**Pneumatology**

I. Who or what is the Holy Spirit?

   A. The Holy Spirit is a Person.

   That is, He is not a force, power, or other impersonal energy. Rather, He displays all the biblical characteristics of personhood, namely:

   1. He possesses intellect (Neh 9:20; Rom 8:27; 1 Cor 2:10-11)

      - Nehemiah 9:20: You gave your good Spirit to instruct them and did not withhold your manna from their mouth and gave them water for their thirst.

      - Romans 8:27: And he who searches hearts knows what is the mind of the Spirit, because the Spirit intercedes for the saints according to the will of God.

      - 1 Corinthians 2:10–11: these things God has revealed to us through the Spirit. For the Spirit searches everything, even the depths of God. For who knows a person’s thoughts except the spirit of that person, which is in him? So also no one comprehends the thoughts of God except the Spirit of God.

   2. He possesses affections/emotion (Rom 8:26, 15:30; Gal 4:6, 5:17; Eph 4:30)

      - Romans 8:26: Likewise the Spirit helps us in our weakness. For we do not know what to pray for as we ought, but the Spirit himself intercedes for us with groanings too deep for words.

      - Romans 15:30: I appeal to you, brothers, by our Lord Jesus Christ and by the love of the Spirit, to strive together with me in your prayers to God on my behalf...

      - Galatians 4:6: And because you are sons, God has sent the Spirit of his Son into our hearts, crying, “Abba! Father!”

      - Galatians 5:17: For the desires of the flesh are against the Spirit, and the desires of the Spirit are against the flesh, for these are opposed to each other, to keep you from doing the things you want to do.
• Ephesians 4:30: And do not grieve the Holy Spirit of God, by whom you were sealed for the day of redemption.

3. **He possesses volition** (Jn 14:26, 16:12-14; Acts 13.2, 20:28; Rom 8:14; 1 Cor 12:11)

• John 14:26: But the Helper, the Holy Spirit, whom the Father will send in my name, he will teach you all things and bring to your remembrance all that I have said to you.

• John 16:12-14: I still have many things to say to you, but you cannot bear them now. When the Spirit of truth comes, he will guide you into all the truth, for he will not speak on his own authority, but whatever he hears he will speak, and he will declare to you the things that are to come. He will glorify me, for he will take what is mine and declare it to you.

• Acts 13:2: While they were worshiping the Lord and fasting, the Holy Spirit said, “Set apart for me Barnabas and Saul for the work to which I have called them.”

• Acts 20:28: Pay careful attention to yourselves and to all the flock, in which the Holy Spirit has made you overseers, to care for the church of God, which he obtained with his own blood.

• Romans 8:14: For all who are led by the Spirit of God are sons of God.

• 1 Corinthians 12:11: All these are empowered by one and the same Spirit, who apportions to each one individually as he wills.

**B. The Holy Spirit is God**

1. **The Spirit possesses divine attributes**

   a. **He is eternal** (Heb 9:14)

   • Hebrews 9:14: how much more will the blood of Christ, who through the eternal Spirit offered himself without blemish to God, purify our conscience from dead works to serve the living God.

   b. **He is Omnypresent** (Ps 139:7-10)

   • Psalm 139:7-10: Where shall I go from your Spirit? Or where shall I flee from your presence? If I ascend to heaven, you are there! If I make
my bed in Sheol, you are there! If I take the wings of the morning and
dwell in the uttermost parts of the sea, even there your hand shall
lead me, and your right hand shall hold me.

c. **He is Omniscient** (Jn 14:26; 1 Cor 2:10-11)

- John 14:26: But the Helper, the Holy Spirit, whom the Father will send
  in my name, he will teach you all things and bring to your
  remembrance all that I have said to you.

- 1 Corinthians 2:10–11: these things God has revealed to us through
  the Spirit. For the Spirit searches everything, even the depths of God.
  For who knows a person’s thoughts except the spirit of that person,
  which is in him? So also no one comprehends the thoughts of God
  except the Spirit of God.

d. **He is Omnipotent** (Lk 1:35)

- Luke 1:35: And the angel answered her, “The Holy Spirit will come
  upon you, and the power of the Most High will overshadow you;
  therefore the child to be born will be called holy—the Son of God.”

e. **He is Holy** (more demonstrably, He may be blasphemed—Mk 3:22-30)

2. **The Spirit possesses divine names**

a. **He is called the LORD/YHWH**

i. **Example #1** (Isa 6.3, 8-10; Jn 12:39-41; Acts 28:25-27)

- Isa 6:3, 8-10: *Holy, holy, holy, is the Lord God Almighty...who will
go for Us?*

- Jn 12:39-41: *Isaiah said these things because He saw His glory and
spoke of Him* (Christ).

- Acts 28:25-27: *the Holy Spirit was right in saying to your fathers
through Isaiah the prophet...*
ii. Example #2 (Exod 16:7; Heb 3:7-9, cf. Ps 95:8-11)

- Exodus 16:7: and in the morning you shall see the glory of the LORD, because he has heard your grumbling against the LORD. For what are we, that you grumble against us?"

- Hebrews 3:7-9: Therefore, as the Holy Spirit says, “Today, if you hear his voice, do not harden your hearts as in the rebellion, on the day of testing in the wilderness, where your fathers put me to the test and saw my works for forty years...”

b. He is called the Lord/Adonai (1 Cor 12:4-6)

- 1 Corinthians 12:4-6: Now there are varieties of gifts, but the same Spirit; and there are varieties of service, but the same Lord; and there are varieties of activities, but it is the same God who empowers them all in everyone.

c. He is equated to and/or called God (Matt 28:19; Acts 5:3-4; 2 Cor 13:14)

- Matthew 28:19: Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit...

- Acts 5:3-4: But Peter said, “Ananias, why has Satan filled your heart to lie to the Holy Spirit and to keep back for yourself part of the proceeds of the land? While it remained unsold, did it not remain your own? And after it was sold, was it not at your disposal? Why is it that you have contrived this deed in your heart? You have not lied to man but to God.”

- 2 Corinthians 13:14: The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all.

3. The Spirit performs divine actions

a. He creates (Gen 1:1-3; Ps 104:30)

- Genesis 1:1-3: In the beginning, God created the heavens and the earth. The earth was without form and void, and darkness was over the face of the deep. And the Spirit of God was hovering over the face of the waters. And God said, “Let there be light,” and there was light.
• Psalm 104:30: When you send forth your Spirit, they are created, and you renew the face of the ground.

b. He gives life to every creature (Job 33:4; Rom 8:11, likely also Gen 2:7 and Job 34:14-15)

• Job 33:4: The Spirit of God has made me, and the breath of the Almighty gives me life.

• Romans 8:11: If the Spirit of him who raised Jesus from the dead dwells in you, he who raised Christ Jesus from the dead will also give life to your mortal bodies through his Spirit who dwells in you.

c. He authors divine revelation (2 Sam 23:2-3; 2 Pet 1:21; cf. also Matt 22:43; Acts 1:16, 4:25; 1 Pet 1:11)

• 2 Samuel 23:2-3: The Spirit of the LORD speaks by me; his word is on my tongue. The God of Israel has spoken; the Rock of Israel has said to me: When one rules justly over men, ruling in the fear of God...

• 2 Peter 1:21: For no prophecy was ever produced by the will of man, but men spoke from God as they were carried along by the Holy Spirit.

II. What role does this Spirit play in a believer’s life and the counseling process?

A. The Spirit’s (monergistic) role in salvation

1. God is sovereign in the giving of His Spirit (Ezek 36:24-27; Jn 1:12, 3:3, 5-6; James 1:18; 1 Jn 2:29, 3:9, 4:7, 5:1, 4, 18).

2. The Spirit regenerates the unbelieving heart, bringing about new birth and life in Christ (Jn 3:3-7, 6:63; 2 Cor 3:6).

a. The place of regeneration

The relationship between regeneration and faith-and-repentance is sequential. The gift of the Spirit is first given to give birth to a new heart and life, then the gift of faith (Eph 2:8-9) to believe the promises of the gospel, accompanied simultaneously with the gift of repentance (Acts 5:31).

Note Jesus’ explanation of eternal life with Nicodemus follows this order (Jn 3:1-10—Spirit’s regenerating work first; 3:11-21—faith and repentance follow after).
b. The elements of regeneration

i. Intellectual illumination (1 Jn 2:20, 27; cf. Jer 31:33)

ii. Volitional freedom from sin’s dominating power (Jn 3:5, 20)

iii. Complete cleansing of the heart (Ezek 36:25-27; 1 Cor 6:11; Titus 3:5)

“Regeneration is, consequently, as all-pervasive as depravity...theologians have spoken of total depravity, meaning not that man is as bad as he could be, but that no part of his being remains untainted by the influence of sin. Regeneration reverses depravity, and is universal the sense that, while the regenerate individual is not yet as holy as he or she might be, there is no part of life which remains uninfluenced by this renewing and cleansing work. Indeed, just as total depravity leads to moral and ultimately even to physical disintegration, so total regeneration leads to moral, but also ultimately to physical renewal, in the regeneration of the whole being in the resurrection (Phil 3:21; 1 Cor 15:42-44). The new man is put on; he is constantly being renewed by the Spirit (Col 3:10), and finally will be resurrected and glorified through His power” (Sinclair Ferguson, The Holy Spirit, 123).

3. Believers are baptized in the Spirit into the body of Christ (Matt 3:11; Lk 3:16; 1 Cor 12:13; Rom 6:1-4).

4. Believers are indwelled by the Spirit (Jn 7:37-39; Rom 8:9-11)

5. Believers are sealed by and with the Spirit as the guarantee of their salvation (Eph 1:13, 4:30; cf. also 2 Cor 1:22, 5.5).

B. The Spirit’s role in sanctification

1. He empowers the church/believer to proclaim the gospel (Acts 1:8; 4:8, 31; 6:10; 1 Cor 2:4; 1 Thess 1:5; 1 Pet 1:12; Rev 22:17).


3. He gives spiritual gifts to equip the church/believer for ministry (1 Cor 12:7, 11)

4. He speaks to God with and for the church/believer (Rom 8:26; Eph 2:18)
5. He assures the church/believer of our adoption as children of God (Rom 8:16; Gal 4:6; cf. also 1 Jn 3:24, 4:13)

6. He produces fruit within the church/believer (Gal 5:22-23)

7. He grants freedom to the church/believer (2 Cor 3:17)

8. He progressively transforms the church/believer (2 Cor 3:18; also related 2 Thess 2:13)

9. He helps mortify sin within the church/believer (Rom 7:6, 8:13)

10. He teaches the truth to the church/believers (Jn 14:26, 15:26, 16:13; cf. also 1 Cor 2:12-15)

11. He unifies the church/believers (1 Cor 12:7, 11, 13; 2 Cor 13:14; Gal 5:18-20; Phil 2:1-2; Eph 2:18, 22, 4:3-4a)

12. He comforts the church/believers (Jn 14:16, 15:26, 16:7; Acts 9:31)

13. He gives hope to the church/believers (Rom 15:13; Gal 5:5)

14. He pours love into our hearts (Rom 5:5; 15:30; Col 1:8)

15. He gives joy to the church/believers (Acts 13:52; Rom 14:17; Gal 5:22; 1 Thess 1:6)

III. Does the Holy Spirit guide Christians? Is so, what means and methods does He use?

A. Non-normative guidance of the Spirit (i.e., unique biblical occurrences of the Spirit’s leading that are not normative)

1. The Spirit guiding Philip to approach the eunuch (Acts 8:29), then “guiding” him to Azotus (Acts 8:39-40; cf. also 1 Kgs 18:12; 2 Kgs 2:16; Ezek 11:1, 37:1, 43:5; Rev 17:3, 21:10)!

2. The Spirit telling Peter to go to Cornelius (Acts 10:19-20, 11:12)

3. The Spirit directing the church at Antioch to set apart Barnabas and Saul for ministry (Acts 13:2)

4. The Spirit forbidding Paul to go to Asia and Bithynia (Acts 16:6-7)
5. **The Spirit drove Paul toward Jerusalem** (Acts 20:22-23)

**B. Normative guidance of the Spirit** (i.e., means and methods the Spirit uses to guide Christians)

1. **Being “led” by the Spirit** (Rom 8:14; Gal 5:18)

2. **“Walking” according to the Spirit** (Rom 8:4; Gal 5:16)

B.1. and B.2. are located within the same two contexts, and thus are practically synonymous.

It is interesting to note that the sphere of guidance in the Romans 8 context is the mind, with the result of setting the mind on the flesh is death (Rom 8:6-7, 13) and slavish fear (Rom 8:15), whereas the mind set on the Spirit is life, peace (Rom 8:6) and joy (Rom 8:14-17).

In the Galatians context, the sphere of guidance is “the desires” of the flesh over against “the desires” of the Spirit, which lead to either the works of the flesh (Gal 5:19-21) or the fruit of the Spirit (Gal 5:22-23).

3. **Being “filled” with the Spirit** (Eph 5:18; cf. also Col 3:16)

   a. Paul, in a parallel passage to Ephesians 5 (Colossians 3) substitutes, in a nearly identical context, the phrase “let the Word of Christ dwell in you richly” (Col 3:16) in the place of “be filled with the Spirit.”

      A simple synthesis of these two closely parallel passages suggests that “being filled with the Spirit” is closely related to “let the Word of Christ dwell in you richly.”

   b. See Appendix A for a thorough treatment of the Spirit-filled life.

4. **He guides through the Word of God** (Jn 14:26, 15:26, 16:13-15; Eph 5:18/Col 3:16)

5. **He guides the church through the selection of elders and their decisions** (Acts 13:2, 15:19, 22-29, 20:28) (but is this normative or non-normative?)

6. **For more assistance, see Appendix B.**
APPENDIX A

What Does It Mean to Be Filled with the Spirit?

_**John MacArthur**_

The key to rightly living the Christian life is being controlled by the Holy Spirit, who provides energy for walking "worthy of the calling with which you have been called" (Eph. 4:1). Unless you are controlled by the Spirit of God, you can never walk in humility, love, unity, light, and wisdom. The life of God in the soul of man is the only way anyone can live a righteous life. To walk without the Spirit is to walk without wisdom (cf. Eph. 5:15 -17).

The filling or controlling of the Holy Spirit is a profound reality in the believer's life, and understanding it can change your life. So let's look at what it means to be filled with the Spirit?

**God's Command to "Be Filled"**

_Ephesians 5:18_ contains this imperative from the Apostle Paul: "Be filled with the Spirit." This concise, straightforward injunction is loaded with significance for you if you're a believer. However, that significance is often misunderstood, misapplied, or missed altogether. To begin with, many Christians are unclear about what the verse does not mean. Once you discard the incorrect meanings you can then focus on what Paul is really saying.

**Wrong Equations for Filling**

First, this phrase is not commanding empty Christians to acquire something they don't already have. Each of us possesses the entire Holy Spirit from the time we repent and believe: "You are not in the flesh but in the Spirit, if indeed the Spirit of God dwells in you. But if anyone does not have the Spirit of Christ, he does not belong to Him. And if Christ is in you, though the body is dead because of sin, yet the spirit is alive because of righteousness" (Rom. 8:9-10).

Second, Paul's phrase is not equating fullness of the Spirit with baptism with the Spirit. Holy Spirit baptism is not an extra experience you need to seek; it is something you have from the moment you are saved. This baptism is a theological reality, an act by which Jesus Christ through the agency of the Spirit places you into the Body of Christ (1 Cor. 12:13 ; cf. John 7:37 -39).

**The Right Equation for Filling**

An understanding of the Greek for "be filled," _plerousthe_, quite clearly reveals the correct meaning of Paul's command in Ephesians 5:18. A literal translation of the verb would read something like "be being kept filled." The idea is one of keeping yourself constantly filled, as you yield moment by moment to the leading of the Spirit. It fits perfectly with the process of walking by the Spirit.

An accurate rendering of the Greek verb also destroys the widespread Charismatic
notion that being filled is a one-time emotional experience you initiate, which instantly places you into some inner circle of spiritual maturity. "Be filled" is actually in the passive voice and indicates that you receive the action—the Holy Spirit is continuously filling you. It is simply another facet of the Spirit’s indwelling ministry, which allows you to have daily, moment-by-moment effectiveness and fulfillment in your Christian life.

**Facets of Spiritual Filling**

When we use the word *fill* in English we normally think of something being placed into a container such as milk being poured to the brim of a glass, water being run into a bath tub, or gasoline being pumped into a gas tank. But none of those examples conveys precisely the meaning of *to fill* or *be filled* as does the Greek *pleroo*, a form of which is used in Ephesians 5:18.

*Pleroo* has three shades of meaning that are helpful in illustrating the scriptural meaning of *Spirit-filled*. The first carries the idea of **pressure**. It is used to describe wind billowing the sails on a ship, providing the impetus to move the vessel across the water. In the spiritual realm, this concept depicts the Holy Spirit providing the thrust to move the believer down the pathway of obedience. A Spirit-filled Christian isn’t motivated by his own desires or will to progress. Instead, he allows the Holy Spirit to carry him in the proper directions. Another helpful example of this first meaning is a small stick floating in a stream. Most of us have tossed a stick into a creek and then run downstream to see the twig come floating by, propelled only by the force of the water. To be filled with the Spirit means to be carried along by the gracious pressure of the Holy Spirit.

*Pleroo* can also convey the idea of **permeation**. The well-known pain reliever Alka Seltzer illustrates this principle quite effectively. When you drop one or two tablets into a glass of water, they instantly begin to fizzle and dissolve. Soon the tablets are transformed into clear bubbles throughout the glass, and the water is permeated with the distinct flavor of the Alka Seltzer. In a similar sense, God wants the Holy Spirit to permeate and flavor our lives so when we’re around others they will know for certain we possess the pervasive savor of the Spirit.

There is a third meaning of *pleroo*, actually the primary one in the New Testament, which conveys the sense of **domination** or total control. It is used by the Gospel writers to indicate that people were dominated by a certain emotion. In Luke 5:26, after Jesus rebuked the Pharisees and healed the paralytic, the people were astonished and "filled with fear." In Luke 6:11, when Jesus restored a man’s hand on the Sabbath, the scribes and Pharisees "were filled with rage." When our Lord told the disciples that He would soon be leaving them, He told of their reaction: "sorrow has filled your heart" (John 16:6). Each of those uses reveals an emotion so overwhelming within the people that it dominated their thoughts and excluded every other emotion.

Most people are able to balance their emotions from day to day. But there are times when the emotional balance is tipped to one extreme or another. Such occasions might include a wedding, the death of a close family member, or an extreme emergency or trial. When someone is totally dominated by a particular emotional reaction in secular
contexts, it can be foolish, sinful, a waste of time, or even frightening and physically harmful. But in our spiritual lives we are commanded to yield to the total control of the Holy Spirit, so every emotion, thought, and act of the will is under His direction. That kind of complete spiritual control is for our benefit and totally in line with God's will.

A directly parallel passage to Ephesians 5:18 is Colossians 3:16, which explains in a slightly different way the meaning of the command "be filled with the Spirit." The Apostle Paul says, "Let the word of Christ richly dwell within you." One can be filled with the Spirit only when controlled by the Word. It is knowing truth and obeying it.

So if being filled with the Spirit means being pressured, permeated, and dominated by the Spirit and God's Word, what can you expect to happen in your life as a direct result? Let's look at the results of being filled with the Spirit.

**Practical Consequences of Being Spirit-filled**

Now that we have dealt with the meaning of the divine command to be filled with the Spirit, you may quite fairly be asking, "How can I really know if I'm walking in step with the Spirit and realizing His fullness?" The apostle answers this with three clear evidences for judging the Holy Spirit's full operation in your life.

The Apostle Paul follows up his inspired command that we be filled with the Spirit by attesting to what will be evident in your life if you genuinely obey that exhortation:

Speaking to one another in psalms and hymns and spiritual songs, singing and making melody with your heart to the Lord; always giving thanks for all things in the name of our Lord Jesus Christ to God, even the Father; and be subject to one another in the fear of Christ (Eph. 5:19-21).

**Singing to the Lord**

I think many of us approach Ephesians 5:19 wondering just how the matter of singing relates so directly to the great doctrinal truth of being filled with the Spirit. But there is a relationship--the first consequence of being Spirit-filled is that you will have a song in your heart--and other Scripture passages will help us understand it.

The Bible is silent on the pre-Fall role music and song had, but we can safely infer that music has been important to mankind from the earliest times (see Gen. 4:21). Moses and the people of Israel praised God after they were delivered from the Egyptians (Ex. 15). Deborah and Barak sang following their victory over Sisera (Judges 5). And the Psalms are filled with references to song, music, and praise, culminating in this exhortation in the very last verse of the book: "Let everything that has breath praise the Lord. Praise the Lord!" (Ps. 150:6).

Other references in the New Testament are also significant in their mention of song. Jesus and His disciples sang a hymn at the close of the Last Supper (Matt. 26:30; Mark 14:26). Believers in the early church were probably singing their prayer in Acts 4:24-30, and Paul and Silas definitely were singing as they sat chained in the Philippian dungeon (Acts 16:25). Paul delineates the importance of singing in Colossians 3:16, the parallel passage to Ephesians 5:19 (cf. James 5:13). Finally, in the last book of the New
Testament, the Apostle John makes this prominent reference to song:

And when He [Christ, the Lamb] had taken the book, the four living creatures and the twenty-four elders fell down before the Lamb, having each one a harp, and golden bowls full of incense, which are the prayers of the saints. And they sang a new song, saying, "Worthy art Thou to take the book, and to break its seals; for Thou wast slain, and didst purchase for God with Thy blood men from every tribe and tongue and people and nation. And Thou hast made them to be a kingdom and priests to our God; and they will reign upon the earth." And I looked, and I heard the voice of many angels around the throne and the living creatures and the elders; and the number of them was myriads of myriads, and thousands of thousands, saying with a loud voice, "Worthy is the Lamb that was slain to receive power and riches and wisdom and might and honor and glory and blessing." And every created thing which is in heaven and on the earth and under the earth and on the sea, and all things in them, I heard saying, "To Him who sits on the throne, and to the Lamb, be blessing and honor and glory and dominion forever and ever." And the four living creatures kept saying, "Amen." And the elders fell down and worshiped (Rev. 5:8-14; cf. 14:3; 15:3-4).

It won't be just any song being sung before the throne of God, as the words themselves make plain. The song is so special that John calls it a "new song," which in the Greek means not merely a new song chronologically, but a new one qualitatively. Every time this Greek term for new is used in the New Testament it is in connection with salvation. So it is logical that those who are saved and filled with the Holy Spirit will sing a new song, one that is radically different from the world's songs. If there is anything tangibly new in the Christian life, it ought to be the songs that rise from our hearts as a result of the joy we have in submitting to Him.

**Giving Thanks to the Lord**

Ephesians 5:20 gives us a second virtue that will result when a believer is truly filled with the Spirit: he will be thankful toward God. I have long been convinced that gratitude is the single greatest act of personal worship we can render to God. William Hendriksen lends support to this contention: "The expression of gratitude is therefore a most blessed response to favors undeserved. While it lasts, worries tend to disappear, complaints vanish, courage to face the future is increased, virtuous resolutions are formed, peace is experienced, and God is glorified" (Ephesians, New Testament Commentary [Edinburgh: Banner of Truth, 1967], 241). Genuine thankfulness also sees beyond the difficult or baffling circumstance to the sovereign plan and purpose of God (see Rom. 8:28-29).

The Apostle Paul makes it clear to the Ephesians and us that thankfulness is to be a well-rounded, complete response that affects all areas of life.

**Always**

First, the Spirit-filled person will be thankful always and at all times. In Ephesians and elsewhere Paul makes it crystal clear that this is the Lord's will for you: "In everything give thanks; for this is God's will for you in Christ Jesus" (1 Thess. 5:18; cf. Eph. 5:17;
Such a consistent, no-exceptions-permitted reaction to what the Lord brings into your life is not easy or even possible in your own strength. But it will become your response all the time if you are living the Spirit-filled life. The Holy Spirit works graciously and mercifully to enable you to respond with thanksgiving no matter when blessings or challenges come.

Sometimes He blesses you unexpectedly, which makes it easy to give thanks. The gratitude and praise of Moses and the Israelites after God delivered them by parting the Red Sea is one major example of that (Ex. 14-15).

At other times the Holy Spirit gives you the opportunity to be thankful before a certain event happens. If the anticipation is for something pleasant, like a vacation or reunion with a loved one, thankfulness is again easy to display. But if the anticipation is more difficult or frightening, then it becomes a test of your faith. In 2 Chronicles 20, King Jehoshaphat and his people passed this test prior to a battle against the Ammonites and Moabites. When it was reported to him that a large army was coming against Judah, Jehoshaphat immediately asked the Lord for help. The Spirit of the Lord then revealed His encouragement through the prophet Jahaziel, and the Levites and all the people worshiped and thanked God prior to their success against the enemy (2 Chron. 20:1-23).

Finally, God may choose to bring a trial or test into your life unexpectedly. Then you'll be challenged to give thanks in the midst of the battle, when it is the most difficult to respond righteously. Jonah, in spite of all his sinful shortcomings, is an excellent example of how to have the right response. After he was swallowed by the giant fish, Jonah prayed this to the Lord: "While I was fainting away, I remembered the Lord; and my prayer came to Thee, into Thy holy temple. Those who regard vain idols forsake their faithfulness, but I will sacrifice to Thee with the voice of thanksgiving. That which I have vowed I will pay. Salvation is from the Lord" (Jonah 2:7-9). God honored Jonah's prayer and delivered him from the fish, right to the location he was supposed to be. You may never be as severely tried as Jonah was, but God in His providence may allow unexpected hardships. If you respond with true thanks in the midst of such times, that will prove you are a mature Christian filled with the Spirit.

For All Things

If the Spirit-filled believer is thankful at all times, it reasonably follows that he will also be thankful for all things. We have just seen that difficult times will also include difficult matters for which we must give thanks (see again James 1:2-5; cf. Heb. 12:3-13; 1 Peter 2:20-21). But we could also enumerate dozens of positive things that Scripture reminds us to be thankful for. Some of the major ones include: the goodness and mercy of God (Pss. 106:1; 107:1; 136:1-3), the gift of Christ (2 Cor. 9:15), the triumph of the gospel (2 Cor. 2:14), victory over death and the grave (1 Cor. 15:57), the reception and effectual working of God's Word in others (1 Thess. 2:13; 3:9), and the supply of our bodily wants (Rom. 14:6-7; 1 Tim. 4:3-4). Each of those categories contains many more specific items for which you can be grateful, so the point is that those filled by the Spirit know no
limits or distinctions on what to thank God for.

**In the Name of Christ**

Finally, those who are filled with the Spirit will give thanks *in the name of Christ to God the Father*. That means, first of all, you couldn't be thankful at all if it weren't for Jesus Christ and what He has done for you. "In the name of Christ" simply means consistent with His character and His deeds. An excerpt from Paul's opening chapter to the Ephesians summarizes the concept well:

He predestined us to adoption as sons through Jesus Christ to Himself, according to the kind intention of His will, to the praise of the glory of His grace, which He freely bestowed on us in the Beloved. In Him we have redemption through His blood, the forgiveness of our trespasses, according to the riches of His grace, which He lavished upon us. In all wisdom and insight...also we have obtained an inheritance, having been predestined according to His purpose who works all things after the counsel of His will, to the end that we who were the first to hope in Christ should be to the praise of His glory (Eph. 1:5-8, 11-12).

No matter what happens you can give thanks because of what Jesus means to you, and you can know that because of God's sovereignty, whatever happens will turn out for your good and His glory.

The object of Spirit-filled thanksgiving is God the Father. This name for God emphasizes His loving benevolence toward His children and the constant stream of gifts that flow to us from His all-powerful hands. James 1:17 reminds us of that when the apostle says, "Every good thing bestowed and every perfect gift is from above, coming down from the Father of lights, with whom there is no variation, or shifting shadow." If James is right--and he is--it is hard to imagine how believers could ever fail to give all their thanks to God. Long before either James or Paul instructed Christians about thankfulness, the psalmist did so many times to God's people (see Pss. 30, 50, 69, 92, 95, 98, 100, 105, and 118 as examples). There is just no escaping the importance of believers' continuously giving thanks to God at all times, for all things. The letter to the Hebrews offers this fitting capstone: "Through Him then, let us continually offer up a sacrifice of praise to God, that is, the fruit of lips that give thanks to His name" (13:15)

**Submitting to One Another**

The third practical consequence of being filled with the Holy Spirit is mutual submission to other believers: "and be subject to one another in the fear of Christ" (Eph. 5:21). Once again this aspect of the Spirit-filled life reflects and draws together a principle found in many other places in Scripture.

The Bible is replete with statements and exhortations about the importance of being subject to one another and ministering to one another. I want to highlight some and list various others to underscore the importance the Holy Spirit has given to the concept of believers' supporting one another.
Romans 12:5 says, "So we, who are many, are one body in Christ, and individually members one of another" (cf. Acts 2:42; 1 Cor. 12:12; Eph. 2:11-22). Romans 14:13 says this regarding the relationship of weaker and stronger brethren to one another: "Therefore let us not judge one another any more, but rather determine this--not to put an obstacle or a stumbling block in a brother's way" (cf. 1 Cor. 8). Ephesians 4:11-12 tells of the major spiritual gifts that build up the church: "And He gave some as apostles, and some as prophets, and some as evangelists, and some as pastors and teachers, for the equipping of the saints for the work of service, to the building up of the body of Christ" (cf. 1 Cor. 12:8-10). First John 4:7 has this basic command about love for one another: "Beloved, let us love one another, for love is from God; and every one who loves is born of God and knows God" (cf. John 13:34-35; Eph. 4:2; Col. 3:14; 1 Thess. 3:12; 1 Peter 1:22; 1 John 2:10; 4:11). Philippians 2:3-4 is a classic passage on regarding the interests and welfare of others: "Do nothing from selfishness or empty conceit, but with humility of mind let each of you regard one another as more important than himself; do not merely look out for your own personal interests, but also for the interests of others" (cf. Rom. 12:10; 1 Cor. 4:7; 1 Tim. 5:21; James 2:1). Hebrews 13:17 gives believers important guidance concerning submission to spiritual leaders: "Obey your leaders, and submit to them; for they keep watch over your souls, as those who will give an account. Let them do this with joy and not with grief, for this would be unprofitable for you" (cf. 1 Thess. 5:12-13; 1 Peter 5:5).

All of those traits and actions, and many more in the New Testament, are parts of the normal, submissive lifestyle of the Spirit-filled Christian. The word "submission" from the world's perspective has the connotation of weakness or caving in to a much stronger, overbearing authority. But that is not what it means biblically. Martyn Lloyd-Jones communicates the correct connotation and meaning this way:

It is the picture of soldiers in a regiment, soldiers in a line under an officer. The characteristic of a man in that position is this, that he is in a sense no longer an individual; he is now a member of a regiment; and all of them together are listening to the commands and the instructions which the officer is issuing to them. When a man joins the army he is as it were signing away his right to determine his own life and activity. That is an essential part of his contract. When he joins the army or air force or the navy, or whatever it is, he no longer governs and controls himself; he has to do what he is told. He cannot go on a holiday when he likes, he cannot get up at the hour in the morning when he likes. He is a man under authority, and the rules dictate to him; and if he begins to act on his own, and independently of the others, he is guilty of insubordination and will be punished accordingly. Such is the word the Apostle uses; so what he is saying amounts to this--that we who are filled with the Spirit are to behave voluntarily in that way with respect to one another. We are members of the same regiment, we are units in this same great army. We are to do that voluntarily which the soldier is "forced" to do (Life in the Spirit: in Marriage, Home & Work. An Exposition of Ephesians 5:18 to 6:9 [1975 reprint; Grand Rapids : Baker], 57-58).

The only way to voluntarily and joyfully submit to the Lord and to one another in the Body of Christ is to be filled with the Spirit. He is the one who truly makes us willing to
follow the narrow path of submission and relinquish our wills for His.

When you surrender to the control of God's Spirit, you'll find Him producing amazing things in you--things that are entirely of His doing. Paul calls those marvelous blessings the fruit of the Spirit, and they are: "love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control" (Gal. 5:22-23). The person who is Spirit-filled and who bears the Spirit's fruit is the person who belongs to Christ and who has "crucified the flesh with its passions and desires. If we live by the Spirit," Paul continued, "let us also walk by the Spirit" (Gal. 5:24-25). To be filled by and walk in the Spirit is to fulfill your ultimate potential of your life on earth as one of God's children.

Appendix B

The Motivation of Rejuvenation

Jay E. Adams

I have written elsewhere that biblical counseling is an instrument in sanctification. Godly counseling serves that process by which the Holy Spirit, working through His Word, enables a regenerate person more and more to put off sinful practices and replace them with righteous ones. In one form or another this change process is discussed throughout Scripture. The description of change as “new replacing old,” putting off and putting on, is set forth most clearly in Romans 6, Colossians 3, and Ephesians 4. The Spirit enables the Christian to believe what is true and do what is right, replacing those sinful patterns habituated by a previously godless nature. Because such a replacement process is at the heart of those changes that scriptural counseling pursues, we must learn all we can about how the old and barren yields to the new and fruitful.

I want to add to what I have written before on this subject. In this article I wish to deepen our understanding of what the Bible says about the process of change. I will then draw out practical implications for both pastors and lay counselors.

Ephesians 4:22–24 is a crucial passage for understanding change:

You were taught regarding your previous habit patterns to put off the old person that you were, who is corrupted by deceitful desires, being renewed in the spirit of your mind, and to put on the new person that you are, who is created in God’s likeness with true righteousness and holiness (The Christian Counselor’s New Testament).

In Ephesians 1–3 we see that so far as one’s standing with God (justification, adoption as children, becoming heirs of the promises) the old person has been totally replaced—in Christ. But now, in Ephesians 4, Paul speaks of the sanctification of daily living. The old person must be progressively replaced by the new person. In verse 22 Paul speaks of the importance of putting off old ways; verse 24, of replacing them with new, biblical ones. Sandwiched between verses 22 and 24 are these words: “being renewed in the spirit of your mind.” I shall consider that significant phrase in this article. What does it mean to be renewed in the spirit of your mind?

Two facts about these words stand out as unusual. The word here translated “renewed” is a unique word in the New Testament. What is its impact? “The spirit of your mind” is a unique expression. What does it mean? Let us consider these in turn.

What does Ephesians 4:23 mean by “being renewed”? In Romans 12:2 and Colossians 3:10, the word “renewed” appears in most English translations. Not knowing better, one might suppose that in the original Greek the very same word is used in all three verses. That, however, is not the case. In Romans and Colossians the word “renew” (anakainoo) means just that—“to make new again”—and nothing more. Just as a furniture specialist refinishes a neglected table, restoring it to something...
approximating its original condition, so the Spirit remakes the believer’s mind (Romans 12:2) by giving true knowledge, thus restoring the image of the Creator that was lost in the fall (Colossians 3:10). That much is clear. Nevertheless, neither Colossians nor Romans reveals the exact nature of this mental renewal.

The renewal of which Paul writes in Romans and Colossians is something more than a mere refinishing. Ephesians 4:23 tells us about the nature of this renewal and how it occurs. Literally, the verb ananeoo means “to make youthful again; to rejuvenate.” In Ephesians Paul is describing the kind of renewal that is in view elsewhere in his letters.

The second unusual element in Ephesians 4:23 is the phrase “the spirit of your mind.” “Spirit,” here, seems to mean “attitude.” Paul is concerned about rejuvenating the believer’s mental attitude. Why does the inward attitude need renewing? The key appears in the previous verse: The old person was “corrupted by deceitful desires.” The old person was inwardly blind and hard, ignorant and alienated, living in futility of mind, following the desires of body and mind … without Christ, without God, without hope (Ephesians 4:17–19; 2:1–3; 2:12).

Why do we need to be made inwardly youthful again? Life is not easy. Life is filled with disappointments. The sin cravings of the flesh—ours and others—taint everything. Politicians and preachers are exposed as frauds; parents abandon and abuse children; children destroy their lives or the lives of others with drugs. Everything eventually decays in a world of sin: your car, your body, even your church. Peace seems merely the brief interval between wars. In a world like this, beamed to them from infancy over TV, children grow up fast, exposed, almost from birth, to sin and its depths of misery. From before they are weaned, the society in which they live communicates violence and sex in the daily news telecast. Consequently, suicide is rampant among teens and preteens. In this kind of world, cynicism often comes with puberty—if not before.

What happens when sinful, desire-driven, cynical people are converted? Into the new life the Christian brings along all the attitudes that he developed while living the meaningless manner of life of an unbeliever (cf., Ephesians 4:17ff). This has always been true. But perhaps today the cynicism comes earlier and runs deeper. Perhaps today the cravings have been more frequently encouraged and justified as valid “needs.” The new convert brings an “old person” along. The old convert lives in a world that continually invites the “old person” to keep on living.

Cynicism often expresses itself in a “What’s the use anyway?” attitude. Such demoralization dampens one’s own spirit and stunts spiritual growth. It can infect an entire congregation, a community, a country. How often have you heard the words, “I don’t see much difference here in the church. People let you down just like in the world.” Or, have you heard this?: “There isn’t much hope of achieving anything in this world—why waste time trying? You do what you’ve got to do to get by.”

Ephesians 4:23 speaks to this attitude. Consider it carefully: “being rejuvenated in the attitude of your mind.” As you learn God’s ways and begin to think His thoughts after Him (Isaiah 55:8, 9), you come to know the warmth of true knowledge,
righteousness and holiness. Deceitful desires die and icy cynicism gradually melts away. In their place grows an ever-renewed youthful spirit.

Even youths grow tired and weary, and young men stumble and fall; but those who hope in the Lord will renew their strength. They will soar on wings like eagles; they will run and not grow weary, they will walk and not be faint (Isaiah 40:30, 31, NIV).

Now, put this all together. What insight into sanctification do you gain? How do Christians grow by God’s grace? What part does one’s attitude play? How does cynicism (or the lack of it) fit into the picture? What does it mean to get yourself rejuvenated in your mental attitude?

Think of what the freshly-created world must have looked like to Adam before sin entered. His potential for knowledge, science, action, goodness—all to God’s honor—was as wide as all outdoors. Desiring God’s will only, and free of all cynicism, he looked out on the creation and into the future with excitement. His joyful expectations must have known no bounds. How many ways this world provided to glorify God! Everything seemed so worthwhile!

Then came sin: the desires of the flesh, the desires of the eyes, and the pride of life (1 John 2:16). Sin, with its blighting, devastating effects. Sin, with its pain, misery and discouragement. Sin, producing vanity, frustration, and cynicism. Sin, with its bitter end, death!

Then came Christ. Christ, with all His life-nourishing effects. Christ, bringing hope, purpose, and freedom. The dynamic behind spiritual growth is the rejuvenation of one’s spirit by the Spirit, Who strengthens us with power in the inner man. Sanctification restores the Christian’s attitude to the attitude of Adam before the fall. Even better, it creates the attitude of heaven on earth. This rejuvenated attitude is fresh, optimistic, bright. Adam’s original hope and anticipation are restored and multiplied. What sin has destroyed, Christ has redeemed. The scripturally-instructed believer knows that his “labor is not in vain in the Lord” (1 Corinthians 15:58). That new outlook enables him to cast out cynicism and to “abound in the work of the Lord.”

Too often preaching and counseling present the bare commands of God to believers apart from the accompanying truths that Scripture provides. We have the Pearl of Great Price! Thanks be to God for His inexpressible gift! Such delight and grateful knowledge rejuvenates to joyful service.

Take, for instance, the words Paul addressed to slaves:

Slaves, obey your earthly lords about everything, not only when they are watching you work, as people-pleasers do, but rather, with singleness of heart, fearing the Lord. Whatever you do, work at it heartily for the Lord and not for men, knowing from the Lord you will receive an inheritance as a reward. Christ is the Lord for whom you work as a slave! (Colossians 3:22–24, CCNT).

Clearly, Paul calls workers of all sorts to hearty activity, to accomplish tasks in an
energetic rather than perfunctory manner. “Singleness of heart” is a concentrated, whole-hearted effort in which you give your best to the task at hand. But what could possibly motivate a slave to work that way? A slave is trapped in a miserable situation, one that fans desires and produces frustration and cynicism. What could possibly motivate a slave? Only a rejuvenated attitude, only a mind excited by the prospect of serving Christ—Christ!—even in the dreary, work-a-day world of slavery. In every area of life, having the mind of Adam before the fall makes the difference. A rejuvenated mind sees that your efforts in the Lord are worthwhile. In every area of life, having heaven on earth, the attitude of the saint after Christ returns, makes the difference. A rejuvenated mind knows that one’s efforts in the Lord will prove worthwhile.

This rejuvenated mind-set says, “I am excited about what I can do for God. It is He, not my earthly master, whom I principally serve. The reward that He gives (it doesn’t matter if my earthly master recognizes my efforts or not) makes my work a joy.” This is the attitude that motivates Christian growth in all areas of life. Like nothing else it helps you and those you counsel to put off all the fleshly desires that breed disappointment and cynicism. It helps you put off the ways of sloth and half-heartedness that so often develop from cynicism. You, the redeemed child of God, have the vast array of opportunities for glorifying God that Adam had ... and more. Understand that and you will be able to shake attitudes developed while laboring under the burdens of a world where nothing seems to count.

I contend, therefore, that much preaching and counseling fails not for lack of truth but for lack of the fullness of God’s truth. Commands are presented as mere duty rather than as exciting prospects to serve the Lamb of God, the Lion, the Word made flesh, Jesus the Christ. Here is the full rejuvenating truth which motivates to obedience once it becomes an attitude of mind: What is done for Christ counts.

The lack of this renewed mind turns obedience into the drudging duty of legalism and moralism. The lack of this renewed mind makes it impossible for those caught in legalism and moralism to serve Christ “from the heart” (Romans 6:17). They fail to see and love the Christ Who first loved us. Legalists and moralists have not “learned Christ ... as the truth is in Jesus” (Ephesians 4:20ff). But the one who looks on life with the rejuvenated attitude of the Spirit serves in newness of attitude.

So then, hold out this fountain of youth to Christians! Encourage them to cultivate a proper attitude of mind that will motivate them to grow by God’s grace as they commit themselves to faithful obedience. Then they will not serve grudgingly but as those who press forward toward ever-brighter prospects of serving Christ Himself. That is the proper way to motivate others to grow. Sanctification by the Spirit, through the Word, occurs when the full message of hope and meaning is communicated.