

DOCTRINE OF THE HOLY SPIRIT

(Pneumatology)

I. Preliminary Considerations.

A. This doctrine assumes the doctrine of the Trinity:

1. God is 3 distinct Persons (personalities) that are co-equal and co-eternal possessing and sharing one essence being undivided and indivisible.
2. All 3 members of the Godhead exist in perfect union and harmony with one another while maintaining distinct roles in responsibility as to the POG with a simplified description denoting:
 - a. The Father as the Architect of the plan.
 - b. The Son as the Executioner of the plan.
 - c. The H.S. as the Communicator of the plan.
3. The 3 names ascribed to God attest to His distinct Persons: The Father, the Son and the Holy Spirit. Mat.28:19 cf.2Cor.13:14; 1Pet.1:2
4. Further attestation to a multiple Godhead includes:
 - a. The trisagion of Scripture (Holy, Holy, Holy); Isa.6:3 cp.Rev.4:8
 - b. The "Us" expressions in Gen.1:26-27; 3:22; 11:7
 - c. The plural Hebrew noun for God, "אֱלֹהִים - Elohim" (used some 2570x in the O.T.).
 - d. In Isa.48:16 and 61:1, three Persons are in view.
5. That the H.S. is a Person (rather than a personification) in the Godhead is confirmed:
 - a. Since personal pronouns are used of Him. Joh.14:17; 16:7,8,13
 - b. He has intellect. 1Cor.2:10-11
 - c. He has will. 1Cor.12:11
 - d. He has sensibilities. Rom.15:30
 - e. Emotions are ascribed to Him (anthropopathically). Eph.4:30; Isa.63:10
 - f. Personal acts are ascribed to Him such as intercession (Rom.8:26,27), He speaks (Act.13:2) and reproves (Joh.16:8-11).
 - g. He is susceptible to personal treatment: Tempted (Act.5:9); lied to (Act.5:3); resisted (Act.7:51); insulted (Heb.10:29); blasphemed (Mat.12:31,32).
6. That He is God is seen in that the attributes of Deity are ascribed to Him.
 - a. Eternal life. Heb.9:14
 - b. Omniscience. Isa.40:13; 1Cor.2:12
 - c. Omnipresence. Psa.139:7
 - d. Omnipotence. Job 33:4; Psa.104:30; Luk.11:35
 - e. His works of:
 - 1) Creation. Gen.1:2
 - 2) Regeneration. Joh.3:5
 - 3) Raising the dead. Rom.8:11
 - 4) Inspiration. 2Pet.1:21
 - f. Via direct statements. Act.5:3-4 cp.2Cor.3:17,18

- B.** This doctrine further assumes the doctrine of dispensations: God has designated certain periods of human history in which He conducts Himself in a certain fashion and governs by a particular administration. Cp.Eph.1:9-10; 3:8-9
1. The 5 primary dispensations are:
 - a. The Age of the Gentiles.
 - b. The Age of Israel.
 - c. The Church Age.
 - d. The Millennium.
 - e. The Eternal Age.
 2. This doctrine will in part show the H.S.'s role according to dispensational realities.
- C.** The term "spirit" in the Bible must be understood within its particular nuances of the H.S., human spirit, an intellectual or emotional essence and angelic beings.
1. The H.S. is differentiated from the human spirit. Rom.8:16
 2. The term may refer to an attitude or principle that pervades thought, stirs one to action, etc. Cp.Judg.16:25; Phi.2:20
 3. It can refer to angelic beings both bad/demonic (1Sam.16:14,15,16; Mat.8:16; 10:1; etc.) and good/elect (Heb.1:13-14; Rev.1:4).

II. Vocabulary and descriptive titles for the H.S.

A. Hebrew.

1. רוּחַ – ruach: (also Aramaic); breath, wind, spirit, Spirit. Used 383x.
2. Ruach קֹדֶשׁ – kodesh: Spirit of Holiness. Psa.51:11; Isa.63:10
3. Ruach בָּעֵר – ba-ar: Spirit of Burning. Isa.4:4
4. Ruach מִשְׁפָּט – mishapat: Spirit of Judgment. Isa.4:4
5. Ruach יְהוָה – Yahweh: Spirit of the Lord. Isa.11:2
6. Ruach חֵכְמָה וְ שִׁינָה – chakemah waw shiynah: Spirit of Wisdom and Understanding. Isa.11:2 cp.Exo.28:3; Deu.34:9
7. Ruach עֲצָה וְ גְבוּרָה – esah waw geburah: Spirit of Counsel and Strength. Isa.11:2
8. Ruach דַּעַת – da-at: Spirit of Knowledge. Isa.11:2
9. Ruach אֱלֹהִים – elohiym: Spirit of God. Gen.1:2
10. Ruach חֵן וְ תַחֲנוּן – ken waw tachanun: Spirit of Grace and Supplication/Petition. Zec.12:10
11. Ruach טוֹב – tob: Spirit of Goodness. Neh.9:20; Psa.143:10

B. Greek.

1. Πνεῦμα – pneuma; breath, wind, spirit, Spirit (with or without the d.a.). Used 380x. It is used in the LXX to translate Ruach some 260x.
2. Pneuma ἅγιος – hagios: Spirit of Holiness/Holy Spirit. Used 99x.
3. Pneuma σοφία – sophia: Spirit of Wisdom. Eph.1:17
4. Pneuma χάρις – charis: Spirit of Grace. Heb.10:29

5. Pneuma θεός – theos: Spirit of God. Mar.3:16; Mat.12:28; Rom.8:9,14; 1Cor.2:11,14; 3:16; 7:40; 12:3; Eph.4:30; Phi.3:3; 1Joh.4:2
6. Pneuma ζάω θεός – zao theos: Spirit of the living God. 2Cor.3:3
7. Pneuma Χριστός – Christos: Spirit of Christ. 1Pet.1:11
8. Pneuma αιώνιος – aionios: Eternal Spirit. Heb.9:14
9. Pneuma δόξα – doxa: Spirit of Glory. 1Pet.4:14
10. Pneuma ἀλήθεια – alethia: Spirit of Truth. Joh.14:17
11. Pneuma ζωή - zoe: Spirit of Life. Rom.8:2
12. Pneuma υιοθεσία – hiothesia: Spirit of Adoption. Rom.8:15
13. παράκλητος – parakletos: Helper/Advocate. Joh.14:16,26; 15:26; 16:7

III. The Holy Spirit in revelation and inspiration (The Communicator).

- A. The H.S. was and is the ultimate revealing and recording Agent of God’s message to man.
- B. This is attested in the N.T. (2Pet.1:21) as well as O.T (Pro.1:23; BD personified in the pouring out of the H.S. for the purpose of revelation).
- C. The H.S. uses certain men/gifts as His mouthpiece. Cp.Zec.7:12; 1The.5:19-20
- D. The O.T. prophets spoke by means of the H.S. per 2Sam.23:2 and Mic.3:8.
- E. The N.T. further assigns O.T. quotations to the H.S. as their author. Mat.22:43-44; Act.1:16-17; 4:25; 28:25-27; Heb.3:7-11; 10:15-17
- F. His communicative role was taught and recognized by Christ. Joh.16:13-15
- G. He is the Agent by which all communicating spirits are to be tested as whether from God or false doctrine. 1Joh.4:1-6
- H. He is recognized as The Communicator of N.T. doctrine as seen in the ending proclamations in the messages given to the 7 churches in Rev.2:7,11,17,29; 3:6,13,22.

IV. The Holy Spirit in the O.T. through the 1st Advent (Gospels).

- A. His role in creation.
 1. He was involved in the general planning of the universe. Isa.40:12-14
 2. He participated in the restoration of the earth. Gen.1:2
 3. He had a hand in the creation of the stars. Psa.33:6
 4. He is active in the creation of man. Job 33:4 cf.27:3
 5. He is active in the creation of animals. Psa.104:30
- B. His role in relation to mankind.
 1. As noted, the H.S.’s communicative role is constant throughout the dispensations. Cf. Enoch, Age of the Gentiles, prophesied; Jud.14 cp.2Pet.1:21
 2. However, the H.S.’s interaction and ministry to people in the O.T. was clearly not the same as today living in the Church Age.
 3. Christ Himself taught a differentiation in the H.S.’s ministry to believers as “abiding with/alongside (παρά μένω – para meno)” those as part of the Age of Israel (the dispensation of the 1st Advent) to a future “will be in (ἐν εἰμί - en eimi)” them in Joh.14:17.
 4. The change from His abiding with to indwelling (abiding in) role was initiated on the Day of Pentecost beginning the CA dispensation as recorded in Act.2:1-4.

5. However, this does not mean that those living in O.T. times were at any disadvantage of fulfilling God's plan via the 3 adjustments (SAJG; R_BAJG; MAJG: Cf. Abraham was justified by faith apart from works and by his works indicating both salvation and maturity adjustments cp.Rom.4:2-5; Jam.2:21-23; see Psa.32:51 recognizing the need for R_B).
6. The nature of His work towards those in the O.T. included:
 - a. He assumed a posture of judgment or conviction under the principle of grace towards all of humanity as seen in Gen.6:3 (the NAS verb "strive/יָדַן - diy'n" in the Qal form means "act as judge, minister judgment, plead the cause").
 - b. He is seen to be "in" (prep. בַּ – bet) some believers (not indwelling) indicating a supernatural role of giving insight. Cp.Gen.41:38; Num.27:18; Dan.4:8; 5:11-14; 6:3 (*these vss. do not say "abiding in"; only "in"*)
 - c. He "came upon" (prep. עָלַ - -al) some believers indicating a role of empowering. Num.24:2; Judg.3:10; 6:34; 11:25,26,29; 13:25; 14:6,19; 15:14; 1Sam.10:10; 16:13; 2Chr.15:1; Luk.2:25-26 cf.vs.27 "in the Spirit"
 - d. He "filled" (verb מָלֵא - mal^e-) some believers providing superior insight for function or duty. Exo.31:3; 35:31; Deu.34:9; Mic.3:8 cf.Exo.28:3; Luk.1:41,67
 - e. While the Spirit could stir up and empower, it could also leave upon Divine discretion. Judg.13:25 cp.16:20; 1Sam.10:10 cp.16:14; Psa.51:11
 - f. The Spirit ministered to the nation Israel by being present and guiding them. Neh.9:20; Isa.63:11,14
 - g. He could be grieved based on -V. Isa.63:10
 - h. He had an abiding role with Israel in belief. Hag.2:5
 - i. He was present and "with" believers as recognized by Christ. Joh.14:17
 - j. He was given by the Father to those who asked. Luk.11:13
 - k. He was the agent of regeneration as seen with Nicodemus in Joh.3:1ff.
 - l. His baptism ministry of union with Christ was illustrated in the theophany of the cloud and sea during the Exodus. Cf.1Cor.10:2
7. Some interpreters falsely assume that the H.S.'s convicting and baptism roles are unique to the CA based on the use of the future references of his "coming" (cf.Joh.15:26; 16:8,13) against such statements as Joh.7:39 and Act.1:5.
8. However, the H.S.'s "coming" is specific to His new role in an "indwelling" capacity (cf.Joh.14:17) and is not stating that all His ministries otherwise are new in origin anymore than His "coming" meant a previous absence from believers (Christ states the H.S. is already "with" believers).

V. The Holy Spirit's role regarding the incarnate Christ.

- A. The humanity of Christ was conceived supernaturally by the H.S. Mat.1:18,20
- B. He was filled with the H.S. and was led by the H.S. Luk.4:1
- C. He was empowered by the H.S. Luk.4:14 prophesied Isa.61:1
- D. The H.S. was given without measure. Joh.3:34

- E.** The H.S. was upon Christ and anointed Him as to His office and ministry. Luk.4:18; 10:38
- F.** Christ rejoiced in the Spirit. Luk.10:21
- G.** The H.S. was instrumental in the performance of at least some of Jesus' miracles. Mat.12:28,31; Luk.4:18
- H.** He was involved in Christ's efficacious work on the cross. Heb.9:14
- I.** He was instrumental in Christ's resurrection. Rom.1:4;1Pet.3:18
- J.** Christ was to baptize others with the H.S. pointing to the CA. Mat.3:11; Mar.1:8; Luk.3:16; Joh.1:33 cf.Act.1:5
- K.** The H.S. descended upon Christ at His baptism in theophany attesting the Father's approval of His Person as Messiah. Mat.3:16-17; Mar.1:10-11; Luk.3:22; Joh.1:32

VI. The Holy Spirit's role in the Church Age (CA).

A. With respect to Ph₁ evangelizing.

- 1.** He convicts unbelievers as to the need for salvation revealing His responsibility to reveal Christ to men. Joh.16:8-11 cp.Gen.6:3
- 2.** While the H.S. draws, convicts or strives with men it does not follow that all that are convicted will *ipso facto* believe. Cf.Act.7:51
- 3.** When men permanently reject His convicting ministry they are charged with the unpardonable sin a.k.a. blasphemy of the H.S. Mat.12:32; Mar.3:28,29
- 4.** The sin of unbelief Ph₁ is the only sin in which there is no forgiveness.
- 5.** Irresistible grace is a completely false concept that says the H.S. leads some to believe while leaving others to perish.

B. With respect to saving faith.

- 1.** The H.S. instantaneously indwells all believers at saving faith.. Rom.8:9,11; 1Cor.3:16; 2Tim.1:14; Jam.4:5
- 2.** The indwelling ministry originated on the Day of Pentecost. Act.2:1ff
- 3.** His indwelling is for glorifying Christ while in Session. Cf.Joh.7:38,39; 16:14
- 4.** The believer's body becomes a temple of the H.S. 1Cor.6:19,20
- 5.** The indwelling is permanent and eternal.
- 6.** Believers do not have to ask for the Spirit since Christ already did that for us. Joh.14:16
- 7.** His indwelling is called the "unction/ointment/anointing/χρῖσμα – chrisma" in 1Joh.2:20,27.
- 8.** His indwelling is unique to CA believers (He is "poured out" on believers resuming the Age of Israel into the 2nd Advent which is language associated with the H.S. during that age, Cf.Joe.2:28,29; Zech.12:10 cp.Pro.1:23; Isa.44:3).
- 9.** Believers are simultaneously filled with the Spirit at saving faith (cp.Act.2:4).
- 10.** His indwelling is an unconditional benefit of saving faith apart from any works, while the filling is conditional (this is seen in that believers are never commanded to be indwelt, only filled, cf.Eph.5:18).
- 11.** The H.S. further instantaneously regenerates the believer in a new birth providing a new relationship with God via the principle of adoption. Joh.3:3-6; 1Pet.1:3,23; Tit.3:5 cf.Rom.8:15

12. The product of His regeneration is the human spirit. Cp.Joh.3:6; Eph.4:24; Col.3:10
 13. The H.S. is distinct from the human spirit but operates in tandem with it. Rom.8:16
 14. The new birth involves the imputation of eternal life. 1Joh.5:1,4,18
 15. The H.S. seals the believer as a Guarantor as a part of the doctrine of eternal security. 2Cor.1:22; Eph.1:13,14
 16. The sealing is security until the receipt of our resurrection bodies. Eph.4:30
 17. The H.S. baptizes the believer into union with Christ and into His universal body. 1Cor.12:13; Gal.3:27 cf.1Cor.10:2
 18. The H.S. distributes spiritual gift(s) upon each believer at His discretion at saving faith. 1Cor.12:11
 19. He manifests Himself through the functioning gift(s). 1Cor.12:7 cp.1The.5:19:20
- C. With respect to Ph₂: The Christian experience.
1. As noted, the indwelling and filling roles of the H.S. have unconditional and conditional roles respectively.
 2. The indwelling relates to His residence, while His filling relates to His function in the CWL.
 3. His filling recognizes that the body is the headquarter for and battleground with the STA/OSN (Sinful Trend of Adam/Old Sin Nature) (*See doctrine of...*).
 4. With the indwelling of the H.S. the believer now has two potential rulers of life: The flesh/STA and the H.S.
 5. These are in opposition to each other. Gal.5:17
 6. When one engages in personal sin, they place themselves in a state of carnality; the recovery system is the R_B technique of 1Joh.1:9 that is the mechanics for the command to be filled with the H.S. in Eph.5:18.
 7. R_B places the believer in a state of spirituality and said believer is then ruled and governed by the H.S. Cf.1Cor.2:14,15
 8. The filling of the H.S. is also called “redeeming the time”. Eph.5:16
 9. It is only in this condition that the believer priest can fulfill God’s plan for their life under the MAJG (maturity adjustment).
 10. When the believer is filled with the H.S., experientially they are in fellowship with God. 1Joh.1:3,6,7,9
 11. The function of the H.S. in this vein is similarly referred to as:
 - a. Walking in the Spirit. Gal.5:16
 - b. Walking in the light. 1Joh.1:7
 - c. Imitating Christ. Eph.5:1 cp.5:18
 - d. Epistles of Christ ministered by the Spirit. 2Cor.3:3
 - e. Partakers of the divine nature. 2Pet.1:4
 - f. Abide in Me. Jon.15:4,6; 1Joh.2:6; 3:6
 - g. Walking in love. Eph.5:2
 12. When filled with the H.S. the human spirit is activated and the “new self” of regeneration fulfills its purpose in time.
 13. The believer priest acts and functions like a child of God.

14. There is nothing of the Christian experience apart from the filling ministry of the H.S. that is acceptable by God in service to Him. Rom.8:3-8
 15. The filling of the H.S. and/or state of carnality are absolutes; there is no grey area of condition. Gal.5:16
 16. His filling ministry includes:
 - a. Being led and guided into all truth under GAP (grace apparatus for perception). Joh.16:13; Rom.9:11; 1Cor.2:9-13; 1Joh.5:7
 - b. That essential to true worship. Joh.4:24
 - c. He gives confidence in the teaching of the truth. 1The.1:5a,b
 - d. It is part of the sanctifying process for the believer's life. Cp.2The.2:13; 1Pet.1:2
 - e. It is essential to divine good production and the proper function of spiritual gifts. 1Cor.13:1-7 cp.Joh.15:4-7
 - f. He provides freedom in Christ. Rom.8:2; 2Cor.3:17,18; Gal.5:18
 - g. He promotes life and contentment over death and destruction. Rom.8:6
 - h. He provides inner strength. Eph.3:16
 - i. He empowers the believer with respect to the CWL. 2Tim.1:7
 - j. He provides harmony, peace and true fellowship among the saints. Eph.4:3; Phi.1:27; 2:1
 - k. He makes our prayers count. Eph.6:18; Jud.20
 - l. He provides +H even during times of trouble. 1The.1:6
 - m. He is essential to our Ph₃ eternal life package. Gal.6:8
 17. The result of His filling produces the virtues of application listed in Gal.5:22-23.
 18. Believers are commanded not to "grieve" or "quench" the H.S. that is tantamount to being out of fellowship and/or rejecting the teaching of the truth. Eph.4:30; 1The.5:19 cf.vs.20
 19. It is through His filling ministry that the H.S. is manifested via the function of the spiritual gifts. 1Cor.12:7
 20. He manifests Christ through the believer with the doctrine imprinted on our hearts. 2Cor.3:3
 - D. The Holy Spirit restrains evil during the CA to ensure its completion. 2The.2:7
 - E. He has given believers living in the last days ample warning as to the pervasive evil around them. 1Tim.4:1ff
 - F. He represents the Person of Christ. 1Pet.1:11,12
 - G. He is our security against false teaching. 1Joh.4:1-6
 - H. With respect to our Ph₃, the H.S. is active in our resurrection. Rom.8:11
 - I. He unifies the Body of the Church as the Bride of Christ. Rev.22:17
- VII. The Holy Spirit and the Millennium.**
- A. The H.S.'s presence upon Israel is unprecedented and most generous at any time in history as seen in the idea of "pouring out" of the Spirit. Eze.39:29; Joe.2:28,29
 - B. +V will flourish throughout this dispensation.
 - C. The H.S. will have a position of "in" believers per Eze.36:27.

VIII. The Holy Spirit and the Eternal State.

- A. Any mention of the presence of the H.S. is conspicuously absent in Rev.21-22:5, the primary passage of the new heavens and earth in Scripture (the Father and Son are both mentioned otherwise, cf.Rev.21:22:23; 22:3,5).
- B. It is safe to say that the doctrine of the New Jerusalem (*see Doctrine of...*) personifies the H.S. as The Communicator.
- C. The New Jerusalem is highly symbolic and teaches and represents BD and the POG for salvation of mankind during human history.

*“For our gospel did not come to you in word only, but also
In power and in the Holy Spirit and with full conviction;
1The.1:5a,b*