius was excommunicated by Rome in 220 and Alexandria in 260.²⁰

C. Ecumenical Council and Creedal era, 4th and 5th centuries.

In a sense, the working out of a full doctrinal understanding of the Holy Spirit, especially in relationship to the Father and the Son, was an accompaniment and a by-product of the christological work done in the fourth and fifth centuries. This was natural, since the question of the deity of the Spirit is in a sense contained within that of the deity of the Son. For if there can be a second person who is divine, there can as easily be a third who is a member of the ontological Godhead and to whom the worship and obedience due only to God should be given.²¹

1. Arianism and the Nicene Council, 325.

The Arian controversy focused on the person of Christ, but necessarily included the Holy Spirit as well. **Arius** maintained that the Son was not eternal, but generated by the Father. In turn, the Holy Spirit was the first being created by the Son. This was a denial of the eternality of both the Son and the Spirit. It also was an extreme form of subordination. The Spirit was inferior to the Son and was of a different essence than the Son and Father. This was a denial of the deity of the Holy Spirit.

Athanasius led the orthodox opposition to Arius. He played a major role in the Nicene Council and contributed much to the Nicene Creed. Athanasius spoke out against those who saw the Holy Spirit as a creature (the “Tropici”).

Athanasius responded vigorously to the view of the Tropici. He insisted that the Spirit is fully divine, consubstantial with the Father and the Son. His argument contained several elements. First was a reputation of the incorrect exegesis of the Tropici. He then proceeded to show that Scripture clearly teaches that the Spirit “belongs to and is one with the Godhead which is in the Triad.” He argued that since the Triad is eternal, homogeneous, and indivisible, the Spirit, as a member of it, must be consubstantial with the Father and the Son. Further, because of the close relationship between the Spirit and the Son, the Spirit must belong in essence to the Son, just as does the Son to the Father. Finally, the Spirit must be divine because it is he who makes us all “partakers of God” (1 Cor. 3:16-17-the Spirit’s indwelling us makes us God’s temple.” In light of such considerations, the Spirit is to be recognized as of the same nature as the Father and the Son, and given the same honor and worship as they.²²

¹⁹ Charles C. Ryrie, *Basic Theology*, pp. 383-384.

²⁰ Earle E. Cairns and Elgin Moyer, *Wycliffe Biographical Dictionary of the Church*, p. 355.

²¹ Millard J. Erickson, *Christian Theology*, vol. 3, p. 849.

²² Millard J. Erickson, *Christian Theology*, vol. 3, pp. 850-851.

The Nicene Creed (325) infers, but does not actually state the deity and personality of the Holy Spirit even though the focus is on the Son. It states:

I believe in one God the Father Almighty; Maker of heaven and earth, and of all things visible and invisible. And in one Lord Jesus Christ, the only-begotten Son of God, begotten of the Father before all worlds, God of God, light of light, very God of very God, begotten, not made, being of one substance with the Father; ...and in the Holy Spirit, the Lord and Giver of Life; who proceedeth from the Father and the Son; who with the Father and the Son together is worshipped and glorified; who spake by the prophets.²³

2. Macedonians and the Council of Constantinople, 381.

Macedonius, Bishop of Constantinople, was open and vocal in his opposition to the deity of the Holy Spirit. He argued that the Spirit was a creature subordinate to the Son. His party was nicknamed Pneumatomachians, “Spirit fighters.” They denied the full deity of the Holy Spirit, holding him to be a creature subordinate to the Son.

Gregory of Nazianzus and Basil led the orthodox opposition. They insisted that the Holy Spirit must be “reckoned with” the Father and the Son, not “reckoned below” them. A council was held at Constantinople in 381 and the deity of the Holy Spirit was affirmed. However, the language used in the creed did not directly call the Holy Spirit, God.²⁴ The language was less precise, but the Council of Constantinople settled the issue of the deity of the Spirit just as the Council at Nicea had settled the issue of the deity of Christ. The 150 bishops represented only the Eastern (Greek) church, hence the procession of the Spirit from the Son was not included in the statement. They declared,

We believe in the Holy Spirit, the Lord, the Life-giving, who proceeds from the Father, who is to be glorified with the Father and the Son, and who speaks through the prophets.²⁵

3. Pelagius and the Council of Ephesus, 431.

Pelagius essentially denied the doctrine of original sin and minimized the role of the Holy Spirit by insisting that man was able to act on his own behalf in salvation. The Council of Ephesus condemned the views of Pelagius and endorsed those of Augustine. However, the Eastern Church continued to oppose the idea that the Holy Spirit proceeded from the Son (*filioque*). The rift between the Eastern and Western branches of the church deepened over the issue of the procession of the Holy Spirit. The Council of Chalcedon (451) confirmed the findings of Nicea and Constantinople, finalizing the orthodox statement of the Trinity.

²³ Donald Grudem, *Systematic Theology*, p. 1169.

²⁴ Millard J. Erickson, *Christian Theology*, vol. 3, p. 851.

²⁵ Charles C. Ryrie, *Basic Theology*, p. 385.

Augustine (354-430) published a major treatise on the Trinity that represented the orthodox position of the Western (Latin) church. He opposed Pelagius and insisted that the three Persons of the Trinity share one and the same essence, with the Spirit proceeding from both the Father and the Son. He also expounded the orthodox doctrine of man, sin, and the essential role of the Holy Spirit in salvation.

4. *Filioque* and the Council of Toledo, 589.

The Council of Constantinople had represented the Eastern Church in stating that the Holy Spirit proceeded from the Father. However, at Toledo the clause “and Son” (*filioque*) was “mysteriously” added and widely circulated. The Eastern saw this as tampering and continues to this day to reject the addition. At Toledo the deity and personality of the Holy Spirit were affirmed and the Western view of the procession of the Spirit from both the Father and the Son was formerly adopted.

Thus three things concerning the Trinity were settled beyond all question, at least in the Western church. The deity of the Son was settled at the Council of Nicea; the deity of the Spirit at Constantinople; and the procession of the Spirit from the Father and the Son at the Synod of Toledo. The presence of heresy had forced the church to settle these great doctrinal matters.²⁶

D. The Reformation and Modern Eras, 15-20th centuries.

The reformers returned to the theology of Augustine with its emphasis on the work of the Holy Spirit in regeneration. The great confessions growing out of the reformation (Augsburg, Anglican, and Westminster) all included strong affirmation of the deity of the Holy Spirit. They also confirmed the procession of the Spirit from both the Father and the Son. The doctrine of the person of the Holy Spirit has not faced major challenges or changes, though Arminius (1560-1609) was censured for returning to Arianism.

There have been major debates and developments in the modern era regarding the Holy Spirit, but in the area of His work, not His person or His relationship to the Trinity.

- John Wesley emphasized the “baptism of the Holy Spirit,” as an instantaneous work of sanctification subsequent to conversion.²⁷
- The Plymouth Brethren are credited with renewing the emphasis on the baptizing work of the Holy Spirit in relation to the formation of the church (1 Cor. 12:13). They also stress the primacy of the Scriptures and the role of the Spirit in illuminating and guiding believers.²⁸
- Neo-orthodoxy was a lengthened shadow of Karl Barth (1886-1968). Most denied the personality of the Spirit and viewed him as a manifestation of God, not the third person in a Trinity. Barth himself believed in the deity of the Spirit if not in his personhood.²⁹

²⁶ Charles C. Ryrie, *Basic Theology*, pp. 386-387.

²⁷ Millard J. Erickson, *Christian Theology*, vol. 3, p. 853.

²⁸ Charles C. Ryrie, *Basic Theology*, p. 389.

²⁹ Charles C. Ryrie, *Basic Theology*, p. 389.

- Pentecostalism developed a century ago and has given preeminence to the role of the Holy Spirit. Though there are variations, Pentecostals emphasize the baptism of the Holy Spirit as a second work of grace evidenced by speaking in tongues (glossolalia). Pentecostalism is a denomination in its own right, however, in recent years it has become part of many mainline denominations. The term “charismatic” has been used to identify those within other denominations who believe in tongues and other special gifts of the Holy Spirit.³⁰
- The orthodox doctrine of the person of the Holy Spirit is widely affirmed in contemporary Christianity. But, that unanimity does not exist regarding the ministry of the Holy Spirit. The meaning of Spirit baptism, the role of the Holy Spirit in sanctification, and the gifts of the Spirit are intensely debated and often decisive. Ryrie concludes,

The orthodox doctrine concerning the person of the Spirit is assumed; it is the reality of the work of the Spirit in the lives of Christians that is promoted and not always correctly. Thus in the sweep of church history one sees first the formulation of what has come to be known as the orthodox doctrine of the Spirit, then the definition of it in the early councils, and the development of it during the Reformation. With every surge toward defining or developing the truth, there have been movements away from it, either in the form of rationalistic coldness or unbalanced enthusiasm and mysticism. History should teach us that orthodox doctrine is not only important to faith but equally vital to life. Perhaps in no doctrine is this wedding of truth and life more important than in the doctrine concerning the Holy Spirit.³¹

³⁰ Millard J. Erickson, *Christian Theology*, vol. 3, pp. 855-856.

³¹ Charles C. Ryrie, *Basic Theology*, p. 390.

IV. Issues in Pneumatology.

A. Filioque: the procession of the Holy Spirit.

When the Counselor comes, whom I will send to you from the Father, the Spirit of Truth who goes out from the Father, he will testify about me.

John 15:26

1. The issue.

The Eastern and Western Churches divided over a number of issues; one of the most notable being the Filioque clause “mysteriously” inserted into the Nicene Creed. The Eastern Church claimed that John 15:26 distinguished between the “sending” of the Spirit by the Son and the “procession” of the Spirit from the Father. The Western Church argued that the Spirit proceeded from both the Son and the Father. They appealed to passages like Gal. 4:6 and Rom. 8:9. They saw a parallel between the eternal generation of the Son from the Father (Ps. 2:7; Heb. 1:5) and the procession of the Holy Spirit from both the Father and the Son.³²

The eternity and deity of the Holy Spirit were not involved in the debate, only the relationship within the Trinity. However, it can lead to misunderstanding and even error. It raises the question of subordination and can lead to a denial of the equality of the Spirit with the Father and the Son if not properly understood.

2. The orthodox answer.

Like the Reformers, Evangelical theologians have followed the Western Church in affirming the *filioque* clause inserted at the Synod of Toledo. Augustine is credited with developing the orthodox view.³³ Though not explicitly stated in John 15:26 the procession of the Holy Spirit from the Son as well as from the Father is sustained by other evidence.

- It preserves the order of relationships within the Trinity. As the Son was eternally “generated” and sent by the Father, so the Spirit eternally “proceeded” from the Son and the Father (Jn. 16:7).
- Peter attributes the outpouring of the Holy Spirit at Pentecost to the Son (Acts 2:33). Paul says that God (the Father) “*sent the Spirit of his Son into our hearts,*” (4:6). That appears to be a reversible of the sending and proceeding statements found in John.

It also helps to justify the divine order in the Trinity, of First, Second, and Third Persons, which if the Spirit did not proceed from the Son would tend to make difficult a real distinction between the Son and the Spirit in this divine order. The argument for the procession from the Son as well as from the Father became the orthodox view of both Roman and Reformed churches.³⁴

³² Alister E. McGrath, *Christian Theology*, pp. 313-316.

³³ Alister E. McGrath, *Christian Theology*, pp. 284-286.

³⁴ John F. Walvoord, *The Holy Spirit*, p. 16.

3. Elements and implications of procession.

a. Essential elements.

- **It is eternal**, not temporal (see notes, p. 146). The present tense of “*goes forth*,” indicates a continuous action.³⁵
- **It includes the equality of the Spirit** with the Father and the Son is also indicated by the prepositions “*from*” in John 15:26. The Greek clearly distinguishes between the two occurrences by using a different preposition or prefix for each.
- **It is functional not essential.** Procession does not mean the “nature” of the Spirit is subordinate to the other members of the Trinity. As in the relationship of the Son to the Father, it relates to His function not His being. The economic Trinity does not involve differences in the quality or value of the Persons.

b. Implications.

- If the Triune God possesses unity and equality, yet functional subordination, then surely we as creatures, made in the image of God, should as well. Submission to one another as believers need not, indeed it must not, imply inferiority (Eph. 5:21).
- The procession of the Holy Spirit is a matter of the relationships within the Godhead, not an expression of either dependence or independence on the part of the Holy Spirit.
- As a doctrine, it is not of major importance, and not always helpful in explaining the person of the Holy Spirit.³⁶

B. Blasphemy against the Spirit: the unpardonable sin.

I tell you the truth, all the sins and blasphemies of men will be forgiven them. But whoever blasphemes against the Holy Spirit will never be forgiven; he is guilty of an eternal sin. Mark 3:28-29.

1. The issue.

Jesus issued this warning to the religious authorities that attributed his miraculous works to Satan (Mk. 3:22-30; Matt. 12:22-37).

This raises two questions: one, what is the unpardonable sin of blaspheming the Holy Spirit? And, two, can it be committed today?

2. Issue explained.

It is imperative to note the context and timing of the warning. It occurs only in Matthew and Mark and at a strategic turning point. It marks the formal rejection of Jesus as the Messiah. Thus, it is in an historical setting and related to the first advent of Christ. It involved attributing to Satan the works of Christ that were actually done in the power of the Holy Spirit. They were charging that Christ was not filled with the Spirit, but rather, possessed by demons. This was not an expression of ignorance but of

³⁵ Frederick Lewis Godet, *Commentary on the Gospel of John*, vol. 2, p. 305.

³⁶ John Oliver Buswell, Jr., *A Systematic Theology of the Christian Religion*, vol. 1, p. 120.

open rejection of Christ himself, of the Holy Spirit, and of the clear Old Testament revelation regarding the Messiah (Is. 11:2-3; 42:1-4; 61:1-2).

As Ryrie explains,

Now, by accusing Jesus of being in league with Satan, the Pharisees were putting themselves on the side of Satan. Furthermore, they were accusing the Holy Spirit in whose power Christ cast out demons. What did the Lord mean when He said that a sin against the Son of Man was forgivable but not against the Spirit? He meant that though they might misunderstand, such ignorance, though deplorable, was forgivable. But to misunderstand the power of the Spirit was unforgivable since the Spirit's power and ministry was well known from Old Testament times.³⁷

Can the unpardonable sin be committed today? Nowhere else in Scripture is sin declared to be outside the realm of God's forgiveness. This sin against the Holy Spirit was related to and required a certain historical setting. It was a sin on the part of Israel's national leaders at the first advent of Christ. It was a blatant rejection of both the personal claims and the Spirit performed evidence of miracles in the life of Christ.

Speaking against the Spirit was not merely a sin of the tongue. The Pharisees had not sinned only with their words. It was a sin of the heart expressed in words. Furthermore, theirs was a sin committed to His face. To commit this particular sin required the personal and visible presence of Christ on earth; to commit it today, therefore, would be impossible. But to show wickedness of heart is unpardonable in any day if one dies persisting in his or her rejection of Christ. A person's eternal destiny is determined in this life, but no sin is unpardonable as long as a person has breath. As a matter of fact, the Lord urged the Pharisees to side with Him rather than against Him (Matt. 12:30), to show repentance of heart (v. 33-35), and to speak words which would demonstrate a righteous heart and not those which result in their condemnation (v. 36-37). Paul himself is evidence that blasphemy is forgivable (1 Tim. 1:13).³⁸

C. Baptism of the Spirit: is it universal or experiential?

John answered them all, "I baptize you with water. But one more powerful than I will come, the thongs of whose sandals I am not worthy to untie. He will baptize you with the Holy Spirit and with fire." Luke 3:16.

Do not leave Jerusalem, but wait for the gift my Father promised, which you have heard me speak about. For John baptized with water, but in a few days you will be baptized with the Holy Spirit. Acts 1:4-5.

For we were all baptized by one Spirit into one body-whether Jews or Greeks, slave or free-and we were all given the one Spirit to drink. 1 Cor. 12:13.

³⁷ Charles C. Ryrie, *Basic Theology*, p. 352.

³⁸ Charles C. Ryrie, *Basic Theology*, p. 352.

1. The issue.

Confusion surrounds the issue of the baptizing work of the Holy Spirit. To some it is synonymous with water baptism and church membership. Many associate it with a special experience of the Holy Spirit's power and subsequent to salvation. Both of these views treat it as individual and experiential, but not universal for all believers. Still others see it as synonymous with conversion and the indwelling of the Holy Spirit. Recently it has been equated with the filling of the Spirit, often evidenced by speaking in tongues.³⁹

2. The essential elements of Spirit baptism.

- a. It is unique to the present age. Both John the Baptist and Jesus spoke of it as future (Matt. 3:11; Acts 1:5).
- b. It initially occurred on the day of Pentecost (Acts 1:5; 2:4; 11:15-18).
- c. Only four instances of special, public phenomena are recorded in Acts (2, 8, 10, 19). These are transitional elements marking the spread of the gospel from Jerusalem to Samaria, and beyond.
- d. It is universal for all believers (1 Cor. 12:13; Eph. 4:5).
- e. It unites the believer with Christ and with others in the church, the body of Christ (1 Cor. 12:13; Eph. 4:5).
- f. It occurs at salvation and is experienced by all believers. Otherwise, one could not be in Christ, or a member of the body of Christ (Rom. 8:9). It is instantaneous, permanent, and equal for all believers.
- g. It is not commanded of believers. We are commanded to be filled with the Spirit (Eph. 5:18) and to live (walk) by the Spirit (Gal. 5:16). However, there is no command for believers to experience the baptism of the Holy Spirit as a result of obedience.
- h. Tongues are not an essential evidence of the baptism of the Spirit. Acts is a transitional book and the association of tongues with the special outpouring (baptism) of the Holy Spirit occurs only four times. At the same time, the gospel is preached, people are saved, and churches are established without reference to a special experience of the baptism of the Spirit or speaking in tongues. Walvoord provides a helpful and extended discussion of the baptism of the Holy Spirit.⁴⁰

The work of baptism wrought in any individual is accomplished once and for all, however, and it is never repeated, involves no subsequent process in itself, and is never improved. The position and union effected are perfect from the moment of baptism. Throughout the present age, everyone who turns to Christ in faith is baptized by the Holy Spirit. No reference to this is ever found in the Old Testament. In the Gospels all references are prophetic. Again, in all prophecies of the future kingdom there is no reference to baptism by the Spirit. It may be concluded that it is, therefore, a work of the Holy Spirit found only in the present dispensation, a work peculiar to the church, and constituting the work of the Spirit by which the church is formed and joined to Christ forever.⁴¹

³⁹ Charles C. Ryrie, *Basic Theology*, pp. 362-363.

⁴⁰ John F. Walvoord, *The Person of the Holy Spirit*, pp. 138-150.

⁴¹ John F. Walvoord, *The Holy Spirit*, pp. 145-146.

V. Applications and Implications of the Person of the Holy Spirit in Christian Theology:

A. The Holy Spirit is God.

As such He merits our worship, devotion, and obedience.

The Holy Spirit, being fully divine, is to be accorded the same honor and respect that we give to the Father and the Son. It is appropriate to worship him as we do them. He should not be thought of as in any sense inferior in essence to them, although his role may sometimes be subordinated to theirs.⁴²

B. The Holy Spirit is a Person.

The Spirit is not a force or power, He is someone we can and should know personally. Without Him we would be orphans, but with Him we have an intimate relationship with the infinite God (Jn. 14:15-21).

C. The Holy Spirit is the active agent in the Christian life.

It is the Spirit who makes effective and real the full-orbed work of God in the life of the believer. As the indwelling presence of God He guarantees the fulfillment of all God's promises (Rom. 8:1-17; 2 Cor. 2:21-22; Eph. 1:13-23).

D. The Holy Spirit is the Divine Enabler.

➤ Indwelling every believer

Do you not know that your body is a temple of the Holy Spirit, who is in you, whom you have received from God? 1 Corinthians 6:19

➤ Sealing every believer with an eternal guarantee

Now it is God who makes both us and you stand firm in Christ. He anointed us, set his seal of ownership on us, and put his Spirit in our hearts as a deposit, guaranteeing what is to come. 2 Corinthians 1:21-22

➤ Gifting every believer for life and service

Now to each one the manifestation of the Spirit is given for the common good.... All these are the work of one and the same Spirit, and he gives them to each one, just as he determines. 1 Corinthians 12:7,11

➤ Illuminating the believer in the truth

But when he, the Spirit of truth, comes, he will guide you into all truth. John 16:13

➤ Interceding for and with the believer in prayer

In the same way, the Spirit helps us in our weakness. We do not know what we ought to pray for, but the Spirit himself intercedes for us with groans that words cannot express. And he who searches our hearts knows the mind of the Spirit, because the Spirit intercedes for the saints in accordance with God's will. Romans 8:26-27

➤ Empowering the believer for victorious and fruitful living

⁴² Millard J. Erickson, *Christian Theology*,

So I say, live by the Spirit, and you will not gratify the desires of the sinful nature. But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self-control. Galatians 5:16,22-23

VI. Various Views of the Sign Gifts of the Holy Spirit:

- A. Hyper-cessationism: All gifts of the Holy Spirit ceased with either maturation of the early church or canonization of the Bible.
- B. Cessationism: Sign gifts only ceased with either maturation of the early church or canonization of the Bible.
- C. Soft-Cessationism: Sign gifts occur where the Bible is not translated into native tongue; sign gifts are seen among missionaries in unreached people groups. While practice of sign gifts is not God's normative pattern in this age, one cannot "put God in a box."
- D. Open but Cautious view (moderate position between cessationists and full-gospel):
 - 1. All the gifts of the Holy Spirit are operative in the Church Age
 - 2. Open to the Spirit and to energetic worship that flows from a charismatic theology.
 - 3. While believing that God can and does use the miraculous gifts today, we see the transformation of our lives by the Holy Spirit as the most critical issue in the believer's life which may include an expression in signs and wonders
 - 4. On the other hand, although they do not discourage persons from praying in tongues, prophecy, or laying on of hands for healing, they do not focus on the practice of these gifts in *public* worship services.
- E. Vineyard Movement:
 - 1. Similar to open but cautious view except emphasis is on the fact that not everyone will receive the sign gifts of the Holy Spirit. Rather, each person will receive at least one gift by the Holy Spirit.
- F. Full-Gospel: All gifts are operative for today and will necessitate speaking in tongues as evidenced of receiving the "Second Blessing" of the Holy Spirit.

- G. Word-of Faith: Extreme charismatic movement that emphasizes the use and practice of sign gifts to support health, wealth, and special enablement of activities and manifestations of the Holy Spirit.

VII. Four Views of Sanctification:

- A. Wesleyan Perfectionism: John Wesley; John Fletcher; Methodism; Nazarene; Salvation Army; Holiness:
 - 1. Sanctification begin at conversion (new birth), when a person responds to God's prevenient grace for salvation.
 - 2. Sanctification is a work of God's grace. The Holy Spirit works to regenerate the believer's heart from one of rebellion to one of wholehearted love. After salvation (man's response to God's prevenient grace), God gives man sanctifying grace to enable him to avoid willful sin:
 - 3. Man is obligated to follow God's will. He must be holy and ut on "the new self." One can lose his salvation by continued disobedience to God.
 - 4. Sanctification produces love in action. Man is freed from the power of the law. The Holy Spirit communicates God's nature to believers and imparts a life of love to them, giving them a new heart, causing them to love instead of disobeying.
 - a. First work of grace (Faith in Christ);
 - b. Total surrender (Second work of Grace: Faith in Holy Spirit);
 - c. State of Christian Perfection (Perfect love toward God and man)
 - 1. The Christian should reach a point where does not willfully sin against God. Here the struggle between good and evil ceases.
 - 2. Only at Christ's second coming will the believer be perfected in terms of unknown shortcomings.
- B. Keswick Sanctification: Hannah W. Smith; Andrew Murray; Watchman Nee, Major Ian Thomas; Oswald Chambers
 - 1. Sanctification begins upon belief (at salvation).
 - 2. God comes to live with the individual believer, and renews him after the likeness of God.

3. Man should live in the Spirit to receive all of the fullness of God.
4. The essential focus of the Christian's life should be to have a close relationship with God.
5. The normal Christian should have sustained victory over sin. The old nature is not eradicated but is counteracted by the work of the Holy Spirit in the believer. Sanctification is both positional and experiential. Man is still influenced by sin but not necessarily under its control. Man has a new potential-the ability to choose right and to do it consistently.
6. The believer will not attain to perfection in this life but should experience success in overcoming sin. A Christian's life should be controlled by the Holy Spirit.
7. Total sanctification does not occur until Christ's second coming.
8. Process:
 - a. Conversion (accept Christ): while now saved one is a defeated Christian in experience.
 - b. Come to a crisis of faith whereby you "let go and let God." At this point of consecration (Romans 12:1-2) or total surrender, you experience the victorious Christian life (inward rest and outward victory). This victorious Christian life occurs every moment you yield or submit to God in the moment-by-moment daily living.

C. Reformed Model: John Murray, John Owen, and J. I. Packer:

1. Sanctification begins at conversion though saving faith (regeneration).
2. God renews us in the likeness by conforming us to Christ. It is a continuous process whereby the Holy Spirit works in us.
3. Vivification and mortification of sin takes place.
4. By sanctification, the believer becomes more and more Christ-like. However, perfection is not attained in this life because we live in unredeemed bodies and we must fight sin as long as we live.
5. Process:
 - a. Regeneration

b. Continual growth upward and onward: Growth in holiness through spiritual disciplines.

1. Vivification and mortification of sin.

D. Chaferian Model of Sanctification (Augustinian-Dispensational): Lewis S. Chafer, Charles Ryrie, John Walvoord, and J. Dwight Pentecost:

1. Sanctification begins at the time of conversion (saving faith). One goes from natural man to carnal man.
2. At regeneration God prepares the person for experiential sanctification. The baptism of the Holy Spirit which takes place at conversion prepares the person for experiential sanctification. The baptism of the Holy Spirit places the believer in the body of Christ, enabling the believer to have fellowship, receive spiritual power, bear fruit, etc. The Spirit indwells all believers and also fills those who yield to him willingly. Because of the Spirit's indwelling the Christian can grow in sanctification.
3. Man is responsible to walk by the Spirit (continually depending upon the Spirit's power). Using God's power, Christians should avoid, which grieves the indwelling Holy Spirit. We must be willing to follow God's will and direction for our lives. Believers today are to reflect the holiness of God as an example of God's grace.
4. The believer will not attain perfection in this life but should experience consistent success in overcoming sin. A Christian's life should be controlled by the Holy Spirit. Perfect sanctification does not occur until Rapture when one receives glorified body.
5. This view blends Keswick and Reformed model together.
6. Process:
 - a. Accept Christ as Savior (go from natural man to carnal man).
 - b. Crisis of faith: Come to a point where you acknowledge Christ as Lord over your life (Romans 12:1-2). At this point you grow into the Spiritual man as you abide in Christ in the moment-by-moment details of daily living.
 - c. Vivification and mortification of sin.
 - d. Perfect Sanctification at Rapture: When soul is reunited with glorified body or body is transformed into glorified body if alive when rapture of the church occurs.