

Part IV: Pneumatology (Pardington 291-329)

18. 성령이 인격체임을 우리 주님이 어떻게 가르치고 있는가? (How does our Lord teach concerning the Holy Spirit's personhood?)  
(<http://www.bible.org/docs/theology/overview/overview-06.htm#>)

1) Jesus said he would send “another” in his place (John 14:16). The word for another is *allos* in Greek and refers to another just like Jesus. It is reasonable to conclude from this that the Spirit is a person since Jesus is clearly a person.

2) Jesus referred to him as a *parakletos* (enabler, encourager, comforter, etc.) which requires that he be a person since the functions of a *parakletos* are personal; Jesus functioned as a *parakletos* to the disciples.

NRS John 14:16 And I will ask the Father, and he will give you another Advocate (*parakletos*), to be with you forever.

3) Personal pronouns are used in relation to Him (evkei/noj in 15:26).  
NRS John 15:26 "When the Advocate comes, whom I will send to you from the Father, the Spirit of truth who comes from the Father, he (*ekeinos*) will testify on my behalf.

NRS John 16:7 Nevertheless I tell you the truth: it is to your advantage that I go away, for if I do not go away, the Advocate will not come to you; but if I go, I will send him to you. 8 And when he comes, he will prove the world wrong about sin and righteousness and judgment: 9 about sin, because they do not believe in me; 10 about righteousness, because I am going to the Father and you will see me no longer; 11 about judgment, because the ruler of this world has been condemned. 12 "I still have many things to say to you, but you cannot bear them now. 13 When the Spirit of truth comes, he will guide you into all the truth; for he will not speak on his own, but will speak whatever he hears, and he will declare to you the things that are to come. 14 He will glorify me, because he will take what is mine and declare it to you.

The personality (and therefore “personhood”) of the Holy Spirit has been denied by certain groups throughout the history of the church. Some point out that the noun for “spirit” in the NT is *pneuma* which is neuter and, therefore, the spirit is correctly referred to as “it” rather than “he.” In keeping with this idea, some refer to it [him] as “God’s active force,” almost in a Gnostic sense of an emanation from the one, true God. Before we look at the Biblical evidence, it is important to point out that there is no necessary connection in Koine Greek between grammatical gender and personal gender so it is simply false to say that since the Greek noun *pneuma* is neuter the spirit must be an “it.”

It is important, then, to see what the Scriptures say about his personhood, i.e., is he really a person, albeit divine? This is especially so in a culture moving more toward New Age thinking and pantheism. The Holy Spirit is not the “god”

within us which we possess via our own natures, nor is he some amorphous feeling or “active force.” All these views denigrate him and rightly deserve rejection.

Second, the fact that the Spirit makes choices (1 Cor 12:11), teaches (John 14:26), guides (John 16:13), reveals Jesus (John 16:14), convicts (John 16:8), seals believers (2 Cor 1:21-22), can be grieved (Eph 4:30), blasphemed (Matt 12:31), possesses a rational mind (Rom 8:26-27; 1 Cor 2:11-13), can be lied to (Acts 5:3-4), quenched (1 Thess 5:19), resisted (Acts 7:51), and on numerous occasions is distinguished from, yet directly linked with the Father and the Son as co-worker and co-recipient of worship, argues definitively for his personhood (Matt 28:19-20; 2 Cor 13:14).<sup>16</sup>

19. 성령이 갖고 있는 인격은 어떤 것인가? (What are the personal characters of the Holy Spirit?)

1) Knowledge (1 Cor 2:10-13; 12:8)

NRS 1 Corinthians 2:11 For what human being knows what is truly human except the human spirit that is within? So also no one comprehends what is truly God's except the Spirit of God.

2) Love (Rom 15:30)

NRS Romans 15:30 I appeal to you, brothers and sisters, by our Lord Jesus Christ and by the love of the Spirit, to join me in earnest prayer to God on my behalf,

3) Will (1 Cor 12:11)

NRS 1 Corinthians 12:11 All these are activated by one and the same Spirit, who allots to each one individually just as the Spirit chooses.

20. 성령의 사역 중 어떠한 사역이 오직 인격체만이 할 수 있는 것으로 간주되는가? (Of the works of the Holy Spirit, which can be considered as the works of the personal being?) (Refer the answer to question 18)

The fact that the Spirit makes choices (1 Cor 12:11), teaches (John 14:26), guides (John 16:13), reveals Jesus (John 16:14), convicts (John 16:8), seals believers (2 Cor 1:21-22), can be grieved (Eph 4:30), blasphemed (Matt 12:31), possesses a rational mind (Rom 8:26-27; 1 Cor 2:11-13), can be lied to (Acts 5:3-4), quenched (1 Thess 5:19), resisted (Acts 7:51), and on numerous occasions is distinguished from, yet directly linked with the Father and the Son as co-worker and co-recipient of worship, argues definitively for his personhood (Matt 28:19-20; 2 Cor 13:14).

21. 성령의 은사는 무엇인가? (What are the gifts of the Holy Spirit? Explain and discuss.)

1) In the passages such as Eph 4:11-12; 1 Cor 12:28; Rom 12:6-8, the gifts refer to vocations in the church to equip the saints for the work of ministry, for building

up the body of Christ. They include: apostles, prophets, evangelists, pastors/teachers, leaders, exhorters....

NRS Ephesians 4:8 Therefore it is said, "When he ascended on high he made captivity itself a captive; he gave gifts to his people." 9 (When it says, "He ascended," what does it mean but that he had also descended into the lower parts of the earth? 10 He who descended is the same one who ascended far above all the heavens, so that he might fill all things.) 11 The gifts he gave were that some would be **apostles, some prophets, some evangelists, some pastors and teachers, 12 to equip the saints for the work of ministry, for building up the body of Christ, 13** until all of us come to the unity of the faith and of the knowledge of the Son of God, to maturity, to the measure of the full stature of Christ.

NRS 1 Corinthians 12:28 And God has appointed in the church first **apostles**, second **prophets**, third **teachers**; then **deeds of power**, then **gifts of healing**, forms of **assistance**, forms of **leadership**, various kinds of **tongues**. 29 Are all apostles? Are all prophets? Are all teachers? Do all work miracles? 30 Do all possess gifts of healing? Do all speak in tongues? Do all interpret?

NRS Romans 12:6 We have gifts that differ according to the grace given to us: **prophecy**, in proportion to faith; 7 **ministry**, in ministering; the **teacher**, in teaching; 8 the **exhorter**, in exhortation; the **giver**, in generosity; the **leader**, in diligence; the **compassionate**, in cheerfulness.

- 2) In other passages such as 1 Cor 12:7-10, they refer to personal gifts given for the common good activated by one and the same Spirit. The gifts include: the utterance of wisdom, the utterance of knowledge, faith, gifts of healing, the working of miracles, prophecy, discernment of spirits, various kinds of tongues, the interpretation of tongues.

NRS 1 Corinthians 12:4 Now there are varieties of gifts, but the same Spirit; 5 and there are varieties of services, but the same Lord; 6 and there are varieties of activities, but it is the same God who activates all of them in everyone. 7 To each is given **the manifestation of the Spirit for the common good**. 8 To one is given through the Spirit **the utterance of wisdom**, and to another **the utterance of knowledge** according to the same Spirit, 9 to another **faith** by the same Spirit, to another **gifts of healing** by the one Spirit, 10 to another **the working of miracles**, to another **prophecy**, to another the **discernment of spirits**, to another **various kinds of tongues**, to another the **interpretation of tongues**. 11 All these are activated by one and the same Spirit, who allots to each one individually just as the Spirit chooses.

22. 성령의 은사와 성령의 열매는 어떻게 다른가? (Compare and contrast the gifts and the fruit of the Holy Spirit.)

While the former refer to the gifts of God given to the believers to enable them to perform the service for the common good (Eph 4:8; Acts 11:17; 1 Cor 12:4-11, 28-30;

Rom 12:6-8), the latter refers primarily to refinement of character of the believers (Gal 5:22-23).

23. 성령세례와 성령충만과의 관계는 무엇인가? 성서적 근거를 제시하고 이를 논하라. (What is the relationship between the baptism and fullness of the Holy Spirit? Present the biblical basis of these two and discuss their relationship.)

The phrase "the baptism of the Holy Spirit" has become associated specifically with the initial and continuing endowment of individuals by the Spirit with miraculous powers, gifts, abilities, and emotional resources, manifest in spiritual healing, speaking in unknown tongues, prophesying, leadership, exuberant emotion, and other forms of equipment for Christian service.

The baptism of the Holy Spirit (on-falling) took place with supernatural signs when the Gospel broke into new grounds at Samaria, Caesarea, and Ephesus (8:16-17; 10:44-45; 19:6) and at the first coming of the Holy Spirit (2:4) as an unique event.

The in-filling of the Holy Spirit produces the fruits of the Spirit. This is the kind of the fullness of the Holy Spirit that is commanded by the Bible. It has three demonstrations of power: power in preaching the word, power to produce joy (13:52), and power of a Christ-like character. The disciples were filled with the Holy Spirit 10 times as recorded in Acts (2:4; 4:8, 31; 6:3, 5; 7:55; 9:17; 11:24; 13:9, 52). They are all associated with the fruits of the Spirit. The fullness of the Holy Spirit follows fulfillment of spiritual conditions.

24. 성령세례와 은사를 강조하는 카리스마적 운동으로부터 복음주의 교회가 배워야 할 교훈은 무엇이며 금지되어야 할 오류는 어떠한 것인가? (The modern charismatic movement has its emphasis on the baptism and the gifts of the Holy Spirit. What can we learn from them in this matter and what are their doctrinal mistakes that must be prohibited in the churches?)

- 1) Their strength is primarily in their emphasis on the Holy Spirit's working in the church, which generates vitality in their worship and faith life.
- 2) Their doctrinal mistakes are primarily in the Evidence doctrine. Another area they lack may be in the area of sanctification because their emphasis on the gifts rather than on the giver or the fruit of the Spirit. Also there is danger of spiritual arrogance that those who have gifts may look down upon those who don't have them.