

Theology for LIFE

LESSON #6: PNEUMATOLOGY

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PNEUMATOLOGY

— Lesson #6 —

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"I will ask the Father, and He will give you another Helper, that He may be with you forever; that is the Spirit of truth, whom the world cannot receive, because it does not see Him or know Him, but you know Him because He abides with you and will be in you." John 14:16-17

–INTRODUCTION

As might be expected wherever God and His truth are involved, false teaching about the Holy Spirit abounds. But the Bible is rich with data about the Spirit, from which a solid theological statement can be readily constructed by the serious student of the Bible.

1A: Personality of the Holy Spirit

The Holy Spirit is commonly misunderstood as being a mere “force” or “influence,” and referred to as “it.” But Scripture portrays Him very differently. This study will demonstrate that the Holy Spirit is a _____, having all the characteristics of personality.

1B. His deity confirms His personality

God possesses personality, which may be defined as the combination of intellect, emotions, and will. The Holy Spirit is the third Person of the Godhead, and is portrayed in Scripture as having all three aspects of personality—intellect, emotions, and will.

- **Intellect**

The Holy Spirit has intellect. Paul writes, “...*the Spirit **searches** all things*” (1 Cor. 2:10). The word for “search” (Gk. *ereunaó*) means to examine or investigate a matter; the Holy Spirit examines the depths of God and reveals them to believers.

The same word is used by Christ in John 5:39 where He states, “*You **search** the Scriptures.*”

The Holy Spirit _____ the thoughts of God (1 Cor. 2:11), and in like manner God knows the mind of the Spirit (Rom. 8:27).

The word *mind* (Gk. *phronema*) means “way of thinking, mindset; aim, aspiration, striving” and clearly indicates that the Holy Spirit has intellect.

- **Emotions**

Emotionality is the ability to feel sentiments, often in a relational sense. Isaiah 63:10 says that rebellion _____ the Holy Spirit. And Ephesians 4:30 commands believers, “Do not ***grieve*** the Holy Spirit of God.” The context indicates that the Holy Spirit is grieved when a believer sins by lying (v. 25), being angry (v. 26), stealing or being lazy (v. 28), speaking unkind words (v. 29), or harboring bitterness, anger, or malice (v. 31). It is a *Person* Who is grieved; a mere influence or force cannot be grieved.

- **Will**

Many Scriptures indicate that the Holy Spirit has a will, –the power of sovereign _____ and decision.

For example, He distributes spiritual gifts “*just as He wills*” (Heb. 2:3-4). The idea of sovereign choice is evident in this statement. The same word is used to describe the will of God the Father (James 1:18). In Acts 16:6 the Holy Spirit exercised His will in forbidding Paul to preach in Asia and redirecting him to ministry in Europe.

2B. His works confirm His personality

The Holy Spirit performs works that are comparable in nature to the works of the Father and the Son. These works confirm the personality of the Holy Spirit.

- **The Spirit teaches**

Before Jesus departed from the disciples He encouraged them by telling them He would send them “*another Helper*” (John 14:16). “*Another*” stresses that the Holy Spirit would be a Helper of the same kind as Christ.

Just as Jesus had _____ the disciples (Matt. 5:2; John 8:2), so the Holy Spirit would teach them (John 14:26). The Holy Spirit would cause them to remember the things Christ had taught them earlier; the Spirit would confirm Christ's teaching.

- **The Spirit testifies**

Jesus promised the disciples that the Holy Spirit "*will testify about Me*" (John 15:26). The Holy Spirit would testify concerning the teaching of Christ, that He had come forth from the Father and had spoken the truth of God. The same word is used of the disciples' testifying concerning Christ in John 15:27. As the disciples would bear witness concerning Christ, so also would the Holy Spirit bear _____ of Christ.

- **The Spirit guides**

Jesus declared that when the Holy Spirit would come He would guide them into all the _____ (John 16:13). The picture is that of an escort leading a traveler into territory unfamiliar to the traveler, but familiar to the guide.

- **The Spirit convicts**

John 16:8 declares the future ministry of the Spirit would be to "*convict the world.*" *Convict* (Gk. *elegcho*) means to "convince someone of something; point something out to someone." The Holy Spirit acts as a divine Prosecutor in convicting the world concerning "*sin, righteousness, and judgment.*"

- **The Spirit regenerates**

The one who experiences the New Birth has been regenerated by the Spirit. Just as the Son of God gives life to believers (John 5:21), so the Holy Spirit regenerates people (Titus 3:5; Ezk. 36:25-27).

- **The Spirit intercedes**

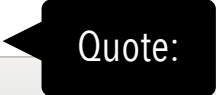
In the time of a believer's weakness, the Holy Spirit takes the believer's prayers and intercedes on his/her behalf (Rom. 8:26). The Father understands the intercession of the Spirit and answers the prayer and works all things together for good in the believer's life, because the Spirit has interceded for the child of God (Rom. 8:28).

The same word regarding intercession is used of _____ in His intercessory work (Rom. 8:34; Heb. 7:25). Just as Christ intercedes on behalf of believers, so the Spirit also intercedes for them. One is again reminded—an inanimate entity could not intercede for others; a Person intercedes.

- **The Spirit commands**

In Acts 13:2 the Holy Spirit commanded that Paul and Barnabas be set apart for missionary work; Acts 13:4 adds that the two men were sent out by the Holy Spirit. In Acts 16:6 the Holy Spirit prohibited Paul and Silas from preaching in Asia; in Acts 8:29 the Holy Spirit directed Philip to _____ to the Ethiopian eunuch.

3B. His position confirms His personality



Quote:

"Certain acts are performed toward the Holy Spirit which would be most incongruous if He did not possess true personality" – Charles Ryrie

- **The Spirit can be blasphemed**

Blasphemy is normally thought of as being rendered against God the Father (cf. Rev. 13:6; 16:9).

_____ too was blasphemed (Matt. 27:39; Luke 23:39); and the Holy Spirit was also blasphemed (Matt. 12:32; Mark 3:29–30). The blasphemy against the Holy Spirit consisted of attributing the works of Christ to Satan when the Holy Spirit had borne witness to Christ's work as being from the Father.

- **The Spirit can be resisted**

In his speech against the unbelieving Jews who ultimately stoned him to death, Stephen accused them of being "*stiff-necked and uncircumcised in heart and ears ... always **resisting** the Holy Spirit*" (Acts 7:51).

- **The Spirit can be lied to**

When Peter confronted Ananias and Sapphira concerning their deceit, he accused them of having lied to the Holy Spirit (Acts 5:3). Ananias and Sapphira were both judged with _____ for that sin.

- **The Spirit can be obeyed**

In Acts 10 the Lord revealed to Peter that He was also including Gentiles in the realm of His blessings. The Holy Spirit told Peter to accompany two men to the house of Cornelius (Acts 10:19).

Peter _____ the command of the Holy Spirit, went to the home of Cornelius, and preached the gospel there.

These examples give clear evidence of the authoritative position the Holy Spirit holds, in that He can be blasphemed, resisted, lied to, and obeyed. This could only be said with reference to a Person.

4B. His designations confirm His personality

The Greek word for Spirit is *pneuma*, which is a neuter gender word. Any pronoun used to substitute for *pneuma* would normally also be neuter. However, the Biblical writers did not follow this grammatical pattern; instead, they consistently substituted masculine pronouns to designate the Holy Spirit.

SOME MASCULINE PRONOUNS FOR THE HOLY SPIRIT		
Scripture	Neuter Noun	Masculine Pronoun
John 15:26	<i>pneuma</i> (Spirit)	<i>ekeinos</i> (He)
John 16:13	<i>pneuma</i> (Spirit)	<i>ekeinos</i> (He)
John 16:14	<i>pneuma</i> (Spirit)	<i>ekeinos</i> (He)

2A: Deity of the Holy Spirit

The Holy Spirit is the Third Person of the Trinity, equally God with God the Father and God the Son. The deity of the Holy Spirit is inextricably bound up with the doctrine of the _____. A denial of one is a denial of the other.

1B. Divine titles of the Spirit

The title *Spirit of God* evidences His relationship to the Father and the Son and also affirms His deity.

Quote:

"When He is called 'the Spirit of God,' that means that He is the very Person of God. 1 Corinthians 2:11 clearly shows that as man and his spirit make one and the same being, so God and His Spirit are only one" – Rene Pache

Probably in most instances when the term *Spirit of God* is used, it is a reference to the Holy Spirit rather than the Father; similarly, when the term *Spirit of Christ* is used it is usually a reference to the Holy Spirit.

The reason for this is that if the Father were intended, it would be most normal to use "God," "Lord," and so forth; if Christ were intended, it would be most normal to use the name "Jesus Christ."

For example, in Romans 8:9-11 all members of the Trinity are mentioned: "*Spirit of God dwells in you*" (v. 9); "*Christ is in you*" (v. 10); "*Spirit of Him [Father] Who raised Jesus from the dead dwells in you*" (v. 11). It seems fairly clear that "*Spirit of God*" is a reference to the Holy Spirit rather than to Christ or the Father.

From Romans 8:9 and 8:13–14 it is further seen that “*Spirit*” and “*Spirit of God*” are synonyms and a reference to the Third Person of the Trinity.

A similar example can be seen in Acts 16:6–7 where “*Holy Spirit*” (v. 6) and “*Spirit of Jesus*” (v. 7) are synonyms.

Ephesians 4:4 states there is only _____ Spirit, indicating the above proposition is true.

TITLES OF THE HOLY SPIRIT¹³		
Title	Emphasis	Citation
One Spirit	His Unity	Ephesians 4:4
Seven Spirits	His perfection, omnipresence, and completeness	Revelation 1:4; 3:1
The Lord, the Spirit	His sovereignty	2 Corinthians 3:18
Eternal Spirit	His eternity	Hebrews 9:14
Spirit of Glory	His glory	1 Peter 4:14
Spirit of Life	His vitality	Romans 8:2
Spirit of Holiness Holy Spirit Holy One	His holiness	Romans 1:4 Matthew 1:20 1 John 2:20
Spirit of Wisdom Spirit of Understanding Spirit of Counsel Spirit of Knowledge	His omniscience, wisdom, and counsel	Exodus 28:3 Isaiah 11:2
Spirit of Strength	His omnipotence	Isaiah 11:2
Spirit of Fear of the Lord	His reverence	Isaiah 11:2
Spirit of Truth	His truthfulness	John 14:17
Willing Spirit	His sovereign freedom	Psalms 51:12
Spirit of Grace	His grace	Hebrews 10:29
Spirit of Grace and Supplication	His grace and prayerfulness	Zechariah 12:10

2B. Divine attributes of the Spirit

- **Life** (Rom. 8:2)

Life is an attribute of _____ (Josh. 3:10; John 1:4; 14:6; 1 Tim. 3:15). As the Father and the Son have life in themselves, so the Holy Spirit has life in Himself.

- **Omniscience** (1 Cor. 2:10–12)

The spirit of man (the human spirit) knows the things pertaining to humanity; but the Holy Spirit searches the depths of God (1 Cor. 2:10). The same term *depth* (Gk. *bathos*) is used of the knowledge of God. It is unfathomable to man, but God the Holy Spirit knows the otherwise unsearchable and unfathomable (Rom. 11:33).

- **Omnipotence** (Job 33:4)

The omnipotence of the Holy Spirit is seen in _____. In Genesis 1:2 the Holy Spirit is seen hovering over creation; the Holy Spirit gave life to creation.

- **Omnipresence** (Psa. 139:7–10; John 14:17)

In Psalm 139 David exclaims that he cannot flee from the presence of the Holy Spirit; if David ascends to Heaven, He is there; if he descends into the depths of the earth, the Spirit is there also. Even if David could fly away swiftly, he could not escape the presence of the Spirit. The omnipresence of the Spirit is also taught in John 14:17 where Christ taught the disciples that the Spirit would _____ them all, an affirmation of the Spirit's omnipresence.

- **Eternality** (Heb. 9:14)

The Holy Spirit is called "*the Eternal Spirit*" in this passage, thus establishing His eternity (existing from eternity past to eternity future).

- **Holiness** (Rom. 15:16)

One important aspect of deity is that God is holy, entirely set apart and separated from sin and sinners. The most common name for the Spirit is _____ *Spirit*, for He Himself is holy, and He also produces holiness in believers.

- **Love** (Gal. 5:22)

The Holy Spirit is love and produces love in the _____ of God. If He did not possess love as a primary attribute He could not produce love in the believer.

- **Truth** (John 14:17)

The Holy Spirit is termed the "*Spirit of truth*" in John 14:17 and 15:26. Just as Christ is the Truth (John 14:6) so the Spirit is the Truth and leads people into the truth through the Scriptures.

The chart "Attributes of the Triune God" reveals the _____ and the equality of the Godhead. The Holy Spirit exhibits the same attributes of deity as God the Father and God the Son.

ATTRIBUTES OF THE TRIUNE GOD			
Attribute	Father	Son	Holy Spirit
Life	Joshua 3:10	John 1:4	Romans 8:2
Omniscience	Psalm 139:1-6	John 4:17-18	1 Corinthians 2:10-12
Omnipotence	Genesis 1:1	John 1:3	Job 33:4
Omnipresence	Jeremiah 23:23-24	Matthew 28:20	Psalm 139:7-10
Eternity	Psalm 90:2	John 1:1	Hebrews 9:14
Holiness	Leviticus 11:44	Acts 3:14	Matthew 12:32
Love	1 John 4:8	Romans 8:37-39	Galatians 5:22
Truth	John 3:33	John 14:6	John 14:17

3B. Divine works of the Spirit

The works of the Holy Spirit also give evidence of His deity.

- **Creation** (Gen. 1:2)

Several Scripture passages affirm that the Holy Spirit was involved in the work of creation. In Genesis 1:2 the Spirit brooded over creation, bringing it to _____. In Psalm 104:24–26 the psalmist describes the creation, and in verse 30 he indicates **how** God created: *“You send forth **Your Spirit**, they are created.”*

- **Begetting Christ** (Matt. 1:20)

The overshadowing of Mary by the Holy Spirit assured a _____ humanity of Christ. Christ in His deity is eternal, but the Holy Spirit begat the sinless human nature of Christ.

- **Inspiration of Scripture** (2 Peter 1:21)

There is an analogy between the Holy Spirit’s generating Christ’s humanity and the Spirit’s superintending the writers of Scripture; just as the Holy Spirit overshadowed Mary, guaranteeing the sinlessness of Christ’s humanity, so the Holy Spirit superintended the human writers to guarantee an inerrant Scripture.

- **Regeneration** (Titus 3:5)

To regenerate means to give life. The Holy Spirit causes the New Birth; He is its Author (John 3:6). Human generation produces human life; spiritual regeneration produces _____ life. The Holy Spirit produces the New Birth through the instrumentality of the Word of God (1 Peter 1:23).

- **Intercession** (Rom. 8:26)

Christ is an intercessor for _____, and so is the Holy Spirit.

- **Sanctification** (2 Thess. 2:13)

There are three aspects of sanctification, the first being positional sanctification. This is the believer's legal standing before God, based on the death of Christ. In positional sanctification the believer is declared a saint (Rom. 1:7). The second aspect of sanctification is progressive sanctification, which the Holy Spirit works in the life of the believer as the believer grows in his likeness to Christ (Rom. 15:16; 1 Thess. 5:23). The third aspect of sanctification is called _____ sanctification. At that time all believers will be presented to the Lord without any blemish (Eph. 5:26-27).

- **Helping saints** (John 14:16)

In this text Jesus promised the disciples "*another Helper*" of the same kind (indicated in the Greek word used) as Christ. "*Helper*" is the Greek word *parakleton*, which comes from two words, "alongside" and "called," hence, "one called alongside to help." In 1 John 2:1 the Lord Jesus is called the sinning believer's *Paraclete* ("Advocate" in most versions).

The Holy Spirit is another "*Helper*" called alongside the believer. The Father is also called the believer's "*Helper*" in Psalm 54:4. So the Holy Spirit's work as the believer's Helper demands His deity since His work is the same as Christ's and the Father's.

3A: Representations of the Holy Spirit

Various depictions and symbolizations of the Holy Spirit in Scripture vividly portray His Person and His work.

1B. Clothing

Following His resurrection Jesus commanded the disciples to wait in Jerusalem "*until you are clothed with power from on high*" (Luke 24:49).

Clothed (Gk. *enduo*) is the normal word for "dressed." The word is passive, indicating the individual does not clothe himself; in this case, the Holy Spirit does it. The meaning of clothing is explained in the text by the phrase "*with power*." The Apostles were to stay in Jerusalem until they were clothed with the Holy Spirit's power.

2B. Dove

At the baptism of Christ the Holy Spirit descended "**like** a dove." Was it an actual dove? A study of the various passages is helpful: "**as** a dove" (Mat. 3:16); "**like** a dove" (Mark 1:10); "*in bodily form like* a dove" (Luke 3:22); "*beheld the Spirit descending as* a dove" (John 1:32). There must have been the physical likeness of a dove; however, the dove only represented the Holy Spirit. Each of the Gospels emphasizes the descent of the Spirit as a dove "*out of _____*," which stresses that the Holy Spirit came from the presence of God. It is significant in emphasizing the Father's blessing and anointing of His Son for His public ministry. This was an important witness, particularly to those who opposed Christ.

The dove is also a symbol of purity (Matt. 10:16) and a representation of peace.

3B. Pledge

In 2 Corinthians 1:22 Paul says God "*gave us the Spirit in our hearts as a pledge*." The word *pledge* (Gk. *arrabon*) means a "first installment, _____, down payment, that pays a part of the purchase price in advance, and so secures a legal claim to the article or makes a contract valid." The Holy Spirit is a pledge or symbol of the believer's security in Christ. Ephesians 1:14 says the Holy Spirit is the down payment of our ultimate and complete glorification in Heaven.

4B. Fire

At Pentecost "*tongues as of fire*" distributed themselves and rested on the apostles (Acts 2:3). God's revelation of Himself by fire was not unusual and would have been understood by the Jews as denoting the _____ of God (cf. Ex. 3:2).

5B. Oil

Oil is a type (picture) of the Holy Spirit inasmuch as the Old Testament practice of anointing priests and kings served as a type of the ministry of the Holy Spirit. In 1 Samuel 10:1, Samuel anointed Saul as king of Israel; the anointing represented the Spirit of the Lord coming upon him to lead the people (1 Sam. 10:6, 10). In Zechariah 4:1-14, oil depicted the Holy Spirit's power in strengthening Joshua and Zerubbabel to lead the people in completing the construction of the temple in 515 B.C. The constant flow of oil from the lampstand (v. 2) to the two leaders (vv. 3, 14) is interpreted in verse 6—*“Not by might nor by power, but **by My Spirit.**”*

6B. Seal

The Holy Spirit is identified as the seal of the believer (2 Cor. 1:22; Eph. 1:13; 4:30). Sealing meant to “mark (with a seal) as a means of identification ... in papyrus, and of all kinds of animals, so that the mark which denotes ownership also carries with it the protection of the owner.”

Cattle branding would be a modern parallel of ancient sealing (Isa. 44:5; Ezk. 9:4).

Several important truths emerge from the sealing of the Spirit.

- It signified ownership by God.
- It signifies _____, because the seal is permanent, *“for the day of redemption”* (Eph. 4:30).
- It also signifies _____. Just as the Roman authority existed over the area where the Roman seal was placed, so the authority of God is over the believer to whom He has given His Spirit.

7B. Water

During the final ritual at the Feast of Tabernacles the priest brought water from the pool of Siloam and poured it in the funnel beside the altar, amid the singing of worshipers. The event was a joyous one, in anticipation of Messiah's glorious reign (Zech. 14:16–21).

During that event Jesus proclaimed, *"If anyone is thirsty, let him come to Me and drink. He who believes in Me, as the Scripture said, 'From his innermost being will flow **rivers of living water**'"* (John 7:37–38). The next verse gives the explanation: *"But this He spoke **of the Spirit**"* (John 7:39).

Several points are noteworthy. Water as an emblem of the Holy Spirit signifies _____ (John 4:14; 7:37–39). Water signifies a reception of the Holy Spirit (Ezk. 36:25–27; John 7:39). It anticipates millennial blessings (study the background of John 7:37–39; cf. Isa. 12:3; Joel 2:28–32).

8B. Wind

Wind is the most natural representation of the Holy Spirit since the word *spirit* (Gk. *pneuma*) may also be translated *wind*. English words like *pneumatic* derive their meaning from the word *pneuma*. In explaining the new birth to Nicodemus, Jesus compared it to the wind (John 3:8). The New Birth is an inexplicable sovereign work of the Spirit, just as the wind blowing through the trees is inexplicable and sovereign.

4A.

The Spirit in Revelation and Inspiration

Revelation refers to the _____ revealed by the Spirit, whereas inspiration refers to the method the Spirit employed to reveal it.

1B. Revelation

Revelation (Gk. *apokalupsis*) means “disclosure” or “unveiling.” In Biblical truth, revelation means God revealing to man something that man would not otherwise _____ (cf. Ezk. 2:2; 8:3). God used a variety of methods/channels of revelation.

- **Old Testament prophets**

The Old Testament prophet’s message did not originate with himself. He was merely the vehicle through whom God spoke to the people; he was guided by the Holy Spirit in giving forth his message (cf. Jer. 1:2, 4, 9, 11, 17).

- **Spoken word**

There are numerous examples in which God spoke audibly to people in the Old Testament:

- Abraham (Gen. 18:13, 17; 22:11);
- _____ (Ex. 19:9; 20:1ff.);
- and Isaiah (Isa. 6:8), to name a few.

- **Dreams**

Sometimes God communicated with His children, and often with unbelievers, via dream.

“A dream found the recipient in a passive, non-conscious state... neutralized in his personality, and existing only as an inert instrument to whom information might be imparted without hindrance ...” [e.g., Abimelech (Gen. 20:3); Jacob (Gen. 31:10–13); Joseph (Gen. 37:5–9); Pharaoh (Gen. 41:1ff); Nebuchadnezzar (Dan. 2)].

- **Visions**

Visions seem to have been a higher category of revelation, reserved for spiritually mature people. Prophets frequently received visions. One of the words for prophet is _____, which comes from the Hebrew word meaning “to see”; hence, the prophet (seer) is “one who sees.” Examples of God’s spokesmen receiving visions are Abraham (Gen. 15:1); Nathan (1 Chron. 17:15); Ezekiel (Ezek. 1:1); and Daniel (Dan. 8:1).

• Theophanies

An Old Testament theophany was a manifestation of God in a physical sense.

Theophany comes from the Greek words *theos* (God) and *phanein* (to appear);

hence, a theophany is an appearance of God. It was a great privilege to be visited by

God in this fashion. Examples of Old Testament theophanies are to Abraham (Gen.

18); to Joshua (Josh. 5:14); and to Gideon (Judg. 6:22).

2B. Inspiration

Quote:

"[Biblical inspiration is] God's superintending human authors so that, using their own individual personalities, they composed and recorded without error His revelation to man in the words of the original autographs." – Charles Ryrie

The word *inspiration* is taken from the Greek word *theopneustos* (meaning "God-breathed") in 2 Timothy 3:16. Hence, Scripture is that which is "breathed out by

God." The Holy Spirit Himself was the means of all Biblical inspiration. His superintending work assured the infallibility of the communication.

• Inspiration of the Old Testament

While the prophet was usually the vehicle through whom God revealed Himself in

the Old Testament, it was the Holy Spirit Who _____ those writers of Scripture (2 Peter 1:21; 2 Sam. 23:2; Ezk. 2:2; 3:24; 8:3; 11:24; Mic. 3:8).

Old Testament writers were conscious that the Holy Spirit was guiding their writing.

In 2 Sam. 23:2-3 it is emphasized four times that God spoke to David. Christ taught

that the Old Testament writers were guided by the Holy Spirit (Mark 12:36). The

Apostles also taught that the Old Testament writers were guided by the Holy Spirit (Acts 1:16; 4:24-25; 28:25).

• **Inspiration of the New Testament**

While 2 Timothy 3:16 primarily has the Old Testament in view, there are nonetheless many passages that point to the inspiration of the New Testament.

_____ affirmed the inspiration of the New Testament. The Holy Spirit guided the New Testament writers in the following ways:

–He helped the writers remember the facts of Christ’s teaching (John 14:26; 16:14).

–He enabled them to understand theologically what they were writing (John 16:12–15).

–He guaranteed the completion of the entire New Testament. The “all things” of John 14:26 has reference to all spiritual truth necessary for man and would of necessity imply the completion of the New Testament canon.

The New Testament writers recognized they were writing Scripture. The Apostle Paul concluded one of his epistles by reminding the Corinthians, “*the things which I write to you **are the Lord’s commandment***” (1 Cor. 14:37). Paul’s teaching had been given him “*through a revelation of Jesus Christ*” (Gal. 1:12). Paul’s teaching was taught to him “*by the Holy Spirit*” (1 Cor. 2:13). Paul’s teaching was recognized as “*the Word of God/Word of the Lord*” by the Early Church (1 Thess. 2:13; 4:15).

The New Testament writers also recognized each others’ writings as inspired. In 1 Timothy 5:18 Paul prefaced his statement with “*the Scripture says,*” and then quoted from Deuteronomy 25:4 **and** Luke 10:7. In quoting from both the Old and New Testaments Paul regarded them as _____ in authority.

In 2 Peter 3:16 Peter equated Paul’s writing with “*the rest of the Scriptures*” (also 2 Pet. 3:2).

5A.

The Spirit's Ministry in the Old Testament

1B. Regenerating

In John 3 Jesus explained the _____ (involving regeneration) to Nicodemus, reminding him that these things were taught in the Old Testament, and therefore he ought to have known them (John 3:10). In all likelihood Jesus was referring to Ezekiel 36, because both passages involve a discussion of water and Spirit. Ezekiel 36:25-27, Psa. 51:10, and John 3:5 all point to the regenerating work of the Holy Spirit.

2B. Indwelling

There was indwelling of the Holy Spirit in the Old Testament; however, it was selective, temporary (1 Sam. 10:10; 16:14), and associated with a particular _____.

For example, the Spirit came upon Othniel to conquer Cushan-rishathaim (Judg. 3:10); He came upon Gideon to defeat the Midianites (Judg. 6:34); He came upon Jephthah to defeat the Ammonites (Judg. 11:29); He came upon Samson to defeat the Philistines (Judg. 14:19; 15:14ff, etc.); God filled Bezalel with the Spirit, giving him wisdom for making the tabernacle (Ex. 31:2-5); He came upon Balaam to prophesy blessing concerning Israel (Num. 24:2); He came upon Joshua to lead the people of Israel after Moses' death (Num. 27:18); and He came upon David for the kingship of Israel (1 Sam. 16:12-13). None of these texts have to do with _____ from sin, nor did the empowering have anything to do with the spiritual condition of the person. Though some of the aforementioned men like Joshua and David walked closely with the Lord, others didn't; Jephthah was the idolatrous son of a harlot; Samson was a carnal man living to satisfy his carnal desires; and Balaam was an unbeliever.

In John 14:16–17 Jesus indicated that following Pentecost the Holy Spirit would begin a new ministry to believers that was unlike that of the Old Testament, for it would be a continual and permanent indwelling.

3B. Restraining

Genesis 6:3 speaks of the Spirit’s ministry of striving or restraining sin. Mankind refused to heed the Spirit’s convicting ministry, and the result was judgment by the Noahic _____. A parallel may be seen between the Old and New Testaments.

PARALLEL JUDGMENTS: THE FLOOD AND THE TRIBULATION			
Scripture	Spirit’s Restraint Effected	Spirit’s Restraint Lifted	God’s Parallel Judgments
Genesis 6:3 2 Thessalonians 2:7–8	Noah ministering Church ministering	Noah removed Church removed	Flood Tribulation

6A.

The Spirit’s Ministry in Relation to Christ

Isaiah had prophesied that the Spirit would rest upon _____ (42:1), giving Him wisdom, strength, and knowledge in His ministry (11:2–3). The gospel narratives continually reflect the power of the Holy Spirit upon Christ in fulfillment of Isaiah’s prophecies. That is not to say that Christ did not have power within Himself; He did (John 10:18). The fact that He ministered in the power of the Holy Spirit stresses the unity of the Trinity (cf. John 5:31–44; 6:29; 8:18; 10:37–38, etc.).

1B. The virgin birth

- **The Agent**

Both Matthew and Luke emphasize the ministry of the Holy Spirit in causing Mary's conception. Matthew 1:20 stresses, "*the Child Who has been conceived in her is of [Gk. ek] the Holy Spirit,*" stressing origin. The origin of Jesus' birth was not through Joseph but through the agency of the Holy Spirit.

Luke 1:35 uses the terms "*come upon*" and "*overshadow*" to describe the Holy Spirit's ministry with regard to Mary in causing the conception. The significant point of emphasis in both gospels is that Jesus had no human father; His conception was a _____ of the Holy Spirit.

- **The results**

–The human nature of Christ came into existence. Christ as a Person had existed from all eternity in His deity; however, the human nature of Christ had a beginning in Mary's womb.

–The human nature of Christ was _____. Although He was born of a human mother, the conception by the Holy Spirit guaranteed the sinlessness of Christ (John 7:18; 1 John 3:5). This is why the doctrine of the virgin birth is so important; had Jesus had a human father He would have been no different from anyone else.

–The human nature of Christ brought human limitations. Christ got tired (John 4:6); He became thirsty (John 4:7); He slept (Matt. 8:24); He wept (John 11:35). He voluntarily submitted to the limitations of humanity (Phil. 2:7).

2B. The life and ministry of Christ

- **The Holy Spirit anointed Christ**

Luke 4:18 (quoting Isaiah 61:1) indicates Christ was anointed by the Holy Spirit, which probably occurred at His _____ when the Holy Spirit visibly came upon Him. The act of anointing conferred power on kings (2 Sam. 2:4) and on priests (Ex. 28:41); in this case the Holy Spirit would Himself be the anointing—empowering Christ for ministry.

- **The Holy Spirit filled Christ**

Luke 1:15 indicates that John the Baptist, the forerunner, was filled with the Spirit while still in his mother's womb. The Messiah would certainly be filled with the Spirit to at least the same extent as His forerunner. Luke 4:1 says, "*Jesus, full of the Holy Spirit... **was led** around by the Spirit.*" The verb is in the imperfect tense, suggesting continuous action. Mark 1:12 states, "*Immediately the Spirit **impelled** Him to go out into the wilderness.*" Again, the present tense verb stresses that Christ was continuously filled with the Holy Spirit, from His birth to His death and resurrection.

3B. The death and resurrection of Christ

- **The Holy Spirit led Christ to the cross**

Just as the Holy Spirit had a part in the birth of Christ (Luke 1:35), and the ministry of Christ (Isaiah 42:1), He also had a part in the death of Christ, "*...Who **through the eternal Spirit** offered Himself without blemish to God...*" (Hebrews 9:14).

- **The Holy Spirit raised Christ**

All three Persons of the Trinity were involved in the _____. Christ was raised “by the power of God the Father” (Eph. 1:19–20; Psa. 16:10), but Christ also had the power to raise Himself (John 10:18). And Romans 1:4 declares Christ to be “the Son of God with power by the resurrection from the dead, **according to the Spirit of holiness.**” Romans 8:11 refers to “the Spirit of Him Who raised Jesus from the dead.” This is either a reference to the Holy Spirit or to the Father. 1 Peter 3:18 declares that Christ was “made alive in the spirit.” The phrase could refer to the instrumentality of the Holy Spirit in quickening Christ, or it could refer to His human spirit. A conclusion can be drawn, however, concerning the ministry of the Holy Spirit in the life of Jesus Christ.

Quote:

“I would question whether there is any great work of God revealed in the Word of God in which all of the Members of the Godhead do not work together to accomplish God’s purpose.” – J. Dwight Pentecost

7A.

The Spirit’s Work Within the Church

1B. Baptizing believers

The baptizing work of the Holy Spirit may be defined as that work whereby the Spirit places the believer into union with Christ and with other _____ in the body of Christ (1 Cor. 12:13). This baptism did not occur in the Old Testament; it is unique to the Church age, which began at Pentecost.

- **All Church-age believers**

The emphasis that “_____”–Jew or Greek, slave or free, male or female—are baptized by the Holy Spirit is stated in several passages (1 Cor. 12:13; Rom. 6:3-5; Gal. 3:27-28).

- **Union with Christ**

Those who were “*baptized into Christ*” (Rom. 6:3) were also “*united with Him*” (Rom. 6:5). This truth prohibits the baptism of the Spirit from being a work subsequent to salvation.

- **Union with others**

No _____ exists among those coming into union with one another. Even the spiritual condition of the believer is not a factor—the Corinthians were noted for their carnality, yet all were included.

- **Not experiential**

Since this is a work done *to* the believer and not *by* the believer, and since the baptism occurs simultaneously to salvation, it is not experiential.

- **Performed by the Holy Spirit**

There are not two baptisms by the Spirit. Some groups distinguish between 1 Corinthians 12:13, “*by one Spirit*,” suggesting the placing into the body and Acts 1:5, “*with the Holy Spirit*,” suggesting a subsequent act of empowering for service. However, the same Greek preposition *en* is used in both phrases, and it is precarious at best to attempt a distinction where the same Greek phrase is used. The Holy Spirit is the Agent of the baptism (Acts 1:5; 1 Cor. 12:13).

2B. Indwelling believers

A key verse that indicates the unique ministry of the Holy Spirit in this age is John 14:16, where Jesus promised the Spirit would indwell believers, and that the indwelling would be permanent. This permanent indwelling would not be for a select few but for all believers. There are a number of indicators that affirm these facts.

- **A gift**

The Holy Spirit is a gift given to all believers in Jesus without exception; no conditions are attached to the gift of the Spirit except _____ in Christ (John 7:37–39). Many Scriptures speak of the Holy Spirit as being “*given*” to believers (2 Cor. 1:22; 1 Thess. 4:8; 1 John 4:13). The word *give* in these instances means “to bestow a gift.”

- **At salvation**

Ephesians 1:13 indicates the Holy Spirit is given at the _____ of salvation. The sealing (and indwelling) with the Spirit take place at the time of believing (Gal. 3:2).

A person not possessing the Holy Spirit is an unbeliever. Romans 8:9 emphasizes, “*If anyone does not have the Spirit of Christ, he does not belong to Him.*” Jude 19 refers to unbelievers as “*devoid of the Spirit.*”

- **Permanent**

Not only does the Holy Spirit indwell all believers, but it is a permanent indwelling (John 14:16). The Holy Spirit is given to believers as a “down payment,” a verification of their future glorification (2 Cor. 1:22; Eph. 4:30).

3B. Sealing believers

The sealing of the Holy Spirit is one of many works God performs on behalf of the believer to secure his salvation (cf. 2 Cor. 1:22; Eph. 1:13; 4:30). 2 Corinthians 1:22 says God “***sealed us and gave us the Spirit in our hearts as a pledge.***” The Holy Spirit is given to the person who believes in Christ as a _____, identifying the believer as permanently belonging to God.

4B. Filling believers

The filling of the Holy Spirit is distinct from the other ministries of the Spirit in that it's conditional. Whereas the indwelling, baptism, regenerating, and sealing of the Spirit are non-experiential and occur once at the moment of conversion, the filling of the Spirit is experiential and repeated throughout the believer's life.

Ephesians 5:18 commands, "*Be filled with the Spirit.*" This command is given in contrast to the warning "*do not get drunk with wine.*" The nature of the Christian's life is to stand in contrast to the nature of the uncontrolled drunkard. The meaning of *filled* (Gk. *plerousthe*) is "_____." Thus the indwelling Spirit of God should continually lead and control the life of the believer.

The filling of the Spirit is necessary for two reasons.

It's essential for the believer's _____ (1 Cor. 3:1-3). Paul admonished the Corinthian believers for being "fleshly" (Gk. *sarkikos*), or controlled by their flesh. The solution was to be controlled or filled by the Spirit.

It is also essential for the believer's _____.

Acts 4:31 illustrates the relationship between filling and service; it was the filling of the Spirit that enabled the believers to "*speak the Word of God with boldness.*" When Paul was filled with the Spirit he immediately began to proclaim Jesus as the Son of God (Acts 9:17, 20).

Even though Ephesians 5:18 is a command to be filled with the Spirit, and there are inferences about conditions necessary for being filled, it's surprising that there is no command in Scripture to pray for the filling of the Spirit.

Since the command relates to a right relationship to the Holy Spirit, the conditions governing that relationship must have to do with the filling of the Spirit. There are several commands that relate to a believer's being filled with the Spirit.

- **Do not grieve the Holy Spirit (Eph. 4:30)**

The context of Ephesians 4:30 relates to exhortations concerning _____. Sin grieves the Holy Spirit, and sin will prevent the believer from being filled with the Spirit.

- **Do not quench the Holy Spirit (1 Thess. 5:19)**

The context of this passage relates to _____. The believer is exhorted to pray without ceasing (5:17), be thankful (5:18), and not despise prophetic utterances (5:20). When believers pour cold water on the fire of ministry, they quench the Spirit. The Spirit's ministry is not to be hindered; Christians also should not hinder others in their ministry for God.

- **Walk by the Spirit (Gal. 5:16)**

Walk means to _____ one's life. Rather than living under the domination of the old nature, believers are exhorted to conduct their lives in the sphere of the Holy Spirit.

The result of being filled with the Spirit will be to produce the _____ of the Spirit. In contrast to the deeds of the flesh produced by a walk according to the flesh (Gal. 5:19–21), the filling of the Spirit produces "*love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control*" (vv. 22–23). Additionally, believers will be receptive to the teaching ministry of the Holy Spirit (1 Cor. 2:9–13); they will exhibit joy, unity, and thankfulness in the assembly (Eph. 5:19–20); they will be unified and discerning in ministry (1 Thess. 5:17–22); and they will show dedication to God and nonconformity to the world (Rom. 12:1–2).

5B. Giving spiritual gifts

(See Charismatic Theology)

8A.

The Sin Against the Holy Spirit

(See Hamartiology)

CONCLUSION

The Holy Spirit is the Third Person of the Godhead, fully deity. He inspired and oversaw the inerrant writing of Scripture. He played a key role in the birth, life, ministry, death, and resurrection of Christ. He ministered to Old Testament saints in various ways, and He indwells New Testament saints as a pledge of the glories which await us in Heaven!
