

The Doctrine of God the Holy Spirit

I. The Personality of the Holy Spirit.

- A. He has a mind (Rom. 8:27).
- B. He searches out the human mind (1 Cor. 2:10).
- C. He has a will (1 Cor. 12:11).
- D. He forbids (Acts 16:6-7).
- E. He permits (Acts 16:10).
- F. He speaks.
 - 1. To Philip in a desert (Acts 8:26-29).
 - 2. To Peter on a housetop (Acts 10:19).
 - 3. To some elders in Antioch (Acts 13:2).
 - 4. To seven churches in Asia Minor (Rev. 2-3).
- G. He loves (Rom. 15:30).
- H. He grieves (Eph. 4:30).
- I. He prays (Rom. 8:26).

II. The Deity of the Holy Spirit.

- A. He is omnipresent (Ps. 139:7).
- B. He is omniscient (1 Cor. 2:10-11).
- C. He is omnipotent (Gen. 1:2).
- D. He is eternal (Heb. 9:14).
- E. He is called God (Acts 5:3-4).
- F. He is made equal with the Father and the Son.
 - 1. As seen in the baptismal experience of Christ (Mt. 3:16-17).
 - 2. As seen in the temptation of Christ (Mt. 4:1-7).
 - 3. As declared by Jesus in the upper room (Jn. 14:16, 26; 15:26).
 - 4. As declared by Paul (Eph. 2:18; 2 Cor. 13:14; Rom. 8:2-3).
 - 5. As declared by Peter (1 Pet. 1:2; 4:14).
 - 6. As declared in the book of Acts (Acts 2:33).
 - 7. As declared by Jesus on the Mount of Olives (Mt. 28:19-20).

III. The Names and Titles of the Holy Spirit.

- A. The Spirit of God (1 Cor. 3:16).
- B. The Spirit of Christ (Rom. 8:9).
- C. The eternal Spirit (Heb. 9:14).
- D. The Spirit of truth (Jn. 16:13).
- E. The Spirit of grace (Heb. 10:29).
- F. The Spirit of glory (1 Pet. 4:14).
- G. The Spirit of life (Rom. 8:2).
- H. The Spirit of wisdom and revelation (Eph. 1:17).
- I. The Comforter (Jn. 14:26).
- J. The Spirit of promise (Acts 1:4-5).
- K. The Spirit of adoption (Rom. 8:15).
- L. The Spirit of holiness (Rom. 1:4).
- M. The Spirit of faith (2 Cor. 4:13).

IV. The Emblems of the Holy Spirit.

- A. The Dove: indicating purity, peace and modesty (Jn. 1:32, Ps. 55:6).
- B. Water: indicating life and cleansing (Isa. 44:3; Jn. 7:37-39).
- C. Oil: indicating light, healing and anointing for service (Lk. 4:18; Acts 10:38; Heb. 1:9; 1 Jn. 2:20).
- D. A Seal: indicating ownership, finished transaction, identification, security, genuineness, value and authority (Eph. 1:13; 4:30; 2 Cor. 1:22).
- E. Wind: indicating unseen power (Acts 2:1-2; Jn. 3:8).
- F. Fire: indicating presence, approval, protection, purifying, gift and judgment.
 - 1. The presence of the Lord (Ex. 3:2).
 - 2. The approval of the Lord (Lev. 9:24).
 - 3. The protection of the Lord (Ex. 13:21).
 - 4. The purifying from the Lord (Isa. 6:1-8).
 - 5. The gift of the Lord (Acts 2:3).
 - 6. The judgment of the Lord (Heb. 12:29).
- G. An earnest: indicating first-fruits, down payment, a pledge and an assurance of the eventual complete payment

(2 Cor. 1:22; 5:5; Eph. 1:13-14).

V. The Various Ministries of the Holy Spirit.

- A. His ministry concerning the universe (Ps. 104:30; Job 26:13; 33:4; Gen. 1:2).
- B. His ministry concerning the Scriptures.
 - 1. The Holy Spirit is the Author of the Old Testament.
 - a. According to David (2 Sam. 23:2).
 - b. According to Isaiah (Isa. 59:21).
 - c. According to Jeremiah (Jer. 1:9).
 - d. According to Jesus (Mt. 5:18; Jn. 10:35).
 - e. According to Peter (2 Pet. 1:21).
 - f. According to Paul (2 Tim. 3:15-17).
 - 2. The Holy Spirit is the Author of the New Testament.
 - a. According to Jesus (Jn. 14:25-26).
 - b. According to Paul (1 Cor. 14:37; 2:13; 1 Thess. 4:15).
 - c. According to Peter (2 Pet. 3:14-16).
 - d. According to John (Rev. 1:10-11; 2:7).
- C. His ministry concerning Israel.
 - 1. He came upon Israel's leaders.
 - a. Upon Joseph (Gen. 41:38).
 - b. Upon Moses (Num. 11:17).
 - c. Upon Joshua (Num. 27:18).
 - d. Upon Othniel (Jdg. 3:10).
 - e. Upon Gideon (Jdg. 6:34).
 - f. Upon Jephthah (Jdg. 11:29).
 - g. Upon Samson (Jdg. 14:6, 19; 15:14-15).
 - h. Upon Saul.
 - (1) After he was anointed king by Samuel (1 Sam. 10:10).
 - (2) Just before his victory at Jabeshgilead (1 Sam. 11:6).
 - i. Upon David (Ps. 51:11; 1 Sam. 16:13).
 - j. Upon Elijah.
 - (1) As testified to by Obadiah (1 Ki. 18:12).
 - (2) As testified to by some prophets at Jericho (2 Ki. 2:16).
 - k. Upon Elisha (2 Ki. 2:15).
 - l. Upon Ezekiel (Ezek. 2:2).
 - m. Upon Daniel.
 - (1) As testified to by King Nebuchadnezzar (Dan. 4:9).
 - (2) As testified to by a frightened queen (Dan. 5:11).
 - (3) As testified to by King Darius (Dan. 6:3).
 - n. Upon Micah (Micah 3:8).
 - o. Upon Azariah the prophet (2 Chron. 15:1).
 - p. Upon Zechariah the high priest (2 Chron. 24:20).
 - 2. He came upon Israel's elders (Num. 11:25).
 - 3. He came upon Israel's tabernacle (Ex. 40:34).
 - 4. He came upon Israel's Temple (1 Ki. 8:10).
 - 5. He led Israel through the desert (Neh. 9:20; Isa. 63:10).
 - 6. He will come upon Israel during the tribulation (Rev. 7:2-4).
 - 7. He will come upon Israel during the millennium (Zech. 12:10; Ezek. 37:13-14; 39:29).
- D. His ministry concerning the devil.
 - 1. As stated by Isaiah (Isa. 59:19).
 - 2. As stated by Paul (2 Thess. 2:7-14).
- E. His ministry concerning the Savior.
 - 1. The Savior was begotten by the Holy Spirit (Lk. 1:35; Mt. 1:18-20).
 - 2. The Savior was anointed by the Holy Spirit (Mt. 3:16; Lk. 4:18; Acts 10:38; Heb. 1:9).
 - 3. The Savior was sealed by the Holy Spirit (Jn. 6:27).
 - 4. The Savior was led by the Holy Spirit (Mt. 4:1).
 - 5. The Savior was empowered by the Holy Spirit (Mt. 12:28).
 - 6. The Savior was filled by the Holy Spirit (Jn. 3:34; Lk. 4:1).
 - 7. The Savior sorrowed in the Holy Spirit (Jn. 11:33).
 - 8. The Savior rejoiced in the Holy Spirit (Lk. 10:21).
 - 9. The Savior offered himself at Calvary through the Holy Spirit (Heb. 9:14).
 - 10. The Savior was raised from the dead by the Holy Spirit (Rom. 1:4; 1 Pet. 3:18).

11. The Savior commanded his disciples after his resurrection through the Holy Spirit (Acts 1:2).
 12. The Savior will someday return and raise the dead in Christ through the Holy Spirit (Rom. 8:11).
- F. His ministry concerning the sinner (Jn. 16:7-11).
1. He convicts man:
 - a. Of sin.
 - b. Of Christ's righteousness.
 - c. Of future judgment.
 2. There are seven classic and clear examples of this convicting ministry of the Holy Spirit in the book of Acts.
 - a. The crowd at Pentecost (Acts 2:22-23; 2:37).
 - b. The Ethiopian eunuch (Acts 8:29-38).
 - c. Saul of Tarsus (Acts 9:1-6).
 - d. A centurion named Cornelius (Acts 10:44).
 - e. The Philippian jailor (Acts 16:25-34).
 - f. A governor named Felix (Acts 24:24-25).
 - g. A king named Agrippa (Acts 26:1, 23-28).
- G. His ministry concerning the church.
1. The Holy Spirit and the universal church. He formed it (Eph. 2:19-22).
 2. The Holy Spirit and the local church.
 - a. He desires to inspire its worship service (Phil. 3:3).
 - b. He desires to direct its missionary work (Acts 8:29; 13:2, 4; 16:6-7, 10).
 - c. He desires to aid in its singing services (Eph. 5:18-19; Phil. 3:3).
 - d. He desires to appoint its preachers (Acts 20:28).
 - e. He desires to anoint its preachers (1 Cor. 2:4).
 - f. He desires to warn its members (1 Tim. 4:1).
 - g. He desires to determine its decisions (Acts 15:28).
 - h. He desires to condemn or bless its efforts as needed (Rev. 2:7, 11, 17, 29; 3:6, 13, 22).
 - i. He desires to head up its visitation and evangelistic programs (Rev. 22:17).
- H. His ministry concerning the day of Pentecost (Acts 2:1-4).
1. The background of Pentecost (Acts 1:4). The Holy Spirit had, of course (as we have seen) already performed an Old Testament ministry, but now his work was to introduce three completely new elements.
 - a. His new ministry was to be universal.
 - b. It was to be permanent.
 - (1) As illustrated by Samson (Jdg. 14:6, 19; 15:15; 16:20).
 - (2) As illustrated by Saul (1 Sam. 10:10; 16:14).
 - (3) As illustrated by David (1 Sam. 16:13; Ps. 51:11).
 - c. It was to be perfecting.
 2. The chronology of Pentecost. Pentecost (from a Greek word which simply means fifty) is the third of six great Israelite feasts mentioned in Leviticus 23. These feasts actually summarize the entire future work of the Trinity in the New Testament. Consider:
 - a. The Passover, unleavened bread feast (a reference to Calvary). See verses 4-8.
 - b. The Sheaf of First Fruits (a reference to the resurrection). See verses 9-14.
 - c. The Feast of Seven Weeks (a prophetic reference to Pentecost). See verses 15-22.
 - d. The Feast of Trumpets (a reference to the rapture and Second Coming of Christ). See verses 23-25.
 - e. The Feast of Atonement (a reference to the coming tribulation). See verses 26-32.
 - f. The Feast of Tabernacles (a reference to the millennium). See verses 33-43.
 3. The comparisons of Pentecost.
 - a. New Testament Pentecost may be compared with Old Testament Pentecost.
 - (1) Old Testament Pentecost occurred fifty days after Israel left Egypt (Ex. 12:1, 2, 6, 12, 31).
 - (2) New Testament Pentecost occurred fifty days after Christ rose from the dead (Acts 1:3, 5; 2:1).
 - (3) Old Testament Pentecost celebrated a birthday--that of the nation Israel (Ex. 19:5).
 - (4) New Testament Pentecost celebrated a birthday--that of the church (Acts 2:41-47).
 - (5) Old Testament Pentecost witnessed the slaying of some 3,000 souls (Ex. 32:28).
 - (6) New Testament Pentecost witnessed the saving of some 3,000 souls (Acts 2:41).
 - (7) Old Testament Pentecost was introduced in a mighty way (Ex. 19:16, 18).
 - (8) New Testament Pentecost was introduced in a mighty way (Acts 2:2-3).
 - b. New Testament Pentecost may be compared to Bethlehem.
 - (1) At Bethlehem God the Father was preparing a body for his Son to work through.
 - (2) At Pentecost God the Father was preparing a body for his Spirit to work through.

(1 Cor 6:19; 2 Cor. 6:16).

- c. New Testament Pentecost may be compared to Old Testament Babel.
 - (1) At Babel we see sinful men working for their own glory (Gen. 11:4).
 - (2) At Pentecost we see saved men awaiting God's glory (Acts 1:14).
 - (3) At Babel God confounded man's language (Gen. 11:9).
 - (4) At Pentecost God clarified man's language (Acts 2:8).
 - (5) At Babel God scattered men throughout the world (Gen. 11:9).
 - (6) At Pentecost God gathered men within the church (Acts 2:41).

I. His ministry concerning the Christian.

- 1. The Holy Spirit regenerates the believing sinner (Titus 3:5; Jn. 3:3-7; 1 Pet. 1:23; Jas. 1:18).
- 2. The Holy Spirit baptizes the believing sinner (Rom. 6:3-4; 1 Cor. 12:13; Gal. 3:27; Eph. 4:4-5; Col. 2:12). The purpose of the Holy Spirit's placing the believer into the body of Christ is twofold:
 - a. He does it to answer Christ's prayer for Christian unity (Jn. 17:21).
 - b. He does it to prepare a bride for Christ, composed of all believers saved from Pentecost until the rapture (Rom. 12:5; 1 Cor. 10:17; 12:13, 27; Eph. 1:22-23; 4:4, 12; 5:23, 30; Col. 3:15; 2 Cor. 11:2; Rev. 19:6-9).
- 3. The Holy Spirit indwells the believing sinner (Jn. 7:37-39; 14:16-17; Rom. 8:9; 1 Cor. 2:12; 3:16; 1 Jn. 3:24).
- 4. The Holy Spirit seals the believing sinner (2 Cor. 1:22; 5:5; Eph. 1:13; 4:30).
- 5. The Holy Spirit fills the believing sinner (Acts 2:4; Eph. 5:18; Gal. 5:16).

In the light of these five ministries we may observe that:

- 1. All five of these ministries happen instantaneously to the believing sinner.
- 2. The first four ministries can never be lost, and therefore need not be and should not be asked for again.
- 3. The fifth ministry, however, can be lost, and therefore should be asked for as many times as needed (Eph. 5:18; Gal. 5:16).
- 4. The first four ministries give us peace with God (Rom. 5:1).
- 5. But the fifth ministry assures us of the peace of God (Phil. 4:7).
- 6. In Acts 2:13 and in Ephesians 5:18 a comparison is made between being filled with the Spirit and being filled with wine. In all fairness, a comparison can be made between these two:
 - a. Both control the user and give him a new boldness, one in the good sense and the other in the bad sense of the word.
 - b. Both produce a desire for more.
- 7. The fifth ministry is lost whenever disobedience is found in the life of the believer. This disobedience may manifest itself in either (or both) of the following ways:
 - a. The sin of quenching the Holy Spirit (1 Thess. 5:19).
 - b. The sin of grieving the Holy Spirit (Eph. 4:30).
- 8. The fifth ministry may (and should be) instantly regained. This can be accomplished:
 - a. By knowing God's means of forgiveness and cleansing--the blood of Christ (1 Jn. 1:7).
 - b. By allowing God's method of forgiveness and cleansing--the confession of the Christian (1 Jn. 1:9).
- 9. The fifth ministry assures the believer of the following blessings:
 - a. The Holy Spirit will pray for him (Rom. 8:26).
 - b. The Holy Spirit will guide him (Jn. 16:13; Rom. 8:14).
 - c. The Holy Spirit will teach him (1 Jn. 2:27).
 - d. The Holy Spirit will empower him for witnessing (Acts 1:8).
 - e. The Holy Spirit will impart the love of Christ to him and through him (Rom. 5:5).
 - f. The Holy Spirit will conform him to the image of Christ (2 Cor. 3:18).
 - g. The Holy Spirit will strengthen his new nature (Eph. 3:16; 1 Pet. 2:2; Jude 20).
 - h. The Holy Spirit will reveal biblical truth to him (1 Cor. 2:10).
 - i. The Holy Spirit will assure him concerning salvation and service (Rom. 8:16; 1 Jn. 3:24).
 - j. The Holy Spirit will give him liberty (Rom. 8:2; 2 Cor. 3:17).
 - k. The Holy Spirit will fill his mouth with appropriate things (Mk. 13:11).

J. His ministry concerning the gifts of Christ.

- 1. The definition of a spiritual gift.
 - a. The distinction between the gift of the Spirit and the gifts of the Spirit.
 - b. The distinction between gifts and talents.
- 2. The extent of the spiritual gifts.
 - a. Each believer possesses at least one spiritual gift (1 Pet. 4:10; Eph. 4:7; 1 Cor. 7:7; 12:7, 11).
 - b. No believer possesses all the gifts (1 Cor. 12:29-30).
- 3. The purpose of the spiritual gifts.
 - a. To glorify the Father (Rev. 4:11).
 - b. To edify the church (Eph. 4:11-13).

4. The abuse of the spiritual gifts.
 - a. Not using those gifts imparted to us (2 Tim. 1:6; 1 Tim. 4:14).
 - b. Attempting to use those gifts not imparted to us (1 Cor. 12:29-30).
 - c. Not using the gifts in love (1 Cor. 13:1).
 5. The number of the spiritual gifts. Paul lists seventeen separate spiritual gifts (Rom. 12:6-8; 1 Cor. 12:8-10; Eph. 4:11).
 6. The nature of the spiritual gifts. It would seem that these eighteen gifts can be placed into two basic categories, the permanent stationary gifts and the temporary sign gifts.
 7. The description of the spiritual gifts.
 - a. The five temporary sign gifts.
The temporary sign gifts were primarily to validate the authority of the Savior and his apostles prior to the writing of the New Testament. Afterward, this miraculous proof was no longer needed, for the Scriptures themselves reveal the true from the false.
 - (1) The gift of apostleship (Eph. 4:11; 1 Cor. 12:28).
 - (a) Apostolic requirements (Acts 1:22; 1 Cor. 9:1).
 - (b) Apostolic number (Lk. 6:13; Acts 1:26; 14:14; Rom. 1:1; 11:13; Gal. 1:19; 1 Cor. 9:1; 15:7; 2 Cor. 11:5; 12:12).
 - (2) The gift of prophecy (Rom. 12:6; 1 Cor. 12:10; 12:1, 3-6; 13:8; Eph. 4:11).
 - (3) The gift of tongues (1 Cor. 12:10; 13:8).
 - (4) The gift of the interpretation of tongues (1 Cor. 12:10).
 - (5) The gift of knowledge (1 Cor. 12:8; 13:8).
 - b. The twelve permanent gifts.
 - (1) The gift of wisdom (1 Cor. 12:8).
 - (2) The gift of the discerning of spirits (1 Cor. 12:10; 1 Jn. 4:1).
 - (3) The gift of giving (Rom. 12:8).
 - (a) The Jerusalem church (Acts 4:32-37).
 - (b) The Galatian church (Gal. 4:15).
 - (c) The Philippian church (Phil. 4:10-18).
 - (4) The gift of exhortation (Rom. 12:8; Prov. 25:11).
Several New Testament individuals had this gift:
 - (a) Barnabas (Acts 11:22-24).
 - (b) Judas (not Iscariot) and Silas (Acts 15:32).
 - (c) A believer referred to as "yokefellow" (Phil. 4:3).
 - (d) Paul (2 Cor. 9:5; Acts 14:22; 1 Thess. 2:11; 4:1; 5:14).
 - (e) Peter (1 Pet. 5:1).
 - (f) Jude (Jude 3).
 - (5) The gift of ministering (Rom. 12:7; 1 Cor. 12:28).
 - (a) Dorcas had this gift (Acts 9:36-39).
 - (b) Phoebe had this gift (Rom. 16:1-2).
 - (6) The gift of the showing of mercy (Rom. 12:8).
 - (7) The gift of ruling, or administration (Rom. 12:8).
 - (8) The gift of faith. The Bible describes three kinds of faith (1 Cor. 12:9).
 - (a) Saving faith: given to all repenting sinners (Acts 16:31; Rom. 4:5; 5:1; 10:17).
 - (b) Sanctifying faith: available to all believers (Gal. 2:20; 3:11; 5:22; Eph. 6:16; Rom. 1:17; Heb. 10:38).
 - (c) Stewardship faith: given to some believers (Rom. 12:3; 1 Cor. 12:9). This is the gift kind of faith.
 - (9) The gift of helps (1 Cor. 12:28).
 - (10) The gift of pastor-teacher (1 Pet. 5:1-4; Acts 20:28; Eph. 4:11).
 - (11) The gift of miracles (1 Cor. 12:28).
 - (12) The gift of healing (1 Cor. 12:9, 28, 30).
 - (a) The purpose of the gift of healing.
 - (d) The limitation of the gift of healing (Jn. 5:3-9; 2 Cor. 12:7-10).
 - (1) As seen in the case of Epaphroditus (Phil. 2:25-27).
 - (2) As seen in the case of Timothy (1 Tim. 5:23).
 - (3) As seen in the case of Trophimus (2 Tim. 4:20).
- K. His ministry concerning the fruit of the Spirit (Rom. 6:22; 7:4; Col. 1:10).
1. The commands to bear fruit.
 - a. God desires his new creation to do the same as he ordered his old creation to do (Gen. 1:28).
 - b. God desires the believer to fulfill the prophecy concerning Joseph (Gen. 49:22).
 - c. God desires his children to experience the blessings of Psalm 1 (Ps. 1:3).
 - d. God desires his children of light to function today as his tree of life will function in eternity.

- (Rev. 22:1-2).
2. The prerequisites for bearing fruit.
 - a. One must die to this world (Jn. 12:24).
 - b. One must abide in the Savior (Jn. 15:1-5; 16).
 - (1) In the Old Testament, the nation Israel was God's chosen vine vessel (Ps. 80:8). But Israel refused to bear fruit (Hosea 10:1). Thus, that nation was eventually set aside by Jesus (Mt. 21:43).
 - (2) In the Gospels, Christ was God's chosen vine vessel while he was on this earth (Jn. 15:1).
 - (3) Jesus told his disciples they were to be branches (Jn. 15:2, 5).
 3. The two kinds of fruit:
 - a. Outer fruit: soul winning (Jn. 4:35-36; Rom. 1:13; Prov. 11:30).
 - b. Inner fruit: Christlikeness (Gal. 5:22-23; Eph. 5:9).
 4. The nine fruits of the Spirit.
 - a. Love (Col. 3:14).
 - b. Joy (Rom. 14:17).
 - c. Peace.
 - (1) The peace with God (Rom. 5:1).
 - (2) The peace of God (Phil. 4:7).
 - d. Longsuffering (2 Cor. 6:6; Rom. 2:4).
 - e. Gentleness (Titus 3:2; 2 Tim. 2:24).
 - f. Faith (Gal. 2:20; 3:11).
 - g. Goodness (Mt. 5:41).
 - h. Meekness.
 - (1) Paul used this method in dealing with the Corinthian church (1 Cor. 4:21).
 - (2) This is the method to be used by spiritual people in restoring a backslider (Col. 3:12-13; Gal 6:1).
 - (3) It is to be used in keeping unity within a church (Eph. 4:2-3).
 - (4) It is the method to be used in dealing with all men (2 Tim. 2:24-25; Titus 3:2).
 - i. Temperance (1 Cor. 9:19-27).