

PNEUMATOLOGY

The Doctrine of the Holy Spirit
Bible Institute - *Winter 2025-26*
Gulf Coast Baptist Church

- I. The Holy Spirit had a ministry with Old Testament people
 - A. The Spirit anointed individuals in the Old Testament
 - 1. The God-ordained rulers of Israel were anointed to carry out their kingly duties
 - a) The Spirit anointed Saul (1 Samuel 9:15-16; 10:1, 6; 15:17).
 - (1) The Spirit came upon Saul to prophesy and changed him into another man (1 Samuel 10:6, 9-11)
 - (2) The Spirit rushed upon Saul (1 Samuel 11:6)
 - b) The Spirit anointed David (1 Samuel 16:3, 7, 13; 2 Samuel 12:7; Psalm 89:20)
 - c) Solomon was anointed (1 Kings 1:39; 1 Chronicles 29:22)
 - (1) Solomon was given a wise and understanding heart (1 Kings 3:9, 12)
 - (2) The implication is that the Holy Spirit was the one who provided this wisdom
 - 2. It was possible for an individual to undergo the ceremonial anointing with oil yet not be anointed by the Spirit for service (2 Kings 23:30-32)
 - B. The Old Testament prophesied that Jesus would be anointed by the Spirit
 - 1. Old Testament prophecies
 - a) Isaiah prophesied that the Spirit would come upon the Messiah (Isaiah 42:1; 61:1)
 - b) The Spirit's anointing upon the Messiah was also for his reign as King (Psalm 45:7; Daniel 9:25-26)
 - 2. Fulfillment in the Gospels
 - a) The Spirit anointed Jesus at his baptism (Matthew 3:16)
 - b) Jesus confirmed that the OT prophecies were being fulfilled by Him during His earthly ministry (Luke 4:18-19)
 - C. The Spirit enabled men for service to the nation of Israel
 - 1. The Spirit enabled men to perform exquisite craftsmanship in the construction of the Tabernacle (Exodus 28:3; 31:3; 35:31)
 - 2. The Spirit enabled Moses to lead the nation and the elders under Moses to judge among the people (Numbers 11:17)
 - 3. The Spirit enabled Joshua to lead the nation (Deuteronomy 34:9; Numbers 27:15-20)
 - a) Moses laying hands upon Joshua implies the conveyance of authority and the anointing of the Spirit
 - 4. The Spirit enabled David to be the "Sweet Psalmist of Israel" (2 Samuel 23:1-2)
 - 5. The Spirit enabled Othniel, Gideon, Jephthah and Samson to judge on Israel's behalf (Judges 3:10; 6:34; 11:29; 13:25; 14:6; 15:14)
 - 6. The Spirit enabled Amasai to join and aid David (1 Chronicles 12:18)
 - D. The Spirit's enabling and anointing was by the sovereign choice of God
 - 1. The Spirit was not given to ALL saints
 - 2. The Spirit was not guaranteed as the permanent possession of those saints upon whom He came
 - a) The Spirit departed from Samson (Judges 16:20)
 - b) The Spirit departed from Saul (1 Samuel 16:14)

- c) The Spirit had to return upon Ezekiel (Ezekiel 2:2; 3:24)
- E. The anointing ceremony and enabling are not identical. Old Testament anointing was reserved for the official stamp of God's approval on men to serve as a Priest or King of God's people. This external action was a picture of the literal "coming upon of the Holy Spirit". The context normally makes it clear whether the individual was actually anointed by the Holy Spirit or only underwent the formal ritual. Enabling followed the coming of the Holy Spirit. The Spirit enabled these kings to fulfill at least in part, God's determination for them. Enabling could take place without a formal anointing.
- II. The Holy Spirit had a vital role in divine revelation
 - A. Two New Testament passages specifically refer to the Holy Spirit's work of revealing truth during the Old Testament
 - 1. In 2 Peter 1:20-21 the Holy Spirit is said to be the source of prophecy. In spite of the many liberal claims that the Bible is the product of men, the passage refutes such an idea. No prophecy came by any "private interpretation". So no one let any prophecy loose by his own power. It is also asserted in verse 21 that no prophecy ever came by the desirous will of man. So no Biblical prophecies were produced by men's desires, let alone, by their determination do so. But the Holy Spirit bore these men along, like a wind would drive a ship along upon the sea.
 - 2. In 2 Timothy 3:16, the words "given by inspiration of God" are translated from one word literally meaning "God breathed". The word "breathed" is the same word translated "spirit" or "breath". It is a possible allusion to the work of the Holy Spirit in bringing about the Word of God.
 - 3. Both of these passages demonstrate that the Holy Spirit was the person of the God-head chiefly involved in moving men to write God's Word.
 - B. The Holy Spirit revealed New Testament truth to the Apostles and New Testament prophets (Ephesians 3:5-7)
 - C. The Spirit bore men along to write exactly what God determined. This is delineated most clearly in 2 Peter 2:1 and in 1 Peter 1:11. In the later text, Peter expressly states that the Holy Spirit was witnessing by these men concerning both the sufferings and glory of Christ. David wrote of the sufferings in Psalm 22 et al. Isaiah wrote of the sufferings of Christ in Isaiah 53. Zechariah wrote of the coming of One who was pierced and wounded (Zechariah 12:10; 13:6-7; cp Isaiah 61)
 - 1. Although the Spirit moved these men to write the exact words that God wanted written down, each writer clearly has his own unique style. Reading David's psalms, there exists a difference from Moses' writings or the gospel of John. Yet at the same time God is the ultimate author of Scripture.
 - 2. As previously noted, these writers were not operating independent of the Holy Spirit but rather as He carried them along.
 - D. The Spirit revealed truth to and by the means of men
 - 1. Scriptures attributed to the Holy Spirit (2 Samuel 23:2 cf. Jeremiah 1:7-9)
 - 2. Old Testament scriptures which the New Testament attributed to the Holy Spirit
 - a) David wrote the words of Psalm 110:1 (Matthew 22:43)
 - b) David wrote the words of Psalm 41:9 (Acts 1:16)
 - c) David wrote the words of Psalm 2:1-2 (Acts 4:24-25)
 - d) David wrote the words of Psalm 95:9-11 (Hebrews 3:7-11; 4:7)
 - e) Isaiah's writing in Isaiah 6:9-10 (Acts 28:25)

E. The Spirit enabled men to speak on behalf of God

1. Old Testament

- a) Eldad and Medad prophesied in the camp of Israel (Numbers 11:25-30)
- b) Saul (1 Samuel 10:6)
- c) David (2 Samuel 23:1-2)
- d) Azariah spoke to King Asa that God would be with him as he was for God (2 Chronicles 15:1ff)
- e) Jahaziel spoke to challenge the people that God was for them (2 Chronicles 20:14)
- f) Zechariah spoke against the king (2 Chronicles 24:20)
- g) Ezekiel spoke what the Spirit spoke to him (Ezekiel 11:5)

2. New Testament

- a) The Spirit spoke to Peter (Acts 10:19)
- b) The Spirit testified through people of Paul's future captivity if he persisted on going to Jerusalem (Acts 20:23; 21:4, 11)
- c) The Spirit spoke "expressly", that is, with carefully chosen words (1 Timothy 4:1)

III. The Holy Spirit enables believers to grasp the full significance of God's revelation

A. Paul prayed that the Spirit would reveal to the believers (Ephesians 1:15-19):

- 1. Hope of our calling
- 2. Riches of our inheritance
- 3. Exceeding greatness of His power toward us

B. The believer is wholly dependent upon the Spirit to reveal the full meaning of God's revelation (1 Corinthians 2:7-3:3)

- 1. God has revealed to believers the things He has prepared for them by the Spirit (v. 10)
- 2. The Spirit searches the deep things of God and knows His mind (v. 19)
- 3. The Spirit has been given to each believer (v. 12)
- 4. Paul spoke in words taught by the Spirit (v. 13)
 - a) Comparing spiritual things [the idea communicated] with spiritual words. The Spirit compared the idea He desired to communicate with the words Paul knew that communicated those ideas. For this reason, we know, that every word Paul used, was exactly the word which the Holy Spirit desired to use, so that the revelation from God is stated exactly.
- 5. The natural or "soulish" man does not receive or welcome the things from the Spirit (v. 14)
 - a) The things from the Spirit are those concerning which Paul is writing, things which God has prepared for those who are loving God (v. 9)
 - b) The natural man is distinguished from believers in Christ. He is soulish, or is characterized by his soul, which means he operates solely in the sphere of his physical senses and emotions. It is for this reason, that he does not welcome the truths from God.
 - (1) He considers these things moronic
 - (2) He is incapable of experientially knowing them
- 6. These truths are spiritually discerned.
 - a) "Discerned" is the act of looking over and evaluating. The evaluation by the soulish man of these truths, is that they are moronic.
 - b) The spiritual believer can evaluate the truths and see that they have value for him, they are not a waste of time but are vital to his life.

7. The carnal or fleshly Christian does not appreciate these truths (3:1-3)
 - a) This Christian is fleshly, or operates out of his own natural desires and impulses.
 - b) This Christian functions as a babbling child, unable to articulate these truths.
 - c) This Christian cannot handle these truths as they are comparable to eating meat.
 - d) This Christian wants milk or easy truths. Truths easily assimilated.