

The Holy Spirit

I. He is a person

A. He possesses and exhibits the attributes of a person

1. He has intelligence (1Cor 2:10,11; Rom 8:27; 1Cor 2:13)
2. He shows feelings (Eph 4:30)
3. He has a will (1Cor 12:11; Acts 16:6-11)

B. He exhibits the actions of a person

1. He guides us into truth by hearing, speaking and showing (John 16:13)
2. He convicts of sin (John 16:8)
3. He performs miracles (Acts 8:39; Heb 2:4; Rom 15:19)
4. He intercedes (Rom 8:26)

These are activities which an influence or personification could not do

C. He receives ascriptions which would be given only to a person

1. He is one to be obeyed (Acts 10:19-21)
2. He can be lied to (Acts 5:3)
3. He can be resisted (Acts 7:51)
4. He can be grieved (Eph 4:30)
5. He can be blasphemed (Matt 12:31)
6. He can be insulted (Heb 10:29)

D. He relates as a person to other persons

1. To the apostles (Acts 15:28)
2. To Jesus (John 16:14)
3. To other Trinity members (Matt 28:19; 2Cor 13:14)
4. To his own power (Luke 4:14; Acts 10:38; 1Cor 2:4)

II. He is God

A. His names show deity

16 times He is related by name to the other two persons of the Trinity (Acts 16:7; 1Cor 6:11; Rom 8:2; Isa 11:2; Heb 10:29; 1Pet 4:14; Heb 9:14; Jn 14:26; 15:26)

B. His attributes are those which belong to God alone

1. Omniscience (Isa 40:13; 1Cor 2:12)
2. Omnipresence (Psalm 139:7)
3. Omnipotence (Rom 15:19; Job 33:4; Psalm 104:30)

C. His actions are those which only God can perform

1. He was the cause of the virgin birth (Luke 1:35)
2. He was the agent in giving the inspired scriptures (2Pet 1:21)
3. He was involved in the creation (Gen 1:2)

D. His associations with the other persons of the Godhead demonstrate deity

1. Spirit as God (Acts 28:25 with Isa 6:1-13; Heb 10:15-17 with Jer 31:31-34)
2. Spirit and God (Matt 12:31-32; Acts 5:3,4) Blasphemy of and lying to the Spirit are the same as doing these things to God.
3. Equality (1Jn 5:7KJV; Matt 28:19; 2Cor 13:14)

III. The Reproving of the Spirit

A. The Spirit reproves the world of sin, righteousness and judgment (Jn 16:8; Acts 2:37; Heb 4:12)

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IV. The Testifying of the Spirit

- A. The Spirit testifies of, and glorifies, Jesus (Jn 15:26; 16:14)

V. The Regeneration of the Spirit

- A. The Spirit regenerates and renews, giving spiritual life to all who believe (Titus 3:5; Jn 3:1-18; 1Pet 1:22-23).

(Through faith/believing, we are risen with Christ (Col 2:12), our hearts are purified (Acts 15:9), we have access into His grace (Rom 4:16; 5:2; Eph 2:8), we have His imputed righteousness (Rom 4:4,5,11,24; 10:10; Phil 3:9), we have life through His name (John 20:31), we have eternal life (John 3:15, 16. 36; 5:24; 6:47), Christ indwells our hearts (Eph 3:17), we received the remission of sins (Acts 10:43), we received the Holy Spirit (John 7:39), we were saved (Acts 16:31; Rom 10:9-10; Eph 2:8), justified (Acts 13:39; Rom 3:28; 5:1; Gal 2:16), became His children (Jn 1:12; Gal 3:26), and were sealed by the Holy Spirit unto the day of redemption (Eph 1:13; 4:30)). Although God draws, reproves, and persuades sinners, spiritual life does not exist before a person's sins are forgiven, he is joined to Christ, risen with Christ, and has the indwelling Holy Spirit.

VI. The Indwelling of the Spirit

- A. The indwelling Spirit is a gift from God to all believers (Jn 7:37; Acts 11:16-17; Rom 5:5; 1Cor 2:12; 6:19; 2Cor 5:5)
- B. Not to possess the indwelling Spirit indicates an unsaved condition (Rom 8:9)

VII. The Sealing with the Spirit

The indwelling Spirit is God's mark of ownership and earnest that secures the believer's promised inheritance (Eze 9:4; Rev 7:2-3; 2Cor 1:22; Rom 8:23; Eph 1:13-14; 4:30)

- A. The people who are sealed--all believers (2Cor 1:22; Eph 4:30)
- B. The time of sealing--at conversion (2Cor 1:22; Eph 1:13)
- C. The duration of sealing--unto the day of redemption (Eph 1:14; 4:30; Rom 8:22,23)

VIII. The Baptism with the Spirit

Spirit baptism is the spiritual operation whereby the Lord Jesus Christ (Matt 3:11) baptizes the sinner who trusts in Him into his spiritual body (1Cor 12:13) which is the Church (Eph 1:22,23). Jesus does this instrumentally with/by the Holy Spirit (Matt 3:11; Acts 1:5; 1Cor 12:13).

- A. Spirit baptism began in the New Covenant era (Matt 3:11; Mark 1:8; Acts 1:4-8; 2:1-4; 10:47 with 11:15-16)
- B. It is experienced by all believers in the New Covenant (1Cor 12:13; Gal 3:26-28; Rom 6:3; Acts 2:1-4; 10:47 with 11:15-16)
- C. As the norm for the New Covenant era, Spirit baptism occurs at salvation and is not repeated thereafter, since it joins the believer to the body of Christ (1Cor 12:13; Acts 2:47; Col 2:12; Gal 3:26-28; 1Peter 2:2-5). This spiritual unity of all believers was prophesied by Jesus (Jn 10:16), prayed for by Jesus (Jn 17:21), and later demonstrated and revealed in greater detail to the apostles (Acts 10; Eph 2:12-16; 3:1-6). There are situations in the infant church transition period in which people were saved some time before receiving the Spirit, but these cases are not the norm for the age, but were unique due to historical circumstances.

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- D. Spirit baptism should not be confused with water baptism. John the Baptist clearly contrasted the two baptisms (Matt 3:11; Acts 1:5). Water baptism, sometimes referred to as believer's baptism, is an initiatory rite that identifies a person with Christ subsequent to saving faith (Acts 8:13; 8:36-38; 9:18; 10:44-48; 16:15, 33; 18:8; 19:5; Eph 2:8-9). Spirit baptism occurs without water (Acts 2 and 10; 11:16) and normally occurs simultaneous to salvation (Acts 11:12-18; Rom 8:9; 1Cor 12:13)
- E. Spirit baptism should not be confused with Spirit filling. The words "*baptism*" and "*filling*" do not have the same meaning. In baptism, a person is immersed into something. To be filled, something fills the person. In Spirit baptism, Jesus immerses the believing sinner into His spiritual body at conversion, by the Spirit. This is a one-time event in a believer's life (1Cor 12:13). Spirit filling is a constant command issued to every believer to walk in the fullness of God, and can be experienced repeatedly (Eph 5:18; Acts 2:4; 4:8, 31; 13:52).

Far from being a point of division between the Christian haves and Christian have-nots, Spirit baptism is the glorious work of Christ that unifies all true Christians in Him, by the Holy Spirit.

IX. The Filling with the Spirit

A. The commandment to be filled with the Spirit

1. A commandment to all believers (Eph 5:18; 3:19; Col 1:9)
2. Similar to the commandment for believers to walk in the Spirit (Gal 5:16, 25)
3. The negative commands are not to quench or grieve the Spirit (1Thes 5:19; Eph 4:30)

B. The characteristics of Spirit-filling

1. Christ-like character (Gal 5:23,24)
2. Boldness to speak God's word (Psalm 39:3; Acts 2:4; 4:13,31; 13:9-11)
3. Praise, worship, thanksgiving, and submissiveness (Eph 5:18-33)
4. Leadership by the Spirit into God's will (Luke 4:1; Psalm 143:10)
5. Giftedness to serve God as He has commanded (Ex 31:1-5; 36:1)

C. The condition of Spirit-filling

Since God desires every believer to be Spirit-filled, it can be concluded that the only way for a believer not to be filled is to quench the Spirit through sin (of commission or omission). The key to being Spirit-filled therefore is submitting to God.

1. Submitting to God with single-mindedness (Acts 2:1-4 with 1:4; 2:46; 4:18-31; Luke 11:34; Matt 6:24,33; Eph 6:5; James 1:5-8; 4:7-10). Since the Spirit testifies of Jesus, the filling with the Spirit requires dying to self so the life of Jesus is made manifest through the believer (2Cor 4:10).
2. Continued filling requires continued submission, letting the word of Christ dwell richly in the heart (Psalm 1:1-3; 119:11; Prov 23:7 with Phil 4:8,9; Eph 5:18-6:9 with Col 3:16-4:1), and not quenching the Spirit by sin (1Thes 5:19; 2Tim 2:19; Heb 3:13; Romans 6:1-18; 1Cor 10:13; 1Jn 1:5-2:1; Acts 4:8 with Matt 26:75 and Jn 21:15-17).
3. It can be concluded that the more and more a believer matures toward Christ-likeness through submission, the more consistently Spirit-filled the believer will be (2Cor 3:18; Eph 4:13; Heb 5:12-14).

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X. The Fruit of the Spirit

- A. As believers in Christ submit themselves to God, the Holy Spirit produces Christ-like characteristics in their lives (2Cor 3:18; Romans 12:1,2)
- B. The fruit of the Spirit is completely different from the works of the flesh and the wisdom of the world (Gal 5:16-25; James 3:13-18)
- C. Some of the Christ-like character traits developed by the Spirit as believers become more and more like Christ are as follows:
 - 1. Holy -- Separate from sin (1Pet 1:14-16)
 - 2. Just -- Impartial, upright, no respecter of persons (Titus 1:8)
 - 3. Loving -- Sacrificially giving of one's self for the benefit of others (John 3:16)
 - 4. Joyful -- Inwardly contented and happy based on trust in God (John 15:11)
 - 5. Kind -- Gentle, friendly, courteous, and encouraging (Eph 4:32)
 - 6. Courageous -- Willing to face harm or insult when necessary (Josh 23:6)
 - 7. Content -- Satisfied with what or who you have (Phil 4:11-13)
 - 8. Humble -- Not thinking too highly of one's self (Phil 2:3-8)
 - 9. Obedient -- Consistently following the instructions of those in authority (1Pet 1:14)
 - 10. Ready -- Prepared and willing to act immediately (1Pet 3:15)
 - 11. Temperate -- Willing and able to deny self; self-discipline; self-restraint (Gal 5:23)
 - 12. Cooperative -- Willing and able to work well with others (Eph 4:3)
 - 13. Generous -- Cheerfully giving to others, even out of want (2Cor 9:7)
 - 14. Faithful -- Trustworthy, dependable, full of faith in God and His word (Rev 2:10)
 - 15. Pure -- Clean in thought, word, and actions (Mat 5:8)
 - 16. Submissive -- Willing to yield to another's judgment, decision, or desire (Eph 5:21)
 - 17. Thankful -- Giving thanks always for all things (Eph 5:20)
 - 18. Patient -- Calm and peaceful under pressure; able to wait for others (James 5:8)
 - 19. Diligent -- Hard working, doing all things heartily as unto the Lord (2Pet 3:14)
 - 20. Hopeful -- Having confidence in God regarding things not yet seen (Rom 8:24)
 - 21. Truthful -- Knowing, loving, living, and speaking the truth (3John 1:4)
 - 22. Wise -- Knowledgeable, discerning, sensible, and insightful (Mat 10:16)
 - 23. Compassionate -- Merciful, caring for and helping the needy (1Pet 3:8)
 - 24. Meek -- Gentle, slow to speak, fearing the Lord, respecting others (Matthew 5:5)
 - 25. Approachable -- Easily intreated, not easily offended, taking reproof gracefully (James 3:17)
 - 26. Friendly -- Always reaching out to befriend others (Proverbs 18:24)

XI. The Gifts of the Spirit

- A. Definition of a spiritual gift: A God-given endowment that enables a believer to render spiritual service to glorify God, perfect the saints, build up the church, and minister to others (1Pet 4:10-11; Eph 4:8-12). All the gifts should be exercised with love (1Cor 13:1-3; 14:1). They should also be exercised decently, in order, and with self control (1Cor 14:32,33,40). Spiritual gifts are to be desired and not neglected (1Cor 12:31; 14:1,39; 1Tim 4:14; 2Tim 1:6; Matt 25:14-30). Exercised correctly the gifts promote unity of the body through mutual ministry with maximum impact.
- B. The distribution of spiritual gifts
 - 1. They are distributed by Christ (Eph 4:11)
 - 2. They are distributed by the Holy Spirit at will (1Cor 12:11, 18)
 - 3. They are distributed to all believers. Every believer has at least one gift (1Pet 4:10) and no believer has all the gifts (1Cor 12:7,8,29)
- C. Gifts and gifted men listed in scripture
 - 1. Speaking gifts--Let him speak as the oracles of God

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- prophecy--proclaiming God's revelation for edification, exhortation, and comfort ; to be exercised according to the proportion of faith given
 - word of knowledge--clarifying spiritual truth by conveying spiritual facts
 - word of wisdom--applying spiritual truth to help others understand God's will
 - exhortation--strengthening others by encouraging obedience to God's word
 - teaching--enlightening others by interpreting and applying God's word
 - different kinds (or diversities) of tongues--speaking different languages to communicate spiritual truth as a sign to unbelievers of different nationalities
 - interpretation of tongues-- translating unknown languages into the native tongues of others to communicate spiritual truth
2. Ministry gifts--Let him do it as with the ability God gives
- discerning of spirits--judging spirits to discriminate the good and true from the evil and false
 - helps or ministry--serving others in a support role
 - governments or ruling--leading and supervising the saints, exercising direction and decision-making; to be exercised with diligence
 - faith--trusting in God even against all hope, securing God's power
 - giving--supplying for the needs of the church and the needy; to be exercised with simplicity
 - showing mercy--relieving the suffering; to be exercised with cheerfulness
 - gifts of healing--curing the sick
 - working of miracles--performing supernatural acts to confirm the word of God
3. Gifted men--People given for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ
- Apostles--messengers with signs and wonders, sent by God for the founding of the church
 - Prophets--spokesmen for God who convey God's revelation for edification, exhortation, and comfort
 - Teachers--instructors who enlighten believers toward maturity by interpreting and applying spiritual truth
 - Evangelists--preachers of the gospel whose primary mission is to lead unbelievers to Christ
 - Pastors--overseers who spiritually feed those under their care; elders are to pastor the churches

XII. Other ministries of the Spirit

- A. Teaching (Jn 16:12-15; 1Cor 2:9)
- B. Guiding (Rom 8:14; Acts 8:29; 10:19-20; 13:2,4; 16:6-7; 20:22-23)
- C. Assuring (Rom 8:15-16; Gal 4:6; Eph 1:13-14)
- D. Praying (Rom 8:26)

XIII. The Holy Spirit uses means

- A. The Holy Spirit, acting in trinitarian unity, doesn't always use means (means such as creation, scripture, or human instrumentality [Matt 16:17; Gal 1:12; Acts 8:29; 10:19; 1Jn 2:27]).
- B. However, especially after the period of apostolic revelation, the normative work of the Spirit is through means.
 - 1. The salvation of sinners normally occurs through means (e.g., through the preaching of the gospel (1Cor 1:21; Mat 28:19; Rom 10:14). God's people, laboring and striving by the Holy Spirit's working, can pray for (Col 1:29; Luke 23:34; Rom 10:1; 1Tim 2:1-6), guide (Acts 8:31), preach to (Rom 10:13-15; 1Cor 1:21), exhort (Acts 2:40), testify (1John 4:14), teach (Col 1:28), persuade (Acts 28:23; 2Cor 5:11), beseech (2Cor 5:20), convince (Titus 1:9), warn (Ezek 3:18-19; 33:7-8; Col 1:28), open the eyes of (Acts 26:18), turn (Acts 26:18), beget (1Cor 4:15), and

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save (Eze 3:18; Rom 11:14; 1Cor 9:22; Jude 1:23) sinners. The Holy Spirit God, acting in trinitarian unity, calls (1Pet 5:10), reproves (John 16:8), invites (Rev 22:17), draws (John 6:44; 12:32-33), leads (Rom 2:4), guides (Acts 8:31), reasons with (Isa 1:18), preaches to (Rom 10:13-15; 1Cor 1:21), exhorts (Acts 2:40), testifies (1John 4:14), teaches (Col 1:28), persuades (Acts 28:23; 2Cor 5:11), beseeches (2Cor 5:20), convinces (Titus 1:9), and warns (Ezek 3:18-19; 33:7-8; Col 1:28) sinners. The Holy Spirit thus gives repentance and faith through His goodness, His word, and believers, revealing who Jesus is, opening the sinner's heart to Christ (2Tim 2:25; Rev 2:21; Heb 12:2; Acts 14:27; 16:14).

2. By the Holy Spirit's influence and command, believers are to study the scriptures to understand it (2Tim 2:15). The Holy Spirit also gifts human teachers as a means for others to better understand spiritual truths (1Cor 12:29; Eph 4:11).
3. All the gifts of the Spirit are the Holy Spirit at work through the means of human instrumentality.

Sources: Much content from Charles Ryrie, *Basic Theology*