



The Holy Spirit and its diverse ways of activity

(Additional remarks on doctrinal statement of January 24, 2006)

In the position papers on Holy Baptism and Sealing as well as in the comments concerning "exclusiveness" as published by our Church on January 24, 2006, statements were made concerning the Holy Spirit.

The basic text on Holy Sealing declares the following:

1. The Sacrament of Holy Sealing is the dispensing of Holy Spirit. By this act the faithful is about through prayer and laying on

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Zurich. In the position papers on Holy Baptism and Holy Sealing as well as in the comments concerning "exclusiveness" as published by the New Apostolic Church on January 24, 2006, statements were made concerning the Holy Spirit. The question has been raised, with reference to these statements, of whether they do not constitute a contradiction: on the one hand, dispensing of Holy Spirit is bound to apostleship while, on the other, it is stated that the Holy Spirit can also be active in other religious denominations which truthfully profess Christ.

The two statements are not contradictory.

Summary

A distinction should be drawn between *the* Holy Spirit as the third person of the Trinity and Holy Spirit as a gift and strength of God, which is dispensed to man through the Sacrament of Holy Sealing.

In the first sense, the Holy Spirit is active everywhere, i.e. also outside the New Apostolic Church. The sacramental dispensation of Holy Spirit as a gift and strength of God is administered by apostles, as is unequivocally witnessed in Acts 8: 4-19 and 19 et sqq. Those who have been sealed can say with Romans 5:5: "... because the love of God has been poured out in our hearts by the Holy Spirit ..."

The fact that dispensing the Sacrament of Holy Sealing is reserved to apostleship, is inseparably linked with the essential task given to apostleship: to gather and prepare Christ's bride for the return of her Lord. In doing so, the apostles' activity

corresponds to the Holy Spirit's activity, which is focussed on the completion of God's work: "And the Spirit and the bride say, "Come!" (Revelation 22, from verse 17).

Please also read our detailed paper "[The Holy Spirit and its diverse ways of activity](#)".
(As of October 19, 2006)

The following explanations are not to be regarded as an exhaustive discourse on the Holy Spirit. As the title already indicates, they are merely an effort to shed light on His *various forms of activity*.

11 January 2007

(Additional remarks on doctrinal statements of January 14, 2007)

In the position papers on Holy Baptism and Sealing as well as in the commentaries concerning "Ascension", as published by our Church in January 14, 2006, statements were made concerning the Holy Spirit.

The basic view on Holy Sealing declares the following:

1. The Sacrament of Holy Sealing is the deepening of Holy Spirit. By this act the faithful is filled with the Spirit as a strength of God. It comes about through prayer and laying on of hands of an apostle or such baptized who were.
2. The Holy Spirit will then dwell in the baptized, continually continuing the work of God and Spirit to His glory and the edification of the Church.

Therefore, it is to be expected that the Holy Spirit will be present in the baptized when "for" purposes the sacrament of God, when the Holy Spirit is present in the Trinity.

In the declaration concerning "Ascension" the following is said:

- 2.1 Our belief that the apostolic ministry is indispensable for the preparation of the baptized, obligates us to look out for the needs of the baptized. Church does not withhold statements of faith in order to support doctrines which thereby produce the same. Church is to be open to the Holy Spirit's activity within the Holy Spirit's Church.

The questions have been raised, with reference to these statements, of whether they do not constitute a contradiction on the one hand, claiming of Holy Spirit to be heard in baptismal administration which is not really present. Or, on the other, it is stated that the Holy Spirit can also be active in other spiritual.

The two statements are not contradictory.

The Holy Spirit, the third person of the Trinity, is eternal, omnipotent, omniscient. He lives and reigns with the Father and the Son in inseparable unity. Therefore He is active in all times and everywhere, i.e. universally. The Holy Spirit's universal activity manifests itself in diverse ways through us.

- A. Activity of the Holy Spirit through prophecy (preaching), revelation, comfort, support, conviction and liberation, and especially liberation from the bondage of sin.