

The Word and Spirit in the Life of the Christian

By: Robert Koester

[Northern California Pastor's Conference - November 17, 1978]

The title of this paper as it was assigned to me read, "The Operation of the Spirit, Mediate or Immediate." As I thought about presenting this material in a paper, I came to the conclusion that I should try and discuss the topic in the context of the current religious scene. Perhaps then it would be more practical for us as pastors. To help do this I changed the title: The Spirit and the Word in the Life of the Christian. I did this because I wanted to concentrate more on one particular area of the Spirit's operation. I believe there are two areas we must distinguish when we talk about the operation of the Spirit. The first is - How does the Spirit initially come to us when we are still unbelievers? The second is - How does the Spirit come to us now that we are Christians? The first deals with the relation of the Spirit and the Word in an unbeliever as he comes to faith. The second deals with the relation of the word and the Spirit in the day to day life of a Christian, i.e., in one in whom the Spirit already dwells. Both of these questions are related and really cannot be separated. But the reason I have separated them is because of the not so clear way many of our people think of the Spirit's operation in their lives. To a greater or lesser extent our people are clear on the fact that the Spirit works through the word when he brings a person to faith. The passages such as Romans 10:17, "... faith comes from hearing the message, and the message is heard through the word of Christ," and Isaiah 55:11, "... my word will not return to me empty, but will accomplish what I desire," and Romans 1:16, "I am not ashamed of the Gospel, because it is the power of God for the salvation of everyone who are familiar and clear to them. The Romans 10:17 passage clearly points out that faith always comes through hearing the message, the word. Since the Spirit is the one who creates faith in our hearts, Romans 10:17, by saying that the word creates faith, limits the Spirit's activity to where the word is preached and heard. Isaiah 55:11 almost personifies the word of God making it the agent in bringing about his saving will in the world. Romans 1:16 speaks about the Gospel message being the power of God. Certainly the Gospel reveals what it is that saves us, namely, Christ's righteousness, as Paul says in Rom. 1:17. Yet, as Paul says, the Gospel message itself has the power to bring people to faith, a faith that leads to salvation. Another passage that could be cited in this context is I Peter 1:19, "For you have been born again, not of perishable seed, but of imperishable, through the living and enduring word of God.... And this is the word that was preached to you.' Two truths emerge from these passages. First, the word brings people to faith and second, where the word is absent, there can be no conversions. These passages both define for us the tool the Spirit uses in conversions and they also limit the Spirit to using that tool. These passages are clear to us and our people.

Yet it is the second area that gives us trouble. The question that arises can be rephrased in various ways. But the problem centers around this thought: The word, the Gospel message, brought me the Spirit, but now that he is in me, does he come and go as he pleases? The Spirit came to me initially through the word, but now that he is in me, what does he have to do with the Bible sitting on my shelf? This is not a very dogmatical way of asking the question, yet this is the way many people think. This is the kind of thinking this paper will seek to clarify on the basis of God's word.

The Spirit in the Christian

The problem many people create does not stem from God's Word but from the way a majority of the Christian churches try to answer the question I have asked above. Most Protestant churches separate the Spirit from the word in conversion. The Spirit, they say, comes along side of the word, uses the word, helps explain the word, yet is not in and with the word. This same separation of Word and Spirit continues then in the day to day life of the Christian. Beginning with Zwingli, Calvin, Karlstadt and others, this teaching has come down to us today, influencing the majority of Protestant Christianity.

First, what does the Bible say about the work of the Spirit? Once we know this we can compare it with what the Bible says about the work of the Word. The Spirit is the one who has led us to faith in our Savior and Lord. I Corinthians 12:3 says, "No one can say, Jesus is Lord, except by the Holy Spirit." He is the one through whom God has revealed his truth, the truth he "has prepared for those who love him." I Corinthians 2:12 says, "We have not received the Spirit of the world but the Spirit who is from God, that we may understand what God has freely given us." The Spirit is the down payment, the earnest money, of our inheritance in heaven. Paul says that God has "put his Spirit in our hearts as a deposit, guaranteeing what is to come (I Corinthians 1:22)." The Spirit within us leads us to know our sin and to know that in Christ we are God's sons. Romans 8:15-16 says, "...but you have received the Spirit of sonship. And by him we cry, Abba, Father. The Spirit himself testifies with a I our spirit that we are God's children." In connection with our knowing that we are God's sons, the Spirit gives us the desire and the ability to serve and obey that Lord who has called us to a position of sonship. Paul writes to the Galatians, "But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self-control. (Gal. 5:22) What is more, the Spirit gives special gifts to his church, so that each member can help the others grow in faith. Paul writes to the Corinthians, "Now to each one the manifestation of the Spirit is given for the common good." I Cor. 12:7. The passages which talk about the Spirit could be multiplied, but these are a good representation. These passages in themselves don't tell us how the Spirit comes to us, mediately or immediately, yet they are important as we compare these operations of the Spirit with what the Lord says about his word and its operations.

The Word in the Christian

The 'Word' in Scripture is described as doing much the same as the Spirit does. Notice the similarities of operation. As we have seen from Romans 10 and other places, the word is active in conversion. But as we will see, the work of the word as well as the work of the Spirit continues in a Christian's life. Christ prays to his heavenly Father at the last supper, "Sanctify them by the truth; your word is truth." John 17:17. Christ prays for his father to make his disciples holy. How? Through the word, The Word also has as its central function to witness to the fact that Jesus is Christ, proclaiming him to be the Savior who wants to make all men God's children. Christ told the Pharisees, "You diligently study the Scriptures because you think that by them you possess eternal life. These are the Scriptures that testify about me." The word is active in leading us to understand the difference between sin and righteousness in our lives. The word goes into our very being, separating truth from error. The writer to the Hebrews says, "The Word of God is living and active. Sharper than any double-edged sword, it penetrates even to dividing soul and spirit, joints and marrow; it judges the thoughts and attitudes of the heart (Heb. 4:12)." Here we see that the word is not simply a code book of principles and laws to follow, but a living force in and of itself. The Spirit gives us grace, but notice how the word of grace, the word which tells us of God's grace, is the instrument of the Spirit's working that grace in our hearts. Paul tells the Ephesians as he leaves them, "Now I commit you to God and to the word of his grace, which can build you up and give you an inheritance among all those who are sanctified." We heard how the Holy Spirit lives in us. Listen to what Paul tells the Thessalonians (2:13) "And we also thank God continually because, when you received the Word of God, which you hear from us, you accepted it not as the word of men, but as it actually is, the word of God, which is at work in you who believe." That word is at work in us. Our Bible might be on the shelf, but the word we have heard, understood and believed by the Spirit is now at work in us. Compare also James 1-21, "Therefore, get rid of all moral filth and the evil that is so prevalent and humbly accept his word planted in you which can save you." John in his first letter writes, "I write to you young men, because you are strong and the Word of God lives in you and you have overcome the evil one (1 John 2-25)." In 3 John 1, the Apostle writes, "... the elder, to the chosen lady and her children, whom I love in the truth - and not I only, but also all who know the truth - because of the truth, which lives in us and will be with us forever.' But to what extent is that word able to help us in our life of sanctification? In how many areas of our life does God's Word apply? Paul tells Timothy "All scripture is God-breathed and is useful for teaching, rebuking, correcting and training in righteousness, so that the man of God may be thoroughly equipped for

every good work.” The Spirit produces fruit but the word produces that fruit too. The Spirit gives gifts but an examination of these gifts shows that all of them are directed by, flow from, and in some way benefit the spread of God’s word. Cf. Colossians 3:16, “Let the word of Christ dwell in you richly, as you teach and counsel one another with all wisdom, and as you sing psalms, hymns and spiritual songs with gratitude in your hearts to God.”

The Relationship of the Word and Spirit

Comparing the last two sections, we see how closely bound the word and the Spirit are. The word converts, the Spirit converts; the word testifies to our sonship by faith and the Spirit testifies to that sonship. The Spirit lives in us; the word is living in us too. The Spirit produces fruit in us; the word is at work in us too, producing fruit. The Spirit gives us gifts; the word is integrally tied up with those gifts. The two, even though they are not the same, work in us the same operations, operations which include every area of the believers life. As we compare the operation of the Spirit we see that the word does the same operations and vice versa. It must be admitted that the above passages do not in themselves link the Spirit and the word, yet the connection is there. Christ and the apostle Paul make the connection. Jesus says, “The Spirit gives life; the flesh counts for nothing. The words I have spoken to you are spirit, and they are life (John 6:63).” Paul writes, “Take the helmet of salvation and the sword of the Spirit, which is the word of God (Eph. 6:17).”

Why the operation of the Spirit and the word are equivalent is easy to see. Those who claim that the Spirit comes sometimes apart from the word must answer the following questions. What faith will the Spirit work unless the Word works also? What hope will the Spirit give us unless the basis for hope is spelled out by the word? What joy will the Spirit give unless the source of joy is given in the word? What love can the Spirit inspire unless the word gives us the reasons for that love? What teaching will the Spirit give us unless that teaching is found in the word? What guidance will the Spirit give us unless the course of action is directed by the Word? In short, what areas of our Christian lives must be dealt with by the Spirit alone? Are there any areas where the written word is powerless? 2 Timothy 3:16 must again give us our answer, “All Scripture is God-breathed and is useful for teaching, rebuking, correction and training in righteousness, so that the man of God may be thoroughly equipped for every good work. Notice the all inclusive words of that passage. Unless we make some area of our lives an area not to be governed by God’s word, then the above passage must refer to every area and detail of our lives. I believe that as we understand more and more the nature of God’s working in us through his word, the desire to separate the Spirit and the word will disappear.

Guarding Against Too Static A View of the Spirit Working Through The Word

The passages above point to the fact that the Spirit works through the word and where the word is used, there the Spirit is working. This should lead us to turn from our inward searching for the Spirit to a searching for him in his word where he speaks to us. Subjectivism disappears and in its place comes a faith built solely on the Word. Yet in using this means of grace, the word, there is perhaps a tendency to become too stiff in applying the Bible doctrine to our lives.

The first way we might harm this teaching is by thinking that only at the exact time when we read the Bible will we be strengthened by the Spirit. Or, only when we are reading the Bible will we be given wisdom or guidance for a particular situation. Certainly, God’s grace in all its forms comes to us as we study his word, hear a sermon, or meditate on the word. But think of the passages which describe the word as living in us, as working in us, as that which “penetrates even to dividing soul and spirit, joints and marrow, judging the thoughts and attitudes of the heart.” This word along with God’s Spirit dwells in us. As we write sermons we lean back in our chairs and a good idea pops into our head which we know will edify our people. Did the spirit give us that idea? Certainly. But did he do it apart from the word which is at work in us! No. As we preach we sometimes get ideas not in our manuscript. Provided these are right and sound truths, we attribute them to the Spirit. But should we attribute them to the Spirit alone as if he were speaking to us apart from the Word! We cannot say that, since as we have seen, anything that is edifying must have had its origins in the word that is

dwelling in us. Cf. again the 2 Timothy 3:16 passage. When we are emboldened to witness for Christ, the Spirit is certainly working in us, yet here again, the reasons for being bold are also present, reasons derived from the word we have heard, reasons centering around those truths about salvation spoken of in the word.

Another way we could become static in our understanding of this teaching is by saying the spirit must always work when the Word is taught, work effectively that is. Luther makes the point that we cannot force God's spirit to work by using the Word. It is important to remember that the spirit works when and where he pleases. Yet a discussion of this belongs to God's hidden will. I think that we must keep this fact in mind, yet use the word as if we were forcing God to work, confident that God's word will accomplish what he wants it to, confident that what God wants is our sanctification.

Often we use the picture of a pipe being the means for carrying water to describe the word and its function as the means of bringing us the Spirit. This is a good picture as far as it goes. But does it convey to us an idea of the word being static and lifeless. Perhaps a better picture would be that of a horse galloping along carrying a rider. The rider guides and leads the horse; the horse carries the rider and both are heading toward a single goal. Maybe this would better explain the vital and active force the Word is as it leads us in our day to day lives as Christians.. It is not a static pipe but a charging horse.

Revelation and Guidance

Perhaps the area where the doctrine of the operation of the Spirit is most abused is in the area of revelation and guidance, revelation being the Lord revealing in some way the answers to questions and guidance being his leading us in some course of action. The evangelical churches are very outspoken about the Lord's revealing things to their people and guiding them. Since in principle, they separate the operation of the Spirit from the word, much confusion results in their ministry and life. To help us understand their thinking let me quote from a book entitled, *Does God Still Guide*.

That leads to a further preliminary observation. Through the written word of God, and the incarnate Son of God, divine revelation has already given us an all-sufficient general guidance in matters moral and spiritual, a guidance which covers, in principle, all the moral and spiritual choices, crises, issues and obligations for our earthly life, a guidance adequate to ensure our individual salvation, our fundamental well being in this present life, and our enduring felicity in the next. If only we all lived according to the precepts and principles, the admonitions and exhortations, of the Holy Word, what nobility, serenity, consistence and solid consolations would be ours! Wonderful, however, as is this overall Biblical directory, most of us, as we encounter our daily life, feel the need for direct guidance from above, a guidance amid particular problems which no static book guidance could specifically cover. We need this guidance, not instead of the Bible, but along with it. *Does God Still Guide*. p.20.

This is the way most modern Protestant theologians think. Yet as we can see immediately, this kind of thinking denies 2 Timothy 3:16 in that it limits the ability of God's word to guide us.

But does God guide and reveal truths to his church? Certainly he does. Paul spoke about the members of the Corinthian congregation having revelations and admonishing them to report them in proper order. Proverbs encourages us to trust in the Lord and he will direct our paths. God does guide and reveal truths to us. Yet it is wrong to do as the above writer did and divorce the word from these revelations and guidances. The word revelation, *apokalipsis*, as used by Paul as a phenomenon experienced by the people in his congregations is nothing other than insights given to a person for his own edification or for the edification of the church. This use of the word "reveal" is what Paul had in mind when he tells the Philippians, 3:15-16, "All of us who are mature should take such a view of things. And if on some point you think differently, that too God will make clear (reveal) to you. Only let us live up to what we have already attained." The revealing here is brought about by the Spirit's leading a Christian to a fuller understanding of the word.

God also certainly guides us. But guidance in all good works, and this covers every area of life, as we have seen is something effected by the word no less than by the spirit. Simply because the Bible doesn't mention us by name or list our special problem and the answer to it, does not mean that the word has no part in guiding us to find the answers we are looking for, and so is to be bypassed as we run to find the Spirit. Any course of action we take must be guided by the examples, principles and truths found in the word. The Spirit comes through these examples, principles and truths and leads us by means of them. We often say that the Bible will answer all of our questions and that it is the solution to all of our problems. If a person separates the Spirit from the word he is in effect, denying or weakening that statement. The gift of being able to offer Wisdom or counsel or guidance to help others or to help ourselves may have been given to us by the Spirit. But we must always remember that this is a gift. It is not the ability to hear the Spirit speaking to us, but rather the ability to use the Scriptures to give advice and guidance.

Signs

When a person begins to listen for the Spirit speaking in his ear apart from the word, he also inevitably begins looking for signs. These people claim that the Spirit speaks to them in signs compelling them to take this or that course of action.. I believe that looking for signs is one of the most dangerous habits a Christian can get into. Certainly God in his providence directs the course of our lives, moving us by external events to do his will. It is possible that he could use signs to indicate to us what we should do. However, instead of separating the word from this activity, here, more than even, if we think God has given us a sign, we ought to flee to the word. Only by studying God's word can we ever know what those signs are telling us. Indeed one might ask and rightly so, if a person is dependant on the word to find where the sign is directing him, then why does he need the sign in the first place.

The Danger of Separating the Spirit from the Word

Why do people want to separate the Spirit from the word. As in all doctrinal errors, this error stems from and leads back to the *opinio legis*. The doctrine of the Spirit working independently is bound up with synergism and man's claim to having a free will in spiritual matters. The line of thought runs this way: If man's will is free to accept Christ or not, then whether or not there is any means of grace becomes unimportant. In effect, man's will becomes his own means.' (When God's grace and man's depravity in all its fullness is taught, the means becomes of prime importance.) Yet when grace is not understood properly, man feels that he can approach God, make a step in the right direction, appropriate God's Spirit, etc. He is not so concerned with God approaching him through means, as he is with his approaching God's Spirit.

Just as a synergistic attitude fosters a separation of the Spirit and the word, so the separation of the two in turn fosters more synergism. Those who separate the Spirit and the word are compelled to ask repeatedly, daily in fact, how can I receive the Spirit? If there are no means of grace available, then the appropriation of the Spirit must come in other ways. In all cases these ways turn out to be works. The evangelical churches talk much about living the spirit-filled life. But accomplishing this depends, to their way of thinking, not on the means of grace, but on prayer, confessing sin, obedience to God's commands, yielding to the spirit's guidance and voice within them, and preparing themselves in various ways to receive the Spirit. The books printed on the subject are legion. They sound pious and very biblical. Yet these books teach about Christ only in passing as if they are eager to get on to the most important subject of learning how to live the Spirit filled life. In turning people from the means of grace to works, the writers of these books are cutting their readers off from the very spirit they wish to find. Paul's words to the Galatians apply here, "I would like to learn just one thing from you: Did you receive the Spirit by observing the Law, or by believing what you heard. Are you so foolish, after beginning with the Spirit are you now trying to attain perfection by human efforts (Gal. 3:2-3)." Luther's words about Karlstadt apply here also,

Do you not see here the devil, the enemy of God's order. With all his mouthing of the words, "Spirit, Spirit, Spirit," he tears down the bridge, the path, the way, the ladder, and all the means by which the Spirit might come to you. Instead of the outward order of God in the material sign of baptism and the oral proclamation of the Word of God he wants to teach you, not how the Spirit comes to you but how you come to the Spirit. They would have you learn how to journey on the clouds and ride on the wind. They do not tell you how or when, whither or what, but you are to experience what they do. LW Vol. 440 p. 147.

By God's grace, many who only know the doctrine of the Spirit's immediate working are kept in faith through the Holy Spirit through the word they hear. Yet how much peace aren't they robbed of. How much inner searching, doubt, and anxiety don't they go through in their lives as Christians. How much anxious preparation do they go through lest they miss the Spirit's guidance, when all the time he is there, ready to speak and lead them through his word. The dangers of separating word and Spirit and many, but they all lead to work-righteousness and the problems that accompany trying to find God by our own efforts.

The Word and the Spirit in the Early Church

Luther said this about Karlstadt and his followers. "Just as they have fashioned their own inner spirit, so they have created also their own external order" LW, Vol. 40, p147. The "order" of those who separate the Spirit and the word, their whole attitude toward the word and Spirit is certainly much different than our Lutheran "order" We in our Lutheran churches outwardly appear dead compared to the almost frantic Christianity of some. The question is whose order is the right one. In this last section of my paper, I would like to compare their order and our order with the order of the early Christian congregations. What is the proper order of a Christian congregation as it is described by St. Paul and the other writers. To make a proper comparison would take a whole paper in itself. I will state only some conclusions.

As we begin reading in the NT we cannot escape the conclusion that the Lord Jesus and the Spirit did speak directly to the Apostles, evangelists and others in the NT. I do not believe that Pentecost and the other occasions when God poured out his Spirit are evidences of this though. I believe that on these occasions God merely caused the word already stored in the hearers' hearts to be used by the Spirit. Certainly extraordinary gifts were present, yet the Spirit was still working through the word. Yet there were many occasions when the Spirit did speak directly to men. In addition to inspiring the writers of Scripture and revealing teaching directly to St. Paul, he also gave men information concerning their lives and their work. He spoke to Phillip and Peter, for example, and gave them instructions on where to go to preach. He spoke to Paul, giving him information as to what lay ahead of him, i.e. persecution. He revealed to Agabus that there would be a severe famine in the Roman empire. There are other examples. Could the Spirit today give "information type revelations" to his church? Perhaps we could admit the possibility. F. Pieper in one reserved comment says,

The question has often been asked whether divine revelations pertaining to external events in Church or world might not be given to individual persons in our time. It does not contradict Scripture to admit the possibility and fact of such revelations. Examples in Scripture (Acts 11, 27-28; 21,10-11). In church history: John Hilten's prophecy of the coming of Luther (Trig. 419, 1-4) It is added (in the Triglotta) "The outcome will teach how much weight should be given to this declaration." *Dogmatics Vol. I*, pp. 210-211.

Even if we grant the possibility of this happening, this does not give us any right to go looking for the Spirit apart from the word. The evangelicals today take the above examples of the Spirit's speaking directly to man in the NT, jump on these instances, and make them their order. They feel that this should be characteristic of their lives. But are they right in doing this? I do not think so. I believe that we should view this immediate working of the Spirit in the same way that we view miracles, tongues, and other phenomena of the early apostolic age

such as immunity to poisons, people being punished with death for lying to the Holy Spirit, and the Spirit's causing a man to disappear and reappear again in a different location. These phenomena theoretically could be possible today, yet all the evidence points to the fact that in the churches who hold the true Scriptural teachings of grace and justification, these phenomena passed out of existence as soon as the outward word became established.

We should not look at these phenomena to determine the order of our spiritual life.

Where then should we look? We should look at the congregations Paul and others started. We must examine what their order was. We must examine how St. Paul guided them into a more and more God pleasing order. After all, these are the congregations whose shoes we fill as modern Christian congregations. These early established congregations had the word of the Apostles and evangelists to a greater or lesser extent to guide them. They were not in the position of the fledgling church after Pentecost who did not have the written word of the NT. How then were these churches instructed to find the Spirit and grow more Spirit-filled? In answer to that question I would refer you back to the passages in the earlier section of this paper which described the operation of the Spirit and the operation of the word. These passages are what those early congregations based their faith and life on. These churches were to go to the living word, preached by the apostles. It was by this word that they would grow. There are no instructions, promises, commands, intimations, that in any way they were to find the Spirit to strengthen their faith or guide their lives except through the word. The Word, the Sword of the Spirit, was to be the medium of the Spirit. This argument from silence, combined with the NT Scripture statements about the operation of the word and the Spirit, spell out a definite teaching of scripture.

Conclusions

In various places, the Confessions state this conclusion as drawn from the Word of God,

For through the Word and Sacraments, as through instruments, the Holy Ghost is given, who words faith, where and when it pleases God, in them that hear the Gospel, to wit, that God, not for our own merits, but for Christ's sake, justifies those who believe that they are received into grace for Christ's sake. They condemn the Anabaptists and others who think that the Holy Ghost comes to men without the external Word, through their own preparations and works. Augs Conf. V d

And in those things which concern the spoken, outward Word, we must firmly hold that God grants His Spirit or grace to no one, except through or with the preceding outward Word, in order that we may thus be protected against the enthusiasts, i.e., spirits who boast that they have the Spirit without and before the Word, and accordingly judge Scripture or the spoken Word, and explain and stretch it at their pleasure, as Muenzer did, and many still do at the present day, who wish to be acute judges between the Spirit and the letter, and yet know not what they say or declare. Smal. Art. Part III, Art VIII.

Meanwhile, however, while sanctification has begun and is growing daily, we expect that our flesh will be destroyed and buried with all its uncleanness, and will come forth gloriously, and arise to entire and perfect holiness in a new eternal life. For now we are only half pure and holy, so that the Holy Ghost has ever to continue His work in us through the Word, and daily to dispense forgiveness, until we attain to that life where there will be no more forgiveness, but only perfectly pure and holy people, full of godliness and righteousness, removed and free from sin, death and all evil, in a new immortal and glorified body. Large Cat. The Creed Art III, 57-58.

When we consider what Scripture says about the Spirit and how much we need him, when we consider what Scripture says about the work of the word and how it relates to the word of the Spirit, how can we not humbly go to that word daily and ask the Lord to bless it in our hearts. We are dealing with a word which is able to cover every situation in life, our joys, sorrows, difficult decisions, as well as questions about teaching

and doctrine. The Spirit is waiting to lead us to a more complete wisdom and understanding of our inheritance. He is also waiting to lead us into God pleasing paths in every journey of life. May our natural inclination not lead us into ourselves seeking answers to problems. May it not try to convince us that the word is not sufficient or that it can be passed by in favor of the "Spirit." May we pray that God give us his Spirit and then at the same time turn to the Word where the Spirit will speak to us.

Bibliography

- Althaus, Paul, *The Theology of Martin Luther*, Philadelphia: Fortress Press, 1966.
- Baxter, J.S., *Does God Still Guide?*, Grand Rapids: Zondervan, 1968.
- Chemnitz, Martin, *Examination of the Council of Trent, Part I*. (Fred Kramer, trans.), St. Louis: Concordia, 1971.
- Kauffeld, Eugene, (Ed.). *God the Holy Spirit Acts*, Milwaukee: Northwestern Publishing House, 1972.
- Kerr, H.T., (ed.), *A Compend of Luther's Theology*, Philadelphia: Westminster Press, 1943.
- Palma, A.D., *The Spirit: God is Action*, Gospel Publ. House, 1974.
- Pieper, F., *Christian Dogmatics, Vols. I & III*, St. Louis, Concordia, 1950.
- Prenter, Regin, *Spiritus Creator*, Philadelphia: Muhlenberg Press, 1958.
- Schmid, Heinrich, *Doctrinal Theology of the Ev. Lutheran Church*, Minneapolis: Augsburg, 1875.
- Stott, John, *The Baptism and Fullness of the Spirit*, Downers Grove: Inter Varsity Press, 1972.
- Bergendoff, C., (ad.), *Luther's Works, Vol. 40*, Philadelphia: Muhlenberg Press, 1958.