

THE TRINITY, THE HOLY SPIRIT, AND WORSHIP

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A Paper

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As the professor suggested, Millard Erickson outlines an excellent method for embarking upon theological study. With minor adjustments in preface to the theological study, this author generally follows the same sequence in formulating an understanding of the particular theological topic being studied.

The primary difference between Erickson's model and this author's process is that this author pulls the awareness of personal presuppositions out into a pre-study analysis of the topic being studied. Identification of presuppositions becomes part of the theological question, which in turn will give a clearer definition to the problem, lending to more specific and directed study. Therefore, this author inserts the following task preceding the Erickson model: Consider the personal presuppositions and experiences that have caused the theological question to arise. Develop a detailed theological question in view of these presuppositions and experiences. Considering the personal history related to the doctrine, what differing views are the theologian aware of prior to embarking upon the study which could help direct the study? Prior to study, what are the theologian's personal views of these differing views? Why does he/she hold these views? Is the theologian prepared to be corrected in the study of this doctrine?

With these presuppositions in place next to a detailed theological question, this author then follows the Akin-modified Erickson outline. Where Erickson suggests the development of a personal theme or motif around which to approach theology, this author generally employs a God-centered, application-oriented approach. This author views much of his theology as focusing on God's plan through history, particularly God's acts of glorifying himself through redeeming man. However, the result of theological study is not merely understanding, but in discovering the impact which the understanding will have on the life of the Christian.

With a theological method in place, complete theological study can begin.

In the wake of the conservative resurgence within the Southern Baptist Convention, an increased communication between active evangelical denominations has risen. As missions organizations around the world work together to accomplish the task of world evangelization, theological differences become apparent, but are often overlooked in order to focus on the greater task at hand. While this practice is commendable for the sake of world evangelization, theologians may also take advantage of this increased communication through dialogue related to the doctrinal differences. Brothers and sisters in Christ from a different background can often influence the theologian's own perspective in such a way as to reveal greater truths in the pages of Holy Scripture.

As with this author, many Christians who have been reared in strongly conservative theological circles have been starved for sound teaching on the doctrine of the Holy Spirit, primarily as a reaction to fear of excess related to the doctrine.<sup>1</sup> When these Christians come in contact with Pentecostal believers, the doctrine is discovered, and these starved Christians will tend to drift toward these "Holy Spirit focused" groups. In response, many conservatives have accused the Pentecostal groups of an overemphasis on the Holy Spirit and experience, sacrificing the Word of God and the gospel about Jesus.<sup>2</sup>

This author has been taught, and admittedly has instructed others that there is no reference in the Bible for worshiping the Holy Spirit, therefore direct worship of the Holy Spirit should be avoided. Instead, those with this view suggest that the Holy Spirit's role is limited to directing the believer in the worship of the Father and the Son. This statement may be a reaction

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<sup>1</sup>Wayne E. Ward, *Layman's Library of Christian Doctrine, vol. 10, The Holy Spirit* (Nashville, TN: Broadman Press, 1987), 14.

<sup>2</sup>Ibid., 82.

against the excesses of other groups. Through a study of the doctrine of God, the author was reminded that the Holy Spirit is indeed a part of the Triune Godhead, and therefore may have every right to be worshiped along with the other two persons. Therefore, the theological question to be answered: what scriptural references, if any, would support a claim that the Holy Spirit is ultimately unfit to be worshiped with the other two persons of the Godhead? Subsequently, what is the proper role of the Holy Spirit within the Godhead, and as a part of the believer's worship of that Godhead?

The first place to turn in any discussion of theological topics is the Bible. Considering this particular question is directly related to a particular member of the Triune God, the argument to begin with the Bible is strong, as the Bible is God's revelation of himself to man. Therefore, a survey through the Scriptures will be of the greatest help in revealing the nature of the Holy Spirit, and His proper place in the Christian's worship.

To begin a discussion of the person of the Holy Spirit, a basic understanding of the Trinity should be established. The Old Testament writers were not directly aware of the tri-unity of God, thus the references to the Trinity are minimal. However the concept of the trinity is revealed through the frequent references to the Spirit of God (Gen 1:2), as well as the Angel of the Lord (Exod 23:23). The primary contribution of the Old Testament in understanding the Trinity is the unity of God: "The Lord our God, the Lord is one" (Deut 6:4). The strength of this argument declares the exclusion of tri-theism, which will be explained later.<sup>3</sup>

The New Testament writers were quite clear in emphasizing the Trinitarian nature of God, although they never actually used the term. Jesus himself was the primary person

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<sup>3</sup>G. W. Bromiley, "Trinity," in *Evangelical Dictionary of Theology*, ed. Walter E. Elwell (Grand Rapids, MI: Baker Books, 1984), 1112.

responsible for the introduction of the doctrine of the Trinity. The most glaring picture of the Trinity is found in Jesus' baptism as recorded in Matthew 3:16-17. In this narrative, the Son is present in bodily form, the Holy Spirit descends from heaven like a dove and rests on the Son, and the Father speaks from his position in heaven. Furthermore, Jesus claimed that the Holy Spirit was not an impersonal force, but rather a distinct person within the Godhead that would speak and guide believers (John 16:13-14).<sup>4</sup>

Due to the fact that the concept of the Trinity is introduced in Scripture, but not explained, several views of the nature of the Trinity are available. There are three primary views of the Trinity which are not orthodox. Each one fails in one essential element of the Trinity. The three essential elements are: (1) there is only one unified God (Deut 6:4; 1 Cor 8:4), (2) all three persons of the Trinity are coexistent and coeternal (John 1:1-5, 14; 14:16; Matt 3:16-17), and (3) all three persons of the Trinity are equally God (Rom 1:7; John 20:28; Acts 5:3-4).<sup>5</sup> The three erroneous views are called Tri-theism, modalism, and Arianism.<sup>6</sup>

Tri-theism denies the unified nature of God, allowing the Father, Son, and Holy Spirit to coexist separately from each other. Modalism denies that the three persons of the Trinity are coexistent, but instead suggests they are three manifestations of one God. Arianism denies the deity of Christ, and therefore denies that the Son is eternal, but rather was created by the Father.<sup>7</sup>

However, in correct Christian belief, there is one God who is a personal God, who is

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<sup>4</sup>John D. Davis, *The Westminster Dictionary of the Bible*, rev. Henry Snyder Gehman (Philadelphia, PA: The Westminster Press, 1944), 253.

<sup>5</sup>Daniel Akin, *Christian Theology Class Notes, Book 3*, 42A-47.

<sup>6</sup>Paul Enns, *The Moody Handbook of Theology* (Chicago, IL: Moody Press, 1989), 199.

<sup>7</sup>Ibid.

manifested in three distinct persons known as the Father, the Son (Jesus Christ), and the Holy Spirit. Each of the three persons of this Triune God serve a distinct purpose or function within the Godhead, but none are subordinate to the others in essence or deity.

The three functional distinctions are God the Father as the righteous judge, God the Son as the only One who can satisfy the judgement of the Father, and God the Holy Spirit as the active agent who works in the hearts of men and women to convict concerning sin and righteousness and judgement (John 16:8).<sup>8</sup> Therefore, the Holy Spirit as described in the Bible is submissive to the Father and Son, but is by no means of lesser value. The analogy of the marriage relationship may be of some value in understanding this. While the wife is of equal value to her husband, she is to be submissive to his role as the leader in the family (Eph 5:22).

Throughout the formation of the church, the Holy Spirit is affirmed as a member of the Godhead. Theophilus of Antioch was the first recorded author to use the term “Trinity” in reference to the Godhead.<sup>9</sup> Although the exact nature of the Spirit’s relationship to the Father and Son have been debated, throughout church history the Holy Spirit has been affirmed as the acting agent within the Triune Godhead.<sup>10</sup>

Again, through a study of the Triune Godhead, a basic understanding of the Holy Spirit as God and His function within the Godhead are apparent. As G. W. Bromiley states, the Trinity is “a convenient designation for the one God self-revealed in Scripture as Father, Son,

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<sup>8</sup>Gregory L. Crosthwait, *What Difference Does the Trinity Make?* (Richardson, TX: Probe Ministries, 2000), “Trinity and Salvation” [on-line], accessed 22 January 2001 <http://www.probe.org/docs/trinitydiff.html>; Internet.

<sup>9</sup>T. S. Caulley, “Holy Spirit,” in *Evangelical Dictionary of Theology*, ed. Walter E. Elwell (Grand Rapids, MI: Baker Books, 1984), 524.

<sup>10</sup>*Ibid.*, 524-256.

and Holy Spirit. It signifies that within the one essence of the Godhead we have to distinguish three ‘persons’ who are neither three gods on the one side, nor three parts or modes of God on the other, but coequally and coeternally God.”<sup>11</sup> With a proper understanding of the Trinity established, the door is opened to an expanded understanding of the person of the Holy Spirit.

The basic role of the Holy Spirit within the Godhead has been established as the acting agent to accomplish God’s will. While that statement is sufficient for describing His position and purpose, it remains vague. Thus, a study relating specifically to the acting agent of the Holy Spirit is necessary for understanding. Again, the Bible is the primary source.

Paul Jackson points out that the actual term Holy Spirit only appears in the Old Testament twice: in Psalm 51:11, and in Isaiah 63:10-11. However, Jackson continues by explaining the abundance of references to the spirit of God (1 Sam 11:6).<sup>12</sup> In most of the Old Testament passages, the spirit of God is generally an expression of God’s power, the extension of God that is the active agent to accomplish His works. More specifically, the primary functions of the spirit of God in the Old Testament are the spirit of wisdom (Deut 34:9), holiness/judgement (Gen 6:3), and prophecy (Mic 3:8).<sup>13</sup> The Old Testament speaks of a time when the Spirit will be poured out on all people (Joel 2:28-29), which came to pass at Pentecost in the New Testament.<sup>14</sup>

Despite this understanding of the Holy Spirit in the Old Testament, there are also

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<sup>11</sup>Bromiley, 1112.

<sup>12</sup>Trent Butler, ed., *Holman Bible Dictionary* (Nashville, TN: Holman Bible Publishers, 1991), 662.

<sup>13</sup>Everett F. Harrison, ed., *Baker’s Dictionary of Theology* (Grand Rapids, MI: Baker Book House, 1973), 494.

<sup>14</sup>Caulley, 522.

direct references that enforce the multi-personhood of God in the Old Testament. Perhaps the account of creation is strongest. “Then God said, ‘Let *us* make man in *our* image, in *our* likeness . . .’” (Gen 1:26, emphasis added).

With the coming of Christ comes a new understanding of the Holy Spirit. Jesus developed the concept of the Holy Spirit being a person. Jesus also spent significant time instructing his disciples on the nature of the Holy Spirit.<sup>15</sup> Jesus knew that the Holy Spirit would indwell those who believed (John 7:38-39). Some theologians have sought to add to this statement by claiming that the Spirit is simply a desire to serve others unselfishly, which strips the Holy Spirit of personality and the Christian message is reduced to feeling good and doing good.<sup>16</sup> As other theologians point out, the basic premise of satisfaction in God and motivation to do good is part of Jesus’ message, however, the other sayings of Jesus regarding the Holy Spirit give clearer insight into the implications of this statement.<sup>17</sup>

In John 14-16, Jesus is encouraging and instructing his disciples. In this discourse, Jesus makes several references to the Holy Spirit. He declares that a Counselor will come, the spirit of truth (14:16-17). Jesus introduces the Holy Spirit as the Counselor who will teach the disciples and remind them of Jesus’ words (14:25-26). Then, in John 15:26, Jesus refers to the Counselor who will testify about Christ. Finally, in John 16:7-15, Jesus gives fairly detailed instructions regarding the role of the Holy Spirit:

Unless I go away, the Counselor will not come to you; but if I go, I will send him to

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<sup>15</sup>Ibid.

<sup>16</sup>George Arthur Buttrick, ed., *The Interpreter’s Bible, Volume 8* (New York: Abington-Cokesbury Press, 1952), 588-599.

<sup>17</sup>John F. Walvoord and Roy B. Zuck, ed. *The Bible Knowledge Commentary, New Testament* (Colorado Springs: Chariot Victor Publishing, 1983), 301-302

you. When he comes, he will convict the world of guilt in regard to sin and righteousness and judgement: in regard to sin, because men do not believe in me; in regard to righteousness, because I am going to the Father, where you can see me no longer; and in regard to judgment, because the prince of this world now stands condemned.

. . . When he, the Spirit of truth, comes, he will guide you into all truth. He will not speak on his own; he will speak only what he hears, and he will tell you what is yet to come. He will bring glory to me by taking from what is mine and making it known to you. All that belongs to the Father is mine. That is why I said the Spirit will take from what is mine and make it known to you.

Luke mentions the work of the Spirit several times in his Gospel. Luke 1:17 places John's authority on the same spirit that indwelt Elijah. Mary conceived of the Holy Spirit according to Luke 1:35. Luke refers to Jesus' power as being of the Spirit (Luke 4:14; 5:17; 6:19). The gospel writer also closes his gospel account with a reference to the coming Holy Spirit: "I am going to send you what my Father has promised; but stay in the city until you have been clothed with power from on high" (Luke 24:49).<sup>18</sup> Luke then opens his next account, the book of Acts, by claiming the work of the Holy Spirit as the continuing work of Christ: ". . . I wrote about all that Jesus *began* to do and to teach until the day he was taken up to heaven, after giving instructions through the Holy Spirit . . ." (Acts 1:1-2, italics added). Then, the Holy Spirit comes in Acts 2. From this point on, Luke gives the accounts of how the Holy Spirit moved and worked to establish and expand the church through the lives of the apostles. As Robert Stein explains, "The Spirit's coming was so central to Luke's theology that in Acts the possession of the Spirit is 'the' decisive mark of being a Christian (cf. Acts 10:44-48; 11:15-18; 15:8; 19:2-7)."<sup>19</sup>

The other New Testament writers also understood the importance and role of the Holy Spirit. Peter understood the source of the words of Scripture to be in the Holy Spirit, as the

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<sup>18</sup>Robert H. Stein, *The New American Commentary, Vol. 24, Luke* (Nashville, TN: Broadman Press, 1992), 621.

<sup>19</sup>*Ibid.*, 621-622.

writers were carried along by the Spirit (2 Pet 1:20-21). John reminded his readers that the Holy Spirit would testify of Christ, and that spirits who failed to do so were not of God (1 John 4:1-3). Paul understood the Holy Spirit as a seal, guaranteeing the believer's salvation (Eph 1:13). Jude affirms this premise in his call to persevere in Jude 17-23 as he exhorts the believers to pray in the Holy Spirit in order to build themselves up to keep their faith.

In Romans 8, Paul delivers a basic discourse of how the indwelling Spirit affects the life of the believer. The Holy Spirit sets people free through victory from the law of sin and death (8:2). The Spirit sets people's minds on the things of God (8:5-6). The Spirit gives life (8:11). The Spirit gives people a right to be called children of God, and thus are heirs to God's glory (8:14-17; Gal 4:6-7). The Spirit helps Christians to pray and knows their needs more than they do (8:26-27).<sup>20</sup> The Holy Spirit confirms the truth in the life of the believer (9:1).

In Ephesians, Paul gives further instructions about the Holy Spirit. As previously stated, the Holy Spirit is a seal of redemption (1:13; 4:30). In 1:17-18, the Spirit is the source of wisdom and revelation which allows Christians to know God better and increases hope in things to come. In 2:17-18, Christians have access to the Father through Christ, by the power of the Holy Spirit.<sup>21</sup> In 3:4-6, the Holy Spirit reveals the universal nature of the Gospel. In 3:14-19, the Holy Spirit opens the door for Christians to understand the greatness of God.<sup>22</sup> Ephesians 4:3 and Romans 15:5 contend that the Holy Spirit is the bond between Christians. Finally, in Ephesians 6:18, Paul again exhorts believers to pray in the power of the Holy Spirit.

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<sup>20</sup>Robert H. Mounce, *The New American Commentary, Vol. 27, Romans* (Nashville, TN: Broadman Press, 1995), 175, 177, 179, 186-187.

<sup>21</sup>R. Kent Hughes, *Ephesians, The Mystery of the Body of Christ* (Wheaton, IL: Crossway Books, 1990), 45, 52-53, 93-94.

<sup>22</sup>Walvoord, 629, 631.

Other teachings in Paul's writings continue an understanding of the Holy Spirit. In 2 Timothy 1:13-14, the Holy Spirit helps guard the sound teaching and doctrine entrusted to the saints.<sup>23</sup> In Philippians 3:3, Paul alludes that the Holy Spirit is the source of a Christian's worship. Richard R. Melick, Jr. states, "The Spirit energizes and focuses Christian worship."<sup>24</sup> And finally, in 1 Corinthians, Paul explains that the Holy Spirit empowers each believer to accomplish certain tasks within the church through specific spiritual gifts (1 Cor 12:7-11), which is further explained in Romans 12, Ephesians 4, and 1 Peter 4.<sup>25</sup>

Based on the vast references throughout the New Testament where the Holy Spirit is named, every Christian would be wise to seek understanding regarding His purpose and activities. The history of the church has demonstrated various levels of understanding on how the Holy Spirit is to be viewed.

According to T.S. Caulley, "The apostolic fathers reflect the [New Testament] idea that the spirit is operative in the church, inspiring prophecy and otherwise working within individuals . . . Itinerant Christian prophets are dealt with as a present reality in the Didache, but as time passes, such charismata are treated as theoretical."<sup>26</sup> The Muratorian Canon and Chrysostom both claim that prophecy had passed, Chrysostom to the point that spiritual gifts as a whole had passed. However, by the time of the Nycene Creed, some interest had regained, and the creed

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<sup>23</sup>Thomas D. Lea and Hayne P. Griffin, Jr., *The New American Commentary, Vol. 34, 1, 2 Timothy, Titus* (Nashville, TN: Broadman Press, 1992), 196.

<sup>24</sup>Richard R. Melick, Jr., *The New American Commentary, Vol. 32, Philippians, Colossians, Philemon* (Nashville, TN: Broadman Press, 1991), 128.

<sup>25</sup>J. G. S. Thomson and W. A. Elwell, "Spritual Gifts," in *Evangelical Dictionary of Theology*, ed. Walter E. Elwell (Grand Rapids, MI: Baker Books, 1984) 1042.

<sup>26</sup>Caulley, 524.

mentioned belief in the Holy Spirit.<sup>27</sup> The Council of Constantinople reaffirmed the Trinity by claiming that the Holy Spirit is “the Lord and Life-giver, who proceeds from the Father [and the Son], Who is worshipped and glorified together with the Father and the Son.”<sup>28</sup>

A complete return to an orthodox view of the actions of the Holy Spirit would not be possible until the Reformation, largely due to the Catholic dogma relating to the authority of tradition in relation to the interpretation of Scripture. Although there was disagreement on the specifics on how the Holy Spirit worked, most of the reformation fathers returned to a scripturally orthodox view of the Holy Spirit. Luther rejected both tradition and experience as sound basis for belief, but rather affirmed the illumination of Scripture through the Holy Spirit. Other reformers agreed and expanded this notion in various ways. Perhaps the most notable aspect of the role of the Holy Spirit as seen by the reformers was that the work of salvation was primarily accomplished in the person as a work of the Holy Spirit. Although the traditions now known as Calvinism and Arminianism disagree on how this works, they agree on the fact that it is the Holy Spirit’s work.<sup>29</sup>

In the modern period, the focus on the continuing work of the Holy Spirit through sanctification continued to grow. In some cases, such as with the Quakers, experience began to hold more authority than Scripture. Which, through the expansion of Methodism, would eventually produce the awakening of Pentecostalism.<sup>30</sup>

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<sup>27</sup>Ibid.

<sup>28</sup>Alan Richardson, ed., *A Dictionary of Christian Theology* (Philadelphia, PA: The Westminster Press, 1969), 318.

<sup>29</sup>Caulley, 524-526.

<sup>30</sup>Ibid., 526.

Pentecostalism tends to separate the initial conversion of the Christian from a “second blessing” through the baptism of the Holy Spirit. In his book *Charismatic Theology Under The Spotlight*, John R. Bisagno delivers a crushing and ungracious assessment of the Charismatic movement. However, he makes some valid points. In regard to the second blessing, Bisagno reminds Christians from Scripture that there is one Lord, one faith, and one baptism (Eph 4:5).<sup>31</sup> Bisagno then continues his argument by rightly distinguishing between the baptism of the Holy Spirit and the filling of the Holy Spirit.<sup>32</sup>

Bisagno completely eliminates the value of experience in the growing Christian’s life. He states that all experience must be brought into the test of Scripture. In his statements, Bisagno is asserting that experience can not help the Christian come to a deeper understanding of Scripture.<sup>33</sup>

When experience and Scripture are in disagreement, the Scripture is the authority. However, through the illumination by the Holy Spirit, experience has validity in informing the Christian of the proper interpretation of Scripture.<sup>34</sup> Tony Campolo suggests that the very experience that the Pentecostal movement has continued in success and has brought about many genuinely changed lives, even changed communities, has caused strong Fundamentalists to re-evaluate their interpretation of Scripture.<sup>35</sup> Caulley suggests that Christians “abhor any new legalism that uses the Scripture to exclude and oppress . . . We must, rather, recognize the ‘God-

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<sup>31</sup>John R. Bisagno, *Charismatic Theology Under The Spotlight* (Houston, TX: AIM Associates, 1982), 19.

<sup>32</sup>Ibid., 25.

<sup>33</sup>Ibid., 12.

<sup>34</sup>Timothy George, *Theology of the Reformers* (Nashville, TN: Broadman Press, 1988), 314-315.

<sup>35</sup>Tony Campolo, *How to Be Pentecostal Without Speaking in Tongues* (Dallas, TX: Word Publishing, 1991), 19-20.

breathed' character of Scripture, and the 'Spirit that makes alive.'"<sup>36</sup>

Although Bisagno carries such a strong viewpoint on one side of the issue, he states, "Christians are often polarized in their view at worst, or greatly confused at best. . . It is unfortunate, I think, that either of these excesses exist."<sup>37</sup> Additionally, in his argument about the authority of Scripture, very few Biblical references are given, which leaves his argument drained of its claimed authority.

As alluded to in the Campolo reference above, as a result of the Pentecostal movement, most Christian groups have been awakened to the reality of spiritual gifts, thus completing the reformation idea of the priesthood of all believers by including the ministry of all believers.<sup>38</sup>

This study seeks understanding of a specific person of the Godhead, thus it is inherently God-centered. Therefore, in conclusion, the Holy Spirit is a viable Person in the Triune Godhead who functions as the acting agent in accomplishing the will of the Father. The Holy Spirit's goal is to bring glory to the Father through the sanctifying work of the Son. The Spirit accomplishes this goal in the lives of people through conviction of sin, illumination of Scriptural truth, and empowerment for ministry and worship.

As application, Christians would be wise to seek sensitivity to the leading of the Holy Spirit which already indwells them. As Christians understand the many facets of the Holy Spirit as the acting agent in the Godhead, their lives can be transformed through the process of sanctification, not only in worship, but in everyday activity.

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<sup>36</sup>Caulley, 527.

<sup>37</sup>Bisagno, 1.

<sup>38</sup>C. Peter Wagner, *Your Spiritual Gifts Can Help Your Church Grow* (Venture, CA: Regal Books, 1994), 19-20.

However, as a member of the Godhead, the Holy Spirit should have an active role in Christian worship. The previous statement from the Council of Constantinople bears repeating: “We believe . . . in the Holy Spirit, the Lord and Life-giver, who proceeds from the Father [and the Son], Who is worshipped and glorified together with the Father and the Son.”<sup>39</sup> Finally, Crosthwait delivers a harsh indictment on the contemporary church:

Worship is a debated topic these days. But in the midst of the opinions and preferences about drums, organs, guitars, hymns, praise choruses, and seeker sensitivity, how often does someone declare that our worship is not Trinitarian enough?

Though it seems like a dry, academic issue this is an important question in two ways. First of all, if our worship is not Trinitarian enough, then we fail to worship the God of the Bible. And in biblical terms worshipping anything other than the Most High God is idolatry. As Isaiah records, “Remember the former things long past, For I am God, and there is no other; I am God, and there is no one like me” (Isa. 46:9).

Would a visitor to a typical worship service realize that a Christian church confesses and worships the Triune God? Most certainly someone would realize that we worship Jesus. That person might even hear him called God’s Son. But would this person hear prayers addressed to the Father, in the name of the Son, by the power of the Holy Spirit? Would this visitor hear songs to the different Persons of the Trinity, about the different Persons of the Trinity?

. . . I am not arguing that all Christian worshipers should hold a doctorate in theology, but simply that we exercise care in the content of our worship so that we truly worship the one true God in three Persons. We can focus on Jesus, and indeed we ought to for He is our Savior. But we must not exclude confession and adoration of the Father and the Holy Spirit, much less the blessed Trinity.<sup>40</sup>

May Christian worship everywhere be transformed by a proper understanding of the role of the Holy Spirit as part of the Triune Godhead—the active agent who works in the lives of believers: to give them understanding, to give glory to the Father through the Son, to convict of sin and bring about a sanctifying work to a hope of eventual and eternal glory.

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<sup>39</sup>Richardson, 318.

<sup>40</sup>Crosthwait, “Worship”

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