

The Beauty and Glory of the Holy Spirit

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Edited by
Joel R. Beeke and Joseph A. Pipa



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With heartfelt appreciation for

Rev. Mark Kelderman

faithful preacher and pastor;
my spiritual son of thirty years, theological student for four years,
and colleague in the ministry for thirteen years, and now,
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Theological Seminary, as you serve as Dean of Students
and Spiritual Formation (2 Tim. 2:2).

—JRB



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chairman of the Board of Trustees
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a friend, counselor, and colleague;
a promoter of a gracious Calvinism and defender of the truth;
a sterling example of a Christian gentleman.

—JAP

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Preface

We need the Holy Spirit. It is impossible to overestimate the significance of the Spirit of God for the lives of Christians. In the words of Jesus, the Spirit is the “living water” who satisfies our deepest desires with the streams of Christ’s redemptive glory (John 4:10–14; 7:37–39). Jonathan Edwards (1703–1758) said, “The sum of the blessings Christ sought, by what he did and suffered in the work of redemption, was the Holy Spirit.”¹ Christ died to take away the curse and to give us the Spirit (Gal. 3:13–14).

This emphasis on the Spirit, if handled biblically, does not detract from the glory of Christ. The Spirit is the glorifier of Christ (John 16:14). Just as His Person cannot be separated from the Father and the Son in the blessed Trinity, so His work is essential to the salvation of those whom the Father chose and the Son purchased by His precious blood.

Christians of the Reformed and Presbyterian tradition have long adored the Person and cherished the work of the Holy Spirit. Benjamin Warfield said that John Calvin (1509–1564) could rightfully be named, “the theologian of the Holy Spirit.”² The Reformed and Puritan heritage pulsates with the ministry of the Spirit of the living God.

This book springs from two conferences rooted in that heritage. In March 2011 Greenville Presbyterian Theological Seminary held a conference on “The Person and Work of the Holy Spirit.” In August of that same year, Puritan Reformed Theological Seminary held its conference on “The Beauty and Glory of the Holy Spirit.” This book

1. Jonathan Edwards, *An Humble Attempt to Promote Explicit Agreement and Visible Union of God’s People in Extraordinary Prayer*, in *The Works of Jonathan Edwards, Volume 5, Apocalyptic Writings*, ed. Stephen J. Stein (New Haven: Yale University Press, 1977), 341.

2. Benjamin B. Warfield, *Calvin and Augustine*, ed. Samuel G. Craig (Philadelphia: Presbyterian and Reformed, 1956), 487.

is the result of the two schools, already joined by common confessions of faith and strong bonds of friendship, deciding to publish the conference messages combined under a single title.

In the first part of the book, you will find a number of biblical studies. In the opening conference sermon, David Murray explores how Solomon's dedication of the temple was an Old Testament revival by the Spirit (1 Kings 8). Geoffrey Thomas calls believers to seek the promise of the Holy Spirit from a loving and generous Father (Luke 11). John Thackway offers sweet consolation through Christ's words that the Spirit is "another Comforter" (John 14). Malcolm Watts summons us to boldly pursue the knowledge of the Lord through the Spirit's ministry of glorifying Christ (John 16). Gerald Bilkes traces the foreshadowing of Pentecost in Old Testament figures like Moses (Num. 11) and Elijah (2 Kings 2).

Next the book dives into the New Testament revelation concerning the Spirit. Michael Barrett explores the meaning of the outpouring of the Spirit at Pentecost by the ascended Christ (Joel 2; Acts 2). George Knight argues from New Testament texts that all Christians are baptized with the Spirit and that extraordinary gifts such as apostleship, prophecy, tongues, and healing have ceased. John Thackway lifts our eyes to Christ to meet the needs of suffering saints by "the supply of the Spirit of Jesus Christ" (Phil. 1:19).

The second part of the book sheds light on the doctrine of the Holy Spirit. Morton Smith walks through dozens of Scripture texts to show that the Spirit is indeed a Person, not just a power. Geoffrey Thomas gives us a heart-warming glimpse of the Spirit's jealous love over the souls of those whom He indwells. Ian Hamilton helps us treasure the precious works of regeneration and sanctification by the Holy Spirit. William Shishko investigates the meaning of the Spirit's objective sealing for believers in regeneration. And Malcolm Watts guides us in meditating on the witness of the Spirit to assure the Christian of his salvation, sometimes with a quiet, steady peace and sometimes with extraordinary power. Watts's focus is on the believer's growing, subjective consciousness of being sealed by the Spirit.

The third section of the book explores historical figures and movements. William VanDoodewaard uncovers evidences of the Holy Spirit's work in the early church in the preservation, proclamation, and powerful application of the Scriptures. Joel Beeke mines the writings of Richard Sibbes (1577–1635) for rare gems about making

our hearts a hospitable home for the divine guest: “entertaining the Spirit.” Joseph Morecraft studies the many-faceted doctrine of the Spirit in the Westminster Confession and Catechisms. Ryan McGraw movingly presents the teachings of John Owen (1616–1683) on the Spirit with respect to the Trinity, Christ’s humanity, and our lives today. John Carrick stirs our hopes for “times of refreshing” (Acts 3:19) with a historical study of seasons of revival.

Lastly, the book concludes with a study by Joseph Pipa on the Holy Spirit’s anointing for powerful preaching. In the appendix, one also finds an engaging essay by Michael Barrett on the King James Version of the Bible—a tribute to its 400th anniversary. While we as editors do not necessarily agree with all the exegetical nuances of every article and in fact there are some minor doctrinal differences between a few of the authors, all of the positions stated in the book are part of the orthodox Reformed tradition.

There is a richness to this subject of the Holy Spirit that defies our attempts to plumb its depth. All eternity will not exhaust our meditation, for the Spirit is the fullness of God for us in Christ. Edwards said, “The Holy Spirit, in his indwelling, his influences and fruits, is the sum of all grace, holiness, comfort and joy, or in one word, of all the spiritual good Christ purchased for men in this world: and is also the sum of all perfection, glory and eternal joy, that he purchased for them in another world.”³

We are grateful to the staffs of PRTS and GPTS for organizing these conferences. If you weren’t able to attend our schools’ conferences in the past, after reading the wealth of spiritual nourishment in this book we hope you will consider joining us for future conferences in Greenville, South Carolina, and in Grand Rapids, Michigan.⁴

We heartily thank all the speakers for diligent work on their excellent addresses. We thank Gary den Hollander and Irene VandenBerg for their meticulous proofreading, Linda den Hollander for her able typesetting, and Amy Zevenbergen for the attractive cover design. Thanks, too, to Lois Haley for transcribing several of the addresses. We also thank our sweet wives, living epistles of Christ written by the ink of the Spirit, in whom we daily see the image of the triune God writ large before our eyes.

—Joel R. Beeke & Joseph A. Pipa

3. Edwards, *Humble Attempt*, in *Works*, 5:341.

4. For more information, see www.gpts.edu and www.puritanseminary.org.



BIBLICAL STUDIES

The Old Testament Pentecost

David Murray

Revival is a sovereign, powerful, concentrated, and rare work of the Holy Spirit that renews and multiplies God's people. Revivals occurred regularly in Bible times, and maybe especially in Old Testament times. Horatius Bonar identified fourteen Old Testament events that could be described as revivals. Others identify eight to ten. However many there are, Wilbur Smith noted a number of common features. For the most part, each of them had a background of moral darkness and national depression; started in the heart of one special servant of God, who became the energizing power behind it; sparked a new and powerful proclamation of God's Word; saw a return to the worship of God; included the destruction of idols; created a deep sense of sin and its consequences, and a desire to separate from it and all its causes; brought a return to offerings of blood sacrifices and their prophetic picturing of the Messiah's atonement; saw a restoration of great joy and gladness; and were followed by a period of national productivity and prosperity.¹ We might sum up these features as increased spiritual knowledge, deepened spiritual feeling, and wider spiritual obedience, all of which are caused by the Holy Spirit.

It is true that few of the Old Testament revivals mention the Holy Spirit. However, we know that there is no such thing as a spiritual revival without the Holy Spirit. And although those involved in these revivals did not have such a developed pneumatology (theology of the Holy Spirit) as we do, they certainly knew that what was happening was the result of an outside and higher spiritual power.

1. Wilbur M. Smith, *The Glorious Revival under King Hezekiah* (Grand Rapids: Zondervan, 1937), vi–vii.

Let us take a look at one of these Old Testament revivals, one that has been called the greatest Old Testament revival, or the “Old Testament Pentecost”: the revival under King Solomon when the temple was dedicated.

The main point I want to emphasize as we look at this event is that spiritual revival is rooted in united prayer. We see that in the New Testament Pentecost also; it was when the disciples “were all with one accord in one place”—surely a description of corporate prayer—that the Holy Spirit fell upon them (Acts 2:1–4). And we see that in the Old Testament Pentecost in 1 Kings 8 (as well as its parallel account in 2 Chronicles 6–7).

Solomon Prepared by the Spirit (vv. 1–11)

Solomon was prepared by God

We shall look at how Solomon prepared for this revival, but we must also recognize that Solomon was himself prepared by God. When Horatius Bonar surveyed the history of revival in the Bible and in church history, he found that God usually uses certain kind of men for this great work.²

They were men of great earnestness in ministry. They felt their infinite responsibility as stewards of the mysteries of God, and shepherds appointed by the Chief Shepherd to gather in and watch over souls. They lived and labored and preached like men on whose lips the immortality of thousands hung. Everything they did and spoke bore the stamp of earnestness, and proclaimed to all with whom they came into contact that the matters about which they had been sent to speak were of infinite moment, admitting of no indifference, no postponement even for a day.

These men were also optimistic about success: “As warriors, they set their hearts on victory, and fought with the believing anticipation of triumph, under the guidance of such a Captain as their head.”

They were men of faith: they had confidence in the God who saved them, in the Savior who commissioned them, in the Holy Spirit who empowered them, in the Word they proclaimed.

2. Quotations in this section are from Horatius Bonar, editor’s preface to *Historical Collections Relating to Remarkable Periods of the Success of the Gospel*, comp. John Gillies (Kelso, Great Britain: John Rutherford, 1845), vi–xi.

They were men of labor: "Their lives are the annals of incessant, unwearied toil of body and soul: time, strength, substance, health, all they were and possessed, they freely offered to the Lord, keeping back nothing, grudging nothing, joyfully, thankfully, surrendering all to Him who loved them and washed them from their sins in His own blood.... They laboured for eternity, and as men who knew that time was short and the day of recompense at hand."

These men were patient: "They were not discouraged, though they had to labour long without seeing all the fruit they desired.... Attempts have been made to force on a revival by men who were impatient at the slow progress of the work in their hand; and seldom have these ended in anything but calamitous failure, or at best a momentary excitement which scorched and sterilised a soil from which a little more patient toil would have reaped an abundant harvest."

They were men of boldness and determination: "Adversaries might contend and oppose, timid friends might hesitate, but they pressed forward, in nothing terrified by difficulty or opposition."

They were men of prayer:

It is true that they laboured much, visited much, studied much, but they also prayed much. In this they abounded. They were much alone with God, replenishing their own souls out of the living fountain that out of them might flow to their people rivers of living water.... Were more of each returning Saturday spent in fellowship with God, in solemn intercession for the people, in humiliation for sin, and supplication for the outpouring of the Spirit, — our Sabbaths would be far more blest, our sermons would be far more successful, our faces would shine as did the face of Moses, a more solemn awe and reverence would be over all our assemblies, and there would be fewer complaints of labouring in vain, or spending strength for nought. What might be lost in elaborate composition, or critical exactness of style or argument, would be far more than compensated for by the "double portion of the Spirit" we might then expect to receive.

These men were men of solemn deportment: "Their daily walk furnished the best attestation and illustration of the truth they preached. They were always ministers of Christ, wherever they were to be found or seen. No frivolity, no flippancy, no gaiety, no worldly conviviality or companionships neutralised their public preaching, or marred the work they were seeking to accomplish."

All such characteristics are the work of God's Spirit. Many of them can be found in Solomon. When God begins to shape and form men like this, then we may have hope that He is preparing men for great work in His church, and perhaps even to be instruments of revival.

Solomon prepared for God

We not only see God preparing Solomon with these Spirit-wrought characteristics, but we also see Solomon preparing for God. It took four years to prepare the temple materials and seven to build it. Once it was built, Solomon waited eleven months for the dedication so that it would coincide with the Feast of Tabernacles, a festival that reminded the Israelites of their journey through the wilderness.

1. The ark comes to the temple (vv. 1–9)

The ark of the covenant had led the people through the wilderness and had been closely associated with the tabernacle, the place where God met with and dwelt among His people. The ark was now making its final journey to rest in the temple on Mount Moriah, signifying that God was now transferring His special presence to the temple.

Although this account reminds us of David's transfer of the ark to Jerusalem (2 Sam. 6:12–19), this is on a far grander scale. The ark was being brought not to a tent but to a magnificent temple, and the sacrifices were innumerable.

2. God comes to the temple (vv. 10–11)

When the ark entered the temple, so did God. The priests who had carried the ark exited, and the glory cloud of God's presence entered and filled the building, making it impossible for the priests to perform their service.

Something very similar happened at the initial setup of the tabernacle (Ex. 40:34–35). Both times the glory cloud entered, filled, and overwhelmed, indicating God's acceptance and approval of what had been done. He was not just beside or above, but in the temple.

Solomon Preaches by the Spirit (vv. 12–21)

Solomon's "sermon" reminded the people of God's promise of the temple and of His purpose for it.

1. God's promise of the temple (vv. 12–19)

Solomon reviewed God's faithfulness to the nation and reminded the people that God had fulfilled with His mouth what He had spoken with His mouth (v. 15). God had shown His words perfectly trustworthy.

Solomon could say, "Blessed be the LORD, that hath given rest unto his people Israel, according to all that he promised: there hath not failed one word of all his good promise, which he promised by the hand of Moses his servant" (1 Kings 8:56).

How reminiscent this is of the New Testament Pentecost, when the apostles also celebrated God's kept promise through His prophets of the temple of His Son (Acts 2:16ff.).

2. God's purpose for the temple (vv. 20–21)

The temple had a double purpose. First, it was to honor God's name (v. 20). It was a house for the name of Yahweh (vv. 17, 20), an important idea in the following prayer. This meant it would be a place where God's character would be revealed. Second, it was to house God's ark (v. 21). The ark was the special symbol of God's presence, the throne on which He chose to "sit." The temple was the place where God revealed His character and the place He lived.

Solomon Prays by the Spirit (vv. 22–53)

Remember, the emphasis of this chapter is "Spiritual revival is rooted in corporate prayer." Therefore, I want to pause here and highlight five important features of Solomon's prayer.

First, it was a corporate prayer. One of the marks of spiritual revival throughout church history has always been a coming together of God's people for prayer and a united longing for God's work in their midst.

Second, it was a comprehensive prayer. The Bible often uses the number seven to express completeness. Here we have seven petitions covering all aspects of national life, from war to famine to interpersonal disputes. These seven petitions are samples of all possible situations that call for prayer. This is another mark of true spiritual revival; prayers become much less selfish and narrow, and instead become more comprehensive and concerned for all aspects of life.

Third, it was a contrite prayer. Solomon came before the Lord humbly as “thy servant” (v. 28), not as the king. There was a spirit of deep humility and lowliness of mind. Eight times he spoke of sin (once he described it as the plague of his heart, v. 38) and five times he begged for forgiveness. In verses 46–50, he set forth repentance as the basis for the hoped-for forgiveness and restoration of blessing after the people’s disobedience and failure.

Solomon knew his Bible and based his prayer on the predicted covenant blessings and curses of Leviticus 26 and Deuteronomy 28–30. Remember, 1 and 2 Kings were written to Israelites who were then in Babylonian exile, asking: “What about God’s covenant promises? Has God broken His Word to us?” Solomon’s prayer was recorded here to remind them that God had indeed kept His covenant as set out in Leviticus and Deuteronomy. He had dealt justly with them. The exiles were being invited to share in Solomon’s humble words and repentant spirit.

However, the exiles were also being encouraged by Solomon’s rehearsal of the conditions of restoration to the land: a change of heart, a turning back to God with all their heart and soul, and praying toward the land of their fathers and the temple. God kept His covenant Word (v. 24) and showed His covenant love (v. 23).

There was neither hyper-Calvinistic fatalism nor Arminian activism here. Solomon avoided simply waiting and he avoided simply demanding. There was boldness and there was caution. He recognized that God alone has the sovereign right to decide what prayers He should answer, but he also recognized that God usually acts in response to means He has appointed (2 Chron. 7:14). This must not be allowed to degenerate into a mechanical, “If we do this, then God will do that.” Iain Murray noted how those who have lived through revivals “have been the first to say how there was so much which left them amazed and conscious of mystery.”³

Fourth, it was a cosmic prayer. Solomon not only showed concern for the foreigner (vv. 41–43), but also desired that ultimately all the peoples of the earth might know that Jehovah is the only true God (vv. 43, 60). Similarly in the New Testament Pentecost, the work of the Spirit turned the inward-looking disciples outward and made them pray for the nations and go to them.

3. Iain H. Murray, *Pentecost Today* (Edinburgh: Banner of Truth, 1998), 5.

Fifth, it was a Christ-centered prayer. Like the tabernacle, the temple and all its furniture, officials, and rituals revealed the coming Messiah to the Israelites. It was one large picture of the coming Christ, with lots of small pictures in there, too.

That is why, when Christ came, He described Himself as the temple of God (John 3:19–22). Like the temple, Christ is the One in whom God’s glory dwells, the One in whom God puts His name, the One through whom God hears prayer, the One whom God calls us to look toward, the One in whom we find forgiveness. When Solomon asked the question “Will God indeed dwell [with men] on the earth?” (v. 27), we are to hear it as rhetorical, and as ultimately fulfilled by the great divine “Yes” in Christ.

Look at the number of sacrifices offered: 22,000 oxen and 120,000 sheep. That is seven sacrifices a minute! Yet, the blood of bulls and goats could never take away sin. So why offer them? It was to express their faith in and hope of a coming suffering sacrifice that would take their deserved place of punishment.

Solomon Praises by the Spirit (vv. 54–61)

The prayer concluded with paeans of praise. The “vast assembly” (v. 8), which included people of distant lands, celebrated for two weeks before going home full of joy. What a Spirit-wrought revival! Divine preparation, inspired preaching, Christ-centered prayer, and spiritual worship abounded.

Conclusions

Although there are two accounts of the Old Testament Pentecost in Kings and Chronicles, they were written for different audiences and different purposes.

As we have seen, 1 and 2 Kings was written for the children of Israel in Babylonian exile. Their question was, “Why did this happen to us?” Kings was written to answer that question and to show that the exile was a just and predicted act of God. The writer was calling the people to consider the great events of the past to bring them to repentance. Let us also trace the great revivals of the past that they might humble us, convict us, and impress on us the justice of God’s present withdrawal of His reviving Spirit.

Chronicles was written after the exile to encourage more Israelites to return to Jerusalem and rebuild the nation. Their question was, "Is there any hope?" In the Chronicler's account of these events, therefore, he emphasized the glories of the past to kindle hope and expectation, especially in a renewal of the Davidic King. Let us read revival accounts to kindle our hope in the rebuilding of the church and the future glory of the Davidic King.

Above all, let us kindle hope that if such things can happen in Old Testament times, when the Holy Spirit's work was not yet at its fullest, we might expect much more in our days, when the Spirit has been promised in even greater measure.