

## **Timeline Consideration of Works of the Holy Spirit**

**Warren Vanhetloo**

**Professor, Calvary Baptist Theological Seminary  
Lansdale, Pennsylvania**

The work of the Holy Spirit may be better understood and more greatly appreciated by consideration of the chronological extent of His various works. A means of showing time relationships frequently used in education is called the timeline. It is the endeavor of this study to survey works of the Holy Spirit mentioned in sacred Scripture to determine probable chronological extent. In this study, (1) certain explanations and distinctions will be set forth, and then, (2) in an alphabetical listing, various works of the Holy Spirit will be considered in two ways, (a) the nature of the work and (b) any beginning or ending aspects that could be noted on a timeline. Finally, (3) a brief characterization of groupings as surveyed will complete this study.

### **Some Preparatory Distinctions**

Two items of preparatory nature need to be expressed; first, construction and significance of the illustrative timeline device; and second, distinctions to be maintained between the nature and the work of the Holy Spirit.

Basic to this study is the recognition that all that can be known about either the person or work of the third person of the Trinity must be from the self-revelations of God in His Word.

Direct assertions of the Bible are authoritative; our exegesis is not infallible. Inferences often have validity, but they do not necessarily present certainty. Conjectures remain guesses, even if they are educated guesses. Arguments from silence bear little weight. Positions and conclusions reached by men may vary greatly. Let the reader realize anew the extensiveness of the endeavors of the Holy Spirit and not stumble over disturbance stirred up by some minor difference.

**Timeline.** A timeline is an academic device used to represent and visibly to portray beginning, continuity, and cessation as well as intervals between major events. It endeavors to display chronological concurrence and dispersion. A timeline is a didactic representation as a convenient visible means of portraying the passing of time. Values and proportions which are assigned by the originator should be reasonably clear to the observer.

The length of a timeline is not important. A four-inch line may be used to represent a twenty-four hour period. Two inches along another line may be said to represent two centuries. Proportion of length of line to period of time is assigned by the creator of the timeline graph and should to a greater or lesser degree convey concepts of separations and of groupings.

Similarly, in practical use, there is not always an attempt to maintain identical proportions all along the line. A student or reader needs to recognize restrictions that affect the extent or portions being emphasized. To illustrate, on a road map, the proportion for a state is according to one scale; for a city area of the state a much larger representation may be used. Scales are provided for maps; years labelled B.C. and A.D. may be used along timelines. Often each century of time is shown by an equal space along the timeline.

Because exact calendar dates are not easy to assign for significant points along the proposed timeline for this study, persons or events are cited to provide indications of time. A

timeline across the front of a classroom might be much more detailed. Its framework would resemble the following:

Adam	Moses	Malachi	Church	
Noah	Abraham	David	Jesus	Millennium

Other points of time or distinctions will occasionally be added where information is exact. For a rough framework, this timeline suggests certain major persons or periods. Events B.C. and A.D. can be adequately comprehended. Spaces along the line representing the length of time between Abraham and David, the extent of the church age, the millennium, etc., are not proportional, but only approximate. Although extent of time is not accurately represented, the timeline device has merit. It is only for teaching, for comprehension, for comparisons, and not an exact blueprint.

**The Nature and Work of the Holy Spirit.** The second preparatory distinction to clarify in this section is the difference between the nature or essence and the work of the Holy Spirit. The Holy Spirit is a Person. "Person" partially describes His being. Characteristics of being or nature are usually called attributes of God. All attributes apply equally to each Person of the Godhead. Attributes are made known by actions. The various actions or works of the Holy Spirit may clarify His attributes, but examination of divine attributes is not the purpose of this study.

The Holy Spirit is called the eternal Spirit in connection with His aiding the death-offering of the Lord Jesus Christ: "How much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God, purge your conscience from dead works to serve the living God?" (Heb 9:14). It is the work of the Spirit that is pertinent to this study, rather than reference to a divine excellence, the attribute of eternity.

The most significant quality attributed to the Third Person is holiness, which came to be customarily employed as His name, Holy Spirit (Isa 63:10; over ninety uses in the New Testament, Matt 1:18, 20; 3:11; Eph 4:30, etc.), as Jesus the Christ is usually Jesus Christ. Scripture also makes direct reference to other attributes. He is the Spirit of life (Rom 8:2), the Spirit of truth (John 16:13), and is omnipresent (Psa 139:7). These are important truths and are basic to the survey being made, but these are not to be listed as works. Yet, as attributes, they are evident in various activities of the Spirit.

The listing of thirty-four works in the next section surely suggests that the Holy Spirit has been and is and will be much more active in this world than God has chosen to make known unto us (Deut 29:29). His works are far more numerous and varied than most believers realize.

### Alphabetical Listing

In this section, labels to distinguish different works of the Holy Spirit should not be thought of as suggesting completely separate activities. Some of His works may actually be complementary or simultaneous. Several different names may be used of aspects of a single type of work. The following have seemed legitimate to include, trying to avoid unnecessary duplication.

Only two things will be attempted in this survey, (1) a description of the work under consideration and (2) a reasonable identification of the extent of such activity, the way the work could be portrayed on a timeline. Exactness of extent of time is not possible for all; a good guess will be attempted.

**Anointing men.** The work of divine anointing of men may not be totally distinct from Holy Spirit indwelling, illumination, teaching, control, and/or empowering. Probably the significant emphasis of the spirit anointing by the eternal Spirit is on the

divine selection and setting aside of an individual. Kings<sup>1</sup> and priests<sup>2</sup> were anointed in the Old Testament. The public, ceremonial observance was not a liturgical accomplishment. Kings and priests were publicly anointed in proclamation that God had spiritually anointed them. As a parallel, crowning of a king or queen in England certifies succession but does not authorize function.

Saints today are anointed ones, for believers in this dispensation are kings and priests (Rev 1:6), a royal priesthood (1 Pet 2:9). Selection and appointment are indicated in 2 Corinthians 1:21: "Now he which stablisheth us with you in Christ, and hath anointed us, is God." The keeping power of the ever-present Holy Spirit using the Word is evident in 1 John 2:20, 27. An anointed believer knows the truth and is taught by that truth. Anointing of men is thus clearly two-fold, setting apart unto God and empowering for the task; both are the work of the Holy Spirit.

Ryrie summarized concerning the Spirit anointing of the believer, (1) God does the anointing; (2) it is not repeated in a believer, for 2 Corinthians 1:21 and 1 John 2:27 use an aorist form; and (3) the anointing abides, for 1 John 2:27 employs a present tense. It thus occurs once for each believer and thereafter persists.<sup>3</sup>

---

<sup>1</sup>Anointing of kings included David (1 Sam 16:3, 6, 12-13; 2 Sam 2:4, 7; 3:39; 5:3, 17; 12:7; 19:21; 22:51; 23:1; 1 Chron 11:3; 14:8; Psa 18:50; 20:6; 28:8; 89:20, 38, 51) and several others (Judg 9:8, 15; 1 Sam 9:16; 10:1; 12:3, 5; 15:1, 17; 24:6, 10; 26:9, 16; 2 Sam 1:14, 21; 1 Kings 1:34; 19:15-16; 2 Kings 9:3, 6, 12; 2 Chron 6:42; Psa 105:15; Isa 45:1), even Satan (Ezek 28:14).

<sup>2</sup>Priestly anointing was of the Aaronic line (Exod 29:7; 30:30; 40:13-15; Lev 4:3; 6:20; 7:36; 8:12; 10:7; 16:32; 21:10; Num 3:3; 35:25); some passages refer to all true believers (Psa 84:9; 92:10; 132:10, 17; Isa 10:27; Lam 4:20; Hab 3:13; 2 Cor 1:21).

<sup>3</sup>Charles Caldwell Ryrie, *The Holy Spirit* (Chicago: Moody Press, 1965), 72-73.

Anointing with oil<sup>4</sup> was the Old Testament symbol to portray the divine work of anointing. The anointing oil which was used to consecrate the tabernacle,<sup>5</sup> its holy vessels, and the high priest was an aromatic perfume which was not to be prepared for any other purpose (Exod 30:22-33). Bowls and other vessels so anointed were set apart from common or mundane use, a parallel of personal separation for every believer today.

In the Old Testament, a variety of objects were set aside; humans were set aside unto service as priests, kings, or saints, and they were also empowered by the Holy Spirit to perform that task for which they were anointed. Being anointed with oil was an outward portrayal of the inner anointing work of the Holy Spirit.

For the timeline, such anointing work of the Holy Spirit occurred intermittently, as He chose, from the Garden of Eden and will continue to the end of this creation. Anointing was for a temporal theocratic purpose in the Old Testament. Anointing appears to be greatly intensified throughout this dispensation.

**Anointing Messiah.** The anointing of the Messiah does not differ in kind from the divine anointing of men, but it greatly differs in degree. Jesus of Nazareth was the Anointed One *par excellence*. His anointing was unique in the true sense of that word—there has not been and never will be another anointed as He was. The anointing of the Lord Jesus Christ set Him apart from all other men who have ever lived. It separated Him unto

---

<sup>4</sup>Some anointing with oil was medicinal, as a liniment (Deut 28:40; Ruth 3:3; 2 Sam 12:20; 14:2; Psa 23:5; Dan 10:3; Amos 6:6; Micah 6:15; Matt 6:17; Mark 14:8; 16:1; Luke 7:38, 46; John 9:6, 11; 11:2; 12:3; James 5:14; Rev 3:18).

<sup>5</sup>Many references speak of the anointing of places of worship, of the tabernacle, and of its implements (Gen 31:13; Exod 28:41; 29:29, 36; 30:26; 37:29; 40:9-11; Lev 8:10-11; Num 4:16; 7:1,10, 84, 88); and of some other items (Isa 21:5).

a total dedication to do the will of the Father. He was also anointed in the sense of enablement. The unhindered work of the Holy Spirit throughout His earthly activity (John 3:34, not by measure) empowered Jesus to fulfill His appointed task as the obedient Servant (Isa 52:13 - 53:12).

Theologically, the anointing of Jesus pertained to the time of His human existence among men, from conception until He ascended unto the right hand of God. He was, during this time of earthly walk, as true a human as if He were not also God. On earth, He did not independently employ divine powers. As a human, He was divinely set aside by Holy Spirit anointing unto a perfect life and unto a supreme task. He was illumined, taught, guided, and empowered for that designated task.

The Hebrew word used in the Old Testament of the predicted unique Anointed One is Messiah<sup>6</sup> (מָשִׁיחַ, Psa 2:2); Dan 9:25-26; John 4:25); the New Testament word is the Greek Christ (Χριστός, John 1:41). The scores of New Testament uses of the word Christ indicate that He is the supremely, uniquely Anointed One.

Jesus Himself used the assertion in Isaiah 61:1 to proclaim that He was that fulfillment (Luke 4:21), "And there was delivered unto Him the book of the prophet Esaias. And when He had opened the book, He found the place where it was written, The Spirit of the Lord is upon Me, because He hath anointed Me to preach the gospel to the poor; He hath sent Me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, To preach the acceptable year of the Lord" (Luke 4:17-19).

The epistle to the Hebrews used Psalm 45:6-7 to assert His special anointing: "But unto the Son He saith, Thy throne, O

---

<sup>6</sup>Jeffrey P. Tuttle, "The Coming *Mashiah*/Messiah," *Calvary Baptist Theological Journal* 2 (Spring 1986): 23-38.

God, is forever and ever: a scepter of righteousness is the scepter of Thy kingdom. Thou hast loved righteousness, and hated iniquity; therefore God, even Thy God, hath anointed Thee with the oil of gladness above Thy fellows" (Heb 1:8-9). Twice in the book of Acts Jesus was designated as the one anointed by God (Acts 4:27; 10:38).<sup>7</sup>

On the timeline this work of the Holy Spirit which pertained only to the incarnate Son of Man would be shown as from 5 B.C. to A.D. 29.

**Assuring.** For the personal encouragement of each believer, the Spirit Himself bears witness along with our spirit that we are the children of God (Rom 8:16). The Holy Spirit assures each believer of his new family relation (τέκνα, children, nature, family, not υἱός, sons, positional) as regenerate, having a new life of the Father. Believers are thereby assured of an eternal relationship to the eternal Father in salvation through Christ (Eph 1:13-14; 1 John 3:24; 4:13). Each child can confidently address God as Father (Gal 4:6-7).

The witnessing of the Holy Spirit is along with (συνμαρτυρέω) that of our spirit, as two concurring witnesses. What we know from Scripture and by experience is reiterated by the Holy Spirit Himself, as an inner divine Amen of encouragement. Such inner witness assuring true believers has likely extended from Eden and will continue unto the end, with possible intensification throughout the present age.

---

<sup>7</sup>Old Testament passages which speak of the coming Messiah are not to be identified solely on the basis of use of the word מָשִׁיחַ (1 Sam 2:10, 35; Psa 2:2; 45:7 [Heb 1:9]; Isa 61:1 [Luke 4:18]; Dan 9:24-26; Zech 4:14); note that Jews acknowledged other passages as Messianic even though מָשִׁיחַ was not used (Matt 2:4-6; 22:42-46).



**Baptizing.** The baptizing work of the Holy Spirit is an exceedingly important activity peculiar to the church age.<sup>8</sup> The predictive significance of the water immersion by John the Baptist was the soon-coming Spirit immersion (Matt 3:11; Mark 1:8; Luke 3:16; John 1:33). That it would occur not many days hence (Acts 1:5) and that it had happened at the beginning (Acts 11:16) indicate Pentecost for the starting point on a timeline. That the ordinance of immersion in water portrays this work of the Spirit suggests the end of Spirit baptism as well as discontinuing water immersion at the rapture of the church. That the immersing work of the Holy Spirit is into the body of Christ distinguishes this dispensational activity.

The nature of this work is a judicial placement of each believer by (ἐν) the Holy Spirit into (εἰς) the greater body of the Lord Jesus Christ (1 Cor 12:13; Gal 3:27; Col 2:12). This judicial union has practical ramifications in the walk of the believer (Rom 6:3-4). Spirit baptism is the one baptism (Eph 4:4-6); the repeated observance of water immersion is a teaching picture, of the death, burial, and resurrection of Jesus of Nazareth, of the somatic union as the Holy Spirit at conversion specially places each new believer into the greater body of Jesus (1 Cor 12:12-13), and of personally having been enlivened spiritually.

**Beautifying Creation.** The distinctive aspect of creative activity by the Holy Spirit (Gen 1:2) was a moving upon that which had been brought into existence (Gen 1:1; John 1:3), a continuing work which extended throughout the six days and has not been resumed; thus a very brief blip on a timeline.

There are several Scripture passages that speak of the Holy Spirit's having had a part in the creative work.

---

<sup>8</sup>Warren Vanhetloo, "Spirit Baptism," *Calvary Baptist Theological Journal* 3 (Spring 1987): 39-65.

The most significant is Genesis 1:2, "And the Spirit of God moved upon the face of the waters." The important word here is *moved* (נָחַם). The Hebrew form is a piel participle, connoting continued action. The thought in view is well illustrated in Deuteronomy 32:11, where the only other piel form of the word in the Old Testament is found. In this passage God's care of Israel in the wilderness is likened to an eagle *fluttering* over her young in providing for them. The idea of the word in Genesis 1:2, then, is that the Holy Spirit "fluttered over," "took care of," "moved upon" the chaotic state of the world in the interest of bringing order and design.<sup>9</sup>

That the particular contribution of the creative activity of the Holy Spirit was to adorn or to garnish creation so as to glorify God was expressed poetically<sup>10</sup> (Job 26:13; 33:4; Psa 33:6; Isa 40:13). That this garnishing activity may still be continuing is suggested in Job 27:3, Psalm 104:30, and Isaiah 40:12-14. Perhaps we should see intensive activity for the six creative days and activity supplemental to the Lord Jesus Christ in upholding all things from creation until the final destruction of these heavens and earth by fire.

**Comforting.** The comforting ministry of the Holy Spirit is designated in His name when Jesus called Him another Comforter (John 14:16, 26; 15:26; 16:7). The form of the name indicates a person capable of empathy and action. The word *παράκλητος*, one called alongside to help, is used of Jesus as our advocate (1 John 2:1). The concern, compassion, and provision displayed by Jesus toward His disciples would be continued by Another. Disciples thereafter would not be left

---

<sup>9</sup>Leon J. Wood, *The Holy Spirit in the Old Testament* (Grand Rapids: Zondervan Publishing House, 1976), 30.

<sup>10</sup>Ryrie, *The Holy Spirit*, 30-32.

comfortless (John 14:18; 2 Cor 7:6). Even inability of which a believer is unaware is assisted (Rom 8:26-27). One comforted is then able to comfort others (2 Cor 1:4). This comforting endeavor, active from Eden to the end, is highly intensified since Pentecost.

**Conception for incarnation.** The miraculous, divine preparation of a body for the Redeemer (Heb 10:5) was a direct work of the third person of the Godhead. The angel Gabriel was sent to instruct Mary. "And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call His name JESUS. . . . And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God" (Luke 1:31, 35). This obviously was a work wrought only once in the span of time.

**Control (filling).** The control or filling of the Spirit is more than just an abundance, the expression "full of" indicating an overruling characterization, such as being full of wisdom (Luke 2:40; Acts 6:3), full of faith (Acts 6:5, 8), or full of grace and truth (John 1:14). Jesus was controlled as full of the Holy Spirit (Luke 4:1). Men could also be controlled by (full of) subtlety and mischief (Acts 13:10), of wrath (Acts 19:28), of unrighteousness, fornication, envy, murder (Rom 1:29). To be full of alcohol (Acts 2:13; Eph 5:18) is to be under a wrong control. To be Spirit-filled, thus, is to be controlled, guided, used for the glory of God. For comparison in our culture, "filling" is not similar to amount of gas in a tank but to proper control by the driver over accelerator, brake, steering wheel, etc.

Spirit control in the Old Testament was often for accomplishment of a particular task (Exod 31:3; 35:31; 1 Chron 28:11-12). The emphasis was more on enablement than on submission. Special control by the Holy Spirit as recorded in

the book of Acts gave boldness for witnessing (Acts 2:4; 4:8, 31; 6:3; 7:55; 9:17; 11:24; 13:9, 52). These references in Acts clarify that control by the Holy Spirit was continuous and also on certain occasions was heightened.

Submission to control by the Spirit (Eph 5:18) is the only relationship of the believer to the Spirit which is commanded. All other works of the Holy Spirit are "as He will" (1 Cor 12:11); His controlling ministry is as the believer allows. The imperative command of the verse has been rendered, be ye (all believers) constantly, at all times, being controlled by the Spirit (πληροῦσθε, Eph 5:18).

The divine work of Holy Spirit control for God's special purposes can be recognized as occasional from Eden to the end, with much greater intensity, as urged of every believer, throughout the church age.

**Convicting (drawing).** The convincing work of the Holy Spirit is an inner endeavor which combines His works of illumination of Scripture, of persuasion of guilt, and of drawing a sinner unto God (John 16:8-11). The Holy Spirit endeavors to persuade the sinner of his great need as a condemned sinner and of how crucial it is that the sinner turn to the Savior. The sinner needs to acknowledge his total inability, that no man can come unto God unless he is drawn (John 6:44), and that God draws all men unto Himself as a result of the crucifixion of Christ (John 3:14-15; 10:32). The Holy Spirit persuades that a man's only hope is to call on the name of the Lord Jesus Christ (Rom 10:13). The active agent of this conviction is the Holy Spirit; His tool is the revealed Word.

The Spirit convinces in three crucial areas, of sin, of righteousness, and of judgment (John 16:8). (1) Following Adam's sin, all are already under condemnation (John 3:17-18); they remain under God's condemnation so long as they have not believed on Jesus (John 3:36; 16:9). (2) The Spirit also proves to all sinners the righteousness of the accepted Lamb of God

(John 1:29) in that Jesus was raised from the dead (Rom 4:25) and has ascended on high (John 16:10). (3) The Holy Spirit persuades of the certainty of future judgment by convincing that the greatest enemy of God, Satan, has been judged by the cross death of Jesus (John 12:31; 16:11).

The order of sin, righteousness, and judgment is a logical one. Man needs to see his state of sin, then he needs to have proof of the righteousness of the Savior who can save him from sin, and finally he needs to be reminded that if he refuses to receive that Savior he will face a certain judgment without hope of anything but condemnation.<sup>11</sup>

The impossibility of coming unto God except by the drawing, enabling work of the Holy Spirit stresses that this ministry of the Spirit extends from Eden to the end. David described this convicting work prior to his confession of sin (Psa 32:1-5) and his request for restoration of the Spirit (Psa 51:11-12). The use of the future tense by Jesus (John 16:7-8) is indicative of a future intensity of this special work of the Holy Spirit. Since the instrument of conviction is the preaching of the Gospel (John 16:13), this intensive activity has spread worldwide in this dispensation as men have obeyed the great commission of the Savior (Matt 28:18-20).

**Creation.** Since there is one God, each Person of the Godhead was active in divine work, and so the work of the Godhead at creation (Gen 1:1) included work of the Holy Spirit (Psa 33:6; Isa 40:12-14). As we endeavor to comprehend the Godhead acceptably, we must not separate the unitary essence when we distinguish the Persons. In the full work of creation,

---

<sup>11</sup>Ryrie, *The Holy Spirit*, 59.

each Person of the Godhead had a distinct aspect of activity. That of the Holy Spirit at the creation of the heavens and the earth included beautification (see above). On a timeline representation, original creation extended for just six days. God has not resumed creative activity, but has occasionally brought about something new by a divine action (אֲנִי) for special purposes (Isa 41:20; 43:1, 7; 45:7-8; Mal 2:10).

**Earnest.** Likeness to the legal and commercial act of putting down earnest money, say on a car or on a house, is employed to stress the certainty of full completion of God's promised salvation. The certainty of salvation was evident to believers at Ephesus, Paul wrote, for when they believed they "were sealed with that Holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of His glory" (Eph 1:13-14).

Paul reminded the saints at Corinth, "Now He which stablisheth us with you in Christ, and hath anointed us, is God; who hath also sealed us, and given the earnest of the Spirit in our hearts" (2 Cor 1:21-22), and, "Now He that hath wrought us for the selfsame thing is God, who also hath given unto us the earnest of the Spirit" (2 Cor 5:5).

God's giving to us the earnest of the Spirit at conversion certifies that He will fully complete the salvation which He has begun in the heart. Since the divine/human simultaneous activity of salvation (regeneration/repentance/faith) is the same in every dispensation, this work as expressed on a timeline would extend from Eden to the end, with possible intensification or greater awareness during the church age.

**Empowering.** The empowering work of the Holy Spirit may not always be fully distinguishable from His control, His anointing, or miracle power. Empowerment refers to the Holy Spirit granting special ability for a divinely directed task. In the Old Testament, the Holy Spirit empowered many, such as the

judges: Othniel (Judg 3:10), Gideon (Judg 6:34), Jephthah (Judg 11:29). The physical strength of Samson was a notable work of the Holy Spirit (Judg 13:25; 14:6, 19; 15:14).

In 1 Corinthians 2:4, Paul speaks of his whole ministry while in Corinth as having been by "demonstration of the Spirit and of power" (meaning power which the Spirit demonstrated through him; in other words, empowerment given to him). In Acts 18:25, the preaching of Apollos in Ephesus is said to have been the result of being "fervent in the spirit" (meaning that it was made effective by the Spirit empowering him). A few other examples may simply be listed: Stephen was given the ability to look into heaven by the Spirit (Acts 7:55). Numerous people were provided with needed information by the Spirit—Peter (Acts 10:19; 11:12), Agabus (Acts 11:28; 21:11), Paul (Acts 16:6, 7; 20:23), and certain disciples (Acts 21:4). Miracles were performed by the Spirit (Rom 15:18, 19). Believers were helped in their infirmities by the Spirit (Rom 8:26). And saints are said to be taught by the Spirit (1 Cor 2:13) and to be given gifts for ministry by the Spirit (1 Cor 12:8-11; Heb 2:4).<sup>12</sup>

The empowering work of the Holy Spirit is above all else spiritual. He gathers and fashions local churches (1 Cor 3:16; 12:4-11; Eph 2:22), empowering saints for spiritual endeavors of worshiping, working, and witnessing, thereby making possible spiritual fruit.

The Holy Spirit employs supernatural power; He grants and enables use of a divine power in order to accomplish some astonishing, usually spiritual, results. The power of the Spirit is

---

<sup>12</sup>Wood, *The Holy Spirit in the Old Testament*, 73.

distinctly different from the Spirit Himself (Luke 4:14; Acts 10:38; Rom 15:13, 19; 1 Cor 2:4). He controls His power, doing "as He will" (1 Cor 12:11). Examples of this divine empowerment throughout the Old Testament and the New Testament indicate that the timeline representation should extend from Eden to the end, with probable intensification during the church age.

**Enabling.** The enabling provision of the Holy Spirit is closely aligned to His empowering work as He came upon men and also is similar to that which is translated as His "filling" men, which is better understood as control. His special gift of wisdom, knowledge, understanding, and skill given to Bezaleel, Aholiab, and others who worked with them (Exod 31:2-6; 35:30-35; 31:1-2) enabled them to work with precious stones and metals.

The Spirit's working shows not only in ordinary skilled labor, but also in the higher spheres of human knowledge and mental activity; for military genius, legal acumen, statesmanship, and power to inspire the masses with enthusiasm are equally ascribed to it.<sup>13</sup>

When David drew up to give unto Solomon detailed plans for the proposed temple, he was enabled and guided by the Holy Spirit (1 Chron 28:11-12, 19). Again, when Solomon arranged for construction, a craftsman, Hiram of Tyre, was filled with wisdom and understanding and cunning, enabling him to fashion metal and wood skillfully (1 Kings 7:13-14; 2 Chron 2:7, 13-14).

The enabling activity of the Holy Spirit is closely aligned to His anointing. The work which is accomplished by Holy

---

<sup>13</sup>Abraham Kuyper, *The Work of the Holy Spirit*, trans. Henri de Vries (Grand Rapids: Williams B. Eerdmans, 1941), 38.



Spirit enabling is a divine work, not merely human endeavor. It operates particularly in the realm of spiritual accomplishment. Paul realized that his first preaching in Thessalonica was empowered by the Holy Spirit (1 Thes 1:5) and that their reception and resulting joy were of the Holy Spirit (1 Thes 1:6). He instructed the Galatian believers that the presence and power of the Holy Spirit made them able to live above lusts of the flesh (Gal 5:16).

On the classroom timeline, we show scattered incidents in connection with revelatory activity throughout the Old Testament and increased, persistent activity in connection with the spread of the Gospel throughout this age, recognizing thereby degrees of work from Eden to the end.

**Filling** (see control). Two different senses are expressed by the word *fill* in Scripture. Often a passage speaks of the Holy Spirit coming upon a person to enable him to perform a task (Exod 31:3; Acts 4:8; 13:9). See considerations of empowering, enablement, and teaching for this first sense. The second sense is that personal submission of the believer such that he comes to be increasingly controlled by the Spirit on his life and behavior (Eph 5:18); see the section on control above.

**Giving gifts.** During this dispensation, God is active giving "men gifts" to churches (Eph 4:8, 11) and grace gifts to believers (1 Cor 12:11). Grace gifts include natural talent given at birth, improved skills and abilities, and spiritual enablement for special tasks. No man has aught that he did not receive (1 Cor 4:7). Grace gifts are given primarily for edification of local congregations (1 Cor 12:4-7; 14:4-5, 12, 17). Not all believers have all grace gifts (1 Cor 12:28-31), and there are even degrees of individual grace gifts (Rom 12:6).

Among the grace gifts, the local church ministries of deaconing and teaching (Rom 12:7), of encouraging, of giving, of administration, and of discipline (Rom 12:8) are to be of

benefit, not of pride or display (Rom 12:3). The supreme gift is to witness or proclaim the Gospel (1 Cor 14:1), especially to do so clearly (1 Cor 14:7, 19).

For timeline consideration, birth grace gifts, talent grace gifts, and ministering grace gifts extend from Eden to the end, with greatest clarity in this church age. God has also given men gifts throughout time, with greatly increased activity in order to establish and expand the church in this age.

**Giving life.** The giving of life, directing and enabling through human procreation, is particularly an activity of the Holy Spirit (Job 27:3; 33:4; Psa 104:30).<sup>14</sup> His work of giving life in procreation demonstrates the pattern that life comes only from life (except for the ever-living Godhead), a principle which pertains especially to regeneration (John 3:6); the two realms of life and newness of life obviously are distinct. That human life at birth is a gift of God (1 Cor 4:7) opposes evolutionary ideas that non-living forces in nature have gradually developed into life forms. Men should recognize too that they have not formed themselves (Psa 100:3) nor can humans bring about new life except in the manner God provided. Holy Spirit activity as related to procreation extends from Eden to the end.

**Guidance.** Guiding influences of the Holy Spirit are present with every believer (Rom 8:14). As with other ministries of this age, the Holy Spirit does not speak Himself but by using the Bible (John 16:13). One who has heard a vocal spirit voice has not heard a good spirit.

The guiding of the Holy Spirit using Scriptural principles involves wisdom (James 1:5). Since He knows all things, He can direct us to do better than we know. His guidance of

---

<sup>14</sup>Wood, *The Holy Spirit in the Old Testament*, 30-34; Kuyper, *The Work of the Holy Spirit*, 28-29.

believers was clear in early expansion of the Gospel (Acts 8:29, 39; 10:19-20; 13:2, 4; 16:6-7; 20:22-23).

Our timeline should portray guidance as a work of the Holy Spirit from Eden to the end, with intensification in the church age.

**Illumination.** The illuminating work of the Holy Spirit is that enlightenment enabling understanding of truth. The mind of fallen man is so blunted and blinded that he will not and cannot comprehend revelation (1 Cor 2:14). The work of illumination does not change facts nor throw greater light on facts of revelation; it is the divine endeavor to penetrate the hard heart of man. It is like glasses to correct spiritual astigmatism. Holy Spirit illumination of Gospel truth is a necessary part of Holy Spirit conviction unto salvation.

A Christian today does not receive new revelation. Illumination clarifies previous communications from God. Special revelation from God was a restricted, objective communication to a chosen prophet. The prophet clearly understood and conveyed the exact words he heard, but he may not have had subjective appreciation of the message of those words. Old Testament prophets thus may not have comprehended the spiritual fullness of the words they conveyed from God as clearly as we do following fulfillment of what they predicted (1 Peter 1:10-12).

This spiritual illumination, so to speak, has an on/off switch, which either the Holy Spirit or man can flip, and also a brighter/dimmer switch which either the Spirit or man can adjust. On man's part, greater illumination will follow sincere study of the Word of God. In the incarnation, the Savior had full and correct comprehension of the teaching of the Old Testament, for the Spirit was not given by measure unto Him (John 3:34). His illuminating ministry in us differs according to His purposes, His gifts, our effort, and our yieldedness.

On the timeline, illuminating activity by the Holy Spirit extends from creation until the consummation, with increased clarification following Pentecost. Happily, it will probably continue eternally.

**Indwelling, post-Pentecostal.** This indwelling work of the Holy Spirit is special to the present age, for Jesus in teaching His disciples of the Comforter soon to come (John 14:16-17) explained that there would soon be an abiding dwelling of the Holy Spirit in each believer. Of this predicted indwelling, Jesus used a figure of a different, more intimate host/housing accommodation, that the Holy Spirit now (pre-Pentecost) dwelling with them (see withdwelling below) would after Pentecost take up abiding residence within each believer.

That which occurred dispensationally at Pentecost occurs for each believer throughout this dispensation at the moment of conversion. When He takes up residence within a new convert, the Holy Spirit abides forever. Following Pentecost, Scripture declares that if any man have not the Spirit of Christ, he is none of His (Rom 8:9; Jude 19).

In God's timetable, the ascension of Jesus needed to precede the new activity of indwelling (John 7:39). God's love is intimately expressed in our hearts in this new resident relationship (Rom 5:5; 1 Cor 2:12; 6:19).

This special indwelling should not be confused with regeneration. Regeneration is a work changing a finite man from one dead in sin unto newness of life. Indwelling is the personal abiding presence of an infinite divine Person in a finite human person. Indwelling is also to be distinguished from Spirit baptism, which is a judicial placement rather than an abiding inner presence.

Indwelling as a fellowshiping interrelationship between divine and human is also greatly different from the omnipresence of God throughout the universe. God is equally present everywhere; as One who is indwelling, He is personally,

actively resident in each true believer and in each local congregation. The indwelling activity is in the aspect of sympathetic communion, a close togetherness. The Holy Spirit is in each believer as a temple-dwelling (1 Cor 6:19) and in each assemblage of believers (1 Cor 3:16), not in the sense of His necessary omnipresence, but as a Guest capable of blessing, encouraging, and directing, as is characteristic of relationships between persons.

As Jesus indicated, on a timeline this dispensational indwelling must be shown as beginning at Pentecost and at least extending until the rapture, but more likely until the end.

**Indwelling, pre-Pentecostal** (see withdwelling below). The personal relationship of the Holy Spirit to saints prior to Pentecost can be comprehended reasonably well. His personal relationship to saints during the tribulation period and the millennium is not clear in Scripture, but may well continue the new relationship instituted at Pentecost.

**Infinite offering.** One verse sets forth the special work of the Holy Spirit accompanying and making fully efficacious the blood-shedding death offering of the Messiah: "How much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God, purge your conscience from dead works to serve the living God?" (Heb 9:14). In context, this effective propitiating sin offering was God-satisfying, not just on Mount Calvary, but in the heavenly Holy of Holies (Heb 9:11, 23-26). A timeline representation would be at a single point, A.D. 29.

**Inscriptionation.** Whereas 'inspiration' is an out-breathing by God, inscriptionation pertains to the divine-human process of conveying the Word of God onto some physical material employing written marks. All that Scripture teaches concerning divine out-breathing applies to the writing of the autographa

except for that aspect of guiding oral proclamation. The Holy Spirit bore along or moved (2 Peter 1:21) each of the forty plus-or-minus human authors of the sixty-six books for total infallibility, producing a text fully accurate and divinely authoritative.<sup>15</sup> The completed inscripturated Bible, the product of divine revelation and Holy Spirit directed inscripturation, is God's one and only revelation for the human race since Patmos.

This activity of inscripturation would be portrayed on a timeline from about 1650 B.C., with the writing of the book of Job, extending to 400 B.C., at the time of Malachi, resuming with the first of the New Testament writers, perhaps A.D. 40, and ceasing on the isle of Patmos, perhaps about A.D. 90.

**Inspiration.** Verbal plenary inspiration may be defined as that work of the Holy Spirit whereby the third person of the Trinity controlled and guided reception and communication of the divine message to mankind such that the word proclamation of holy prophets was inerrantly authoritative.<sup>16</sup> All Scripture is God-breathed (2 Tim 3:16). Original oral proclamations by Old Testament prophets were included in this process called inspiration whereby each word they uttered at those times was the very word of God, using the very best possible word to express God's meaning, accurately infallible, and of divine authority (Neh 9:30; Micah 3:8). This aspect of oral expression is the only way inspiration differs from inscripturation.

Revelation is God's act of making known; inspiration pertains to the prophet's comprehending, recalling, and relating what God supernaturally revealed. The Holy Spirit work of inspiration and also of illumination enabled full, correct reception of what God said. Holy Spirit inspiration-control guided the prophet to recall events of history or to employ results of

---

<sup>15</sup>Warren Vanhetloo, "Indications of Verbal Inspiration," *Calvary Baptist Theological Journal* 1 (Spring 1989): 63-85.

<sup>16</sup>*Ibid.*, 63.

research as accurately as they did God's spoken word. Holy Spirit empowering of memory and ability to proclaim accurately gave public preaching of the prophets the authority of God Himself speaking. All they spoke when thus speaking for God was true. All they predicted as His prophets "cometh surely to pass" (1 Sam 9:6). Not one jot nor tittle will fail of fulfillment (Matt 5:18).

Inspiration as a special activity of the Holy Spirit began when God first called prophets and extended through Malachi, then was briefly resumed in the work of Jesus and His early followers.

**Intercession.** The clear passage regarding the intercessory work of the Holy Spirit is Romans 8:26, Likewise the Spirit also helps our infirmities, for we know not what we should pray for as we ought, but the Spirit Himself makes intercession for us with groanings which cannot be uttered. This prayer ministry is because of our weak inability to comprehend real needs for which we ought to ask divine help and also because of human inability adequately to express in words our deep heart longing. For many of our needs, God waits until we ask (James 4:2) or until we ask aright (James 4:3). For genuine needs we do not even comprehend, the Holy Spirit makes intercession. This special endeavor can be charted from Eden to the end.

**Miracles.** Men have no power in themselves to work miracles. Only God can perform that which is properly a Scriptural miracle. These supernatural occurrences in the natural realm have been a means of confirming His messengers and His messages, particularly for purposes of revelation and inscripturation. Since the Holy Spirit is the active agent of the Godhead in ongoing events of this world, He was a participant in every divine miracle. The power of the Holy Spirit enabled Jesus to give sight to the blind and deliverance to the bruised (Luke 4:14, 18) and to cast out demons (Matt 12:28).

The grace gift of miracles and healing (1 Cor 12:9, 28-30), as all grace gifts (see above), are given as the Holy Spirit chooses (1 Cor 12:7-11).<sup>17</sup> God does graciously heal and wonderously work today, but not in the authenticating manner prior to Patmos. Consequently, on a timeline, miraculous work of the Holy Spirit to certify special revelations extended from Eden to Patmos.

**Producing spiritual fruit.** Two different types of fruitbearing result from the sympathetic indwelling and control of the Holy Spirit. Jesus assigned His disciples to make more disciples (Matt 28:19-20), which He portrayed as more fruit and much fruit (John 15:1-8). Basic to this reproductive process is the quality growth of godlike graces. Individual believers and local congregations should grow in manifestations of love, joy (1 Thes 1:6), peace, long-suffering, gentleness, goodness, faith, meekness, and self-control (Gal 5:22-23). These grace fruits are produced by believers only in the sense that they allow the Holy Spirit to work His graces within and through them while not fulfilling fleshly lusts (Gal 5:16-21). These grace fruits are to be evident in doctrine and in conduct (2 Cor 9:10; 1 John 2:29; 3:9; 4:7; 5:1, 4, 18). Such grace growth of true believers has occurred from creation and will continue until and even beyond the end of time. Church age intensification should no doubt be recognized.

**Prophesying.** Activity of the Holy Spirit in connection with public proclamation of the Word of God at times includes aspects of other endeavors of the Spirit, such as control, empowering, inspiration, anointing, etc. Several distinctions need to be recognized.

---

<sup>17</sup>Ryrie, *The Holy Spirit*, 86-88.



Spirit control of the public proclamation of an authorized, certified prophet of the theocratic period was often the end result of divine out-breathing, usually referred to as inspiration (see above). Others who were not divinely appointed prophets were also Spirit-stimulated, such as Saul (1 Sam 10:10-13). Moses expressed a desire that all Israelites might proclaim God's Word (Num 11:29). God's truths were even proclaimed by use of harps and cymbals and psalteries (1 Chron 25:1-6). These two aspects of public proclamation, by prophets and by others, were particularly significant from Moses to Malachi.

The Bible indicates that there were two or more divinely authorized and divinely certified prophets in the nation from the Exodus until Malachi (Jer 7:25). Their primary task was public pleading, as evangelistic exhorters, to call people to turn to God. Secondary tasks included conveying God's special messages to rulers and predicting the future. Content for both of these secondary tasks came from special revelation and so would be included in the work of Holy Spirit inspiration.

Before Sinai (Job 28:28; 2 Peter 2:5), throughout the theocracy, and since the time of Christ, the Holy Spirit has empowered every public witness of God's Word. Preaching of the Word in Thessalonica was in power and in the Holy Spirit and in much assurance (1 Thes 1:5). Paul listed public proclamation as one of the gifts of the Spirit (1 Cor 12:10; 14:37, 39) in the present dispensation (see above). He directed speakers in the new congregation at Corinth to proclaim truth for edification (1 Cor 14:3-33). Prophets (proclaimers) are one of the men gifts (Eph 4:11) to churches; the four daughters of Philip (Acts 21:8-9) prophesied. It is likely that Holy Spirit activity of using divinely revealed words as His means of inner persuasion (John 16:13) has extended from Eden and will continue until the end. In the worldwide witnessing since Pentecost, activity has been greatly increased.

**Regeneration.** Regeneration is that special work of the Holy Spirit implanting new life in the sinner born spiritually dead but made alive, spiritually a new creation (John 3:3-21; 2 Cor 5:17; Titus 3:5; 1 Peter 1:18-23; James 1:18). Jesus made clear that spiritual life occurs only as a work of the Holy Spirit (John 3:6), not from or by humans (John 1:13). The regenerating work of the Holy Spirit is simultaneous with a sinner's repentance/faith.

Regeneration is not to be confused with the presence or the empowering of the Holy Spirit. Regeneration is the imparting of a new life; the Spirit has come upon and has used a few unregenerate men. Jesus characterized this birth from above as eternal or everlasting (John 3:15-16), as life abundant (John 10:10), and as an ever-flowing well (John 4:14). One who believes in Jesus thus has unending existence in new likeness to God from the moment he accepts the Savior. The believer also has an eternal Guest permanently residing within. The forever living saint is finite; the ever-living Resident is infinite God.

Jesus taught regeneration as a universal need, that all following Adam are condemned in God's sight (John 3:5-6, 17-18). All true believers from the fall and until the end are made alive spiritually by the regenerating work of the Holy Spirit.

**Respecting sovereignty.** God in His supreme sovereignty freely chose to allow limited sovereignty to certain fallen angels and to sinful men. The Holy Spirit's participation in this divine attitude of respect of human independence is indicated in the teaching of Jesus concerning the unforgivable sin (Matt 12:31-32; Mark 3:28-29). The Holy Spirit woos to win the lost, but does not force Himself on any man; His many pricks may be rejected many times (Acts 26:14). When the sinner's heart rejection is solidified, there is no other possible way for God to reach him; his sin can never be forgiven except as he responds to the convicting drawing work of the Holy Spirit. Such long-suffering

action by the Spirit may have been exercised since the fall and will be through the millennium.

**Restraint of sin.** In many different ways throughout history the Holy Spirit has actively held down man's expressions of sinfulness. This work has been accomplished providentially, using society, governments, families, infectious diseases, etc. An important "salt" influence (Matt 5:13), the church of this dispensation, will be removed at the rapture (2 Thes 2:6-7), leaving a minimum of divine restraint during the seven years of tribulation which will follow the rapture. The divine striving to restrain sin prior to the flood (Gen 6:3) ended with destruction of all except Noah and his family (Gen 7:13-16). The intensity of these restraining endeavors by the Holy Spirit has varied. Some restraining activity by the Holy Spirit has been exercised from the fall and will be to the end.

**Revelation.** Revelation is God's activity of disclosing or making known to man information which man could not otherwise ascertain. In that the Holy Spirit is that active agent of the Godhead directly touching humans, He was directly active in these acts of special revelation as well as exercising His inspiration control for full, accurate reception of God's message. Such revealing activity of the Spirit is asserted in Acts 1:16; 28:25; and 2 Peter 1:21. Indications in the Old Testament include Numbers 24:2; 1 Chronicles 12:18; 2 Chronicles 15:1-2; 20:14; 24:20; Ezekiel 2:2; 3:24; and 11:5. Acts of divine self-revelation extended from creation until Patmos.

**Sanctification.** Regeneration is the birth of a spiritual man; sanctification usually refers to the growth of that new nature (1 Cor 6:11; Eph 3:16; 2 Thes 2:13). This sanctification is a work of grace growth in the life of a yielded believer. Like conversion, it is a faith acceptance of the Word and a work of God, not of human endeavor (Gal 3:1-5; 5:5).

The Spirit is at work in the heart of each believer (Gal 4:6; 5:25) to bring forth a life of holiness and fruit (Gal 5:16, 22-23). Giving growth in grace and knowledge has been an activity of the Holy Spirit since Eden and will continue until the end.

Sanctification can also refer to judicial reckoning in God's sight, either being the same as justification or taking place along with justification (1 Peter 1:2). This sanctification by the Spirit is a setting apart unto God and imputation of a righteous standing before God. Its effect at the moment of conversion is evident in obedience unto the Gospel and cleansing from sin (1 Peter 1:2; 1 John 1:7). Positional sanctification as a special endeavor of the Holy Spirit can be charted on a timeline from Eden to the end.

**Seal.** Three verses clearly speak of the sealing function of the Holy Spirit in relation to believers of this age (2 Cor 1:22; Eph 1:13; 4:30). The Lord Jesus Christ was sealed (John 6:27). Tribulation witnesses also will be sealed (Rev 7:3-8). It is thus probable that the sealing work of the Holy Spirit accompanied regeneration from Eden and will do so until the end.

The primary significance of sealing is to certify security (1 Kings 21:8; Esther 3:12; 8:8; Matt 27:66). A seal also was used to indicate authorization or ownership. On a letter, the seal was visible as well as functional, which may be helpful in comprehending that the Holy Spirit is the seal and performs the sealing.

**Teaching.** The Holy Spirit Himself illumines and instructs. Teachers are included in the men gifts given to churches (Eph 4:11), and teaching is one of the grace gifts of the Holy Spirit (Rom 12:7; 1 Cor 12:28-29). Direct, inner guidance unto truth is a special activity of the Holy Spirit (John 14:26; 16:13), working in each believer, and guiding through the centuries to maintain sound doctrine and to provide greater comprehension of God's special revelations. This inner teaching includes memory, directing recall of divine truth at a time when

it is especially needed, and also teaching a believer to apply principles of Scripture to everyday life situations (John 14:26). This inner teaching endeavor began at creation and will continue unto the end, probably being an increased activity during the church age.

**Tongues.** The relationship of the Holy Spirit to tongues in the New Testament must be treated from the viewpoint of two works already surveyed. First, as a divine miracle power, speaking in various unlearned languages and dialects, Scripture cites but one instance, at Pentecost (Acts 2:4-11). The content of the Spirit-directed speaking was clear to listeners from east and west, north and south; they were speaking of the wonderful works of God (Acts 2:11). For the timechart, this occurred but once, A.D. 29.

Other references to tongues in the New Testament refer to grace gifts (see above), distributed and directed by the Holy Spirit (1 Cor 12:11, 28-30; not all speak with tongues). To the church at Corinth, where there were numerous seafarers who did not speak Greek, Paul's instruction was detailed. Before any public speaking in a congregational meeting, a visitor needed to consider whether people present could understand him (1 Cor 14:2, 4, 9), whether he himself could interpret (1 Cor 14:13), or whether anyone could interpret (1 Cor 14:27-28).

As with other grace gifts, linguistic ability may be given by the Holy Spirit (non-miraculous) genetically and/or acquired experientially. The apostle Paul, by native acumen and extensive travels, could tell those at Corinth that he spoke in more foreign languages than any of them (1 Cor 14:18). Such grace gifts, as treated earlier, have been Spirit-bestowed from creation, will be similarly bestowed until the end, but may be more intensively present in witnessing endeavors of the present dispensation.

**Withdwelling.** The Lord Jesus Christ said concerning the personal relationship of the Holy Spirit to true believers prior to

Pentecost, He dwells with you (παρ' ὑμῖν, John 14:17). Three Hebrew prepositions were used of this Holy Spirit relationship in the Old Testament, in (א Gen 41:38; Num 27:18; Dan 4:8; 5:11-14; 6:2), upon (לְעַלְיוֹת Num 24:2; Judg 3:10; 11:29; 14:6, 19; 15:14; 1 Sam 10:10; 2 Chron 15:1; 20:14) and unto (לְעַד 1 Sam 16:13; 2 Kings 2:9). The Hebrew verbs employed are also instructive.<sup>18</sup> Haggai declared that the Holy Spirit had faithfully remained among the covenant people from their departure out of Egypt and until their return to the land from captivity in Babylon (Haggai 2:5).

Whereas the baptizing work of the Holy Spirit has a distinct relationship to the church dispensation, His indwelling which begin at Pentecost was in God's timetable to follow the ascension of Jesus (John 7:39). It may therefore continue into tribulational and millennial periods. If so, then the withdwelling should be charted only from creation to Pentecost. If the indwelling pertains only to the church age, then withdwelling might be represented on the timeline again from the rapture to the end as well as from creation to Pentecost.

### Groupings as Surveyed

Recognizing the likelihood of overlapping or possible duplication, this survey has listed thirty-four discernible works of the Holy Spirit (in the alphabetical listing, filling and pre-Pentecost indwelling were treated under different headings). The first purpose of the survey thus resulted in an identification of what appear to be distinct works of the Spirit.

The second purpose has been to note the extent of activity. In the endeavor to represent these works along a timeline, five were specific as related to creation, incarnation, and atonement: anointing Messiah, beautifying, conception for the incarnation,

---

<sup>18</sup>Wood, *The Holy Spirit in the Old Testament*, 39-52.

creating, and the infinite offering. Four of the works of the Spirit were represented as extending only to Patmos inasmuch as they were performed in connection with conveyance of special revelation: incription, inspiration, miracles, and revelation.

In the listing of thirty-four works, twenty-one were considered to be either constant or intermittent from Eden to the end. One, the withdwelling activity, could be charted from Eden to Pentecost. Probably the most beneficial result of this survey is the likelihood that fourteen of the twenty-one works extending through all ages of time are intensified during the present dispensation. Surely during the millennium there will be a greater number of works of the Holy Spirit than in earlier dispensations, as well as further intensification beyond that of the present age. God has not chosen to reveal to us all the glories of that greater age.

That this present age of the local church is more glorious than any earlier dispensation is clear from consideration of those fourteen<sup>19</sup> works of the Holy Spirit which are greatly intensified following Pentecost. It is further encouraging to recognize the special baptizing work of the Holy Spirit to form a greater heavenly body of Christ, a uniting of believers of this age for some future purpose. Whether the permanent inner abiding of the Spirit in each believer after Pentecost will continue after the rapture or not, His indwelling also heightens the importance of God's purposes for the present dispensation in His great plan for the ages. How wonderful to realize that greater is He who is in us than the one who is in the world (1 John 4:4).

---

<sup>19</sup>As suggested above, they are anointing men, assuring, comforting, control, convicting, earnest, empowering, enabling, giving gifts, guidance, illumination, producing fruit, prophesying, and teaching.

## Book Reviews

Jerry M. Stubblefield. *The Effective Minister of Education: A Comprehensive Handbook* (Nashville: Broadman and Holman, 1993, 253 pp., \$17.99) reviewed by Troy Gahman.

The author's purpose in writing this handbook is clearly stated in the preface as fourfold: 1) "to meet the need for a one volume book on the minister of education," 2) "that persons thinking about entering the ministry of education can measure their gifts, abilities, and skills against those needed by a minister of education," 3) "to clarify roles and duties ministers of education are expected to fulfill," 4) "to assist pastors and church personnel committees." The author has clearly structured the book around four divisions, each introduced by a question. These four questions (Who is the minister of education?, What does he/she do?, What are his/her important relationships?, and How does one get started as a minister of education?) have been thoroughly answered and explained by Stubblefield in a manner that is easily followed and readily understood.

The content of the book covers a broad spectrum of issues related to the minister of education—his calling, the history of the profession, necessary character traits, responsibilities, personal and staff relationships, education requirements, and rewards of the profession. Stubblefield seems to subscribe to an Ephesians 4 philosophy of ministry—that the minister's primary tasks are "to equip the people for ministry, to build up the church, and to unify members in the faith." Building on this biblical premise, the author provides thorough insight and instruction concerning



the "who, what, and how" of directing a church's educational ministry.

Stubblefield's book has several evident strengths. First, he has insights from thirty years of experience in the field of Christian education. Second, the book is quite thorough in expounding on its subject, providing a detailed and comprehensive handbook on the ME profession. A third strength is the balance of professional information with practical and personal insight.

*The Effective Minister of Education* would be valuable for a variety of individuals: pastors looking to better understand the ME position, students learning about the field for the first time, and also lay teachers searching for a practical handbook dealing with the topic of Christian education. This book could be used both as a reference work and as a textbook in an academic setting.

Ed Young. *Been There. Done That. Now What? The Meaning of Life May Surprise You* (Nashville: Broadman and Holman Publishers, 1994, 263 pp., hardback, \$18.99) reviewed by Charles E. McLain.

Dr. Young approaches the book of Ecclesiastes from a classical, conservative position. Solomonic authorship is unquestioned, Ecclesiastes having been written in Solomon's later years when he "discovered that the things of this world do not satisfy" (p. 2). Solomon at this point of his writings took the view of the philosopher searching for answers to life. It is this search of Solomon (and all men) which Dr. Young allows the reader to take part in. Young's study of Solomon's writings led him to the conclusion that "God gives us enough reasons for our faith to be reasonable, but not enough reasons to live by reason alone" (p. ix). Thus Young states that his book is "written for those who struggle with their faith, as well as those who walk in faith. It is an argument for the *absolute* truth of God, written for the doubter and the skeptic, the agnostic and the atheist" (p. ix).

In the first section of the book ("Been There"), Young explores what he terms "under the sun living." In this section he deals with man's eternal quest to overcome the boredom of "under the sun living." In his search man has five options through which to find meaning in life: hedonism, ethics, wisdom, materialism, and religion. Solomon and modern man have tried them all, but they all are found wanting ("vanity"). The only way to find true meaning for life "is a life-long love affair with the Almighty" (p. 20).

In the second section of the book ("Done That"), Young records what he terms "under the sun searching." He details the five-fold path that man pursues in searching for relief from boredom and for meaning to life. First, he records the path of the hedonist whose answer to life's boredom is to "party" more. The trouble with this path is that the relief of pleasure is only for a season and does not actually deal with the problem, but only its symptoms. Next, he contemplates the path of the philosopher whose answer to life's purpose is to "think deeper." According to Young's evaluation of Solomon's search, life is ordered by chance or choice or "chosen-ness." All three ultimately leave unanswerable voids because the true order of life "is a combination of the last two . . . . Life is chosen . . . by God himself. Yet in His chosen-ness, there is personal choice" (p. 68). Thirdly, Young considers the path of the intellectual whose answer to the boredom of life is to "study further." Solomon learned that "no amount of knowledge will make an immoral person moral" (p. 77). He learned that "education does not make something out of nothing" (p. 77). In reality people hide from the meaningful questions of life by "diversion, propaganda, indifference, the pursuit of happiness, and subjectivism" (p. 78). The fourth path which Solomon traveled was that of the materialist whose answer is to "acquire more." Young calls this "the most dangerous love affair any man or woman will ever experience" (p. 92). Solomon on this path learned lessons but found no answers. He learned that "money is power and power

corrupts" (p. 93). He learned that with money it is "increasingly difficult to know who your true friends are" (p. 94). He also learned that as money increases, peace of mind decreases (p. 95). Finally he learned that "hoarding money will break a man's heart" (p. 97). The futility of this path is marked by competitiveness, laziness, and workaholism (p. 101). The final path of pursuit is the path of the religionist whose answer is to "do church." From his search, Solomon learned that "this world was never designed to fill our deepest hunger" (p. 112). The problem is man was created with an innate longing for the eternal but we exist on the plane of the temporal. Nothing on the temporal plane can satisfy his eternal longing. Thus his search usually takes the form of reducing God to a manageable size—his own.

In the final section ("Now What?"), Young approaches the subject "above the sun living." This type of living has six requirements: (1) get perspective; (2) know what is good and what is better; (3) accept life's mysteries; (4) seize the day; (5) dare to lead; and (6) love God. In this final section, Young points out that it is not the circumstances of life that make or break us—it is our reaction to those circumstances. If we react temporally and internally, we will arrive at the same conclusion that haunted Solomon—life is "vanity." If we react spiritually and trust God not only for eternity but for time, we will find meaning and purpose in life. As Young points out, "Solomon eventually did what we should do when we discover we are lost. He went back to where his journey began" (p. 186). Once he redirected his search to "above the sun," the realm of ultimate reality, "he came to a peaceful co-existence with the ambiguities and injustices of life" (p. 186) and embraced God.

Each finds himself overwhelmed by the circumstances and sorrows of life. Although lacking the means and abilities of Solomon to pursue answers, he too often travels down the same paths in search of answers. At those times this commentary on

Ecclesiastes, written with a pastor's practicality, will make beneficial reading.

This reviewer found the applications and contemporary illustrations a definite advantage in making Solomon's message live. This book can help any pastor or laymen who need to be reminded that the answers to life's questions in any age are found, not in the world, but in God.

Mawhinney, Bruce. *Preaching with Freshness* (Eugene, Or.: Harvest House Publishers, 1991, 258 pp., \$12.99) reviewed by Mark Farnham.

Few books on preaching are exciting, even fewer are easy to read. This book on preaching, however, is so interesting that readers will find it hard to put down. It is an amazing book for this one reason: it is a novel about preaching.

The book is primarily written for preachers, but laypersons will also find it fascinating. The purpose of the book is to help preachers "find freshness and new life" for their preaching. It is an encouraging story that will certainly lift the heart of anyone has struggled with 'tired' preaching.

The story begins with a middle-aged pastor, Paul Andrews, facing increasing criticism by his church about his preaching. He spends most of his time on unimportant administrative duties and ends up preparing for his messages late Saturday night. To get away one day, he visits his old seminary and bumps into his former homiletics professor. After sharing his seeming inability to preach anymore, Paul is encouraged when his former professor agrees to tutor him on preaching. Much of the book consists of the two men meeting together and discussing Bible exposition. Over time Paul's preaching dramatically improves, the church notices and begins to grow again and the Andrews family grows closer.

Although this book is fictional, the truths in it are not. Many aspects of preaching are covered including: preparation, meditation, persuasion, illustration and more. *Preaching with Freshness* is a book that will excite every person who preaches or teaches. It will challenge, rebuke, help and instruct anyone who wants to speak the truths of God in a fresh, interesting manner. It is a book every preacher and teacher should own.

Mears, Henrietta. *What the Bible Is All About*, rev. ed., Ronald Youngblood and Merrill C. Tenney, eds., (Ventura, Calif.: Regal Books, 1982, 648 pp., paper., \$9.99) reviewed by Mark Farnham.

Hughes, Robert B. and J. Carl Laney. *New Bible Companion* (Wheaton, Ill.: Tyndale House Publishers, 1990, 864 pp., \$19.99) reviewed by Mark Farnham.

These two books represent some of the finest Bible study aids available to believers seeking to gain an understanding of the overall theme of the Bible as well as the individual books contained therein. They are not manuals on how to study the Bible (one will be disappointed if he attempts to use them to that end) but simply books about the Bible. These are 'fact' books that aid the reader in understanding the context and content of Scripture which, in turn, should lead to a more accurate interpretation and ultimately a more specific application.

*What the Bible Is All About* is a timeless classic recently re-released. First published in 1953, it has undergone several revisions, most recently by Merrill C. Tenney and Ronald Youngblood. Dr. Henrietta Mears was a pioneer in the field of Christian Education and the Director of C.E. at First Presbyterian Church in Hollywood, California.

After a light chapter on understanding the Bible, the book plunges into a book-by-book overview through the Old Testament. A break is taken between Nehemiah and Esther to

recap the first eleven books. The same strategy is used with the rest of the Old Testament with minor prophets combined in some chapters. The New Testament continues the book-by-book format with the exception of the smaller books. A brief chapter on teaching suggestions and ten pages of maps and charts conclude the work.

Although Dr. Mears' book is clearly the lightweight of the two, it is no less useful. It is tremendously practical and well formatted, making use simple and enjoyable. It will appeal especially to laymen and students. Pastors will also find it helpful as a non-technical resource.

The *New Bible Companion* combines conservative scholarship with excellent writing to produce a reference work that is sure to be a classic. Its purpose as stated on the jacket is to be "a guide to understanding each book of the Bible and how it relates to Scriptures as a whole." The *Companion* does a commendable job. Each book's historical setting, authorship, date and purpose are covered. Guidelines of interpretation considering genre are discussed, thus shedding light on the book's structure and meaning. Each book is also considered in its relation to the whole and what needs were met by the book for the original audience and for readers today. An outline is given for each book with notes explaining each section.

This volume is especially helpful in that it addresses some difficult issues such as creation theories, translation differences and textual variants. Its greatest strength, however, is its user-friendly format and concise writing. Every student of the Bible should plan to add this book to his library as he or she matures in the faith.