

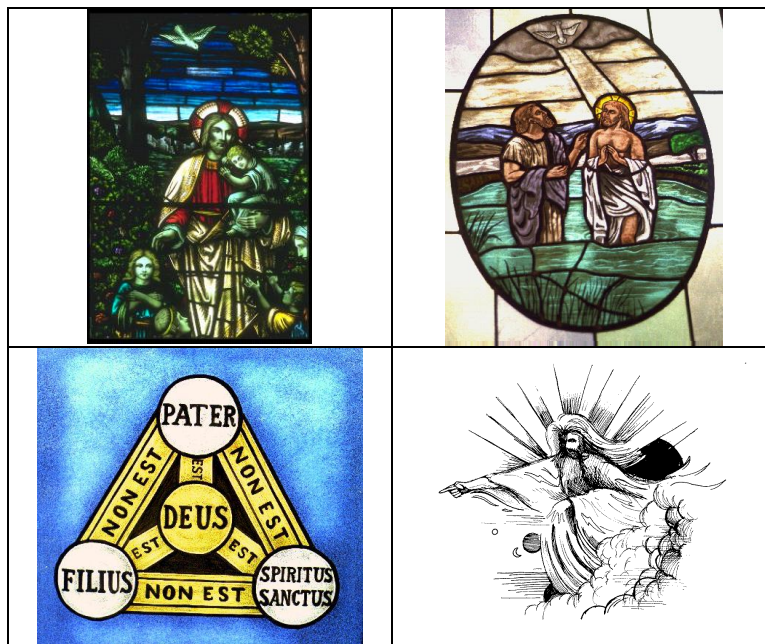
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The Holy Spirit: In the Bible, the Apocrypha, and the Dead Sea Scrolls



Written by Robert C. Jones
Acworth, Georgia

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Christian Theology and History Adult Sunday School Courses

Robert Jones

www.sundayschoolcourses.com

I've always been a strong believer in adult Sunday School classes and Bible studies in our churches. And many churches have quality, Biblically-based adult-focused programs. Unfortunately, just as many churches tend to downplay adult education, focusing on children's education (not a bad thing in itself), or focusing on the needs of the "unchurched", where topics such as church history and theology are often purposely ignored.

Yet there is a strong need for adult education focused on both the Bible and the basic tenets and history of the Faith. Among the reasons:

- Not all adults come from a strong childhood background in the church – adult Sunday School classes/Bible studies may be their first serious introduction to what Christianity is all about
- Christianity (and especially Evangelical Christianity) is under constant attack from the media and popular culture (movies, music, etc.). We need to give fellow Christians the tools to defend the Faith against attack (or to provide a "ready defense" as Peter says in 1 Peter 3:15)
- Even adult Christians that have a strong Biblical background often know little about the origins and history of their Faith

To better meet the needs of adult Christians (both those mature in their Faith, and those just starting out in the "School of Christ"), I've written a series of courses that focus on the history of the Christian Church (including the Jewish roots), as well as the development of doctrine in the Church. The topics represented in these courses are intended to both further the participant's walk in the Faith, as well as serve as a starting point for Christian apologetics.

While the primary purpose of these courses is for use in churches, they also may be useful for High School and College projects, especially the courses focused primarily on historical aspects.

One note: these courses are primarily written from an Evangelical Protestant viewpoint (I come from a Reformed Church background), but I hope I've given ample time to other points of view throughout the various courses.

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Introduction

Coming from a Presbyterian background, I've grown up with lots of emphasis on God the Father and Jesus, but less focus on the Holy Spirit (those of you from Methodist or Pentecostal backgrounds have probably had different experiences). I thought it would be useful to write a course on the Holy Spirit, tracing the concept from its earliest mention in the Old Testament (Genesis 1:2) through the New Testament period, also stopping along the way to examine sources from the inter-Testamental period. Regarding the latter, I've included references to:

- The **Dead Sea Scrolls**, the set of 800 documents (or parts of documents) found in the Judean desert in the mid-20th century. References to the Spirit in the Scrolls provide a clear theological bridge between the Old and New Testaments, with much emphasis on the relationship between the Spirit and individuals.
- The **Apocrypha** – the set of 12-16 books, most of which appeared in the Greek translation of the Old Testament known as the Septuagint, but not in Hebrew versions of the Old Testament. Today, they appear in some Bibles (Roman Catholic, NRSV, Orthodox, etc.) but not all (NIV, KJV, etc.) References to the Spirit in the Apocrypha are similar to references found in the Old Testament.

While no Divine inspiration is claimed for the non-Biblical sources quoted herein, they *are* useful to trace the development of Jewish and early Christian thought on the topic of the Holy Spirit.

And while this course is primarily focused on the Old Testament through the New Testament time periods, I've also included a few short notes on the view of the Holy Spirit in the Early Church and the Reformation, as well as a note on the linguistic differences between "Holy Ghost" and "Holy Spirit".

Quiz on the Holy Spirit

1. T/F In the Old Testament, the spirit of God is often synonymous with the metaphor of "wind"
2. T/F The only spirit mentioned in the New Testament is the Holy Spirit
3. T/F God the Father is the only part of the Triune God present at Creation
4. T/F The term "Holy Spirit" is not used in the Old Testament or the Dead Sea Scrolls
5. T/F The New Testament is unique in its theology of "baptism by the Spirit"
6. T/F The Bible recognizes one unforgivable sin, which is blasphemy against God the Father
7. T/F The Holy Spirit doesn't interact with Jesus during his three year ministry on earth
8. T/F One of the reasons that Eastern Christianity and Roman Christianity split was because of the wording of the clause about belief in the Holy Spirit in the Apostles Creed
9. T/F The New Testament indicates that the Holy Spirit is with us from the time we are born
10. T/F The Spirit is often associated in the Bible with the raven

The Holy Spirit in the Old Testament

In the Old Testament, the Spirit of God is typically represented by the Hebrew word *ruach*, which can also be translated as “wind” or “breath”.

ruâch

“wind, breath, mind, spirit...

1g) Spirit of God, the third person of the triune God, the Holy Spirit, coequal, coeternal with the Father and the Son

1g1) as inspiring ecstatic state of prophecy

1g2) as impelling prophet to utter instruction or warning

1g3) imparting warlike energy and executive and administrative power

1g4) as endowing men with various gifts

1g5) as energy of life...” (*Brown-Driver-Briggs’ Hebrew Definitions*, Parsons Technology, Inc., 1999)

In general, I’m only including references to the Spirit in this section that are capitalized in the NIV. The NIV uses an upper-case “S” when the translated word is in reference to God’s Spirit.

The concept of the Spirit of God permeates the Old Testament. The Spirit is characterized in ways such as these:

- The Spirit is present during the Creation
- The power of the prophets to prophesy comes from the Spirit
- The Spirit can give life (and raise from the dead)
- The Spirit can make military actions successful
- The Spirit can confer – and withdraw – legitimacy on the Kings and Judges of Israel
- The Spirit can impart skills and abilities on individuals, as well as instruct and admonish
- It is impossible to flee from the Spirit
- The Spirit can grieve and become angry

Spirit at creation

All three “persons” of the triune God are mentioned in the opening verses of Genesis, during the creation story. The Spirit is mentioned in Genesis 1:2 as “hovering over the waters” of God’s creation. (Jesus appears as the Word of God, “And God spoke”.)

There are also verses that equate the Spirit with the giving of life, and “renew[ing] the face of the earth”.



Reference	Notes
Genesis 1:2	“...the Spirit of God was hovering over the waters...” (NIV)
Job 33:4, Job 34:14-15	The Spirit gives life
Psalms 104:30	“When you send your Spirit, they are created, and you renew the face of the earth.” (NIV)

The Spirit and the prophets

The greatest number of references to the Spirit in the Old Testament occurs in relationship to enabling the ability of the prophets to prophesy. Among the prophets enabled by the Spirit: Azariah, Jahaziel, Zechariah, Isaiah, Ezekiel and Micah. The prophet Joel speaks of prophecies in the future, in a verse also quoted in the New Testament:

“I will pour out my Spirit on all people. Your sons and daughters will prophesy...”
(Joel 2:28; Acts 2:17-18)

Ezekiel has his series of eschatological visions in the power of the Spirit, such as this reference:

“The Spirit lifted me up between earth and heaven and in visions of God he took me to Jerusalem...” (Ezekiel 8:3)



Reference	Notes
Numbers 11:26-29	Eldad and Medad : “Yet the Spirit also rested on them, and they prophesied in the camp.”
Numbers 24:2	Balaam: “...the Spirit of God came upon him and he uttered his oracle...”
2 Chronicles 15:1	Azariah son of Oded prophesies
2 Chronicles 20:14	Jahaziel son of Zechariah prophesies to King Jehoshaphat
2 Chronicles 24:20	Zechariah prophesies
Isaiah 48:16	“And now the Sovereign LORD has sent me, with his Spirit.”
Ezekiel 2:2	“...the Spirit came into me and raised me to my feet, and I heard him speaking to me.”
Ezekiel 3:24	“Then the Spirit came into me and raised me to my feet...”
Ezekiel 8:3	“The Spirit lifted me up between earth and heaven and in visions of God he took me to Jerusalem...”
Ezekiel 11:1	“Then the Spirit lifted me up and brought me to the gate of the house of the LORD that faces east...”
Ezekiel 11:5	“Then the Spirit of the LORD came upon me, and he told me to say...”
Ezekiel 11:24	“The Spirit lifted me up and brought me to the exiles in Babylonia in the vision given by the Spirit of God...”
Ezekiel 37:1	“The hand of the LORD was upon me, and he brought me out by the Spirit of the LORD and set me in the middle of a valley; it was full of bones...”
Ezekiel 43:5	“...the Spirit lifted me up and brought me into the inner court...”

Reference	Notes
Joel 2:28	"I will pour out my Spirit on all people. Your sons and daughters will prophesy..."
Zechariah 7:12	"...would not listen to the law or to the words that the LORD Almighty had sent by his Spirit through the earlier prophets..."
Micah 3:8	"But as for me, I am filled with power, with the Spirit of the LORD..."

The Spirit and military action

Four times in the Old Testament, the Spirit confers military prowess or might on an individual, the most famous being Gideon.

Reference	Notes
Judges 3:10	Othniel: "The Spirit of the LORD came upon him, so that he became Israel's judge and went to war."
Judges 6:34	"...the Spirit of the LORD came upon Gideon, and he blew a trumpet..."
Judges 11:29	"Then the Spirit of the LORD came upon Jephthah...and...he advanced against the Ammonites."
1 Chronicles 12:18	"Then the Spirit came upon Amasai, chief of the Thirty, and he said: 'We are yours, O David...' So David received them and made them leaders of his raiding bands."

The Spirit and Samson

The Spirit was very involved in the life of Samson, who led Israel for twenty years. In Judges, Samson is given power by the Spirit to kill a lion with his bare hands.

Reference	Notes
Judges 13:25	"...the Spirit of the LORD began to stir him..."
Judges 14:6	"The Spirit of the LORD came upon him in power so that he tore the lion apart with his bare hands..."
Judges 14:19	Samson and the riddle
Judges 15:14	Samson and the Philistines

The Spirit and Kings Saul & David

The Spirit is intimately involved in the lives of the first two Kings of Israel – Saul and David. Saul receives power from the Spirit – but eventually has it taken away. David is anointed by Samuel under the influence of the Spirit, and later plans for the Temple under the influence of the Spirit. David makes use of the phrase "Holy Spirit" in Psalms – the only time the phrase is used in the Old Testament (it will, of course, be used often in the New Testament).

Reference	Notes
1 Samuel 10:6	"The Spirit of the LORD will come upon you [Saul] in power, and you will prophesy with them; and you will be changed into a different person."
1 Samuel 10:10	"...the Spirit of God came upon him [Saul] in power, and he joined in their prophesying."
1 Samuel 11:6	"When Saul heard their words, the Spirit of God came upon him in power, and he burned with anger."
1 Samuel 16:13	"So Samuel took the horn of oil and anointed him in the presence of his brothers, and from that day on the Spirit of the LORD came upon David in power."
1 Samuel 16:14	"Now the Spirit of the LORD had departed from Saul, and an evil spirit from the LORD tormented him."
1 Samuel 19:20	Saul's men prophesy
1 Samuel 19:23	Saul prophesies
2 Samuel 23:2	David's last words
1 Chronicles 28:12	David's plans for the Temple
Psalms 51:11	"Do not cast me from your presence or take your Holy Spirit from me." (The only time "Holy Spirit" is mentioned in the OT)

The Spirit and the Messiah

If we accept that Isaiah 42:1 is referring to the coming Messiah, we are told that the Messiah will have the Spirit on him when he arrives. There are many references in the New Testament to Jesus interacting with the Holy Spirit (including references to the Holy Spirit being Jesus' real father).

Reference	Notes
Isaiah 42:1	"I will put my Spirit on him and he will bring justice to the nations."

The Spirit as a "person"

In general, the Spirit of God in the Old Testament does not assume personal characteristics or emotions, but in Isaiah, we are told that the Spirit grieved, and in Micah, that the Spirit could be angry.

Reference	Notes
Isaiah 63:10	"Yet they rebelled and grieved his Holy Spirit. So he turned and became their enemy..."
Micah 2:7	"Is the Spirit of the LORD angry?"

The Spirit and individuals

It will be in the New Testament that the role of the Spirit in transforming individual lives will bloom. However, there are a few references in the Old Testament that underscore the impact of the Spirit on individuals (other than enabling prophesy). We are told:

- The Spirit can impart skill and abilities
- The Spirit instructs and admonishes
- The Spirit gives understanding
- The Spirit anointed Isaiah “to preach good news to the poor”
- The Spirit can impart life (and raise from the dead)

Reference	Notes
Exodus 31:1-3, Exodus 35:31	“I have filled him with the Spirit of God, with skill, ability and knowledge in all kinds of crafts”
Nehemiah 9:20, 9:30	The Spirit instructs and admonishes
Job 32:8	The Spirit gives understanding
Numbers 11:17, 11:25, 11:26	“I will take of the Spirit that is on you [Moses] and put the Spirit on them [70 of Israel’s elders].” (NIV)
Numbers 27:18, Deuteronomy 34:9	Joshua: “...a man in whom is the spirit...”
Isaiah 59:21	“My Spirit, who is on you, and my words that I have put in your mouth will not depart from your mouth, or from the mouths of your children...”
Isaiah 61:1	“The Spirit of the Sovereign LORD is on me, because the LORD has anointed me to preach good news to the poor.”
Ezekiel 37:14	The Valley of the Dry Bones: “I will put my Spirit in you and you will live...”

Misc.

Other references to the Spirit in the Old Testament enhance our understanding of the Third person of the Trinity. Psalms 139:7 says that it is impossible to flee from the presence of the Spirit. In several verses, the importance and special nature of Israel is underlined by the presence of the Spirit.

Reference	Notes
Psalms 106:33	Rebelling against the Spirit
Psalms 139:7	Omnipresent Spirit
Psalms 143:10	Led by the Spirit
Isaiah 11:2	Spirit of wisdom and power
Isaiah 32:15	“...till the Spirit is poured upon us from on high...”
Isaiah 44:3	“I will pour out my Spirit on your offspring”
Isaiah 63:11	“Where is he who set his Holy Spirit among them...”
Isaiah 63:14	“...they were given rest by the Spirit of the LORD...”

Reference	Notes
Ezekiel 1:12, Ezekiel 1:20-21	"Wherever the spirit would go, they would go, without turning as they went."
Ezekiel 3:12,14	"Then the Spirit lifted me up, and I heard behind me a loud rumbling sound..."
Ezekiel 36:27	In reference to Israel: "And I will put my Spirit in you and move you to follow my decrees and be careful to keep my laws..."
Ezekiel 39:29	"I will pour out my Spirit on the house of Israel..."
Joel 2:29	"Even on my servants, both men and women, I will pour out my Spirit in those days."
Haggai 2:5	"And my Spirit remains among you."
Zechariah 4:6	"Not by might nor by power, but by my Spirit..."

The Holy Spirit in the New Testament

The wind metaphor for the Holy Spirit continues in the New Testament, using the Greek word *pneuma*:

pneuma

"...a current of air, that is, *breath (blast)* or a *breeze*; by analogy or figuratively a *spirit*, that is, (human) the rational *soul*, (by implication) *vital principle*, mental *disposition*, etc., or (superhuman) an *angel*, *daemon*, or (divine) God, Christ's *spirit*, the Holy *spirit*:—ghost, life, spirit (-ual, -ually), mind. (*Strong's Hebrew and Greek Dictionaries*, by James Strong)

While the Old Testament view of the Spirit also appears in the New, the New Testament introduces the role of the Spirit as a Counselor or Companion. While individuals receive the Spirit in the Old Testament, it is typically an event that happens from time to time for a specific reason – to give the individual strength at an important moment, to allow an individual to prophesy, etc. In the New Testament, the promise is that once an individual is saved, the Spirit will be a constant companion from that time forward. Receiving the Holy Spirit is referred to as a "baptism of fire", and often occurs by the laying on of hands.

Characteristics of the Holy Spirit in the New Testament include:

- Like in the Old Testament, the Holy Spirit enables individuals to prophesy. Elizabeth, Zechariah, Agabus and John are all examples of people in the New Testament that are given this ability by the Holy Spirit.
- Blasphemy of the Holy Spirit is specifically mentioned as an unforgivable sin
- The early church grew, encouraged by the Spirit
- The Gentiles could be sanctified by the Holy Spirit
- Having the gift of the Spirit is a sign of being in Jesus
- Justification (reconciliation with God) comes through Jesus and the Spirit
- We are granted Spiritual Gifts from the Spirit
- The Spirit will guide us in how to lead a righteous life

- Jesus has a close relationship with the Holy Spirit during his earthly ministry. The Spirit is present (“like a dove”) at the baptism of Jesus, as well as when Jesus spends 40 days in the desert. God anointed Jesus with the Holy Spirit and power.
- (Jesus) is born of Mary who “was found to be with child through the Holy Spirit”
- The Apostles are informed by Jesus that after he is gone, the Spirit (referred to as a Counselor, or Companion in some translations), will come to them, and stay with them forever. The Counselor will act as a teacher, and remind the Apostles of everything Jesus said to them.
- Baptism by the Holy Spirit may, or may not, happen at the same time as water baptism. In the New Testament, baptism by the Holy Spirit is often accomplished by the laying on of hands.
- The start of the Church is often traced to the coming of the Holy Spirit to the Apostles at Pentecost.

The Spirit vs. the Law

In several passages, Paul contrasts the “old way of the written code” with the “new way of the Spirit”. He also notes that you can’t receive the Spirit simply by observing the (Mosaic) Law.

Reference	Notes
Romans 7:6	“...we have been released from the law so that we serve in the new way of the Spirit, and not in the old way of the written code.”
Romans 8:2, 4	“...through Christ Jesus the law of the Spirit of life set me free from the law of sin and death.”
Galatians 3:2-5	“Did you receive the Spirit by observing the law...”

Prophecy

While we tend to associate prophecy most heavily with the Old Testament, there are many examples of prophesying in the New Testament, enabled by the same Person of the Trinity – the Holy Spirit. Examples include Elizabeth, Zechariah, Agabus and John (see section on “The Spirit and the End Times”).

Reference	Notes
Luke 1:41-42	“...Elizabeth was filled with the Holy Spirit. In a loud voice she exclaimed...”
Luke 1:67	“His father Zechariah was filled with the Holy Spirit and prophesied...”
Acts 1:16	“...the Scripture had to be fulfilled which the Holy Spirit spoke long ago through the mouth of David...”
Acts 4:25	“You [God] spoke by the Holy Spirit through the mouth of your servant, our father David...”
Acts 11:28	“One of them, named Agabus, stood up and through the Spirit predicted that a severe famine would spread over the entire Roman world”
Acts 28:25	“The Holy Spirit spoke the truth to your forefathers when he said through Isaiah the prophet...”

Reference	Notes
1 Peter 1:11-12; 2 Peter 1:21	The Spirit and the prophets

Blasphemy against the Spirit

The importance of the Holy Spirit is underscored by a series of verses in the Synoptic Gospels, and in Hebrews, which indicate that there is indeed an unforgivable sin – blasphemy of the Holy Spirit:

“But whoever blasphemes against the Holy Spirit will never be forgiven; he is guilty of an eternal sin.” (Mark 3:29)

“It is impossible for those who have once been enlightened, who have tasted the heavenly gift, who have shared in the Holy Spirit, who have tasted the goodness of the word of God and the powers of the coming age, if they fall away, to be brought back to repentance, because to their loss they are crucifying the Son of God all over again and subjecting him to public disgrace” (Hebrews 6:4-6)

“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?” (Hebrews 10:29)

In Acts, a couple (Ananias and his wife) are struck down and die, because they lied to the Holy Spirit.

Reference	Notes
Matthew 12:31-32, Mark 3:29, Luke 12:10	“...blasphemy against the Spirit will not be forgiven...”
Acts 5:3	“Ananias, how is it that Satan has so filled your heart that you have lied to the Holy Spirit...”
Acts 5:9	“How could you agree to test the Spirit of the Lord? Look! The feet of the men who buried your husband are at the door, and they will carry you out also.”
Hebrews 6:4-6	“It is impossible for those who have...shared in the Holy Spirit...if they fall away, to be brought back to repentance.”
Hebrews 10:29	“How much more severely do you think a man deserves to be punished who has trampled the Son of God under foot...and who has insulted the Spirit of grace?”

Relationship between God the Father, the Son, and the Holy Spirit

One of the great debates in the history of Christendom concerns the nature of the relationship between God the Father, Christ the Son, and the Holy Spirit. The Trinitarian view is that they are three “Persons” of the same entity. But others have a Unitarian view – there is one God, and the Son and the Spirit are not on the same level as the Father.

Are there clues in the New Testament as to the relationship between the three? 2 Corinthians 3:17-18 tells us that “the Lord is the Spirit”. Galatians 4:6 associates the Spirit with the Son, sent by God. 1 Timothy 3:16 seems to associate God, Jesus, and the Spirit as one.



Reference	Notes
2 Corinthians 3:17-18	"Now the Lord is the Spirit, and where the Spirit of the Lord is, there is freedom."
2 Corinthians 13:14	"May the grace of the Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit be with you all."
Galatians 4:6	"...God sent the Spirit of his Son into our hearts..."
1 Timothy 3:16	Mystery of godliness: "He [God] appeared in a body [Jesus], was vindicated by the Spirit, was seen by angels, was preached among the nations, was believed on in the world, was taken up in glory."

Signs of the Spirit

Matthew comments that the ability to drive out demons comes from the Spirit of God. John indicates in his first Epistle how we can discern between the Spirit of truth and the spirit of falsehood (compare to the *Manual of Discipline* in the Dead Sea Scrolls).

Reference	Notes
Matthew 12:28	"But if I drive out demons by the Spirit of God, then the kingdom of God has come upon you."
1 John 4:2-6	How to recognize the Spirit of God: "We are from God, and whoever knows God listens to us; but whoever is not from God does not listen to us. This is how we recognize the Spirit of truth and the spirit of falsehood."

The Spirit and Individuals



While the Old Testament discusses the impact of the Spirit on individuals, we get much more detail in the New Testament, especially from Paul, who writes often about the Spirit. Some characteristics of the relationship between the Holy Spirit and individuals include:

- Individuals can preach the Word of God because the Spirit speaks through them
- The Father will give the Holy Spirit to those that ask (seems to go against John Wesley's idea of Prevenient Grace)
- The Holy Spirit comes to those who obey God
- The Spirit can transport individuals over large distances
- If you don't have the gift of the Spirit, you don't belong to Christ
- The Spirit helps us with our weaknesses, and intercedes on our behalf

- “The man without the Spirit does not accept the things that come from the Spirit of God, for they are foolishness to him, and he cannot understand them, because they are spiritually discerned.”
- Justification (reconciliation with God) comes through Jesus and the Spirit
- We are granted Spiritual Gifts from the Spirit
- The Spirit will guide us in how to lead a righteous life

Reference	Notes
Matthew 10:20, Mark 13:11, Luke 12:12	“...it will not be you speaking, but the Spirit of your Father speaking through you.”
Matthew 22:43, Mark 12:36	“How is it then that David, speaking by the Spirit...”
Luke 11:13	“...how much more will your Father in heaven give the Holy Spirit to those who ask him!”
John 3:34	“For the one whom God has sent speaks the words of God, for God gives the Spirit without limit.”
Acts 2:38	“Repent and be baptized...And you will receive the gift of the Holy Spirit.”
Acts 4:31	“And they were all filled with the Holy Spirit and spoke the word of God boldly.”
Acts 5:32	“...the Holy Spirit, whom God has given to those who obey him.”
Acts 6:3,5	“...choose seven men from among you who are known to be full of the Spirit and wisdom.”
Acts 6:10, Acts 7:55	“...they could not stand up against his wisdom or the Spirit by whom he spoke.”
Acts 8:29	“The Spirit told Philip, ‘Go to that chariot and stay near it’”
Acts 8:39; Revelation 17:13, 21:10	The Spirit can transport the Apostles over large distances
Romans 5:5	“...God has poured out his love into our hearts by the Holy Spirit, whom he has given us.”
Romans 8:5-6	“...those who live in accordance with the Spirit have their minds set on what the Spirit desires...”
Romans 8:9-11	“...if anyone does not have the Spirit of Christ, he does not belong to Christ...”
Romans 8:13-16	“...if by the Spirit you put to death the misdeeds of the body, you will live, because those who are led by the Spirit of God are sons of God...”
Romans 8:26	“...the Spirit helps us in our weakness.”
Romans 8:27	“...the Spirit intercedes for the saints in accordance with God's will.”
Romans 9:1	“I speak the truth in Christ—I am not lying, my conscience confirms it in the Holy Spirit...”

Reference	Notes
Romans 14:17	"For the kingdom of God is not a matter of eating and drinking, but of righteousness, peace and joy in the Holy Spirit..."
Romans 15:13	"May the God of hope fill you with all joy and peace as you trust in him, so that you may overflow with hope by the power of the Holy Spirit."
1 Corinthians 2:10-15	"...The Spirit searches all things, even the deep things of God... no one knows the thoughts of God except the Spirit of God...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. The man without the Spirit does not accept the things that come from the Spirit of God, for they are foolishness to him, and he cannot understand them, because they are spiritually discerned..."
1 Corinthians 3:16, 6:19	"Don't you know that you yourselves are God's temple and that God's Spirit lives in you?"
1 Corinthians 6:11	Justification through Jesus and the Spirit
1 Corinthians 12:3	"Therefore I tell you that no one who is speaking by the Spirit of God says, 'Jesus be cursed,' and no one can say, 'Jesus is Lord,' except by the Holy Spirit."
1 Corinthians 12:4-13; Hebrews 2:4	Spiritual gifts from the Spirit
2 Corinthians 1:21-22	"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 3:3-8	<ul style="list-style-type: none"> • "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..." • Ministry of the Spirit
2 Corinthians 5:5	"...God has given us the Spirit as a deposit, guaranteeing what is to come."
Galatians 3:14	"...so that by faith we might receive the promise of the Spirit."
Galatians 5:5	"But by faith we eagerly await through the Spirit the righteousness for which we hope."
Galatians 5:16-26, 6:8; 1 Thessalonians 4:7-8	Living by the Spirit
Ephesians 1:13	"...you were marked in him with a seal, the promised Holy Spirit..."
Ephesians 1:17	"I keep asking that the God of our Lord Jesus Christ...may give you the Spirit of wisdom and revelation, so that you may

Reference	Notes
	know him better.”
Ephesians 2:18	“For through him [Jesus] we both have access to the Father by one Spirit.”
Ephesians 2:22	“And in him you too are being built together to become a dwelling in which God lives by his Spirit.”
Ephesians 3:16	“...he may strengthen you with power through his Spirit in your inner being, so that Christ may dwell in your hearts through faith.”
Ephesians 4:30	“And do not grieve the Holy Spirit of God, with whom you were sealed for the day of redemption.”
Ephesians 5:18	“...be filled with the Spirit.”
Ephesians 6:17-18	Sword of the Spirit
Philippians 2:1-2	Fellowship with the Spirit
Philippians 3:3	Worship by the Spirit
2 Thessalonians 2:13; 1 Peter 1:2	“...sanctifying work of the Spirit...”
2 Timothy 1:14	The Holy Spirit lives in us
Titus 3:5	Saved through renewal by the Holy Spirit
1 John 3:24	How we know that Christ lives in us

Jesus and the Spirit



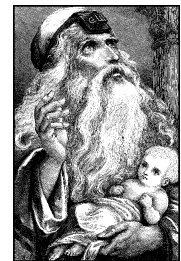
Jesus has a close relationship with the Holy Spirit during his earthly ministry. The Spirit is present (“like a dove”) at the baptism of Jesus, as well as when Jesus spends 40 days in the desert. God anointed Jesus with the Holy Spirit and power.

Reference	Notes
Matthew 3:16, Mark 1:10, Luke 3:22, John 1:32-33	“...and he saw the Spirit of God descending like a dove and lighting on him...”
Matthew 4:1, Mark 1:12, Luke 4:1	“Then Jesus was led by the Spirit into the desert...”
Luke 4:14	“Jesus returned to Galilee in the power of the Spirit...”
Luke 4:18	“The Spirit of the Lord is on me, because he has anointed me to preach good news to the poor.”

Reference	Notes
Luke 10:21	"At that time Jesus, full of joy through the Holy Spirit, said, 'I praise you, Father, Lord of heaven and earth, because you have hidden these things from the wise and learned, and revealed them to little children.'"
Acts 2:33	"...he [Jesus] has received from the Father the promised Holy Spirit..."
Acts 10:38	"...how God anointed Jesus of Nazareth with the Holy Spirit and power..."
Romans 1:4	"...who through the Spirit of holiness was declared with power to be the Son of God..."
1 Peter 3:18	"He [Christ] was put to death in the body but made alive by the Spirit..."

Coming of the Messiah

The Messiah (Jesus) is born of Mary who "was found to be with child through the Holy Spirit". John the Baptist, who proclaims the coming of the Messiah, and baptizes Jesus, is "filled with the Holy Spirit even from birth". Simeon can identify the baby Jesus as the Messiah because "the Holy Spirit was upon him".



Reference	Notes
Matthew 1:18, Luke 1:35	"...she [Mary] was found to be with child through the Holy Spirit."
Matthew 1:20	"...take Mary home as your wife, because what is conceived in her is from the Holy Spirit."
Matthew 12:18	"I will put my Spirit on him, and he will proclaim justice to the nations."
Luke 1:15	"...he [John the Baptist] will be filled with the Holy Spirit even from birth."
Luke 2:25-27	"...the Holy Spirit was upon him [Simeon]. It had been revealed to him by the Holy Spirit that he would not die before he had seen the Lord's Christ..."

Counselor or Companion

These verses could be grouped with the section "the Holy Spirit and Individuals", but I decided to break them out because of the uniqueness of the "counselor" or "companion" verbiage to John's Gospel.

In John, Jesus makes several references to the fact the apostles would receive the Spirit after he was glorified. The Spirit is referred to as a Counselor (or Companion in some translations). The Counselor will be with them forever. The Counselor will act as a teacher, and remind the Apostles of everything Jesus said to them. After Jesus is gone, the Counselor will "convict the world of guilt."

An interesting question is when did the Apostles receive the Spirit? Was it after the resurrection but before the ascension (John 20:22), or was it after the Ascension at Pentecost (Acts 2:1-4)?

Reference	Notes
John 7:39	"By this he meant the Spirit, whom those who believed in him were later to receive. Up to that time the Spirit had not been given, since Jesus had not yet been glorified."
John 14:17	"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."
John 14:26	"But the Counselor, the Holy Spirit, whom the Father will send in my name, will teach you all things and will remind you of everything I have said to you."
John 15:26	"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 16:7-15	The Counselor will convict the world of guilt
John 20:22	"And with that he breathed on them and said, 'Receive the Holy Spirit.'"

Baptize by the spirit

This brings us to the interesting question of baptism by water versus baptism by the Holy Spirit. John the Baptist tells us in all three Synoptic Gospels that while he, John, baptizes with water, Jesus will baptize with the "Holy Spirit and with fire". Yet water baptism continues all through the New Testament. Are baptism by the Spirit, and water baptism different? Acts indicates that it is possible to receive one without receiving the other. John 3:5-9 indicates that "...no one can enter the kingdom of God unless he is born of water and the Spirit", but that may be a metaphor for being born in the womb, and being reborn in Christ.

In Acts, baptism of the Holy Spirit is accomplished by the laying on of hands. Baptism of the Holy Spirit is sometimes accompanied by the ability to speak in tongues.

Reference	Notes
Matthew 3:11, Mark 1:8, Luke 3:16	"He will baptize you with the Holy Spirit and with fire."
Matthew 28:19	"...baptizing them in the name of the Father and of the Son and of the Holy Spirit..."
John 3:5-8	"...no one can enter the kingdom of God unless he is born of water and the Spirit."
Acts 8:15-17	"Then Peter and John placed their hands on them, and they received the Holy Spirit."
Acts 10: 44-47	"Can anyone keep these people [Gentiles]

Reference	Notes
	from being baptized with water? They have received the Holy Spirit just as we have.”
Acts 11:11-17	“...the Holy Spirit came on them as he had come on us at the beginning.”
Acts 19:2-6	“When Paul placed his hands on them, the Holy Spirit came on them, and they spoke in tongues and prophesied.”

Pentecost and the Apostles

In the Gospel of John, Jesus promises that he will send a Counselor (the Holy Spirit) after he is gone. This baptism of the Holy Spirit is described in Acts 2:1-4:

“When the day of Pentecost came, they were all together in one place. Suddenly a sound like the blowing of a violent wind came from heaven and filled the whole house where they were sitting. They saw what seemed to be tongues of fire that separated and came to rest on each of them. All of them were filled with the Holy Spirit and began to speak in other tongues as the Spirit enabled them.”

From this point on, the Apostles are given the power to preach, to heal, to raise from the dead, and to prophesy.

The Holy Spirit directly guides Paul and other Apostles as to which city or province they should (or shouldn't) visit next.

Reference	Notes
Act 1:2	“...after giving instructions through the Holy Spirit to the apostles he had chosen.”
Acts 1:5	“...in a few days you will be baptized with the Holy Spirit.”
Acts 1:8	“...will receive power when the Holy Spirit comes on you...”
Acts 2:1-4	“When the day of Pentecost came, they were all together in one place. Suddenly a sound like the blowing of a violent wind came from heaven and filled the whole house where they were sitting. They saw what seemed to be tongues of fire that separated and came to rest on each of them. All of them were filled with the Holy Spirit and began to speak in other tongues as the Spirit enabled them.”
Acts 4:8	“Then Peter, filled with the Holy Spirit...”
Acts 9:17	Paul receives the Holy Spirit
Acts 11:24	Barnabas was “full of the Holy Spirit and faith”
Acts 13:2,4	“While they were worshiping the Lord and fasting, the Holy Spirit said, ‘Set apart for me Barnabas and Saul for the work to which I have called them’”

Reference	Notes
Acts 13:9	"...Saul, who was also called Paul, filled with the Holy Spirit, looked straight at Elymas and said..."
Acts 16:6-7	"Paul and his companions...having been kept by the Holy Spirit from preaching the word in the province of Asia."
Acts 20:22-23	"And now, compelled by the Spirit, I [Paul] am going to Jerusalem..."
Acts 20:28	"Keep watch over yourselves and all the flock of which the Holy Spirit has made you overseers..."
Acts 21:4	"Through the Spirit they urged Paul not to go on to Jerusalem."
Acts 21:11	"The Holy Spirit says, 'In this way the Jews of Jerusalem will bind the owner of this belt and will hand him [Paul] over to the Gentiles.'"
Romans 15:18-19	"...what Christ has accomplished through me in leading the Gentiles to obey God by what I have said and done—by the power of signs and miracles, through the power of the Spirit."

The Spirit and the End Times

Reference	Notes
Acts 2:17-18	"In the last days, God says, I will pour out my Spirit on all people. Your sons and daughters will prophesy..."
1 Timothy 4:1	The Spirit and the end times
Revelation 1:10,4:2	John's prophecy when he was in the Spirit
Revelation 2:7,11,17,29; 3:6,13,22	The Spirit speaks to the churches
Revelation 14:13	"'Yes,' says the Spirit, 'they will rest from their labor, for their deeds will follow them.'"
Revelation 22:17	"The Spirit and the bride say, 'Come.'"

Misc.

- The early church grew, encouraged by the Spirit
- The Gentiles could be sanctified by the Holy Spirit
- The Spirit is truth

Reference	Notes
Acts 7:51	Stephen to the Sanhedrin: "You always resist the Holy Spirit!"
Acts 8:18-19	Simon Magus
Acts 9:31	"It [the church] was strengthened; and encouraged by the Holy Spirit, it grew in

Reference	Notes
	numbers..."
Acts 10:19	"While Peter was still thinking about the vision, the Spirit said to him, 'Simon, three men are looking for you...'"
Acts 15:8	"God, who knows the heart, showed that he accepted them [Gentiles] by giving the Holy Spirit to them, just as he did to us."
Romans 15:16	"...so that the Gentiles might become an offering acceptable to God, sanctified by the Holy Spirit."
Ephesians 3:5	"...revealed by the Spirit to God's holy apostles and prophets."
Ephesians 4:3-4	"There is one body and one Spirit..."
Hebrews 3:7-11, 10:15-17	"So, as the Holy Spirit says..."
Hebrews 9:6-8	The Holy Spirit and the Temple
Hebrews 9:14	"...the blood of Christ, who through the eternal Spirit offered himself unblemished to God..."
1 John 5:6-8	The Spirit is truth

The Holy Spirit in the Apocrypha

The Apocrypha is the set of 12-16 books that appear in the Roman Catholic and Eastern Orthodox Bibles, but not in most Protestant Bibles. They were mostly written in the latter part of the Inter-Testamental period (the Inter-Testamental period lasted from about 430 B.C. to 0 A.D.)

Most of the references to the Spirit in the Apocrypha follow Old Testament conventions. There are no references to the Holy Spirit as a Companion or Counselor, or as a constant presence in the saved.

Some characteristics of the Holy Spirit in the Apocrypha include:

- The Spirit was present at Creation. God sent forth his Spirit, and formed humans.
- Since the Spirit fills the world, God knows of all unrighteous acts, and will bring the unrighteous to judgment
- Wisdom is received from the Spirit
- Through the Spirit, people will believe in what God says
- Ezra receives his ability to prophesy from the Spirit
- Two passages in 2 Esdras would seem to support the Methodist/Wesleyan doctrine of Prevenient Grace (although the concept doesn't appear in the New Testament)

The Spirit was present at Creation. God sent forth his Spirit, and formed humans.

"Let all your creatures serve you, for you spoke, and they were made. You sent forth your spirit, and it formed them; there is none that can resist your voice. (Judith 16:14, NRSV)

"I said, 'O Lord, you spoke at the beginning of creation, and said on the first day, 'Let heaven and earth be made,' and your word accomplished the work. Then the spirit was blowing, and darkness and silence embraced everything; the sound of human voices was not yet there. Then you commanded a ray of light to be brought out from your store-chambers, so that your works could be seen.'" (2 Esdras 6:38-40, NRSV)

Since the Spirit fills the world, God knows of all unrighteous acts, and will bring the unrighteous to judgment

“Because the spirit of the Lord has filled the world, and that which holds all things together knows what is said, therefore those who utter unrighteous things will not escape notice, and justice, when it punishes, will not pass them by.” (Wisdom of Solomon 1:7, NRSV)

Wisdom is received from the Spirit

“Who has learned your counsel, unless you have given wisdom and sent your holy spirit from on high? (Wisdom of Solomon 9:17, NRSV)

“If the great Lord is willing, he will be filled with the spirit of understanding; he will pour forth words of wisdom of his own and give thanks to the Lord in prayer.” (Sirach 39:6)

Through the Spirit, people will believe in what God says

“I call to witness the gratitude of the people that is to come, whose children rejoice with gladness; though they do not see me with bodily eyes, yet with the spirit they will believe the things I have said.” (2 Esdras 1:37, NRSV)

Ezra receives his ability to prophesy from the Spirit

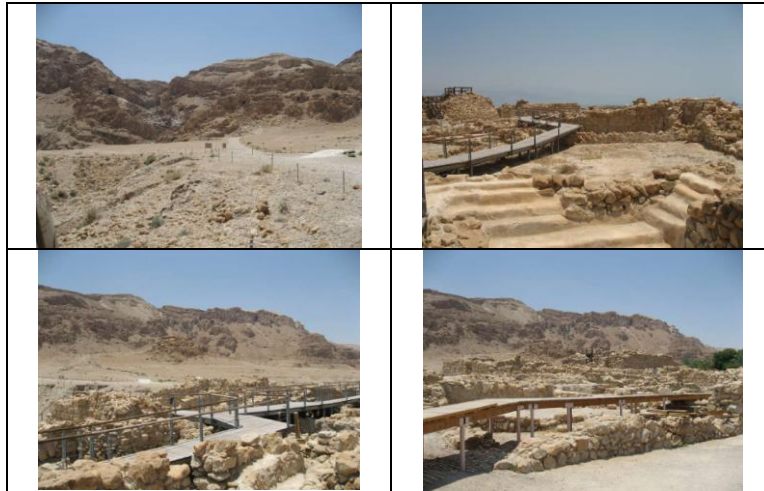
“If then I have found favor with you, send the holy spirit into me, and I will write everything that has happened in the world from the beginning, the things that were written in your law, so that people may be able to find the path, and that those who want to live in the last days may do so.” (2 Esdras 14: 22, NRSV)

Two passages in 2 Esdras would seem to support the Methodist doctrine of Prevenient Grace

“He formed human beings and put a heart in the midst of each body, and gave each person breath and life and understanding and the spirit of Almighty God, who surely made all things and searches out hidden things in hidden places.” (2 Esdras 16:61-62, NRSV)

“For your immortal spirit is in all things.” (Wisdom of Solomon 12:1, NRSV)

The Holy Spirit in the Dead Sea Scrolls



Several views of Qumran – and the caves where the Dead Sea Scrolls were found (Photos by Barbara Brim)

While the references to the Spirit in the Apocrypha seem more closely related to the Old Testament than the New, the Dead Sea Scrolls seem to form more of a bridge between the Old and New Testaments. Certainly, the views of the Dead Sea Scrolls on the Holy Spirit would be recognizable by First Century A.D. Christians (and may have influenced First Century Christians), even down to repeated references to the “Holy Spirit” (only mentioned once in the Old Testament) Some similarities between the Scrolls and New Testament theology on the Spirit include:

- The Scrolls equate many positive personality traits to the effect of the Spirit
- The Spirit establishes a man’s way to the path of righteousness
- The Spirit grants “a revelation of truth”
- Through the Spirit, a person will be “cleansed from all his iniquities”
- God’s Spirit will “hover” over the poor “and will renew the faithful with His power”
- The term “Holy Spirit” is used repeatedly in the Scrolls (it is only used once in the Old Testament)
- The scrolls seem to equate defiling the Holy Spirit with blasphemy. The New Testament goes further, identifying blasphemy of the Holy Spirit as an unforgivable sin.

One area where the Scrolls differ from New Testament theology is in viewing that the “spirit of truth” is with us all our lives – not just after being saved.

The most intriguing reference to the Holy Spirit in the Dead Sea Scrolls is the famous passage in the *Manual of Discipline* (a.k.a. *Community Rule*):

“[God] created man to have dominion over the world and made for him two spirits, that he might walk by them until the appointed time of his visitation; they are the **spirits of truth** and of error. In the abode of light are the origins of truth, and from the source of darkness are the origins of error. In the hand of the prince of lights is dominion over all sons of righteousness; in the way of light they walk. And in the hand of the angel of darkness is all dominion over the sons of error; and in the ways of darkness they walk. And by the angel of darkness is the straying of all the sons of righteousness...but the God of Israel and his angel of truth have helped all the sons of light.” (*Manual of Discipline*, Burrows translation, p. 374; emphasis added)

The references equating the spirit to truth are similar to passages in John referring to the coming Companion or Counselor.

“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.” (John 14:17, emphasis added)

“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, emphasis added)

The Scrolls equate many positive personality traits to the effect of the Spirit

“...a spirit of humility, patience, abundant charity, unending goodness, understanding, and intelligence; (a spirit of) mighty wisdom which trusts in all the deeds of God and leans on His great loving-kindness; a spirit of discernment in every purpose, of zeal for just laws, of holy intent with steadfastness of heart, of great charity towards all the sons of truth, of admirable purity which detests all unclean idols, of humble conduct sprung from an understanding of all things, and of faithful concealment of the mysteries of truth. These are the counsels of the spirit to the sons of truth in this world...

...And as for the visitation of all who walk in this spirit, it shall be healing, great peace in a long life, and fruitfulness, together with every everlasting blessing and eternal joy in life without end, a crown of glory and a garment of majesty in unending light.” (*Community Rule*, Geza Vermes translation, p. 102)

The *Manual of Discipline* goes on to discuss the fact that each person has a portion of the spirits of truth and error (Belial) within them their whole lives – again, this sounds like the John Wesley doctrine of Prevenient Grace. This is different than the New Testament concept of baptism by the Holy Spirit, and the Companion or Counselor that comes to one as a result.

“The nature of all the children of men is ruled by these (two spirits), and during their life all the hosts of men have a portion of their divisions and walk in (both) their ways. And the whole reward for their deeds shall be, for everlasting ages, according to whether each man's portion in their two divisions is great or small. For God has established the spirits in equal measure until the final age, and has set everlasting hatred between their divisions.” (*Community Rule*, Geza Vermes translation, p. 102)

“Until now the spirits of truth and injustice struggle in the hearts of men and they walk in both wisdom and folly. According to his portion of truth so does a man hate injustice, and according to his inheritance in the realm of injustice so is he wicked and so hates truth. For God has established the two spirits in equal measure until the determined end, and until the Renewal, and He knows the reward of their deeds from all eternity. He has allotted them to the children of men that they may know good [and evil, and] that the destiny of all the living may be according to the spirit within [them at the time] of the visitation.” (*Community Rule*, Geza Vermes translation, p. 103)

The Spirit establishes a man's way to the path of righteousness

“The way of man is not established except by the spirit which God created for him to make perfect a way for the children of men...” (*Thanksgiving Hymns*, Geza Vermes translation, p. 266)

“Thou has shed Thy Holy Spirit upon me that I may not stumble.” (*Thanksgiving Hymns*, Geza Vermes translation, p. 175)

“Thou didst renew for them Thy Covenant (founded) on a glorious vision and the words of Thy Holy [Spirit], on the works of Thy hands and the writing of Thy Right Hand, that they might know the foundations of glory and the steps towards eternity...” (*Liturgical Prayer*, 1Q34, Geza Vermes translation, p. 368)

The Spirit grants “a revelation of truth” and understanding

“And he caused them to know by his anointed his Holy Spirit and a revelation of truth.” (*Damascus Document*, Burrows translation, p. 350)

“And he made known his Holy Spirit to them by the hand of His anointed ones, and he proclaimed the truth (to them).” (*Community Rule*, Geza Vermes translation, p. 128)

“...for Thou hast cast their (lot) according to the spirits between good and evil to accomplish their task. And I know through the understanding which comes from Thee, that in Thy goodwill towards m[a]n [Thou hast] increa[sed his inheritance] in Thy Holy Spirit and thus Thou hast drawn me near to understanding of Thee.” (*Thanksgiving Hymns*, Geza Vermes translation, p. 248)

Through the Spirit, a person will be “cleansed from all his iniquities” and purified

“But in a spirit of true counsel for the ways of a man all his iniquities will be atoned, so that he will look at the light of life, and in a holy spirit he will be united in his truth; and he will be cleansed from all his iniquities; and in an upright and humble spirit his sin will be atoned, and in the submission of his soul to all the statutes of God his flesh will be cleansed, that he may be sprinkled with water for impurity and sanctify himself with water of cleanness.” (*Manual of Discipline*, Burrows translation, p. 373)

“And I know that man is not righteous except through Thee, and therefore I implore Thee by the spirit which Thou hast given [me] to perfect Thy [favours] to Thy servant [for ever], purifying me by Thy Holy Spirit, and drawing me near to Thee by Thy grace according to the abundance of Thy mercies.” (*Thanksgiving Hymns*, Geza Vermes translation, p. 252)

“A man’s way is not established except by the Spirit which God created for him to make blameless a way for the sons of man.” (*Thanksgiving Psalm*, Burrows translation, p. 335)

God’s Spirit will “hover” over the poor “and will renew the faithful with His power”

“Over the poor His spirit will hover and will renew the faithful with His power...” (*A Messianic Apocalypse*, 4Q521, Geza Vermes translation, p. 392)

The scrolls seem to equate defiling the Holy Spirit with blasphemy

“Furthermore, they defile their holy spirit and open their mouth with a blaspheming tongue against the laws of the Covenant of God, saying, “They are not sure”” ((*Community Rule*, Geza Vermes translation, p. 131)

“...no man shall defile his holy spirit since God has set them apart...” (*Community Rule*, Geza Vermes translation, p. 132)

The Spirit in the Christian Apocrypha

The Christian Apocrypha is loosely defined as a set of books written in the 2nd and 3rd Centuries A.D. that were not deemed worthy of inclusion in the New Testament. They often claim to be written by

apostles, or to have additional information about apostles. While they shouldn't be viewed as divinely inspired, they are interesting to see trends in the early church.

In terms of the Spirit, the Christian Apocryphal works seem to strongly support the idea of a Trinitarian God, showing that this doctrine was entrenched very early in the early church (see also section on the Creeds):

“Peace to you, and to all who believe in one God, perfect Trinity, true Father unbegotten, true Son only-begotten, true Holy Spirit proceeding from the Father, and abiding in the Son, in order that there may be shown one Holy Spirit subsisting in the Father and Son in precious Godhead.” (*Acts and Martyrdom of the Holy Apostle Andrew*)

“...one God, the Father, acknowledged in Son and Holy Spirit; one God, the Son, glorified in Father and Holy Spirit; one God, the Holy Spirit, worshipped in Father and Son; and acknowledged to be truly one, the Father unbegotten, the Son begotten, the Holy Spirit proceeding; and in Thee the Father, and in the Holy Spirit, Thine only begotten Son our Lord Jesus Christ is, in whose name Thou hast given us power to heal the sick, to cure paralytics, to expel demons, and raise the dead...” (*Martyrdom of The Holy and Glorious Apostle Bartholomew*)

“Before the ages Thou didst foreknow all things along with the Father, with whom to Thee and the Holy Spirit there is one Godhead, equal and infinite power.” (*The Passing of Mary*)

“...our Lord Jesus Christ, who liveth and reigneth with the Father and the Holy Spirit, in perfect unity, and in one substance of Godhead, for ever and ever.” (*The Passing of Mary*)

The Early Church

The issue of the role of the Holy Spirit in worship and prophecy bubbled up in the 2nd century. Around c. 156 A.D., a self-styled prophet named Montanus started to attract followers in Phrygia, Asia Minor. Montanus fostered a very charismatic environment, and believed that the Holy Spirit spoke directly through him, and his followers - the Montanists believed that they were receiving Divine Revelation, like the Old Testament prophets.

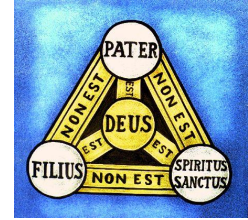
This forced the Church to decide what value to place on prophecy and revelation from people claiming to have the Holy Spirit speaking through them. Some of the bishops of the time (such as Serapion, bishop of Antioch) were concerned that such prophesying might be viewed on the same level as Holy Scripture – and could interfere with people's understanding of the core message of the Scriptures.

Around c. 190 A.D., Montanus was excommunicated, but his movement (which included Tertullian at one point) forced the established church to examine the role of the Holy Spirit in the contemporary church. In time, the response of church was that revelation ended with the Apostolic Age. Those with the gift of prophecy after the Apostolic Age were simply explaining the already existing Word of God – not adding to it.

The Creeds

The Apostles Creed can be traced back as far as 212 A.D., in a baptism ritual quoted by Hippolytus. All three persons of the Trinity are mentioned in the Apostles Creed – “I believe in God the Father...and in Jesus Christ...and the Holy Ghost”.

The Nicene Creed was produced by the Council of Nicaea in 325 A.D. While it mostly focused on the relationship between the Father and Son, the Creed also mentions that the Spirit proceeds from the Father and the Son:



“And we believe in the Holy Spirit [the original version of the creed ended here], 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 spoke by the prophets.”

This passage confirms the Trinitarian nature of the godhead – Father, Son and Holy Ghost. This is also the section that helped cause the schism between the Roman Church, and the Eastern (Orthodox) Church in the 11th century (and also, the only significant difference in the Creed between the Eastern and Western churches). The Eastern Church says that the Holy Spirit proceeds from the Father – the Western Church (including the Protestant churches) say that the Spirit proceeds from the Father **and the Son**.

The Reformation

The Westminster Larger catechism has a series of questions and answers that discuss the nature of the Father, the Son, and the Holy Ghost:

“Question 9: How many persons are there in the Godhead?”

Answer: There be three persons in the Godhead, the Father, the Son, and the Holy Ghost; and these three are one true, eternal God, the same in substance, equal in power and glory; although distinguished by their personal properties.

Question 10: What are the personal properties of the three persons in the Godhead?

Answer: It is proper to the Father to beget the Son, and to the Son to be begotten of the Father, and to the Holy Ghost to proceed from the Father and the Son from all eternity.

Question 11: How does it appear that the Son and the Holy Ghost are God equal with the Father?

Answer: The Scriptures manifest that the Son and the Holy Ghost are God equal with the Father, ascribing unto them such names, attributes, works, and worship, as are proper to God only.” (*Westminster Larger Catechism*)

Holy Ghost vs. Holy Spirit

Various Christian denominations use either the term “Holy Ghost” or “Holy Spirit”. For example, the Apostles Creed as recited in the Methodist Church usually uses “Holy Spirit”; Presbyterians typically use “Holy Ghost”. More modern Bible translations tend to use “Holy Spirit”; older Bible versions, including the King James Bible, Tyndale’s New Testament (1525) and the Geneva Bible (1599) use “Holy Ghost”. The demarcation line in terms of Bible translations is the Revised Version of 1881, which used “Holy Spirit”.

Summary

There is remarkable unanimity between the Old Testament, the inter-Testamental works, and the New Testament on the topic of the Holy Spirit. The New Testament is unique in picturing the Spirit as a Companion or Counselor that is with an individual forever after being saved. The New Testament is also

unique with its concept of a “baptism by fire” that is associated with the laying on of hands by the Apostles.

The Apocrypha generally follows the conventions of the Old Testament in its references about the Spirit. The Dead Sea Scrolls, on the other hand, seem to provide more of a theological bridge between the Old and New Testament theologies on the Spirit, by focusing heavily on the role of the Spirit in individuals, and making repeated references to the “Holy Spirit”, a term only used once in the Old Testament. Both the Apocrypha and the Dead Sea Scrolls seem to back the idea of the Spirit being present in humans from birth, a concept not found in the New Testament (although later promulgated by John Wesley into the doctrine of Prevenient Grace).

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Holy Bible – New Revised Standard Version with Apocrypha		Zondervan Publishing House	1989, 1993
Strong’ Hebrew and Greek Dictionaries		Parson’s Technology	1998
The Ante-Nicene Fathers Volume 8	Edited by A. Roberts and J Donaldson	Ages Software	1997
The Complete Dead Sea Scrolls in English	Geza Vermes	Penguin Books	1997
The Dead Sea Scrolls	Millar Burrows	The Viking Press	1961
The Holy Bible - New International Version		Zondervan	1984

Qumran photos by Barbara Brim

Notes

About the Author

Robert C. Jones grew up in the Philadelphia, Pennsylvania area. He made his living as a hotel lounge band leader/musician from 1974-1981. In 1981, he moved to the Atlanta, Georgia area, where he received a B.S. in Computer Science at DeVry Institute of Technology. From 1984-2009, Robert worked for Hewlett-Packard as a computer consultant.



Robert is an ordained elder in the Presbyterian Church. He has written and taught numerous adult Sunday School courses (see front inside cover). He has also been active in choir ministries over the years, and has taught the *Disciples* Bible Study six times.

Robert is also President of the Kennesaw Historical Society, for whom he has written several books, including "The Law Heard 'Round the World - An Examination of the Kennesaw Gun Law and Its Effects on the Community", "Retracing the Route of the General - Following in the Footsteps of the Andrews Raid", and "Kennesaw (Big Shanty) in the 19th Century". A new book, "Images of America: Kennesaw", was published by Arcadia in 2006.

Robert has also written several books on ghost towns in the Southwest, including in Death Valley, Nevada, Arizona, New Mexico, and Mojave National Preserve.

In 2005, Robert co-authored a business-oriented book entitled "Working Virtually: The Challenges of Virtual Teams". His co-authors were Lise Pace and Rob Oyung.

His interests include the Civil War, Medieval Monasteries, American railroads, ghost towns, hiking in Death Valley and the Mojave, and Biblical Archaeology.

Robert is available as a guest speaker on Christian history and theology topics in the Atlanta Metro area, and North Georgia. See <http://www.sundayschoolcourses.com/speaker.htm> for more information.

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