

PNEUMATOLOGY

The Doctrine of the Holy Spirit

Bible Institute - *Winter 2025-26*

Gulf Coast Baptist Church

- I. The Holy Spirit played a vital role in Creation
 - A. The Spirit was involved in the planning of Creation, its design and order
 - 1. Isaiah asks rhetorical questions that point to God's omnipotence and omniscience (Isaiah 40:12-14)
 - a) Whose suggestions did the Spirit take into account in the Creation process?
 - b) All three persons of the Trinity were involved in Creation
 - 2. The Spirit was involved in setting the stars in their place (Job 26:13)
 - a) "He beautified the heavens by His Spirit" - YLT
 - b) The Spirit adorned the heavens (domain of celestial bodies)
 - 3. The Spirit was involved in creating mankind
 - a) The Spirit was involved in the forming of man (Job 33:4).
 - (1) The Hebrew word translated "breathe" is also translated "spirit", but this connects the work of the Spirit to Genesis 2:7
 - b) God the Spirit breathed into Adam, the breath of lives (Genesis 2:7)
 - (1) "Breath of life" (plural)
 - (a) literally the "breath of lives"
 - (b) The Spirit infused man with physical and spiritual life
 - (2) Contrast with Genesis 2:17 - "in dying ye shall die"
 - 4. Throughout Genesis 1 (37x), the title or name of Elohim (God) is a plural. Creation was not the work of one member of the Trinity but, as evidenced by scripture, all three persons worked in concert.
 - (1) Plural noun connected to singular verbs and adjectives - Plural of Majesty
 - (2) Plural of Majesty is not common in OT Hebrew language

- (3) Trinitarian Creationism
 - (a) The Son - John 1:1-3; Colossians 1:15-17; Hebrews 1:10
 - (b) The Father - 1 Corinthians 8:6
- 5. The Spirit is not expressly spoken of as creating “Lucifer” (Isaiah 14:12), but the Spirit did anoint him (Ezekiel 28:14, 15) from the day of Lucifer’s creation.
 - a) As we will see, the Holy Spirit is the member of the Godhead responsible for anointing
 - b) Anoint - the official stamp of approval on men or spirit beings
- 6. The Spirit brooded over the Creation - varying views
 - a) Definition of brood - flutter, grieve (context)
 - b) Varying views:
 - (1) Henry Morris - Spirit imparted energy to the physical universe
 - (a) Man’s physical and spiritual life
 - (b) Law’s of nature
 - (2) Spirit formed order out of a primordial mess
 - (3) Spirit was grieved as the result of judgment on Satan’s domain following his rebellion against God
 - (4) Important: Spirit obviously present and played a role in Creation
- B. The Spirit restrains unrighteousness in Creation
 - 1. He strove with man before the flood (Genesis 6:3). The word translated “strive” is the Hebrew word meaning, “to judge” or “to contend with”. Therefore, before the flood the Holy Spirit restrained man’s sinfulness. Man was not allowed to behave as bad as he could, while the Spirit was striving or restraining. Romans 1:24, 26, 28, 29-31 illustrate the end of this restraining work. When He ceased restraining, God judged the world by means of the flood. Because mankind engaged in new activities following the flood which continued to be an affront to God, God gave them over to be filled with all unrighteousness. This is also illustrated by His restraint of the man of lawlessness from coming on the scene until after the Rapture (2 Thessalonians 2:6-8)
 - 2. The Spirit restrained Saul from killing David by causing him to prophesy instead (1 Samuel 19:20-23)

3. The Spirit did some of the restraining of Balaam from cursing Israel by causing Balaam in to speak a blessing for Israel instead (Numbers 22:4-7, 9, 37, 38; 24:1-2)

II. The Holy Spirit had a relationship with Old Testament people

A. Several Old Testament words and prepositions describe the Spirit's relationship to men.

1. על [al] translated "upon" in Numbers 11:17; Judges 11:29; 14:6; 15:14; and Ezekiel 11:5
2. לָבַשׁ [lavash] means "to clothe" (1 Chronicles 12:16-18; 2 Chronicles 24:20-21)
 - a) Also, to wrap around like a garment
 - b) The Spirit came upon David from the day of his anointing forward
3. על [el] "on" (1 Samuel 16:13; 2 Kings 2:9), William Gesenius distinguished this preposition from beth. "על implies motion to a place, whether the end be arrived at or not...ב in this signifies the reaching the end and remaining at it."
4. נוּחַ [nuach] means "to rest upon" (Numbers 11:25-26) - God dispensed the Spirit from upon Moses to the 70 elders
5. ב [beth] is frequently translated "in". Due to context it can be translated "on" in an intensive way
 - a) Genesis 41:38 - Joseph "in"; Daniel 4:8,9; 5:11, 14 - Daniel "in"; Numbers 27:18; Ezekiel 2:2
 - b) Hebrew grammarian William Gesenius listed "in" as the first definition of the Beth preposition but the second definition given is "nearness and vicinity". Other possible meanings include the ideas of "at, by, near, on.", "before, in the presence of", "at or in, for upon", "to, unto, upon.", "to upon: in, upon, over", "against, in", "near, night, according to", "as, like as, in the manner of", "for, at", "in respect to, on account of". This wide variety of possible meanings demonstrates the variety of choices other than "in".
 - c) Since Jesus Christ described the Holy Spirit's Old Testament relationship to men as being one of "upon", and since the other numerous references to the Spirit's relationship is an "on" relationship, it is inconsistent to translate the beth preposition "in". Although the statements concerning Joseph and Daniel were made by unsaved men this does not account for the statements concerning Joshua

and Ezekiel. It is better to take the preposition in the sense of “upon”. The beth preposition probably describes a more intimate sense of “upon” than the other prepositions.

- d) Several passages demonstrate the variety of uses of the beth preposition. In 1 Samuel 29:1 “they pitched by a fountain”; Ezekiel 10:15 “living creature that I saw by the river of Chebar”; Isaiah 66:20 “and they shall bring on horse”; Numbers 13:23 “they bare it between tow upon a staff”; Leviticus 20:9 “his blood shall be upon him”

B. The New Testament prepositions which demonstrate the contrast in the Spirit’s relationship

- 1. ἐπί [epi] “upon” (John 1:32-33)
- 2. ἐν [en] “in” (John 14:17)
- 3. παρά [para] “alongside (John 14:17)
 - a) As Christ looked back at the Old Testament relationship of the Spirit to these disciples he summarized it as one of being “alongside” the disciples. But in the new relationship they would enjoy, The Spirit would be “in” them.
 - b) As will be seen in the next study, the Spirit’s relation to men in the Old Testament was for the purpose of service. In the New Testament it is an essential part of salvation resulting in an intimate relationship with God and the producing of fruit also known as Christ-like character. It will be seen below that the Holy Spirit could come upon even unsaved men in the Old Testament. This Old Testament coming did not produce the Christ-like character we know, In some cases no change of character can be seen at all.

C. The Spirit’s presence with an individual in the Old Testament was sovereign

- 1. The Spirit was not given to all. The Spirit was given to accomplish a specific task and when that task was completed, The Spirit could and often did depart from that individual. He came to enable certain kings to rule, judges to judge, artisans to build, and prophets to prophesy.
- 2. The Spirit Who was upon Moses was given to the seventy elders. Therefore, these seventy elders had not previously had the Holy Spirit upon them. (Numbers 11:25-26)

3. The Spirit did not come upon David until he was anointed and was not given to any of David's brothers (1 Samuel 16:13)
- D. The Spirit was not given due to spiritual character. Neither is any indication given that the Holy Spirit's presence altered an individual's spiritual character. His presence could alter one's actions at that moment but as seen in Samson, he exemplified poor character both before and after.
1. Samson was not a moral man yet the Spirit came upon him (Judges 14:6)
 2. Samson didn't obey his parents and desired foreign women (Judges 14:1-3)
 3. Samson killed to pay a wager (Judges 14:19-20)
 4. Samson acted immorally (Judges 16:11)
 5. It appears that the Holy Spirit even came upon unsaved men.
 - a) Balaam attempted to speak a prophetic curse against Israel but was stopped by the Holy Spirit. The Holy Spirit "came upon" him. (Numbers 24:2)
 - b) At his death Balaam was referred to as a soothsayer (Joshua 13:22)
- E. The Spirit could come and go upon individuals
1. He came upon Samson in Judges 14:6 and it was necessary for Him to come upon him again in verse 19.
 2. When Samson's vow was broken, his strength which was the Lord went from upon him (Judges 16:19, 20). "...his strength proceeded to depart from upon him." "But he did not know that the Lord had departed from upon him." The words "depart" [suer] and "from upon" [ma-al] are used in both statements. Ma al is the opposite of the preposition al found in 14:6, 19; 15:14. Al is "upon" and ma-al is "from upon", "to move away from being upon".
 3. The Spirit came upon Ezekiel (2:2) and had to come again (3:24)
 4. The Spirit could be taken (1 Samuel 16:14; Psalm 51:11).
 - a) David asked the Lord not to take the Holy Spirit from him (Psalm 51:11)
 - b) David was witness to the sharp changes in Saul's character following the Spirit's departure. David certainly feared the same in his own life. David likely knew the difference in his own life from the time before the Spirit anointed him.