

To Accomplish This We Must:

- a. understand the similarities and discontinuities of the HS ministries in previous ages and dispensations.
- b. examine passages that relate to the HS ministries in the Tribulation.
- c. determine the similarities and differences between previous ministries and terminology and what is seen during the Tribulation.



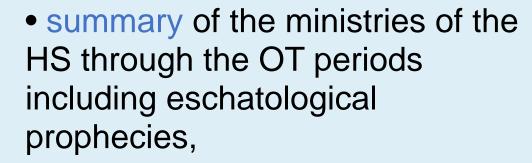


The Presuppositions of this study:

- 1. Verbal, plenary inspiration, thus each participle, particle, verb tense, number, person, noun or pronoun case, number, or gender, every synonym change is assumed to be significant until demonstrated to be otherwise.
- 2. The HS is fully God with all of the attributes of God including omniscience, omnipotence, and omnipresence, love, truth. He is immutable, eternal, righteous, just, and sovereign.
- 3. The HS is a person, with all the attributes of personhood and personality.

Part 1







• summarize the ministries of the HS in the Gospels



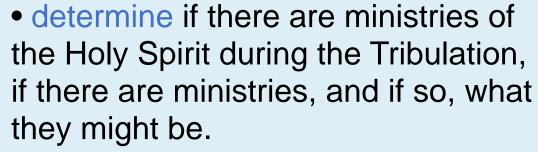
• summarize the ministries of the HS in the Church Age (Acts and Epistles)



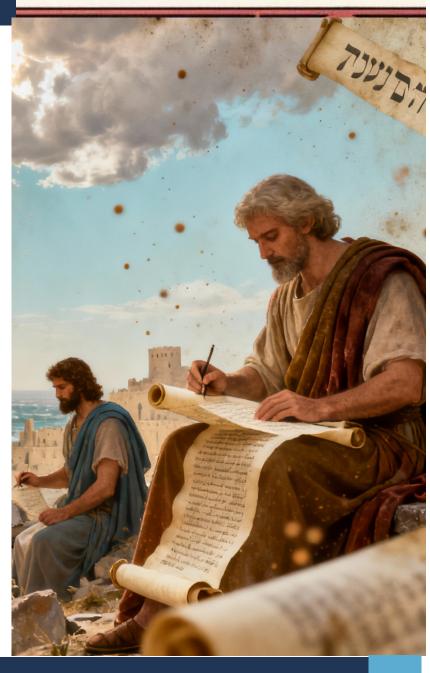
Part 2





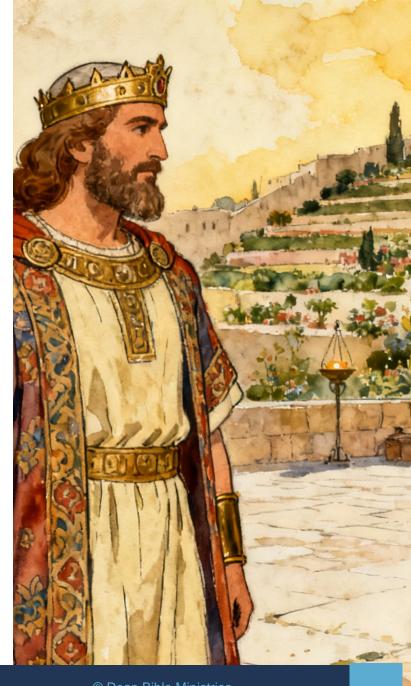


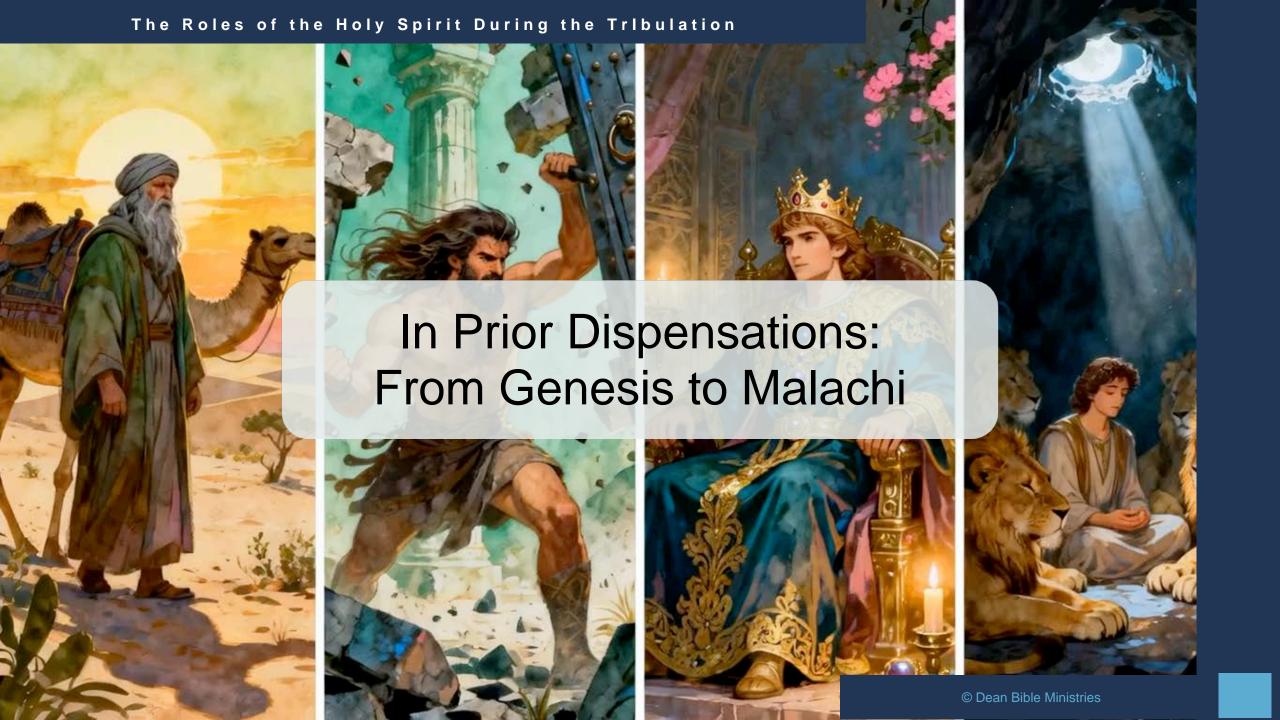




Six Ministries of the Holy Spirit Will Be Examined

- 1) His role in revelation and inspiration;
- 2) regeneration and salvation;
- 3) Baptizing;
- 4) Indwelling;
- 5) Sealing;
- 6) Filling.



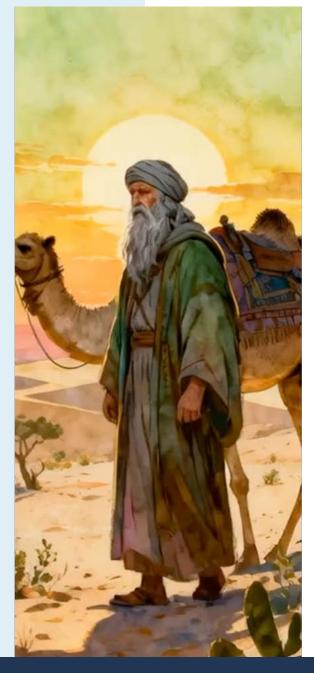


The Holy Spirit in the Tanach

By my count the HS is referred to least eighty-one times, but probably not more than eighty-six.

- 10 in the *Torah*; Exodus has 5
- 19-22 in the early *Nevi'im* (7 in Judges, 8 are in 1, 2 Samuel)
- 9 in the Kethuvi'im
- approximately 40 in the latter Nevi'im (17 x Isaiah, 14 in Ezekiel)

Some uses are debatable, e.g., should רְּוֹהַ אֱלְוֹהַ rûaḥ ʾelôah] be "breath of God" or "Spirit of God" in Job 27:3?



In the Pentateuch

Gen. 1:2 The earth was without form, and void; and darkness was on the face of the deep. And the Spirit of God was hovering over the face of the waters.

Gen. 6:3 ¶ And the LORD said, "My Spirit shall not strive [or abide?] with man forever, for he is indeed flesh; yet his days shall be one hundred and twenty years."



The Hebrew word for strive is *yadon*, a *hapax-legomenon*, a word that appears only once in the entire Bible. If the meaning is "to strive," from the Hebrew root *din*, then it means "striving" in the sense of restraining sin; the Spirit was striving in the sense of restraining sin through the preaching of Enoch and Noah.

However, if the meaning is "to remain," from the Hebrew root danan, then it means the spirit of life, which God breathed into man, will not remain in man forever. The use of the Hebrew word olam means that God will not allow the race to continue forever in such a sin as described in Genesis 6:2. There will be a limit.



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Then He adds: for that he [man] also is flesh, and that is the necessity for restraining. They are flesh; they have the sin nature. So in contrast to the eternal spirit, man is flesh; and he is subject to death, as can be seen by connecting 6:13 with 7:21. Then the verse concludes with the allotted time: Yet shall his days be a hundred and twenty years.

These are the years remaining before the Flood, a 120-year period of grace. As I Peter 3:20 puts it: When the longsuffering of God waited in the days of Noah, while the ark was a preparing. From the initial decree, God gave those 120 years for humanity to repent during the long time the ark was being built; this was a measure of His grace.





A third possible use is:

Gen. 41:38 And Pharaoh said to his servants, "Can we find such a one as this, a man in whom is the Spirit of God?"

But the speaker is Pharaoh, so how theologically astute is he?



Exodus

Ex. 31:3 [God speaking] And I have filled him with the Spirit of God, in wisdom, in understanding, in knowledge, and in all manner of workmanship,

Ex. 35:31 and He has filled him with the Spirit of God, in wisdom and understanding, in knowledge and all manner of workmanship,

The verb here is "filled" ($\xi \mu \pi i \mu \pi \lambda \eta \mu \iota empimple mi$ LXX) which in this case indicates a temporary endowment for the restricted purpose of providing specific skills.



"I have filled him with the Spirit of God, &c. That is, with those intellectual gifts and endowments which are immediately specified, and which amounted to something like a divine inspiration, but at the same time not implying any thing of a moral character, the usual result of the operation of the Spirit of God. Both he and his associates in the work were to be the subjects of an influence which should improve their faculties and endow them with an ingenuity and skill far beyond the utmost stretch of their unassisted powers." [1]

George Bush, Notes, Critical and Practical, on the Book of Exodus, vol. 2 (Boston: Henry A. Young & Co., 1841), 204.

Also see Leon Wood, *The Holy Spirit in the Old Testament*, 42, 55-56.

Exodus

Ex. 31:3 And I have <u>filled</u> him with the Spirit of God, in wisdom, in understanding, in knowledge, and in all manner of workmanship,

Ex. 35:31 and He has <u>filled</u> him with the Spirit <u>of</u> <u>God</u>, in wisdom and understanding, in knowledge and all manner of workmanship,

מלא *mala*> to fill

ἐμπίμπλημι *empimplēmi LXX* to fill, to be filled with



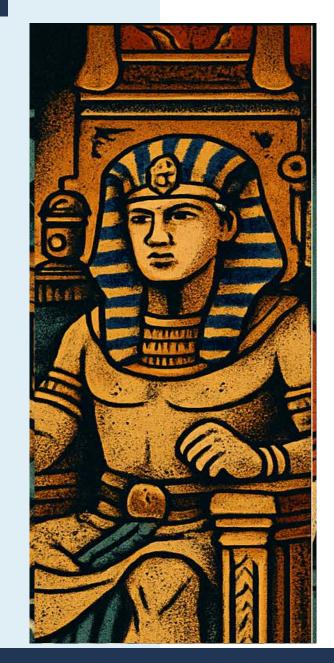
Exodus

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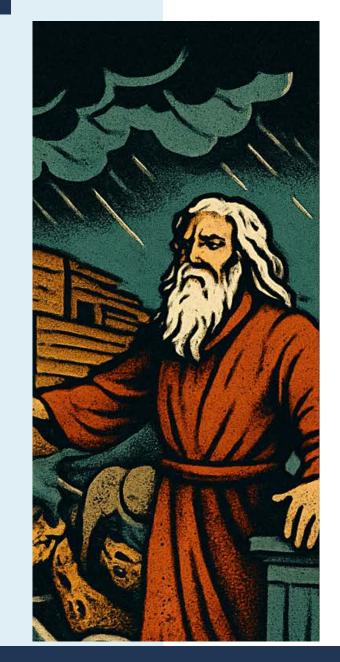
These are all temporary, task oriented fillings to provide the artistic knowledge and skill to fashion exquisitely beautiful instruments for use in the worship of the tabernacle.

• Nothing to do with the spiritual life or spiritual growth.



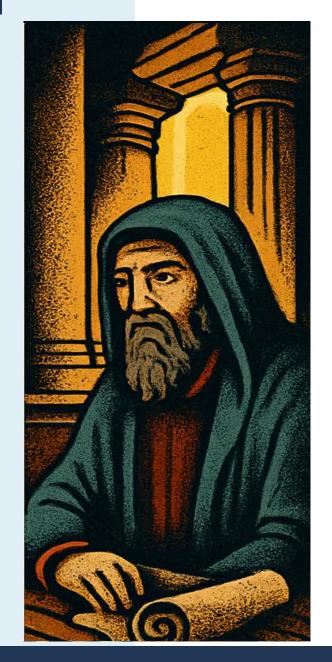
Num. 11:17 Then I will come down and talk with you there. I will take of the Spirit that is <u>upon you</u> and will put the same <u>upon them</u>; and they shall <u>bear the burden of the people</u> with you, that you may not bear it yourself alone.

Num. 11:25 Then the LORD came down in the cloud, and spoke to him, and took of the Spirit that was <u>upon him</u>, and placed the same <u>upon the seventy elders</u>; and it happened, when the Spirit <u>rested upon</u> them, that <u>they prophesied</u>, although they never did so again.



Num. 11:26 ¶ But two men had remained in the camp: the name of one was Eldad, and the name of the other Medad. And the Spirit rested <u>upon them</u>. Now they were among those listed, but who had not gone out to the tabernacle; yet <u>they prophesied</u> in the camp.

Num. 11:29 ¶ Then Moses said to him, "Are you zealous for my sake? Oh, that all the LORD'S people were prophets and that the LORD would <u>put His Spirit upon them!</u>"



The prepositions used here are significant. This is not describing "in" him or them, but [שׁלַ 'al- "upon, over, above"] "upon" which indicates an influence from *outside* of the body, not *inside*, but is nonetheless significant. The same preposition is used of the Spirit's coming upon Eldad and Medad (Num 11:26, 29) and Balaam (Num 24:2) which is distinct from the description of the Spirit who is in [be "in, at, with"] Joshua (Num. 27:18-19).

Even prior to Moses' laying hands on Joshua, <u>he was indwelt</u> by the Holy Spirit, in some sense.



The Roles of the Holy Spirit During the Tribulation

However, we must recognize that, although we use the word "indwelt" to describe these, it is distinctively different from the indwelling of the Spirit in the New Testament. Later we will see the indwelling of the Church age believer is not at all like any Old Testament indwellings. This is the last such reference to the Holy Spirit until the time of the Judges.

Better words for this would be enduement or <u>empowerment</u>

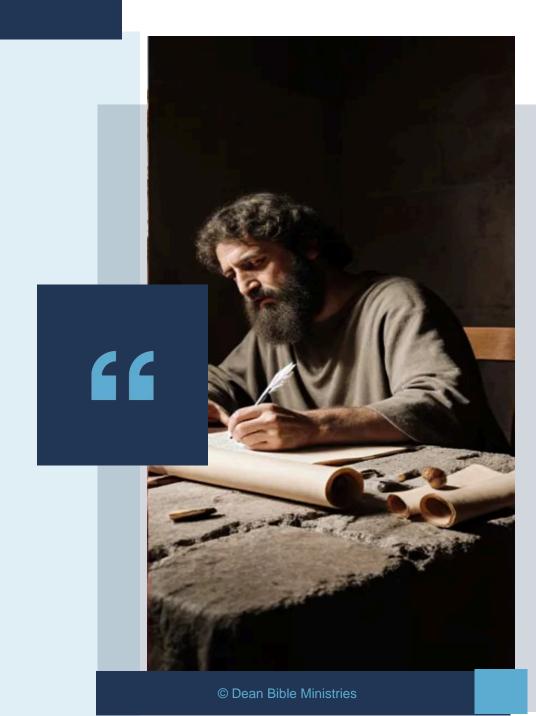
As a writing prophet, Moses was <u>moved by the Holy Spirit</u> who was in him, for the purpose of superintending Moses' writing of Scripture, which would also apply to the other writing prophets. <u>Both Moses and Joshua had the Holy Spirit *in* them in some way, enabling them for the task of writing Scripture.</u>



Peter under inspiration of the HS writes:

<u>1Pet. 1:10-11</u> ¶ Of this salvation the prophets have inquired and searched carefully, who prophesied of the grace that would come to you, searching what, or what manner of time, the Spirit of Christ who was in them was indicating when He testified beforehand the sufferings of Christ and the glories that would follow. (emphasis added)

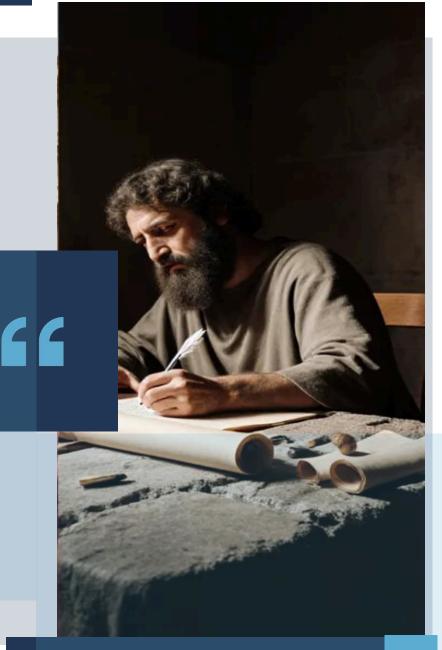
έν αὐτοῖς en autois



<u>2 Pet. 1:20-21</u> knowing this first, that no prophecy of Scripture is of any private interpretation, for prophecy never came by the will of man, but holy men of God spoke as they <u>were moved</u> by the Holy Spirit (emphasis added).

φέρω pherō

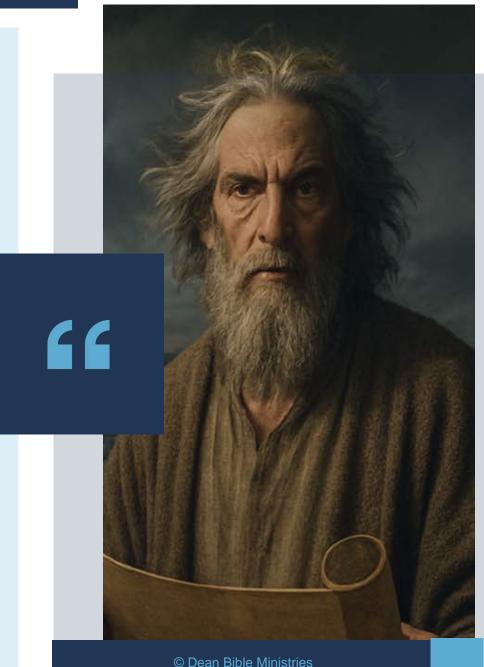
- 1 to bear or carry from one place to another,
- ② to cause an entity to move from one position to another, ③ b fig.
- , of the Spirit of God, by whom people are moved or incited to action (cp. Job 17:1 πνεύματι φερόμενος) ὑπὸ πνεύματος
 ἀγίου φερόμενοι 2 Pt 1:21b.



From the Judges to the Exile

Seven times the Holy Spirit is mentioned in Judges. Othniel (Judg 3:10), Gideon (Judg 6:34), Jephthah (Judg 11:29), and Samuel (Judg 13:25, 14:6, 19; 15:14) are each stated to have been empowered in some special way to provide the knowledge and/or ability to defeat or overpower the enemies of Israel, or in a couple of cases with Samson, a lion, or breaking free from ropes that bound him.

But in each case the preposition upon [שָׁלֹם 'al- "upon, over, above] is used, except for Gideon. There the unique expression "to clothe" [(שֵׁבֶּלֵ $l\bar{a}b\bar{e}sh$) dress, be clothed], either the HS clothed Himself with Gideon, or the HS "put on" or literally, "the Spirit of the Lord clothed Gideon" (ESV). Even in that idiom the Spirit appears to strengthen or influence from an *external* vantage point.

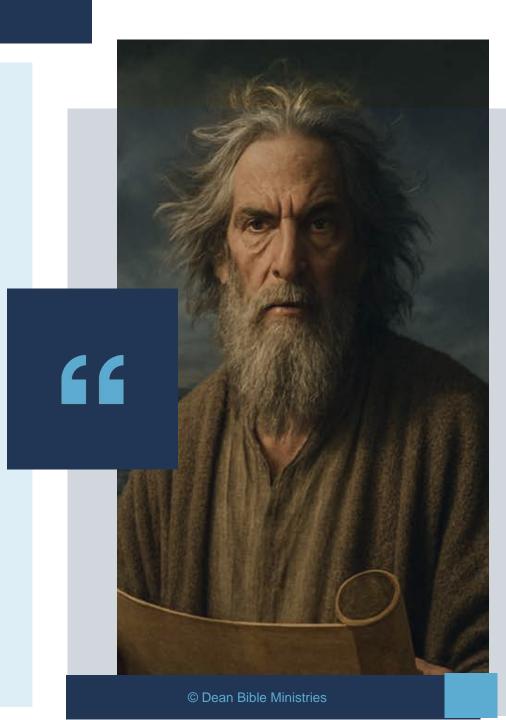


The Holy Spirit's action on Saul uses the same consistent language which was used in Judges and also, later describes the actions of the evil spirit on Saul.

1Sam. 10:6 Then the Spirit of the LORD will come upon you, and you will prophesy with them and be turned into another man.

1Sam. 10:10 When they came there to the hill, there was a group of prophets to meet him; then the Spirit of God came upon him, and he prophesied among them.

1Sam. 11:6 Then the Spirit of God came upon Saul when he heard this news, and his anger was greatly aroused.

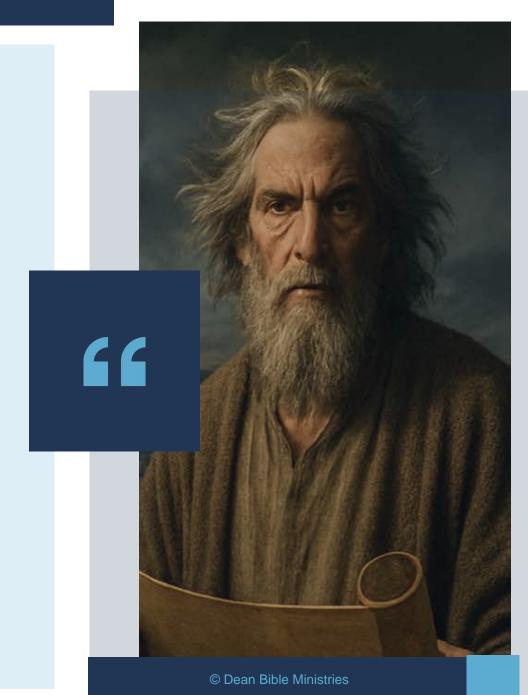


The Roles of the Holy Spirit During the Tribulation

1 Sam. 19:20 Then Saul sent messengers to take David. And when they saw the group of prophets prophesying, and Samuel standing as leader over them, the Spirit of God came upon the messengers of Saul, and they also prophesied.

1Sam. 16:16 Let our master now command your servants, who are before you, to seek out a man who is a skillful player on the harp. And it shall be that he will play it with his hand when the distressing spirit from God is upon you [שׁל al"upon, over, above"], and you shall be well.

1Sam. 16:23 And so it was, whenever the spirit from God was upon Saul, that David would take a harp and play it with his hand. Then Saul would become refreshed and well, and the distressing spirit would depart from him. (1 Sam 16:16; 19:9).



<u>1 Sam. 18:10</u> ¶ And it happened on the next day that the distressing spirit from God <u>came upon [(הֹצְּלַ</u> s̄alaḥ) I, rush] Saul, and he prophesied inside the house. So David played music with his hand, as at other times; but there was a spear in Saul's hand.

With David we also see the same terminology. When Samuel anointed David to be king, the Holy Spirit "came upon him."

1 Sam. 16:13 Then Samuel took the horn of oil and anointed him in the midst of his brothers; and the Spirit of the LORD came upon [(אַלְּבֹּל salah) I, rush] David from that day forward. So Samuel arose and went to Ramah.



Following David's adultery with Bathsheba and conspiracy leading to the murder by combat of Uriah, David confessed his sin.

Psa. 51:9-11 Hide Your face from my sins, And blot out all my iniquities.

Create in me a clean heart, O God, And renew a steadfast spirit within me.

<u>Do not cast me away from Your presence</u>, And <u>do not take Your Holy Spirit</u> from me.



Samuel announced the kingdom would be taken from Saul and "the Spirit of the LORD departed from Saul" (1 Sam 16:14).

David was clearly conscious of the Holy Spirit's presence within Him.

In his last words he wrote, "The Spirit of the Lord spoke by me, and His word was on My tongue." (2 Sam 23:1-2)

See also: Psa 139:7; 143:10; Matt 22:43; Mark

12:36; Acts 1:16









In the *Nevi'im*, we find two types of prophets.

a. Non-writing prophets: Azariah (1 Chron 15:1-5 "came upon" לְּבֵיׁ (2 Chron 20:14 "came upon" לְבֵיׁ (al), Zechariah ("שֵׁבֶּיׁ the Spirit of God clothed Zechariah" cf., (ESV) cf., Gideon, Judg 6:34) and Amasai (1 Chron 12:18, "Then the Spirit came upon Amasai," (שֵׁבֵיׁ lābēsh) the Spirit of God clothed Amasai."





In the *Nevi'im*, we find two types of prophets.

b. Other prophets including writing prophets appear to have <u>had a continuous empowerment by the HS</u> (Elijah, Elisha, Micah, and Ezekiel were specifically said to have a relationship with the HS; others would be included in those who had the HS in them as the overseer of inspiration.



Neh. 9:20 You also gave Your good Spirit to instruct them, And did not withhold Your manna from their mouth, And gave them water for their thirst.



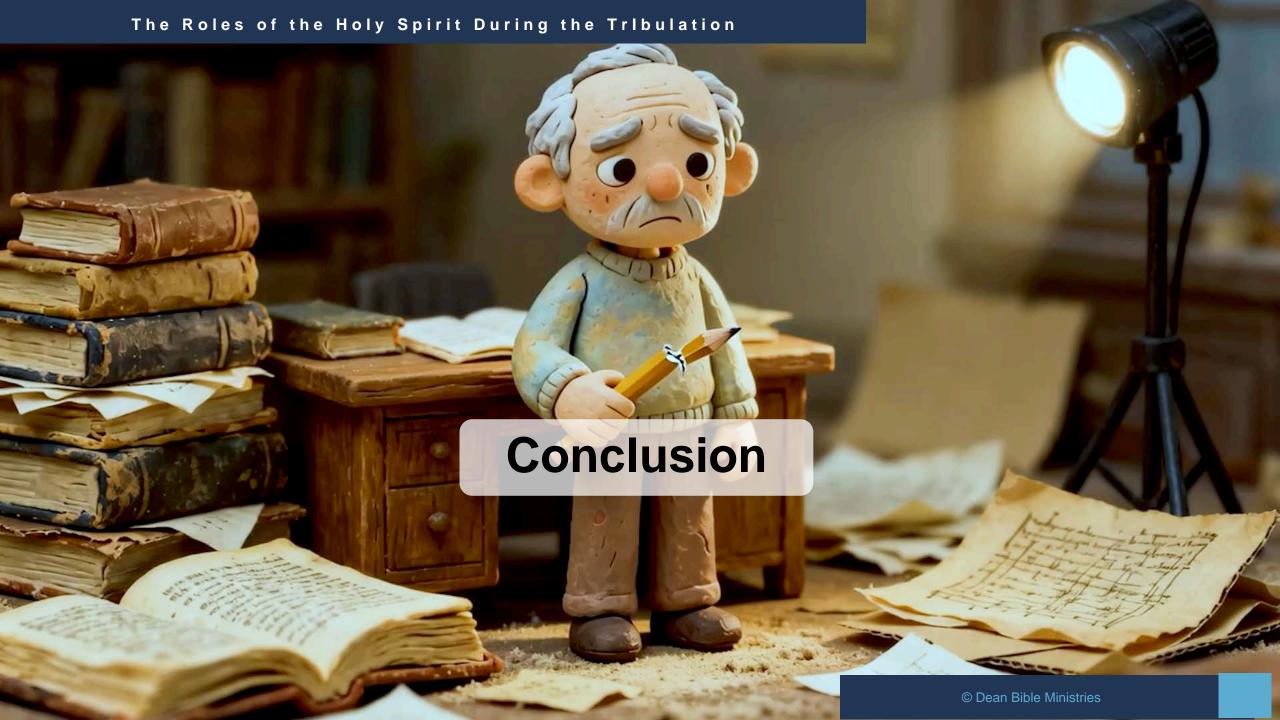
Neh. 9:30 Yet for many years You had patience with them, And testified against them by $[\Rightarrow b^e$ "in or through"] Your Spirit in Your prophets. Yet they would not listen; Therefore You gave them into the hand of the peoples of the lands.





Zech. 7:11-12 ¶ But they refused to heed, shrugged their shoulders, and stopped their ears so that they could not hear. Yes, they made their hearts like flint, refusing to hear the law and the words which the LORD of hosts had sent by His Spirit through [(¬ b°) "in or through"] the former prophets.

Zech. 4:6 ¶ So he answered and said to me: "This is the word of the LORD to Zerubbabel: 'Not by might nor by power, but by My Spirit,' Says the LORD of hosts.



1. Old Testament references to the Holy Spirit are few at the beginning of the Old Testament but gradually increase to be mentioned much more in the major prophecies of Isaiah and Ezekiel, especially in relationship to the time all of God's promises will be fulfilled in future Israel.



2. The ministries of God the Holy Spirit to individuals during the time of Israel and the dispensation of the Law are <u>limited</u>. To some this is <u>limited</u> to a one time or short term event. To some others, especially the writing prophets, but also includes some non-writing prophets such as Elijah and Elishah, <u>it was for much of their lives</u>.



3. The description of the Holy Spirit is most often described as being external to the individual rather than an internal dwelling.

However, several passages, especially in Ezekiel, clear state the Spirit "entered into" the Prophet (Ezek 2:2; 3:24). Other passages say that the Spirit was in those who were writing prophets the preposition) ¬be) is used, which could be translated as "in," but in most instance means "through."



The Roles of the Holy Spirit During the Tribulation

4. In all cases the ministry of God the Holy Spirit to individuals was <u>task-centered</u>, and <u>not related to the spiritual life</u>. Hamilton summarizes:

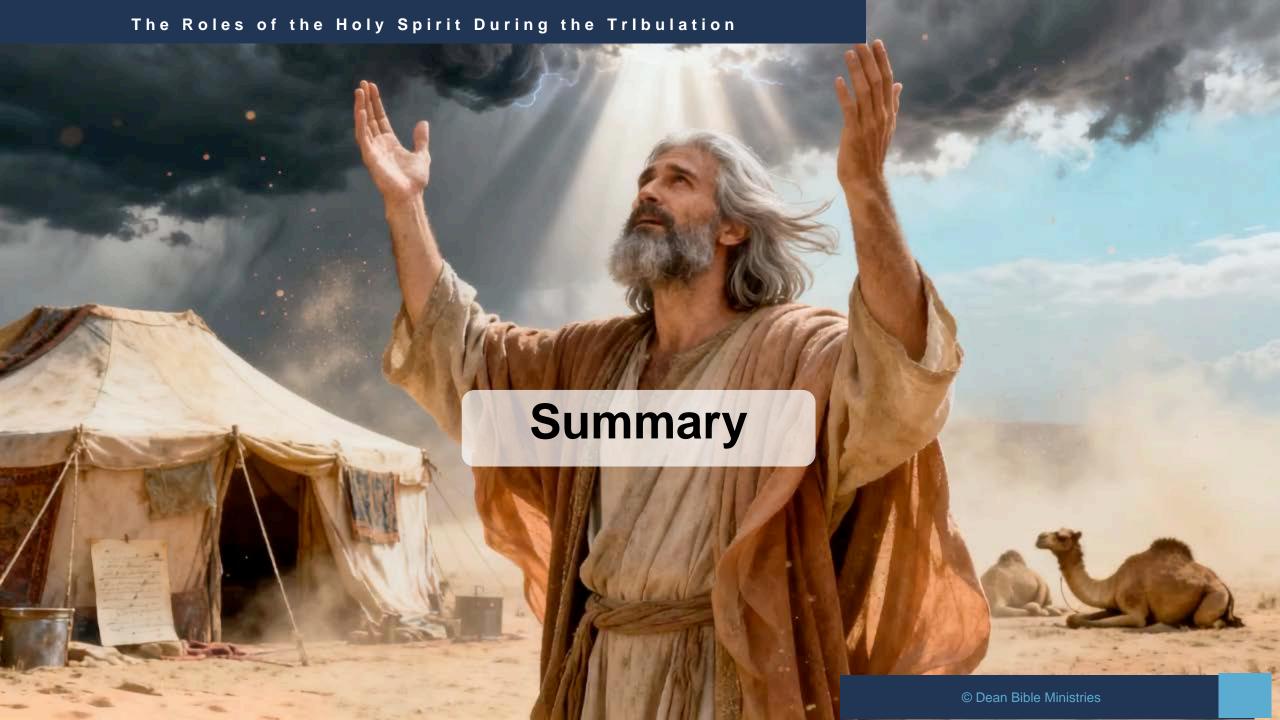
We first survey passages that speak of the Spirit's extraordinary relationship to certain Old Testament saints. Some have suggested that these passages indicate a general indwelling of old covenant believers. On the contrary, each time the Old Testament describes someone as having the Spirit, it does so precisely to mark that person out from other old covenant believers. The special experience that these persons have with the Spirit empowers them to serve, and the service generally takes the form of national leadership or prophetic office. This extraordinary experience of the Spirit did not grace all who followed in the footsteps of Abraham's faith prior to the cross.

James M. Hamilton Jr., *God's Indwelling Presence: The Holy Spirit in the Old & New Testaments* (Nashville, TN: B&H Academic, 2006), 26.



5. The HS was very active in the OT, though His ministry to individuals was limited and task-oriented.



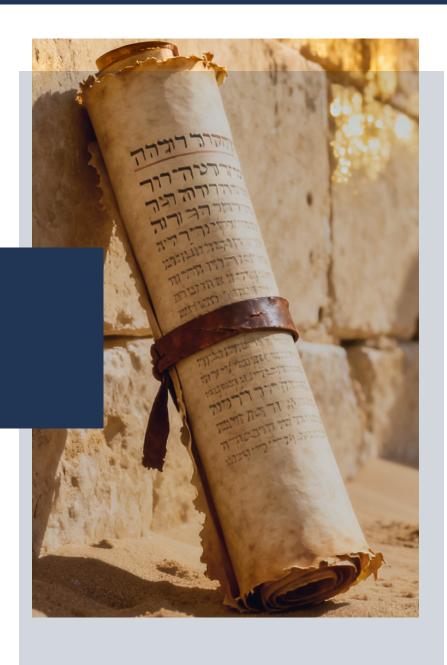




Summary

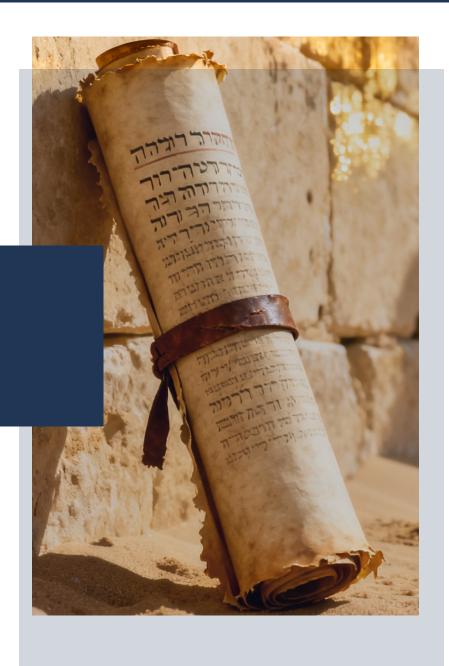
1. Revelation/Inspiration

- a. The Holy Spirit was the agent of revelation "in" the prophets and through the process of inspiration breathed out or exhaled the Scripture through them; (2 Sam 23:2; Psalm 110 (stated by Jesus in Matt 22:43-44 to be "David in the Spirit") Micah 3:8; Psalm 41 (in Acts 1:16-17), Psa 2 (Acts 4:25); Isa 6:9-10 (Acts 28:25-27) among others.
- b. Both Nehemiah (Neh 9:20, 30) and Peter made it clear that the Holy Spirit was "in them" (1 Pet 1:11-12) carrying them along the process of speaking, teaching, and writing (2 Pet 1:20-21). Though it well could be that both the Hebrew and Greek prepositions could indicate means: "through the prophets."



2. Indwelling

Craftsman, Leaders (Kings, Priests), Prophets, writers of Scripture, all had the Holy Spirit in them. This indwelling was limited and should not be confused with what is described as the relationship of the Holy Spirit to the Church age believer. This internal "dwelling presence" was task centered, and in some it was a one time or short-term temporary event, and for David, Saul, and some of the other prophets it was a longer term event, and in some circumstances might be taken away. This indwelling was not in relation to either their spiritual life, or to make them a "temple," a dwelling place for God bodily.



- 3. Regeneration
- a. Definitions of regeneration abound due to differences in theological presuppositions. For the purposes of this paper a combination of Walvoord and Ryrie's definition fits our purpose: "It is the work of God, 'ascribed to the Holy Spirit'[1], that gives new life to the one who believes."[2]
- b. Theologically, the unbeliever is born spiritually dead, "alienated from the life of God" (Eph 2:1, 4:18), and must be regenerated by the Holy Spirit (Titus 3:5), made spiritually alive (Eph 2:5) even in the time before the Cross, as seen in Jesus' expectation that Nicodemus should have understood this (John 3:1-5).



c. Regeneration is seen in young Saul when he prophesied among the prophets and become "a new man" [1 Sam 10:6; 28:19]. Samuel said they would be together that day.

[1] John F. Walvoord, *The Holy Spirit: A Comprehensive Study of the Person and Work of the Holy Spirit* (Grand Rapids, MI: Zondervan, 1991), 130.

[2] Charles Caldwell Ryrie, *Basic Theology: A Popular Systematic Guide to Understanding Biblical Truth* (Chicago, IL: Moody Press, 1999), 376.



4. Sealing

There does not appear to be any reference to the Spirit being the "seal" of a person's salvation in the way this is described in the New Testament related to the Church Age believer. What we can say is that their salvation was secure, and thee certain. However, attempts by several writers to argue for a sealing by the Spirit based on the security of the Old Testament saints salvation fall short.



5. Baptizing ministry of the Holy Spirit.

There is nothing in the Old Testament about an Israelite or any Gentile being baptized by the Holy Spirit. That is a distinctive of only Church Age believers and is the unique sign of the Church Age.



In The Gospels

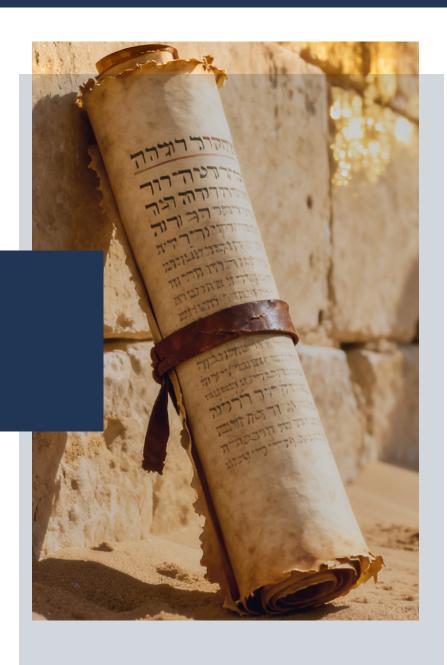
Events in the Gospels occurred during the dispensation of the Law, the ministries of the Holy Spirit were more similar to the temporary empowerments of the Old Testament and/or unique to the period of Jesus Christ's unique presence and ministry during the incarnation.



πνεῦμα (pneuma) in the Gospels related to the Spirit of God

Matthew 13x;
Mark 7x;
Luke 17x; and
John 17x + 4 "παράκλητος"

Total: *approx*. 58 references to the Holy Spirit in the Gospels.

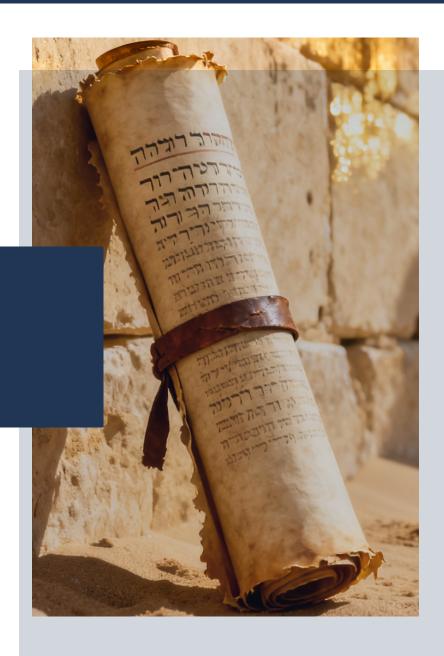


*Similarities does not mean activities are identical.

The Spirit's ministry to people in Old Testament times was not the same as it has been since the Day of Pentecost. Whatever it was, the Lord made it quite clear it would be different after Pentecost.

Notice how repeatedly the Lord spoke of the "coming" of the Spirit (who was already present) in His conversation with the disciples in the Upper Room (John 15:26; 16:7–8, 13). This indicates both that the Spirit was at work then and that His work would take on a different character after Pentecost. When the Lord summarized that contrast, He said the Spirit "abides [present tense] with [para] you, and will be [future tense] in [en] you" (14:17).

Although there is an alternative reading of the present tense in the second clause (i.e., is in you), most commentators prefer the future tense.Ryrie, *BT*

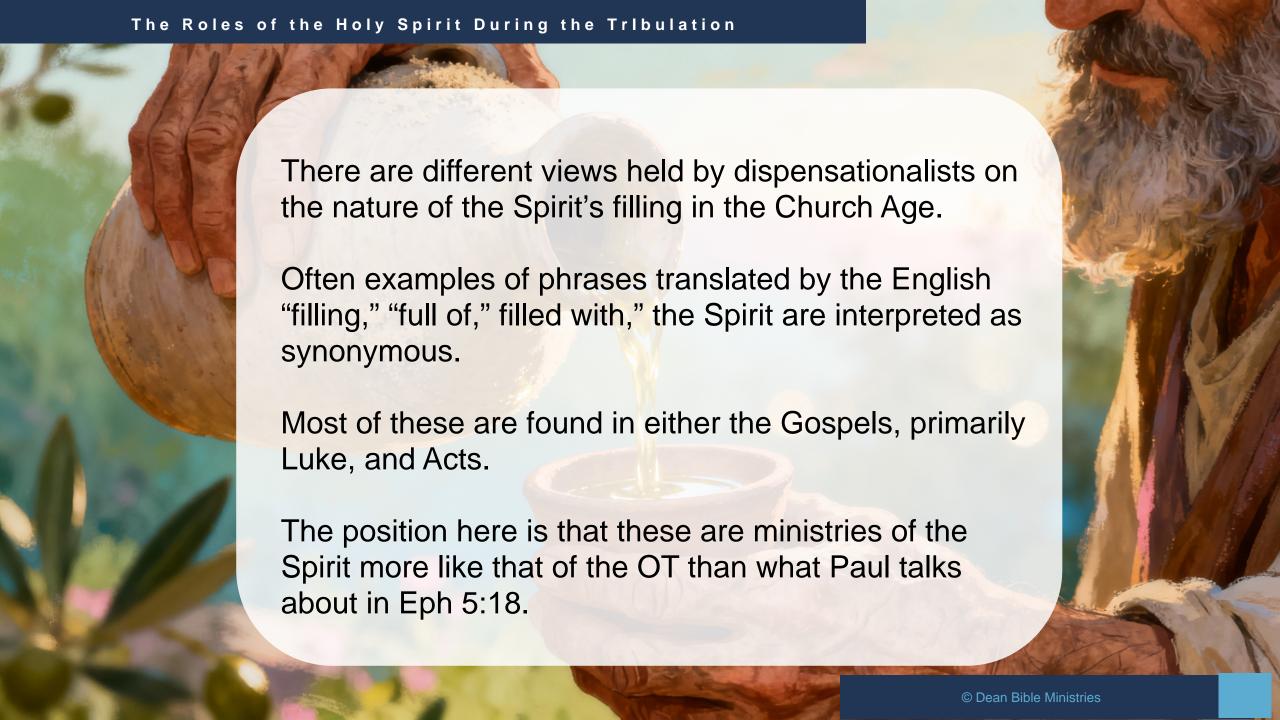


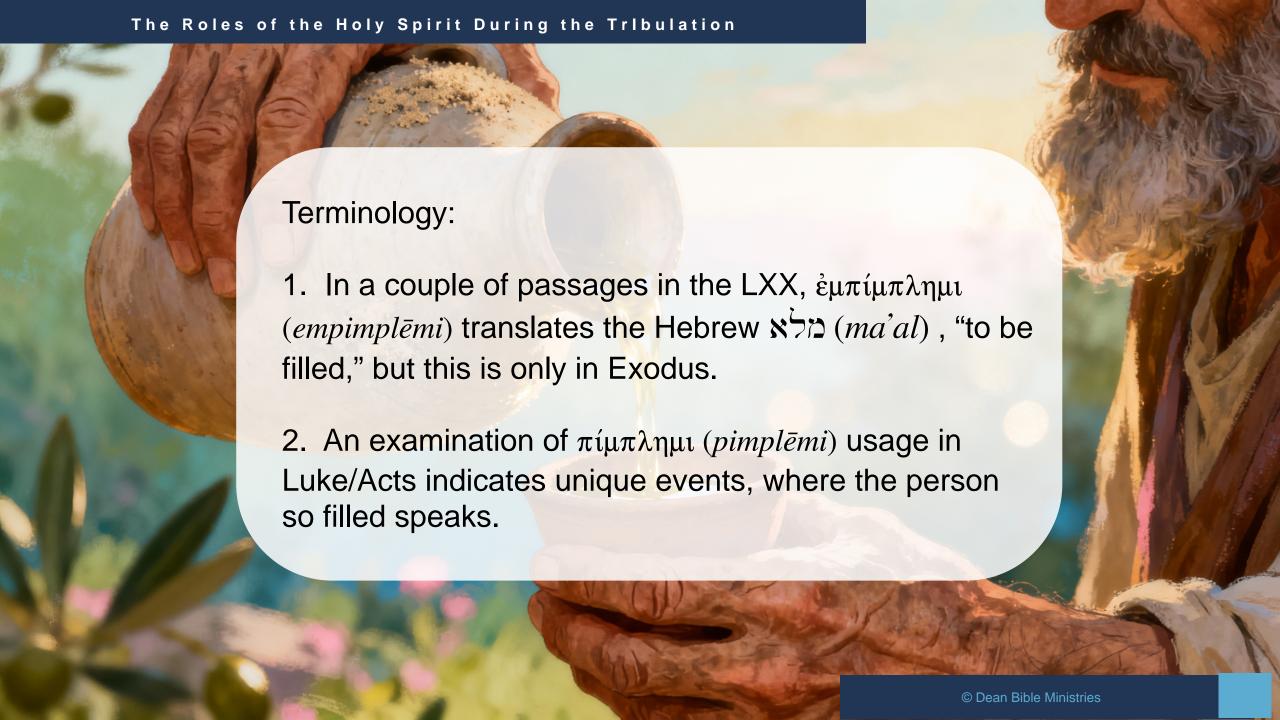
This, of course, delineates the contrast between the ministry of the Spirit at the time the Lord spoke these words and the future ministry after Pentecost[1]

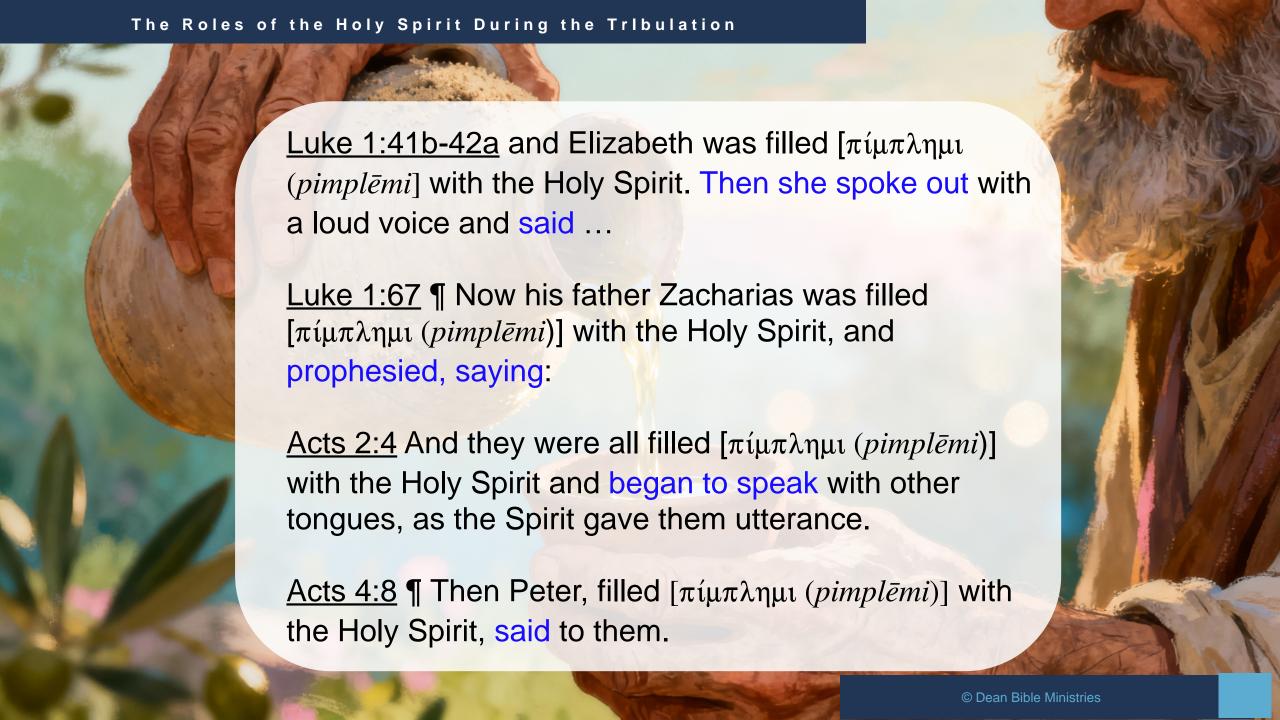
[1] Charles Caldwell Ryrie, *Basic Theology: A Popular Systematic Guide to Understanding Biblical Truth* (Chicago, IL: Moody Press, 1999), 400–401.

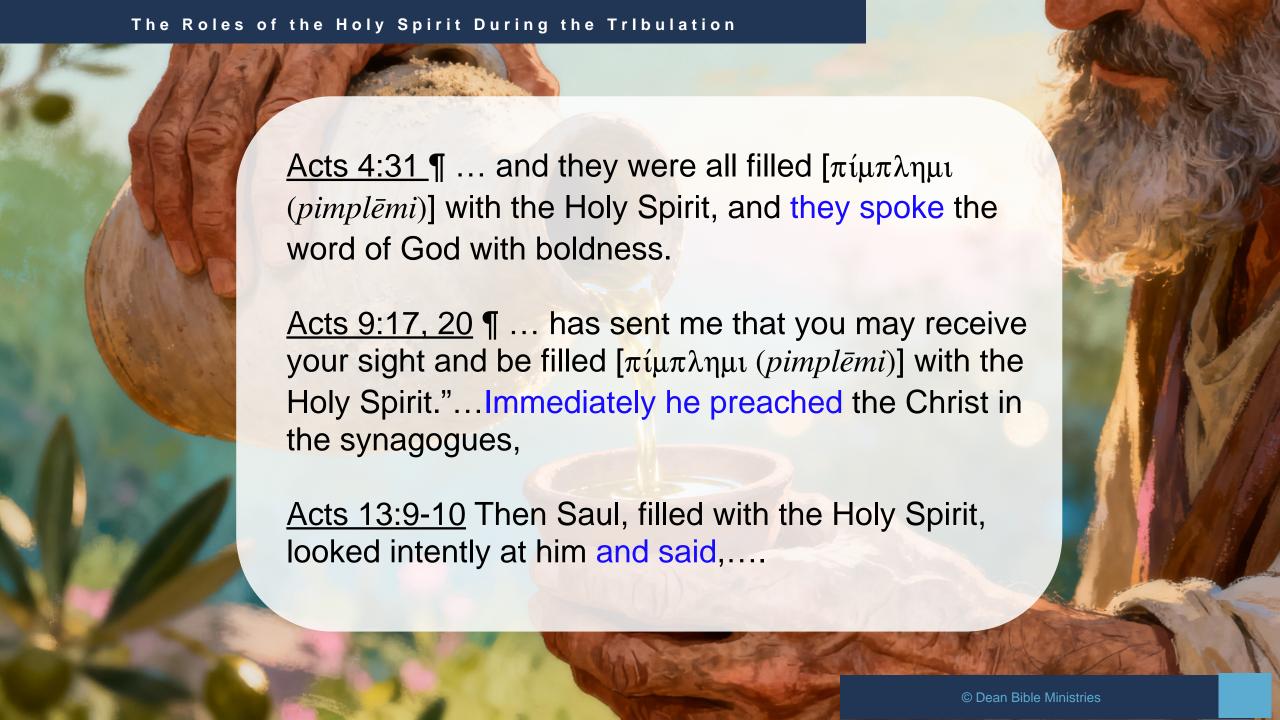


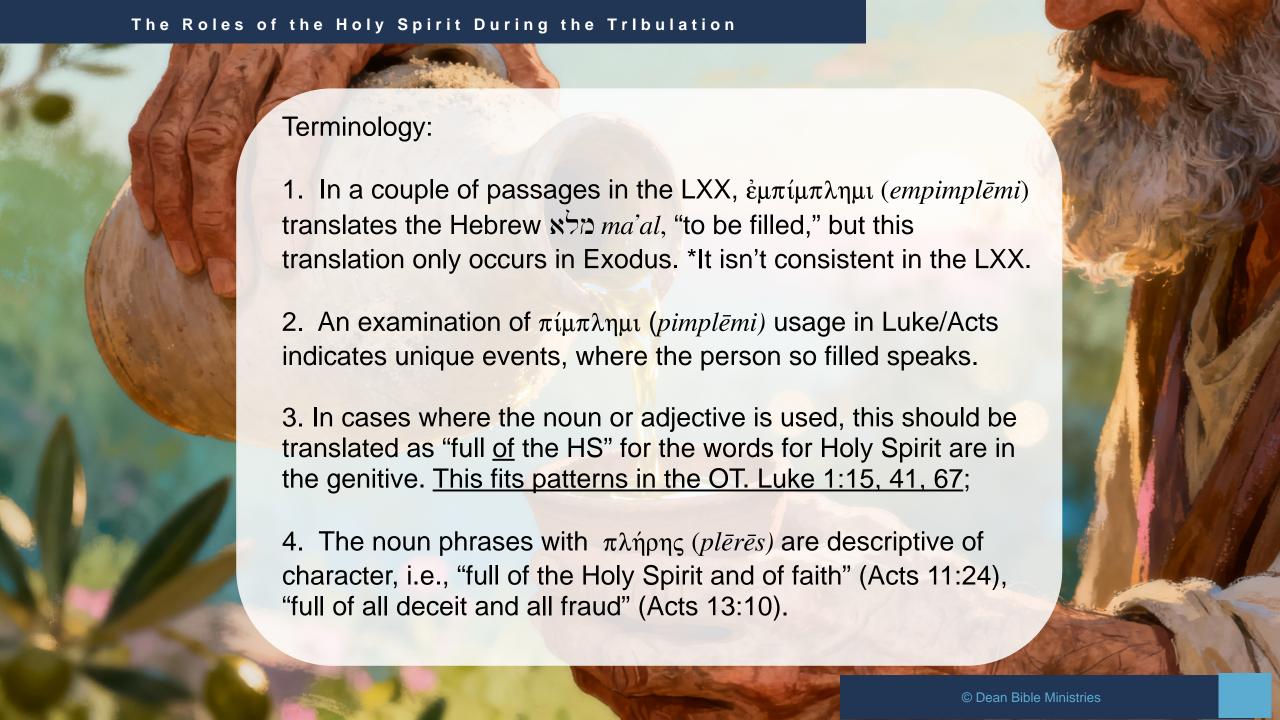


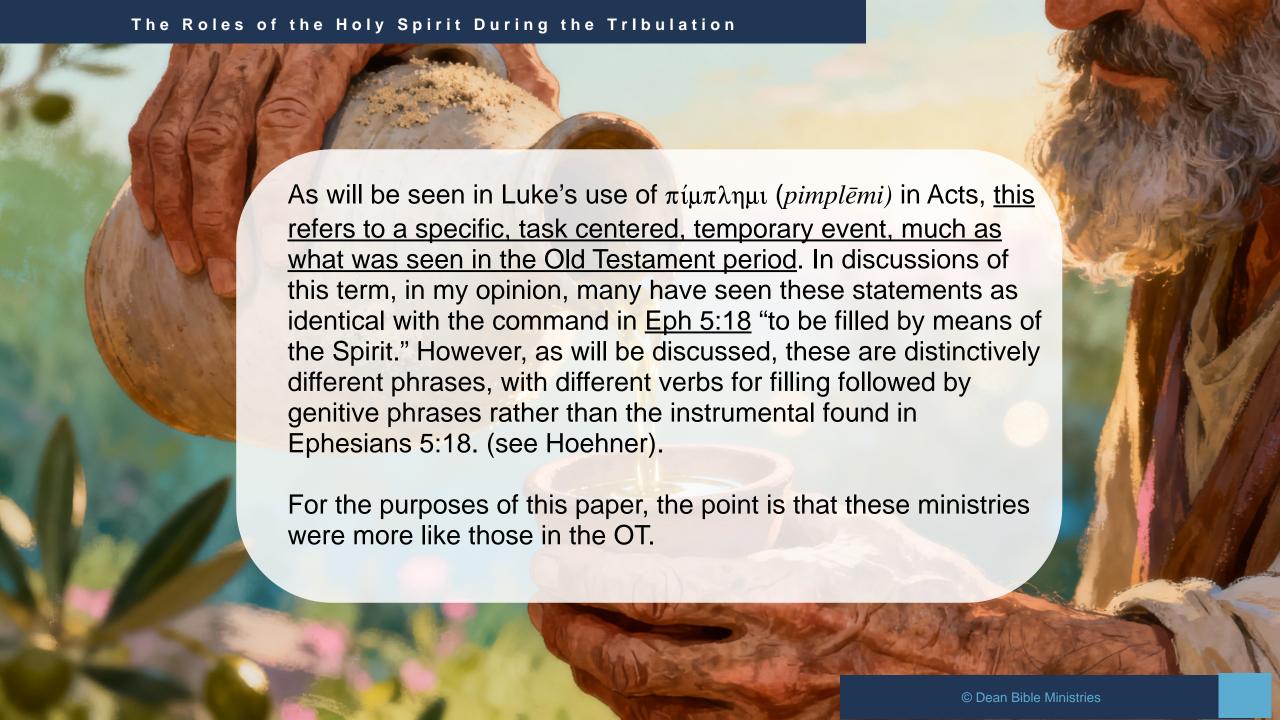


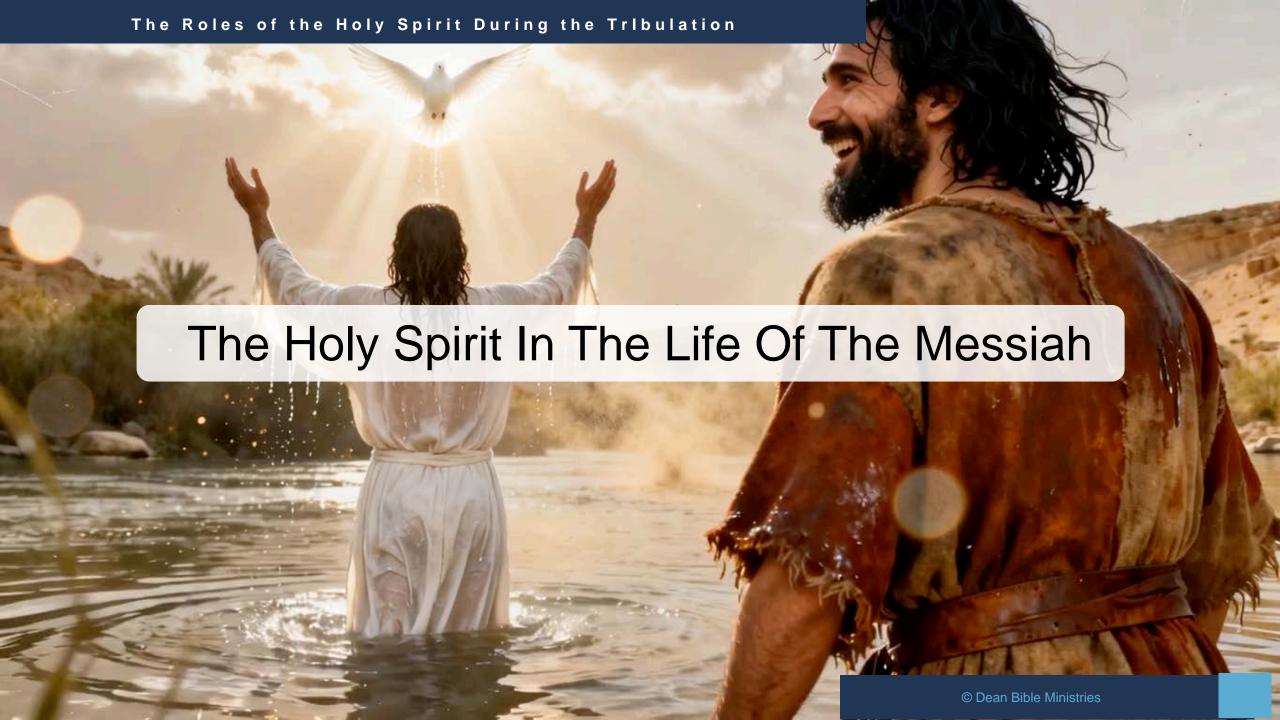










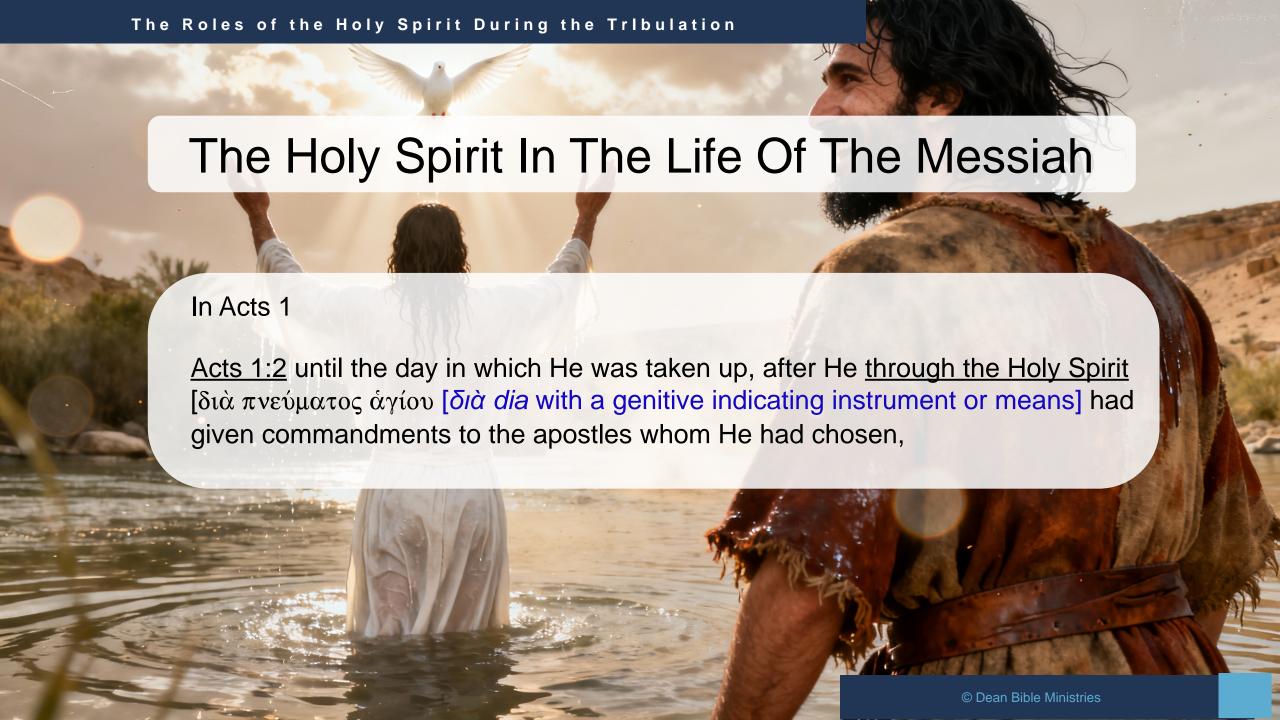


The Holy Spirit In The Life Of The Messiah

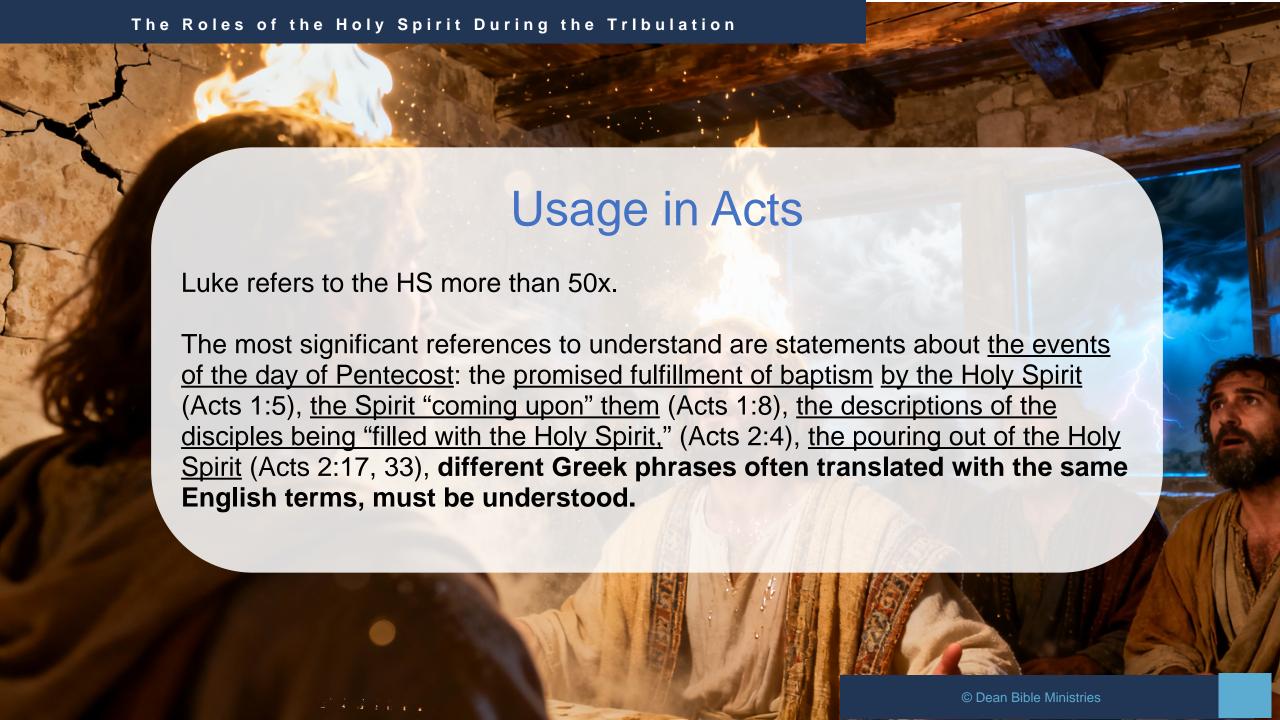
Jesus performed numerous miracles or gave instructions "through the Spirit" ($\delta\iota\grave{\alpha}$ dia with the genitive) or "by means of the Spirit" ($\dot{\epsilon}v$ en with the dative).

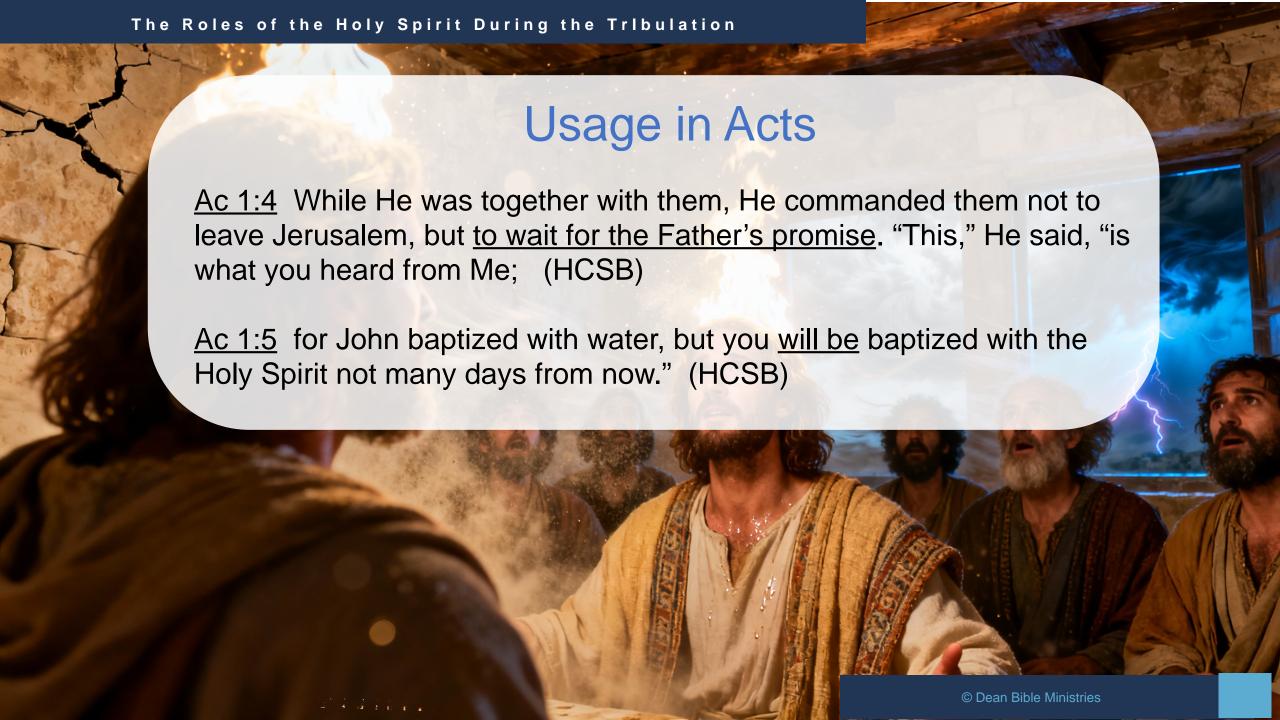
Jesus returned from the Jordan "full of the Holy Spirit" (Luke 4:1 $[\pi\lambda\eta\rho\eta\varsigma (pl\bar{e}r\bar{e}s)]$ with a genitive) was "led by the Spirit" (ἐν en with the dative) into the wilderness" (Luke 4:1)

He returned to Galilee "in (or through) the power of the Spirit (ἐν en with the dative)." Luke 4:14.









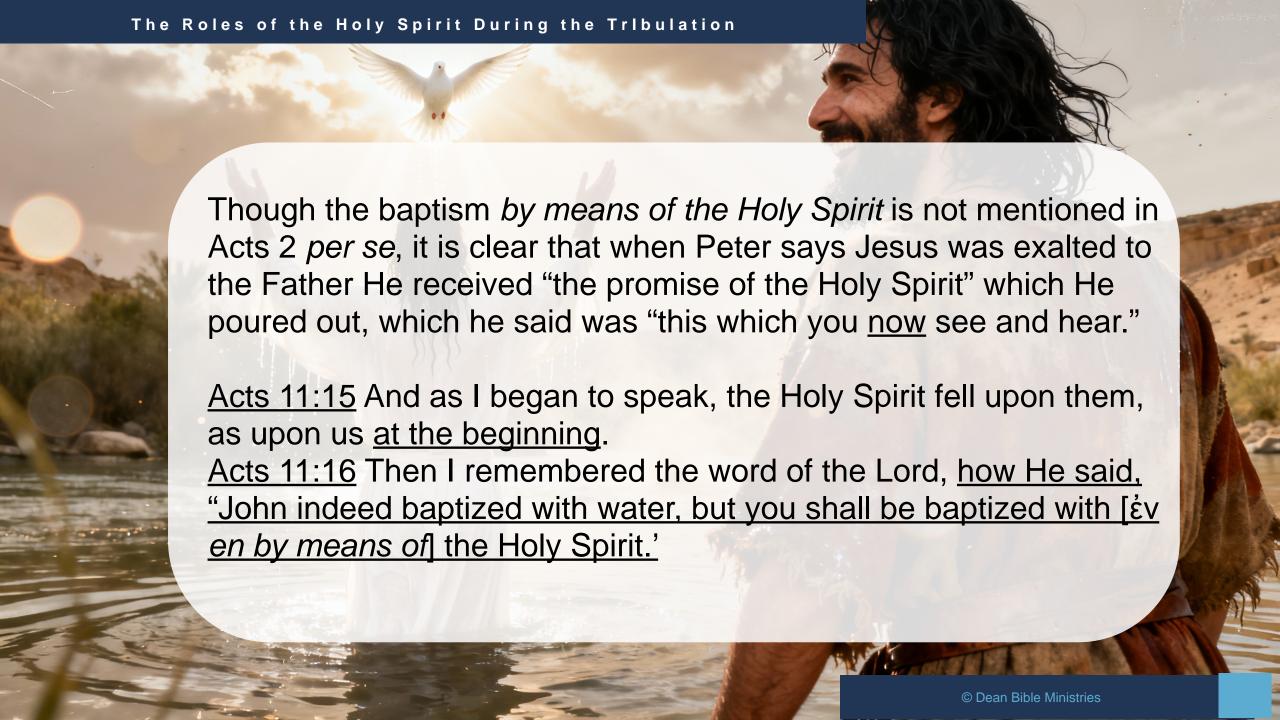
The Structure of All The Baptism Statements

- 1. There is identical structuring in all passages, though not all passages mention all of the elements. Matt 3:11 (Mark 1:8; Luke 3:16; John 1:32-33; 1 Cor 12:13)
- 2. The performer of the act of baptism is the LJC.
- 3. He uses the HS as the instrument or means to effect the baptism. The use of the preposition έν <u>en</u> with the dative in all cases indicates the means or instrument.
- 4. The result is that each CA believer is "in Christ" a member of the body of Christ.

Wallace, Grammari, 373: RE: 1 Cor 12:13

Our contention is that this is an illustration of έν used for means. By calling "Spirit" means here does not deny the personality of the Holy Spirit.52 Rather, the Holy Spirit is the instrument that Christ uses to baptize, even though he is a person. Since πνεύματι ἁγίω clearly indicated means in Mark 1:8 (as in several other passages dealing with Spirit-baptism), it is surely not unreasonable to see "Spirit" as the means here.

Furthermore, if the Holy Spirit is the agent in this text, there is a theological problem: When is the prophecy of Mark 1:8 fulfilled? When would Christ baptize with the Holy Spirit? Because of the grammatical improbability of πνεύματι expressing agent in 1 Cor 12:13, it is better to see it as means and as the fulfillment of Mark 1:8. Thus, Christ is the unnamed agent. This also renders highly improbable one popular interpretation, viz., that there are two Spirit baptisms in the NT, one at salvation and one later.53





Usage in Acts

Joel 2:28 "And it shall come to pass afterward That I will pour out My Spirit on all flesh; Your sons and your daughters shall prophesy, Your old men shall dream dreams, Your young men shall see visions.

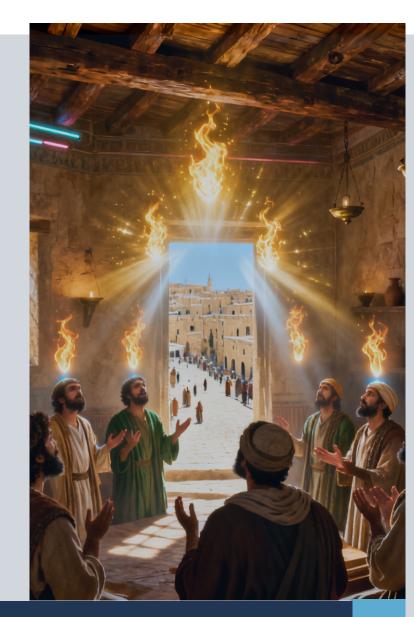
Joel 2:29 And also on My menservants and on My maidservants I will pour out My Spirit in those days.

Acts 2:16 But this is what was spoken by the prophet Joel: Acts 2:17 "And it shall come to pass in the last days, says God, That I will pour out of My Spirit on all flesh; Your sons and your daughters shall prophesy, Your young men shall see visions, Your old men shall dream dreams. Acts 2:18 And on My menservants and on My maidservants I will pour out My Spirit in those days; And they shall prophesy.

Usage in Acts

Pentecost marks the beginning of the church as a functioning body by the outpouring of the Spirit on that day. Before His ascension the Lord promised that the disciples would be baptized with the Holy Spirit soon (Acts 1:5). Though the word "baptism" does not appear in the account of Pentecost in chapter 2, it is quite clear from 11:15–16 that the baptism occurred for the first time on that day. Since, according to Paul (1 Cor. 12:13), Spirit baptism places people in the body of Christ, and since the body of Christ is the church (Eph. 1:22–23), the church, the body, began when those first individuals were baptized at Pentecost.[1]

[1] Charles Caldwell Ryrie, *Basic Theology: A Popular Systematic Guide to Understanding Biblical Truth* (Chicago, IL: Moody Press, 1999), 466.



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The one aspect to focus on here, is the meaning of Peter's phrase, "This is what was spoken of by the prophet Joel." (Acts 2:16).

What does "this is what was spoken" mean?

Nothing Joel predicted happened on that Pentecost, and the one miraculous event that did occur, speaking in previously unknown and unlearned languages, was not mentioned in Joel 2!



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Luke does not use the expected phrase to introduce a prophetic fulfillment, "that it might be fulfilled which was spoken by ... the prophet, saying" (Matt 2:15). Instead he simply said, "This is what was spoken by the prophet."



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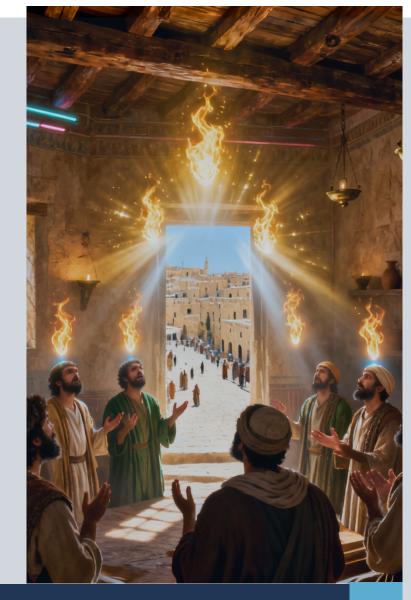
The best explanation is that given by David L. Cooper, Arnold Fruchtenbaum, and Michael Rydelnik.

This is an example of an application of an literal OT prophecy, not the literal fulfillment of a literal prophecy, i.e., Micah 5:2. The <u>literal fulfillment of Joel 2:28ff will occur at the end of the Tribulation</u> when Christ establishes the future Messianic, Jewish Kingdom, and the "New Covenant with the house of Israel and the house of Judah" is put into effect!



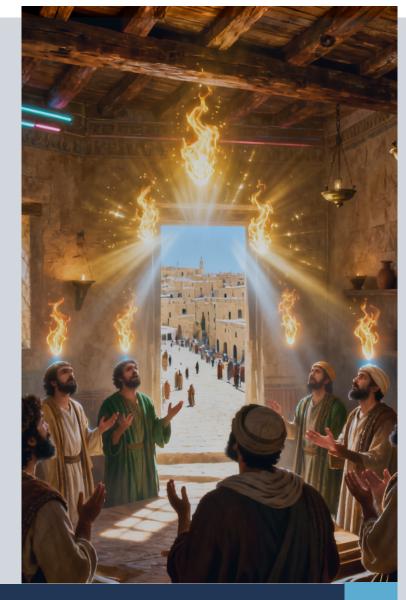
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Though English words such as "filled" or "indwelt" are frequently used to describe similar ministries of the Holy Spirit in other dispensations, they are not the same. We must remember that *similarity is not identity*. Some writers have not been as careful as they should have been in examining, defining, and explaining these ministries. Too often it appears that differences are glossed over in the emphasis on similarities.



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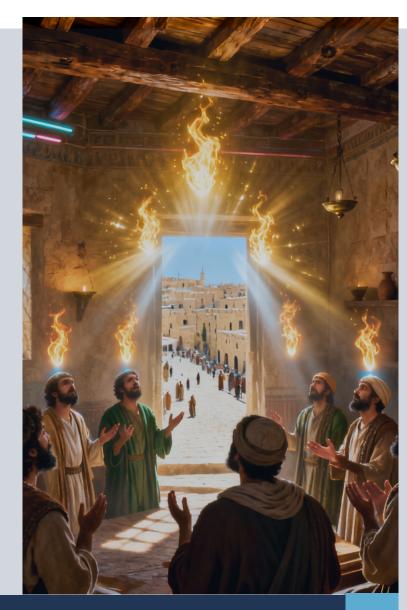
This outpouring is the event which began the new dispensation of the Church. It set apart by a distinct assemblage of different, unique ministries of the Holy Spirit for the Church Age only—the baptism by the Holy Spirit, the indwelling by the Holy Spirit, the ability to walk by means of the Spirit, being filled by means of the Spirit, being sealed by means of the Holy Spirit, being led by the Holy Spirit. All of these are part of the bundling in the "outpouring" of the Spirit.



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The distinctive ministries of God the Holy Spirit in the Church Age which are relevant to this study are: the <u>restraining ministry of the HS</u>, <u>regeneration</u>, the baptism by the Spirit, the <u>indwelling of the Holy Spirit</u>, the filling by means of the Spirit, and the sealing of the Spirit.

One which takes place in this Church Age but is often classified with the Tribulation, is the restraining of the Spirit, which is removed near the beginning of the Tribulation.



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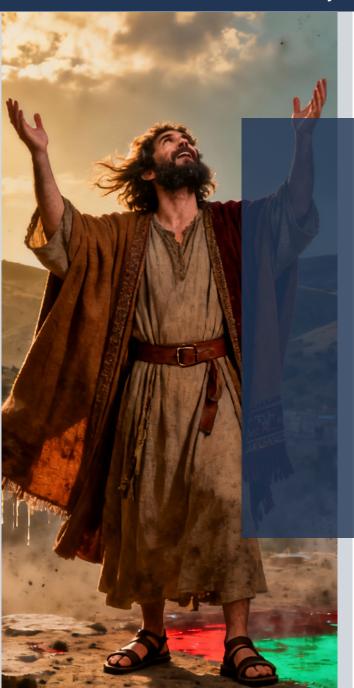
The Restraining Ministry of the Holy Spirit

<u>2Th. 2:6</u> And <u>now</u> you know <u>what is restraining</u>, that <u>he</u> may be revealed in his own time.

<u>2Th. 2:7</u> For the mystery of lawlessness is already at work; only He who now restrains will do so until He is taken out of the way.

2Th. 2:8 And then the lawless one will be revealed, whom the Lord will consume with the breath of His mouth and destroy with the brightness of His coming.

2Th. 2:9 The coming of the lawless one is according to the working of Satan, with all power, signs, and lying wonders,



Regeneration

<u>Titus 3:5</u> not by works of righteousness which we have done, but according to His mercy He saved us, through the washing of regeneration and renewing of the Holy Spirit,

<u>Titus 3:6</u> whom He poured out on us abundantly through Jesus Christ our Savior,

Regeneration is, "the work of God 'ascribed to the Holy Spirit' that gives new life to the one who believes the saving promise of God."



Baptism of the Holy Spirit

Acts 1:4-5 ¶ And being assembled together with them, He commanded them not to depart from Jerusalem, but to wait for the Promise of the Father, "which," He said, "you have heard from Me; for John truly baptized with water, but you shall be baptized with the Holy Spirit not many days from now." Emph added

Acts 11:16 Then I remembered the word of the Lord, how He said, "John indeed baptized with water, but you shall be baptized with the Holy Spirit."



Baptism of the Holy Spirit

The baptism by the Holy Spirit

All believers in the Church Age are identified with Christ in his death, burial, and resurrection (Rom 6:1-5) at the instant of salvation

Cor. 12:13 For we were all baptized by one Spirit into one body—whether Jews or Greeks, whether slaves or free—and we were all made to drink of one Spirit.



Baptism of the Holy Spirit

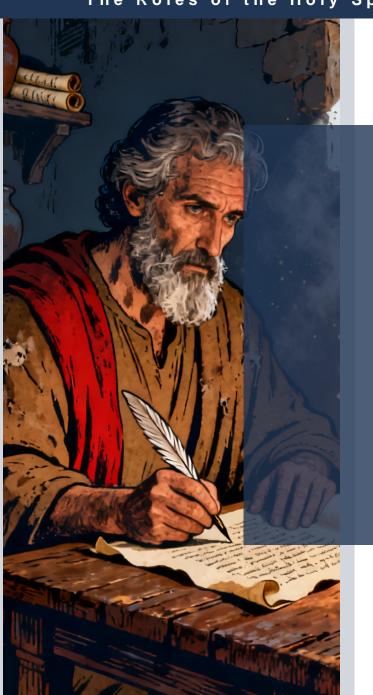
The Baptism by means of the Holy Spirit is the unique and distinguishing badge of the Church Age believer. As such, it not only was not present prior to the advent of the Holy Spirit on the Day of Pentecost, but will no longer be a part of the Spirit's use in the Tribulation as the Church will have been completed and removed by the Rapture.



The Indwelling of the Holy Spirit

Numerous passages refer to the permanent indwelling of every Church Age believer by the Holy Spirit (John 7:37–39; Rom. 8:9, 11; 1 Cor. 3:16; 6:19–20; 12:13; 2 Cor. 5:5; Gal. 3:2; 4:6; 1 John 3:24; 4:13).

1Cor. 3:16 ¶ Do you not know that you are the temple of God and that the Spirit of God dwells in you? 1Cor. 3:17 If anyone defiles the temple of God, God will destroy him. For the temple of God is holy, which temple you are.



The Indwelling of the Holy Spirit

Eph. 2:20 ... on the foundation of the apostles and prophets, Jesus Christ Himself being the chief cornerstone,

Eph. 2:21 in whom the whole building, being fitted together, grows into a holy temple in the Lord,

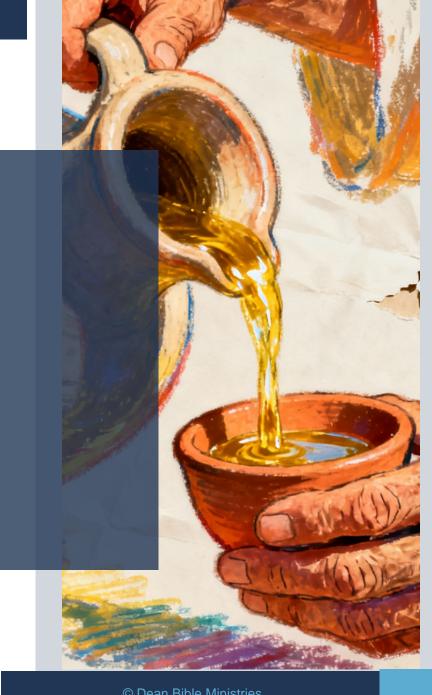
Eph. 2:22 in whom you also are being built together for a dwelling place of God in the Spirit.

The Temporary Filling [πίμπλημι (pimplēmi)] of the Spirit

The temporary filling [π ίμ π λημι ($pimpl\bar{e}mi$)] "of the Spirit"

This is not the same as being filled by means of the HS in Eph 5:18.

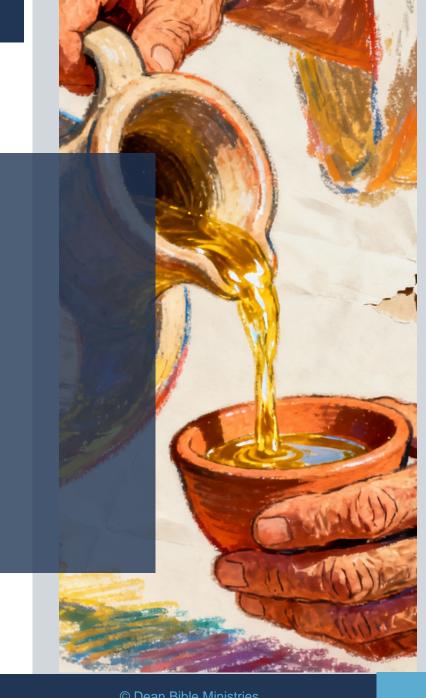
- a. Different word is used, the verb $\pi\lambda\eta\rho\delta\omega$ ($pl\bar{e}ro\bar{o}$) with the instrumental use of $\dot{\epsilon}v$ (en) (see Hoehner, Ephesians, 702-719; and Wallace, *Grammar*, 92-94).
- b. The results of being filled by means of the Spirit is equivalent to or closely identified with "letting the Word of Christ richly dwell within you" Col 3:16, in that they both produce identical results.



The Roles of the Holy Spirit During the Trlbulation

"The command there [Eph 5:18] to be filled by the Spirit has nothing to do with tongues-speaking. The Spirit-filling (with πίμπλημι) in Acts is never commanded, nor is it related particularly to sanctification. Rather, it is a special imbueing [sic] of the Spirit for a particular task (similar to the Spirit's ministry in the OT). Furthermore, every time the case used to indicate the content of filling is the gen., never the dat. Cf. Acts 4:8, 31; 9:17; 13:9 (cf. also Luke 1:15, 41). Cf. also Luke 6:11; Acts 3:10; 5:17; 13:45; 19:29.[1]

[1] Daniel B Wallace, Greek Grammar Beyond the Basics - Exegetical Syntax of the New Testament (Zondervan Publishing House and Galaxie Software, 1996) 92-94.



Sealing By Means of the Spirit

The HS is Himself the Seal. Eph 1:13-14

"God is the One who seals, Christ is the sphere in which the seal is done, and the Holy Spirit is the instrument of the seal."[1]

[1] Eldon Woodcock, "The Seal of the Holy Spirit," *Bibliotheca Sacra* 155 (1998): 149.



Sealing By Means of the Spirit

2Cor. 1:22 who also has sealed us and given us the Spirit in our hearts as a guarantee.

2Cor. 5:5 Now He who has prepared us for this very thing is God, who also has given us the Spirit as a guarantee.

Such a sealing ministry of the Holy Spirit is not mentioned in relation to the Old Testament believer.[1] Neither does it seem is it quite the same as the sealing which occurs during the Tribulation, first, because in the New Testament epistles it is related to our position in the body of Christ. Second, because its characteristics for the 144,000 are unique to those in the Tribulation.

[1] Ryrie, Op. Cit., 414.

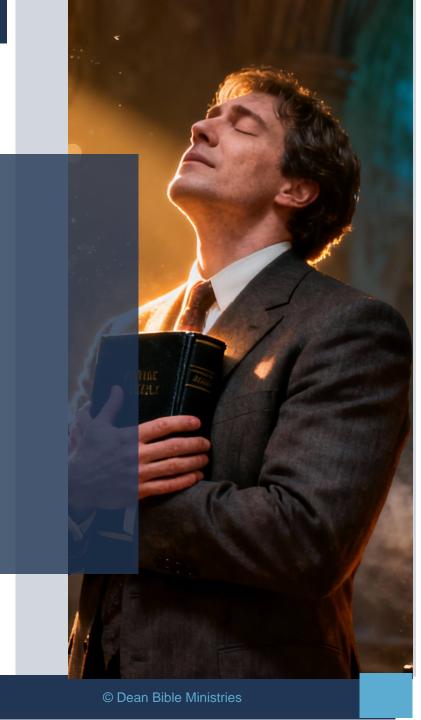


The Command to Walk by the Spirit

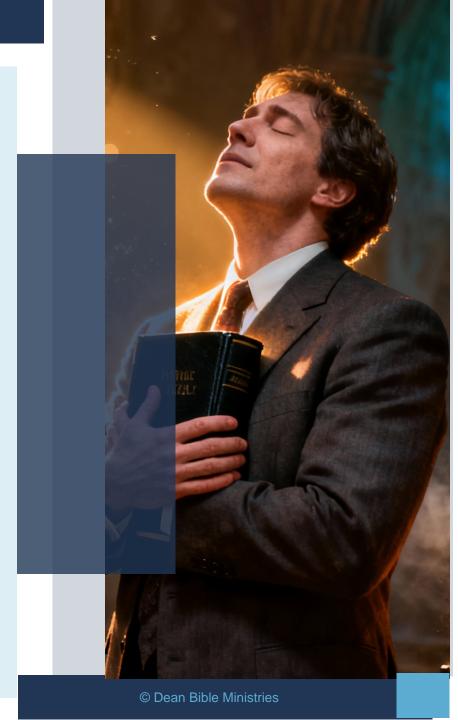
Gal. 5:16 ¶ I say then: Walk in the Spirit, and you shall not fulfill the lust of the flesh.

Gal. 5:25 If we live in the Spirit, let us also walk in the Spirit.

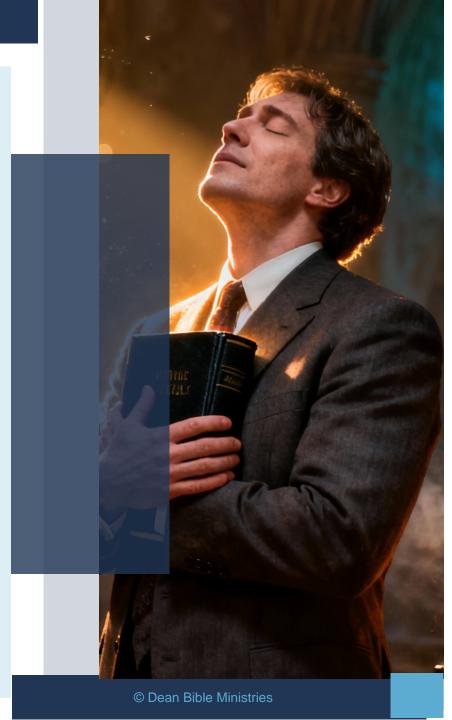
No such command is in the Old Testament, nor is it related to the Tribulation. The reason is that this is grounded on the Church Age believer's distinctive relation to the Holy Spirit which is not true of Old Testament or Tribulation believers



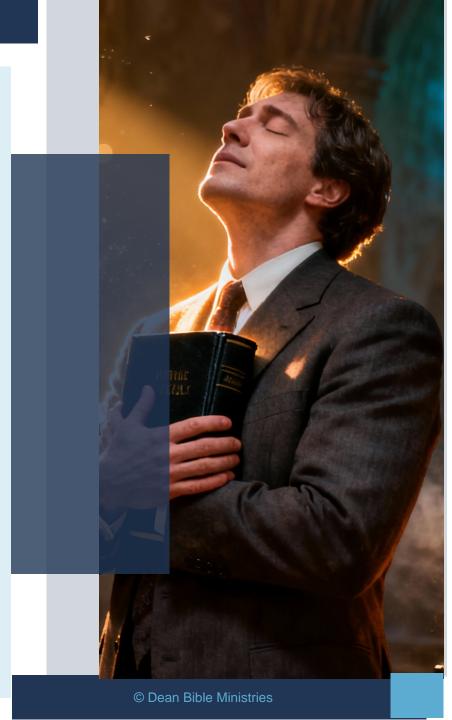
1. The CA believer has a unique relationship with the Holy Spirit. We are indwelt by the Holy Spirit, who makes us a dwelling place for the Father and the Son.



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- 2. We are commanded to "walk by means of the Holy Spirit" and when so doing the Holy Spirit fills us with the Word of Christ and matures us.



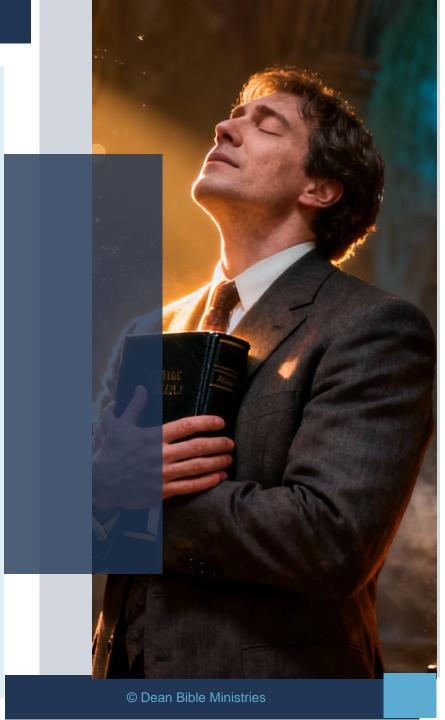
- 1. The CA believer has a unique relationship with the Holy Spirit. We are indwelt by the Holy Spirit, who makes us a dwelling place for the Father and the Son.
- 2. We are commanded to "walk by means of the Holy Spirit" and when so doing the Holy Spirit fills us with the Word of Christ and matures us.
- 3. We are also sealed by the Holy Spirit into the body of Christ, no such relationship has occurred before the Church Age, nor will occur in the Tribulation.



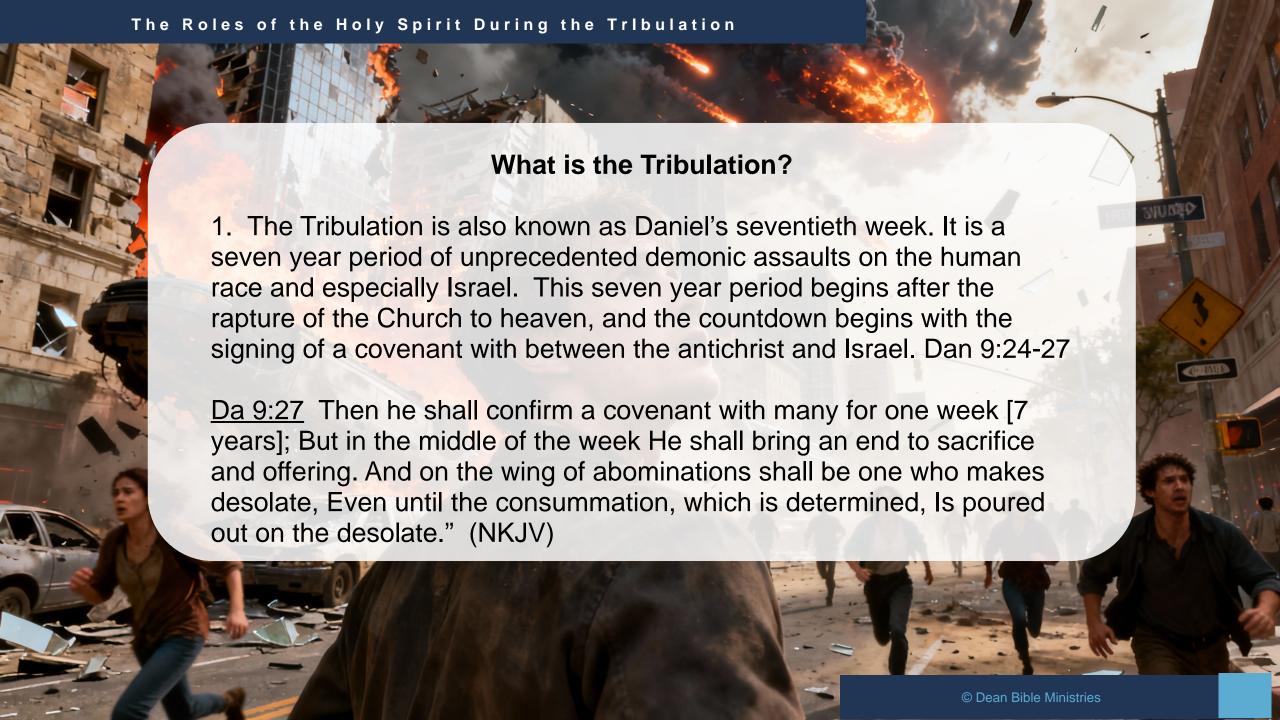
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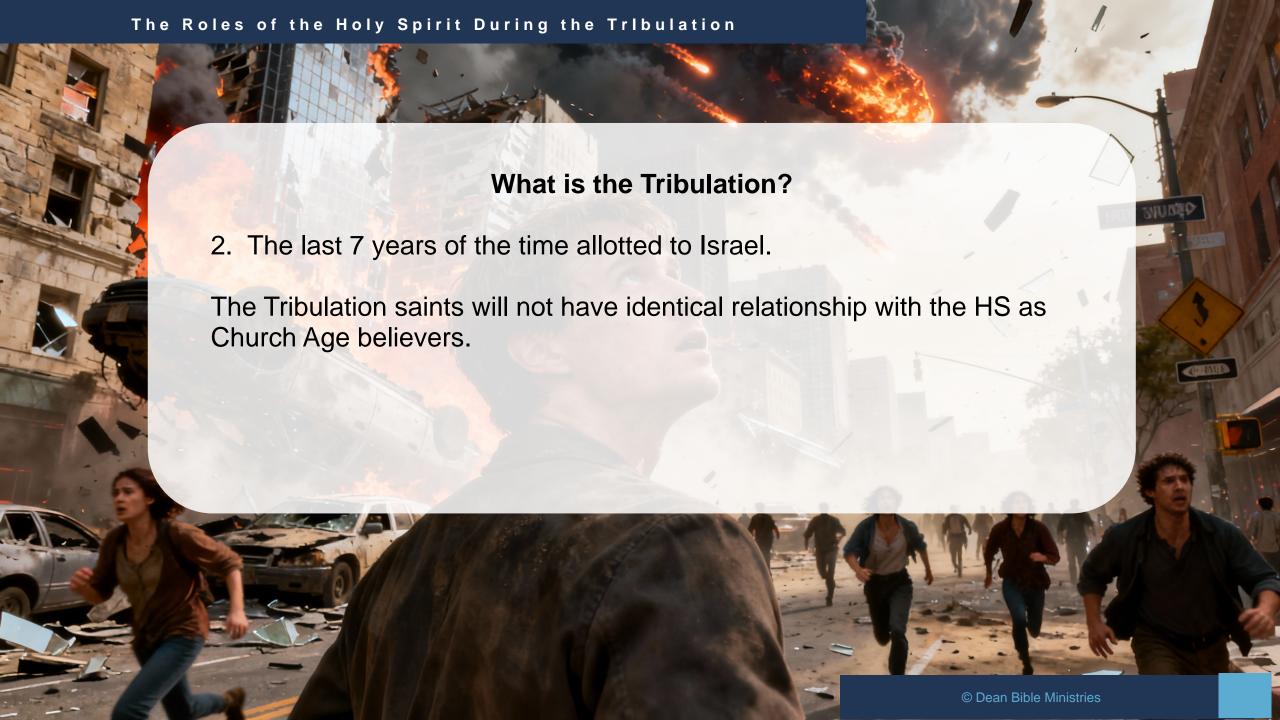
Conclusion:

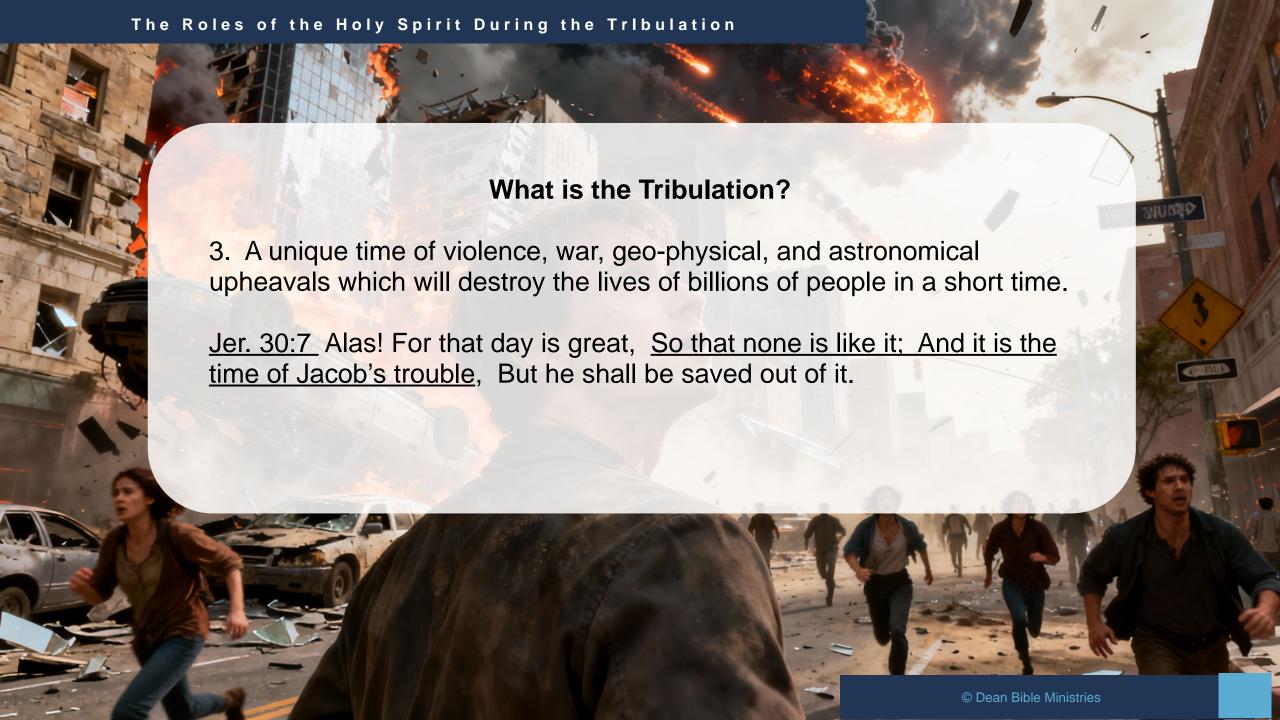
The ministries of the HS in the Tribulation will be more similar to that of the OT than the Church Age.

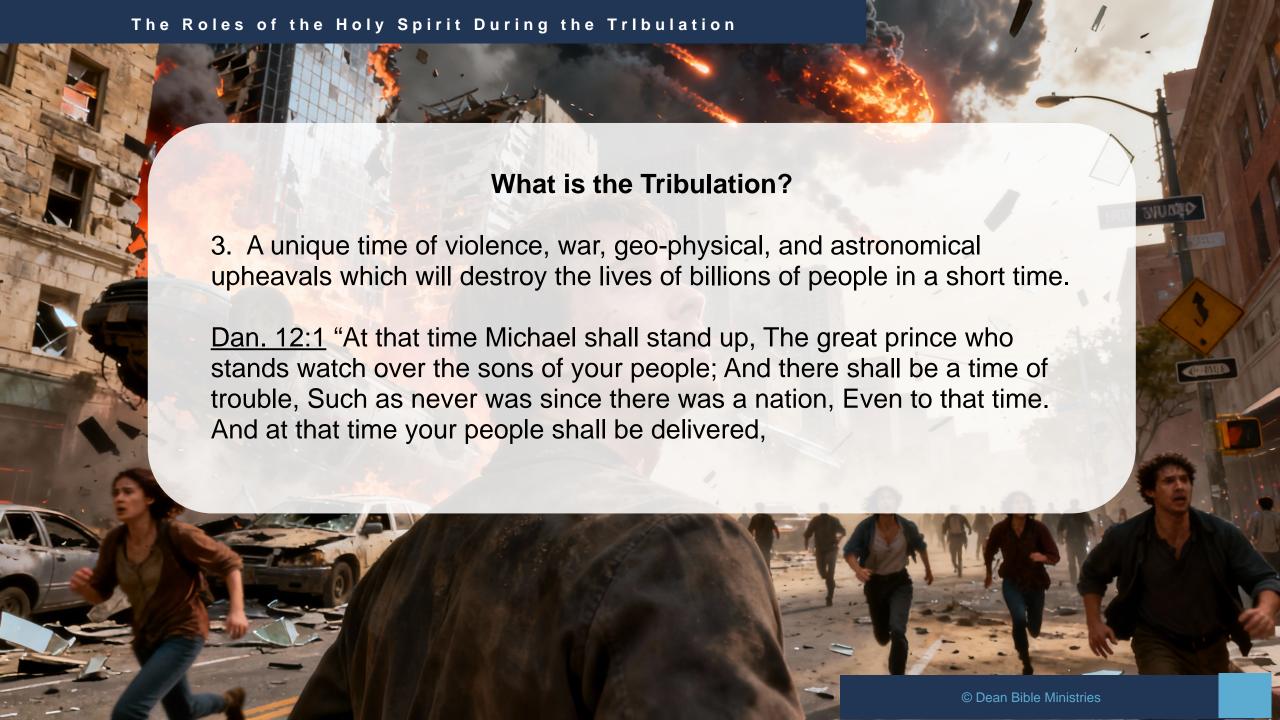


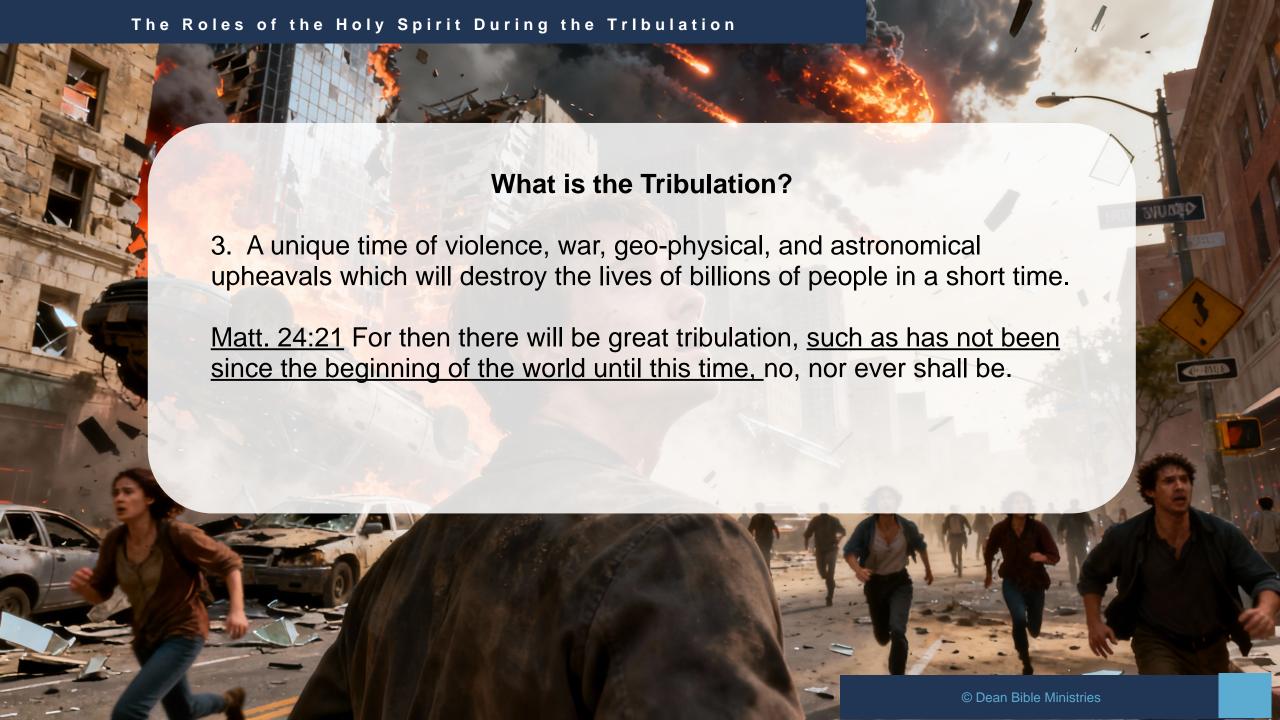










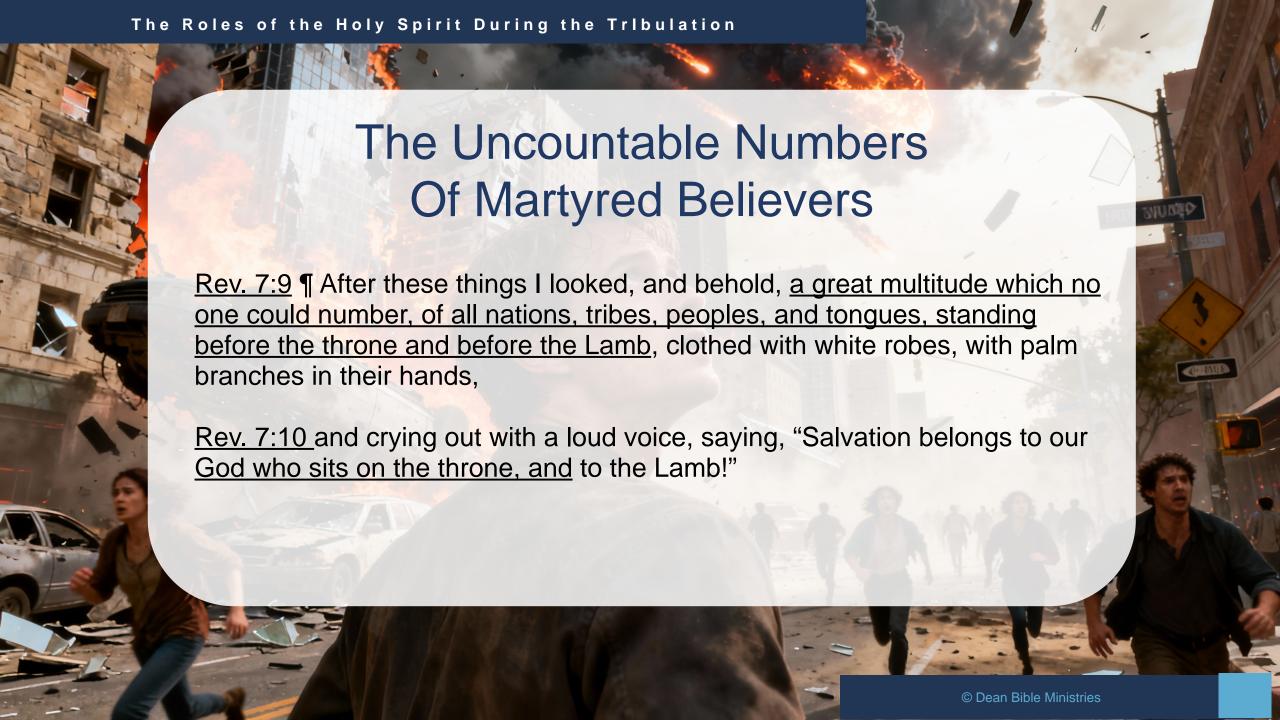


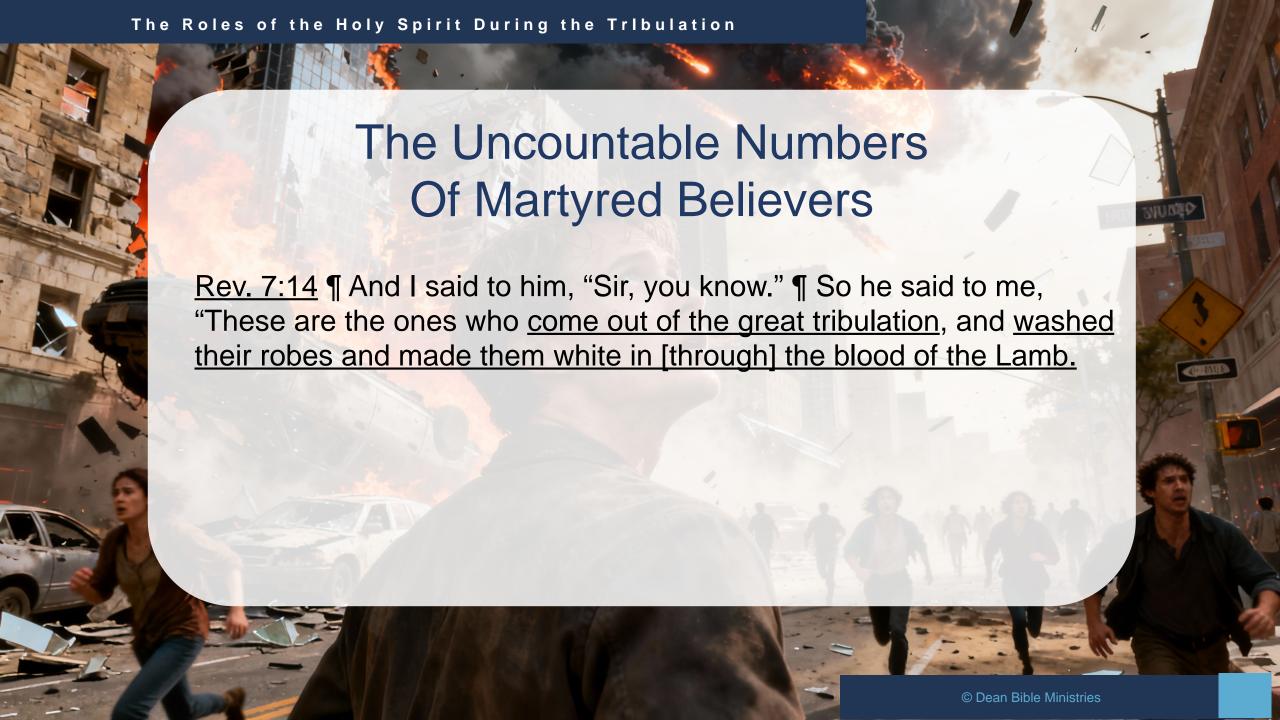
The Holy Spirit and Salvation/Regeneration in the Tribulation

Because Christ has been crucified a once for all sacrifice for sin, those in the Tribulation must look back with faith alone to the cross and to Jesus as the Messiah who paid the penalty for all sin "in His own body on the tree."

a. The uncounted number of those martyred during the Tribulation are regenerated and saved (Eph 2:5).

b. The 144,000 sealed servants of God were saved and regenerated.





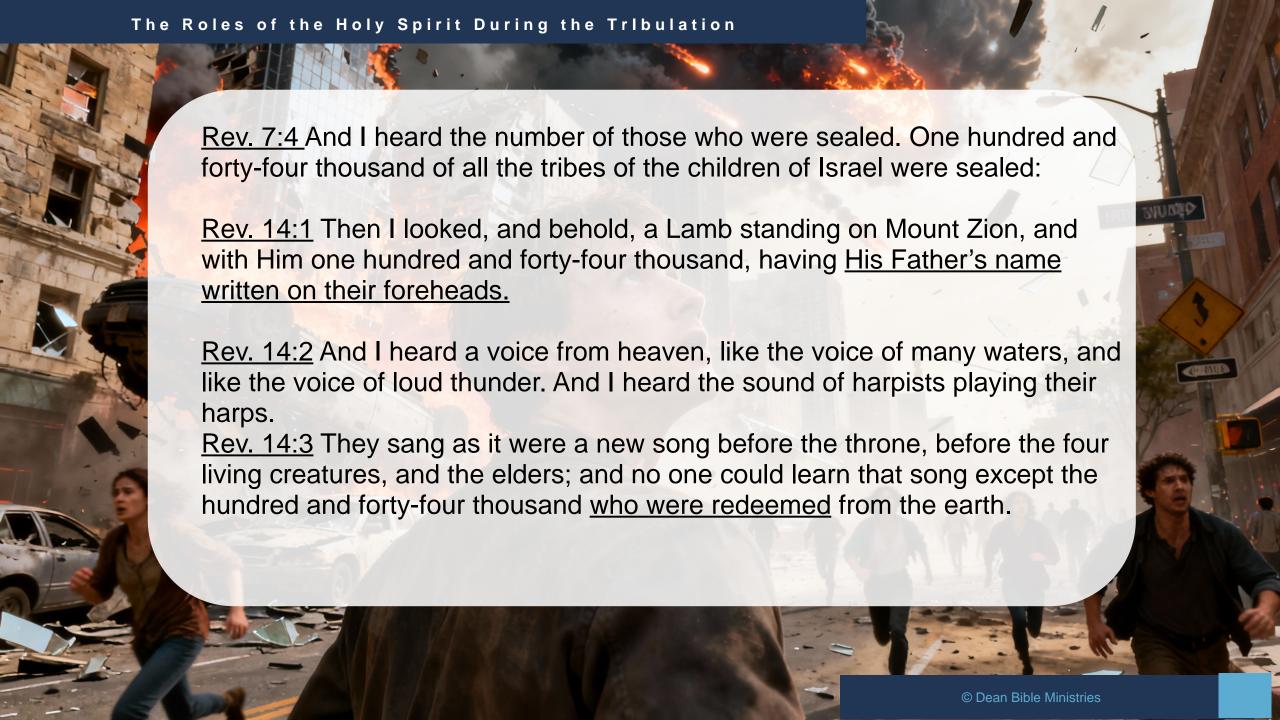
The Holy Spirit and Salvation/Regeneration in the Tribulation

The 144,000

Rev. 7:3 saying, "Do not harm the earth, the sea, or the trees till we have sealed the servants of our God on their foreheads."

In the judgment of the seventh seal:

Rev. 9:4 They were commanded not to harm the grass of the earth, or any green thing, or any tree, but only those men who do not have the seal of God on their foreheads.



Sealing In The Tribulation Period

Sealing is not said to be the Spirit or by the Spirit, but is the seal of the living God which bears His name.

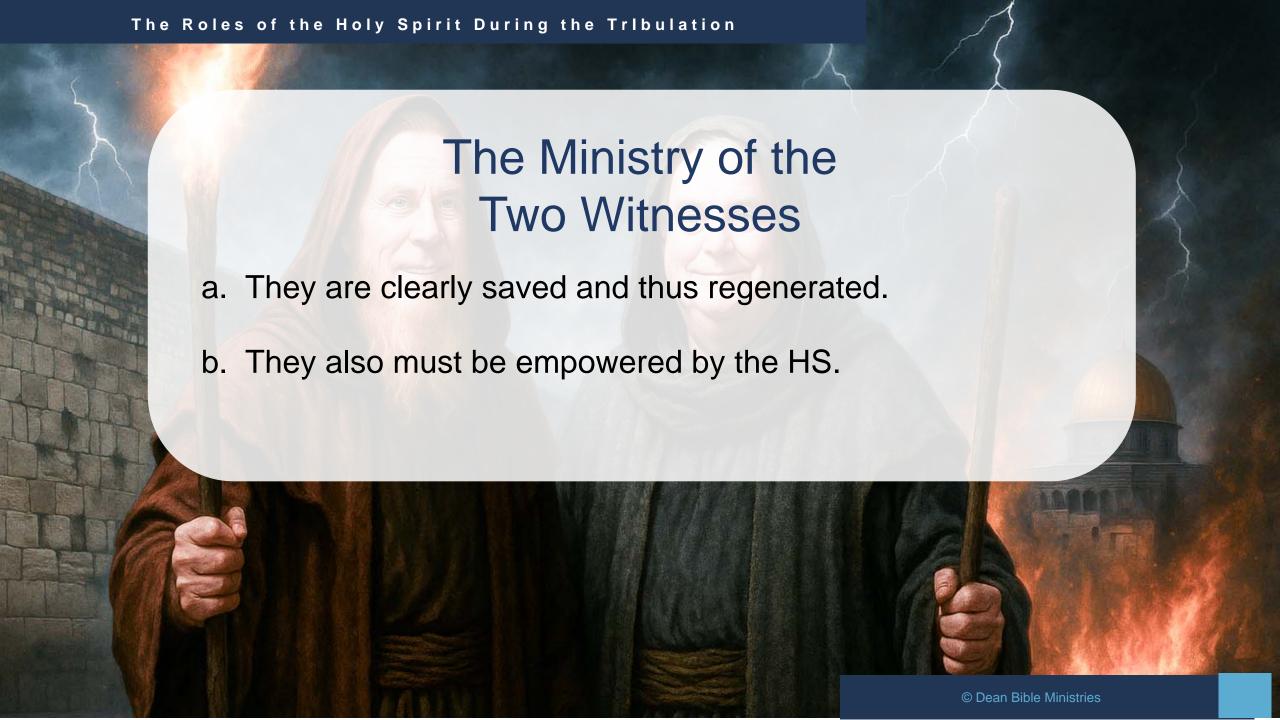
Rev. 7:2 Then I saw another angel ascending from the east, having the seal of the living God. And he cried with a loud voice to the four angels to whom it was granted to harm the earth and the sea,

Rev. 7:3 saying, "Do not harm the earth, the sea, or the trees till we have sealed the servants of our God on their foreheads."

Rev. 9:4 They were commanded not to harm the grass of the earth, or any green thing, or any tree, but only those men who do not have the seal of God on their foreheads.







The Ministry of the Two Witnesses

Rev. 11:3 And I will give power to my two witnesses, and they will prophesy one thousand two hundred and sixty days, clothed in sackcloth."

Rev. 11:4 ¶ These are the two olive trees and the two lampstands standing before the God of the earth.

Rev. 11:5 And if anyone wants to harm them, <u>fire proceeds from their</u> mouth and devours their enemies. And if anyone wants to harm them, he must be killed in this manner.

Rev. 11:6 These <u>have power</u> to shut heaven, so that no rain falls in the days of their prophecy; and <u>they have power over waters</u> to turn them to blood, and <u>to strike the earth with all plagues</u>, as often as they desire.

The Ministry of the Two Witnesses

Zech. 4:11 ¶ Then I answered and said to him, "What are these two olive trees—at the right of the lampstand and at its left?"

Zech. 4:12 And I further answered and said to him, "What are these two olive branches that drip into the receptacles of the two gold pipes from which the golden oil drains?"

Zech. 4:13 ¶ Then he answered me and said, "Do you not know what these are?" ¶ And I said, "No, my lord."

Zech. 4:14 ¶ So he said, "These are the two anointed ones, who stand beside the Lord of the whole earth."



A National Salvation of Israel At the End of the Tribulation

Zech. 13:1 "In that day a fountain shall be opened for the house of David and for the inhabitants of Jerusalem, for sin and for uncleanness.

Zech. 13:8 And it shall come to pass in all the land," Says the LORD, "That two-thirds in it shall be cut off and die, But one-third shall be left in it:

Zech. 13:9 I will bring the one-third through the fire, Will refine them as silver is refined, And test them as gold is tested. They will call on My name, And I will answer them. I will say, "This is My people"; And each one will say, 'The LORD is my God.'"



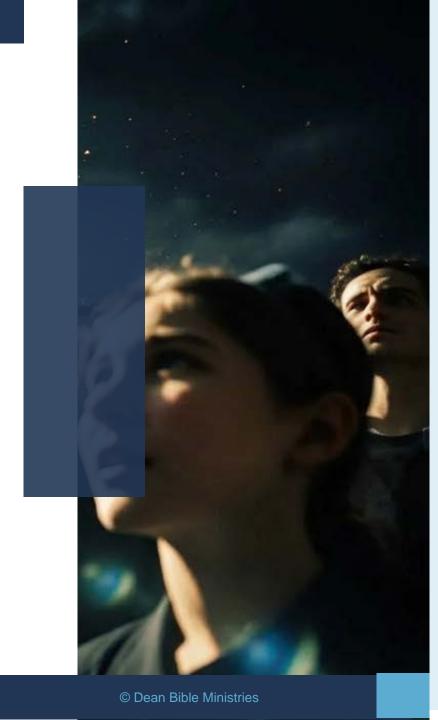
A National Salvation of Israel At the End of the Tribulation

Rom. 11:27 For this is My covenant with them, When I take away their sins."



References to the Holy Spirit in Revelation

The Holy Spirit is mentioned **only** in <u>relation to the</u> <u>seven churches in Rev 2-3</u>, and <u>in relation to moving</u> <u>John the Apostle around</u> to different vantage points and <u>speaking to John</u> (Rev 4:2; 14:13, 17:3), these are the only three references to the Holy Spirit in Revelation during the descriptions of the Tribulation.

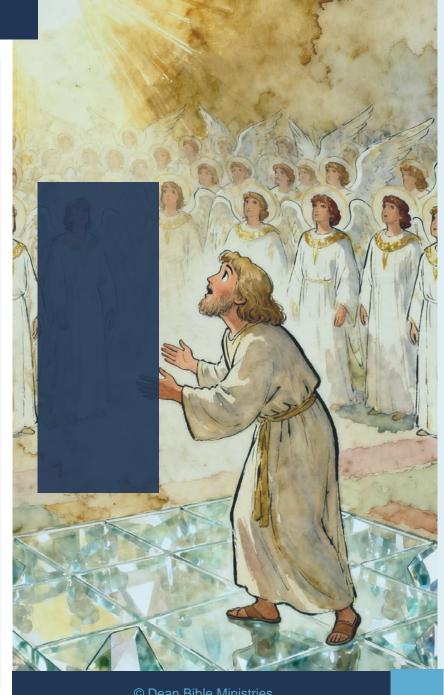


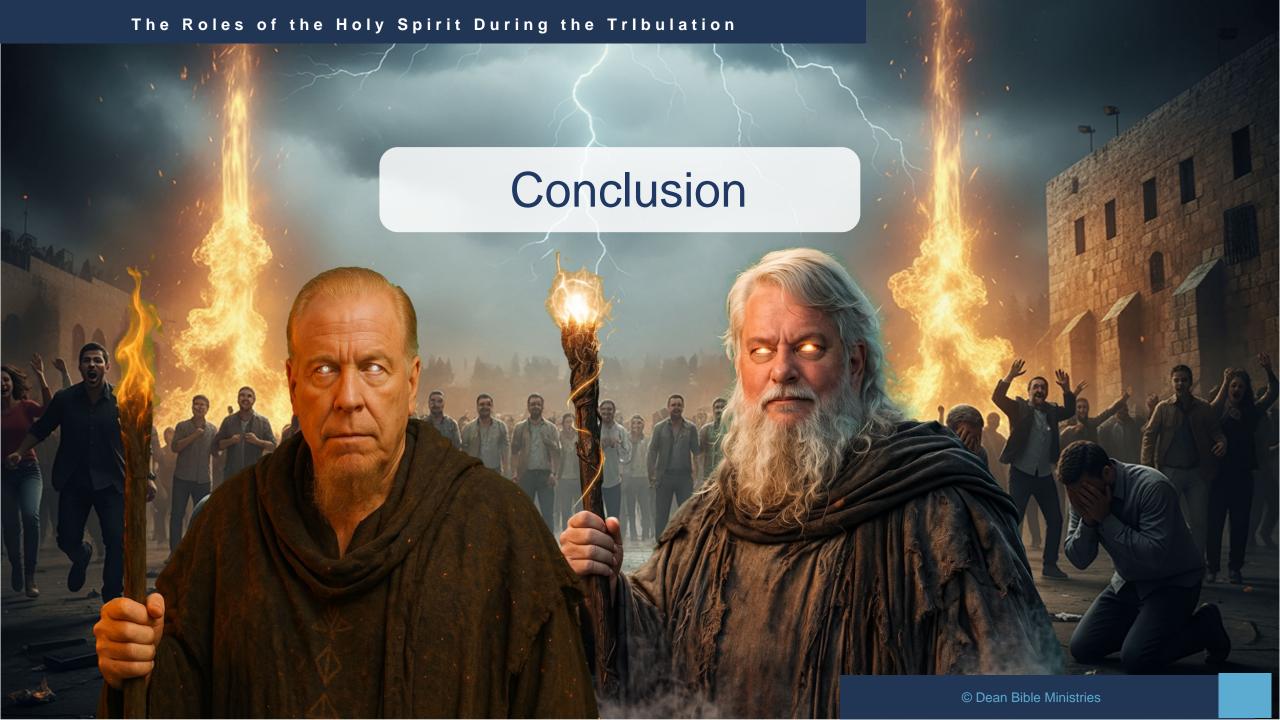
The Roles of the Holy Spirit During the Trlbulation

Rev. 4:2 ¶ Immediately I was in the Spirit; and behold, a throne set in heaven, and One sat on the throne.

Rev. 14:13 ¶ Then I heard a voice from heaven saying to me, "Write: 'Blessed are the dead who die in the Lord from now on.' " ¶ "Yes," says the Spirit, "that they may rest from their labors, and their works follow them."

Rev. 17:3 ¶ So he carried me away in the Spirit into the wilderness. And I saw a woman sitting on a scarlet beast which was full of names of blasphemy, having seven heads and ten horns.





- 1). His role in revelation and inspiration: The Holy Spirit will provide direct revelation through the two witnesses during the Trib. The will prophecy for 1,260 days.
- 2) Regeneration and salvation: Innumerable Gentiles and Jews will be regenerated and saved during the Tribulation.
- 3) Baptizing: There is no baptism by means of the HS.

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- 5) **Sealing**: and The sealing will only be for the 144,000 and by God, the HS is not mentioned in relation to this sealing.

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- 4) Indwelling: No indwelling to make the believers' bodies a temple for the dwelling of God.
- 5) Sealing: and The sealing will only be for the 144,000 and by God.
- 6) **Filling**: There is no specific emphasis on the role of the Holy Spirit in the spiritual life of the believers, as there is no BHS, or FHS, or WHS type of command.

