

The person of the Holy Spirit

Pneumatology — Doctrine of the Holy Spirit. Who is the Holy Spirit and what He does: conviction, regeneration, indwelling, gifts, fruit, empowerment.

- He is the Third person of the Godhead and He is fulfilling His part in the plan of redemption
 - Godhead (one God existing as Father, Son, and Holy Spirit) **1Jn 5:7**
 - **Act 17:29** (Notice we are His offspring or made from His kind);
 - Best way to understand trinity is to understand yourself; you are made in His image and His likeness. **Rom 1:18-20; Gen 1:26; 1Th 5:23**
 - **Col 2:9** (In Jesus dwells all the fullness of The Father Joh 14:8-11, The Son **Joh 5:19**, The Holy Spirit **Joh 14:15-17**)
 - His Godhead is revealed by His creation **Rom 1:20 (Gen 1:1-3; Jn 1:1-3)**
 - Trinity – One God three distinct persons. Hard to understand but must accept the Bible by faith. (One WHAT three WHO's)
 - There is one God. **Deut 6:4-5** (Trinity revealed by our triunity Spirit, soul body),
 - One God (cont.) **Isa 44:6** and **45:5**, **1Cor 8:4-6**, and **Jas 2:19**.
 - The Father, the Son, and the Holy Spirit are each fully God. The Father: **John 6:27**. The Son: **John 1:1, 20:28, Heb 1:8**, and **Titus 2:13**. The Spirit: **Acts 5:3-4**.
 - The three are eternally distinct persons. They are present together (**Matt 3:16-17**), they speak to one another (**John 17:5, 24**), and one sends another (**John 14:26** Holy Spirit sent by the Father in Jesus place); **Gal 4:4-6** The Father sent the Son). **Joh 15:26** The Holy Spirit sent from Jesus proceeds out from the Father.

He is a person, not a force He has the faculties of a person: The Holy Spirit is not an “it”. He is a PERSON with His own personality. Thoughts, feelings and emotions. not a creature; a distinct person, not a mode of the Father or the Son. He is distinct from the Father and the Son but one with them in the Work of Redemption.

- **Mind:** He searches the deep things of God (**1Cor 2:10-11**) and has a “mind” (**Rom 8:27**).
- **Emotion:** He can be grieved (**Eph 4:30; Isa 63:10**).
- **Will:** He distributes gifts “as He wills” (**1Cor 12:11**) and directs mission (**Acts 16:6-7**).
- *He does what persons do:* He teaches and reminds (**John 14:26**), testifies (**John 15:26**), speaks (**Acts 13:2**), intercedes (**Rom 8:26**), and guides (**John 16:13**).
- *He is treated as a person:* He can be lied to (**Acts 5:3**), resisted (**Acts 7:51**), insulted (**Heb 10:29**), and blasphemed (**Matt 12:31-32**).
- *Jesus calls Him “another Helper”* (**John 14:16**). Jesus uses *allos*, which means another of the same kind as Himself, and *paraklētos*, a personal title meaning advocate or one called alongside.

He is distinct from the Father and the Son

- He also appears in the triadic texts: **2Cor 13:14, 1Cor 12:4-6, Eph 4:4-6, and 1 Pet 1:2**.

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- At Jesus' baptism, all three persons are present at once (**Matt 3:16–17**).
- The Son asks the Father, who sends the Spirit (**John 14:16, 26**).
- The Spirit speaks of the Son rather than of Himself (**John 16:13–14**).
- He intercedes before the Father (**Rom 8:26–27**).

He is God

- Deity: Lying to the Spirit is lying to God (**Acts 5:3–4**). He is omnipresent (**Ps 139:7**) and is named in the triadic formula (**Matt 28:19; 2Cor 13:14**).
- He is directly identified as God:
 - Lying to the Spirit is lying to God (**Acts 5:3–4**).
 - Believers are God's temple because the Spirit dwells in them (**1 Cor 3:16; 6:19**).
 - New Testament writers attribute Old Testament words of the LORD to the Spirit: **Isa 6:8–10 in Acts 28:25, Jer 31:33 in Heb 10:15–16, and Ps 95 in Heb 3:7**.
- He has divine attributes: He is eternal (**Heb 9:14**), omnipresent (**Ps 139:7–10**), omniscient (**1Cor 2:10–11**), and life-giving (**Rom 8:11**).
- He does divine works: He creates (**Gen 1:2; Job 33:4; Ps 104:30**), inspires Scripture (**2Pet 1:21; 2 Tim 3:16**), regenerates (**John 3:5–8; Titus 3:5**), and raises the dead (**Rom 8:11**).
- He shares the divine name and honor: Baptism is “in the name” (singular) of Father, Son, and Spirit (**Matt 28:19**). The Spirit's work across redemptive history
- Old Testament: He was active in creation (**Gen 1:2**) and inspired the prophets (**2Pet 1:21**). He came upon selected individuals for specific tasks, sometimes only for a time (Saul, **1Sam 16:14**; David's prayer in **Ps 51:11**).
- In Christ: He was involved in the incarnation (**Luke 1:35**) and anointed Jesus at His baptism. Jesus offered Himself “through the eternal Spirit” (**Heb 9:14**).
- At Pentecost: **Acts 2** fulfills **Joel 2** and **John 7:39**. Dwelling in the Church

The Spirit in Salvation

- His work includes conviction (**John 16:8**), regeneration (**Titus 3:5**), indwelling (**Rom 8:9**), sealing (**Eph 1:13**), baptism into the body (**1Cor 12:13**), sanctification (**Gal 5**), and illumination (**1Cor 2:12–14**).
 - Spirit baptism:
 - Pentecostal and charismatic teachers see it as after conversion and evidenced by tongues.
 - Reformed and most evangelical teachers equate it with conversion (**1Cor 12:13**) and treat later experiences as fillings.
- Gifts: Cessationists hold that the sign gifts ended with the apostles, citing Eph 2:20 and Heb 2:3–4. Continuationists hold that all gifts remain until “the perfect” comes (**1Cor 13:10**).
- Filling versus indwelling: Indwelling is permanent (**Rom 8:9**). Filling is repeated and is commanded (**Eph 5:18**).