
LESSON 14

THE DOCTRINE AND PERSON OF THE HOLY SPIRIT AND HIS ROLE

The Holy Spirit is the Third (3rd) Divine Person of the eternal Godhead, Co-equal, Co-eternal and Co-existent with the Father and the Son. It is His ministry to Council and Convert man as well as to reveal the Son and the Father to the Believer. He is the Anointing to the Believer.

Since the glorification of the Lord Jesus Christ, the Holy Spirit in all His Glorious operations is working through all who believe on the Father through the Son. This is why the present era is known as "The Age of The Holy Spirit." He is bringing different, yet powerfully awesome manifestations revealing God and the Son, and preparing the Church for the final Triumph.

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VII. THE TITLES OF THE HOLY SPIRIT

I. IMPORTANCE OF THE DOCTRINE OF THE HOLY SPIRIT

The Doctrine of the Holy Spirit is one of the most important doctrines in the ^{Word} ~~World~~ of God and is one of the foremost truths of redemption. Therefore the believer should seek to know all he can of the person, ministry and work of the Holy Spirit is seen in operation. In the midst of the chaotic condition seen in *Genesis 1:1-2*, we see the Spirit of God moving. "And the Spirit of God moved upon the face of the waters." The final mention of the Holy Spirit is seen in *Revelation 22:17* where "...the Spirit and the bride say, come." Between these two verses, the beginning and consummation of the Spirit's work, we have a vast amount of Biblical revelation of the Holy Spirit's ministry. The Holy Spirit is mentioned more than 90 times in the Old Testament with at least 18 different names and titles. Out of the 27 books of the New Testament, only II John and III John have no reference to the Holy Spirit. The Old Testament foretold the coming of "the last days" when the Holy Spirit was only available to a select few in Israel. In God's plan, this present age has been given over to the ministry of the Holy Spirit.

These facts emphasize the importance of the believer coming to know, understand, appreciate and experience the person, work and ministry of the Spirit in his life. It is the Spirit who brings to the heart the revelation of the Father and the Son (*John 14:15-26*). It is fear, formalism and ignorance which rob the Church from studying the doctrine of the Holy Spirit and thus making room for His blessed ministrations.

II. THE PERSONALITY OF THE HOLY SPIRIT

A. The Holy Spirit is not an Influence

The Holy Spirit is not to be looked upon merely as an influence. Many believers are robbed of a personal relationship with the Holy Spirit because they consider the Spirit to be an impersonal influence, power or energy. It is true that the Holy Spirit does influence the life of the believer, and He is revealed as the power of God, but this influence is a personal one. There are several reasons why this misunderstanding has arisen, the chief being the following:

1. The Holy Spirit is spoken of as being "The Spirit of God" and the word "Spirit" (Greek "Pneuma") means "breath" or "wind", which implies the concept of an unseen force (*Isaiah 40:7; John 3:5-8*).
2. The Holy Spirit is symbolized as being wind, water, fire, oil, a seal, or other impersonal objects. This seems to negate the fact that the Holy Spirit is a divine Person. However, there are many symbols relative to the Son of God also; such as a lamb, a rock, and a lion, yet these things do not negate the Son being a divine Person. Neither do the symbols of the Spirit negate His personality.
3. The Holy Spirit's work seems to be so mystical, secret and invisible. This does not, however, deny personality of the Spirit, for "God is a Spirit" (*John 4:24*) yet a real divine Person.

4. The Holy Spirit as a divine title seems harder for believers to relate to than the titles "Father" and "Son" (*Matthew 28:19*). No doubt this is because these titles have a much more human feeling about them than "the Holy Spirit." But this does not deny the personality of the Spirit. Evil spirits are real personalities and their work is evidenced everywhere. Angels are also spirit beings, yet real personalities. Man is a spirit being with soul and body, a real person having corporeality (*Proverbs 20:27; Hebrews 1:7, 14; 12:23; 1 Timothy 4:1*). Thus the Holy Spirit is a real person, though invisible and incorporeal.

There are also several reasons why the believer should not consider the Holy Spirit as a mere influence or impersonal force.

1. **It is contrary to the teaching of the Scripture.** The Bible shows the Holy Spirit to be a divine Person.
2. **It will hinder worship.** True worship is a personal activity, a means of personal relationship.
3. **It will hinder proper reverence.** To speak of the Holy Spirit as an "it" is improper. The Authorized Version (*Romans 8:16, 26*) does speak of the Spirit in this way. However, other translations correct this. In the teaching of Jesus in John's gospel, He uses personal pronouns over ten times concerning the Spirit. Not understanding the personality of the Holy Spirit can cause people to look on the Spirit as something like "this power" and wan to purchase it, even as did Simon the Sorcerer (*Acts 8:9-24*).
4. **It will hinder relationship.** God desires to have a personal relationship with each one of us. Thus God Himself comes and lives within us through the person of the Holy Spirit. It would be impossible to have any relationship with an impersonal force. We must know the Spirit as our friend, helper, comforter, and indweller. In this way we can honor Him. The believer has more than an "influence" living within him; he has the person of the Holy Spirit.

B. The Holy Spirit Revealed as a Person

The Holy Spirit is revealed in the Scripture to be the third person in the eternal Godhead. This title is often associated with the person of the Father and the person of the Son (*Matthew 28:19, II Corinthians 13:14; I John 5:7, 8*). It would be meaningless to read these Scriptures and see the Father and Son as persons associated with an "influence", i.e. the impersonal Holy Spirit. Personality does not demand corporeality in God as in mankind.

1. The Holy Spirit is referred to with Personal Pronouns

Although the word "Spirit" is in the neuter gender, the Lord Jesus used personal pronouns when He spoke of the Holy Spirit. The pronouns "He", "Him" and "Himself" are used a number of times in John's gospel when

speaking of the Spirit. These pronouns are in the masculine gender (*John 14:15, 16, 26; 16:7-14; 15:26-27*).

2. The Holy Spirit is spoken of as having personal qualities.

The three main qualities which constitute personality are attributed to the Holy Spirit. The Holy Spirit has:

- a. Mind (*Romans 8:27; I Corinthians 2:10-13*).
- B. Will (*I Corinthians 12:11*).
- C. Emotions (*Romans 8:26-27; 15:30; Colossians 1:8*).

These things are inapplicable to an impersonal influence or power.

3. The Holy Spirit is spoken of under personal titles.

Personal titles are given to the Holy Spirit, which again show that He is a divine person. He is called "the Comforter" which also means "the Advocate" (*John 14:16, 26; 15:26; 16:7*). This same title is used of Jesus as a person, meaning "one who stands alongside" (*John 14:26*). In *John 14:16* Jesus speaks of the Holy Spirit as "another Comforter." The Holy Spirit could not take the place of Jesus personally if He was but an impersonal influence. He came to be personally related to the disciples that Jesus was personally related to while on earth. The Spirit came to be personally in them what Jesus was personally to them.

4. The Holy Spirit performs personal acts.

- a. The Spirit works (*I Corinthians 12:11*)
- B. The Spirit searches (*I Corinthians 2:10*)
- C. The Spirit speaks (*II Sam.23:2; Mt.10:20; Acts 13:2; I Tim.4:1; Rev.2:7*)
- D. The Spirit testifies (*Nehemiah 9:30; John 15:26*)
- E. The Spirit bears witness (*I John 5:6*)
- F. The Spirit teaches (*John 14:26*)
- G. The Spirit instructs (*Nehemiah 9:20*)
- H. The Spirit reproves (*John 16:8-11*)
- I. The Spirit prays and makes intercession (*Romans 8:26*)
- J. The Spirit leads (*Matthew 4:1*)
- K. The Spirit guides the believer into all truth (*John 16:13*)
- L. The Spirit glorifies the Lord Jesus Christ (*John 16:14*)
- M. The Spirit brings about regeneration (*John 3:5, 6*)
- N. The Spirit strives with men (*Genesis 6:3*)
- O. The Spirit convicts men (*John 16:8*)
- P. The Spirit sends messengers from God (*Isaiah 48:16*)
- Q. The Spirit calls men into ministry (*Acts 13:2; 20:28*)

- R. The Spirit directs men in the service of Christ (*Acts 8:29; 10:19; 16:6, 7*)
 - S. The Spirit also imparts spiritual gifts to the members of the Body of Christ (*I Corinthians 12:7-11*)
- 5. The Holy Spirit is spoken of as having personal feelings that could not be attributed to an impersonal power.**
- A. He can be grieved (*Ephesians 4:30*)
 - B. He can be insulted (*Hebrews 10:29*)
 - C. He can be lied to (*Acts 5:3*)
 - D. He can be blasphemed (*Matthew 12:31-32*)
 - E. He can be resisted (*Acts 7:51*)
 - F. He can be tempted (*Acts 6:9*)
 - G. He can be vexed (*Isaiah 63:10*)
 - H. He can be quenched (*I Thessalonians 5:19*)

The Holy Spirit is a divine Person. He is God indwelling the redeemed and working within the believer to fulfill the will of God. It is the blessed and glorious privilege of all believers to have the conscious joy and knowledge of the Spirit within.

III. THE DEITY OF THE HOLY SPIRIT

The Scriptures also testify to the fact that the Holy Spirit is God, co-equal with the Father and the Son, yet a distinct person in the eternal Godhead.

A. By Divine Association with the Father and the Son

The Father, Son and Holy Spirit are linked together as one in the baptismal command of Jesus (*Matthew 28:19*). This shows the Holy Spirit to be co-eternal and co-eternal in the Godhead. Each is linked in the triune name (read also *II Corinthians 13:14; I John 5:7-8*). The teaching of Jesus clearly relates that the Holy Spirit is one with the Father and Himself (*John 14:16, 26; 15:26; 16:7-13; Acts 2:33*). We see the Father, Son and Holy Spirit at Jesus' baptism (*Matthew 3:16, 17*) in the administrations of the Church (*I Corinthians 12:4-6*), and involved in apostolic benediction (*II Corinthians 13:14*).

B. By Divine Distinction from the Father and the Son

The Holy Spirit, though one with the Father and the Son is also distinguished from the Father and the Son.

1. The Son is sent by the Father and the Holy Spirit (*Isaiah 48:12, 16*).
2. The Spirit descended upon the Son as a dove, as the Father's voice spoke from heaven (*Luke 3:21-22; John 1:33*).
3. The Holy Spirit is partaker of the triune name, the name of the Godhead to be used in administering baptism (*Matthew 28:19*).

4. The Son prays to the Father to send the Holy Spirit who is the Comforter (*John 14:16, 26; 15:26; 16:7-13*).
5. The believer has access to the Father, through the Son, by the Spirit (*Ephesians 2:18*).
6. The Holy Spirit proceeds from the Father through the Son (*John 14:26; 15:26*).

C. By Divine Attributes being ascribed to Him

The same essential and moral attributes ascribed to the Father and the Son are also ascribed to the Holy Spirit. This could only be so if the Holy Spirit is indeed a Divine Person.

1. Essential Attributes

- a. The Holy Spirit is called God (*Acts 5:3,4; I Corinthians 3:16; 12:4-6*)
- B. The Holy Spirit is eternal (*Hebrews 9:14*)
- C. The Holy Spirit is omnipotent (all-powerful) (*Luke 1:35*)
- D. The Holy Spirit is omniscient (all-knowing) (*John 14:26; 16:12, 13; Romans 8:26-27; I Corinthians 2:10*)
- E. The Holy Spirit is omnipresent (everywhere-present) (*Psalms 139:7-10*)
- F. The Holy Spirit is the life source (*Romans 8:2*)

2. Moral Attributes

- a. The Holy Spirit is the Spirit of Truth (*John 16:13*)
- B. The Holy Spirit is the Spirit of Love (*Romans 15:30*)
- C. The Holy Spirit is the Spirit of Holiness (*Romans 1:4; Ephesians 4:30*)

D. By Divine Works being attributed to Him

Divine works are attributed to the Holy Spirit, even as to the Father and the Son. These things attest to His deity.

1. The Holy Spirit was active in the creation of the worlds, as well as in the creation of beasts and man (*Genesis 1:1-2; Job 26:13; 33:14; Psalm 104:30*).
 2. The Holy Spirit was active in the inspiration of the sacred Scriptures (*I Samuel 23:2-3; II Timothy 3:16; II Peter 1:21*).
 3. The Holy Spirit is active in the regeneration of fallen man, in making man a new creation (*John 3:3-5*).
 4. The Holy Spirit is active in the resurrection of the body, which involves a creative act (*Romans 8:11*).
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It should be evident from the preceding paragraphs that the person of the Holy Spirit is seen by Scripture as being God. All that Scriptures reveal concerning the character and attributes of God can be applied to describe His person. He is the third person of the triune eternal Godhead, and as God the Holy Spirit He is co-eternal, coexistent, and co-equal with God the Father and God the Son. The Bible reveals one God existing in three persons, even the Father, the Son and the Holy Spirit, distinguishable but indivisible.

IV. THE WORK OF THE HOLY SPIRIT IN THE OLD TESTAMENT

Though the Holy Spirit was not available for "all flesh" in Old Testament times, He was seen working, especially among the chosen nation of Israel. The Holy Spirit is mentioned over 90 times in the Old Testament books. We note the work of the Spirit in those times in four major areas.

A. The Work of the Spirit in Creation

1. The Spirit of God was active in the creation of the heavens and the earth (*Job 26:13; Psalm 33:6; Isaiah 40:12-14*).
2. The Spirit of God was active in the restoration of the earth before the creation of man (*Genesis 1:1-2*).
3. The Spirit of God was the life-giving breath even to the beasts of the earth (*Psalm 104:30*).
4. The Spirit of God was active also in the creation of man, the masterpiece of God's creative acts (*Genesis 2:7; Job 33:4*).

B. The Work of the Spirit in Redemption

1. The Spirit of God strove with man in the days of Noah (*Genesis 6:3*).
2. The Spirit of God quickened Noah to preach the Word as a preacher of righteousness (*I Peter 3:18-20*).
3. The nation of Israel often resisted the Spirit of God who spoke through the various prophets in their history (*Acts 7:51-52*).

C. The Work of the Spirit in Inspiration

In the writing of the Scriptures, both Old and New Testament, the Spirit moved upon the prophets giving them revelation, and inspiration, and causing them to write the sacred Scriptures. The Holy Spirit through the prophets foretold the sufferings of Christ and the glory that should follow in the Church by the power of inspiration (*II Samuel 23:2; Matthew 22:43; Acts 1:16; Acts 28:25; I Peter 1:11, 12; II Peter 1:21; II Timothy 3:16*).

D. The Work of the Spirit in Israel

The only nation in which we see distinctive operations of the Spirit was the chosen nation of Israel. Here the Spirit can be seen equipping, inspiring, energizing and clothing men with Himself. The work of the Spirit in the Old Testament saints seemed temporary in contrast to His work in the saints in the New Testament times. The Spirit came only upon a select few in pre-cross days in contrast to the Spirit being available for all in the last days. We note here in outline form the various operations of the Spirit upon the chosen ones in Israel.

1. The Spirit of God enabled Joseph to interpret the dreams of Pharaoh (*Genesis 41:38*).
2. It was the Spirit of God who gave wisdom for the building of the Tabernacle of Moses according to divine pattern (*Exodus 28:3; 31:1-6; 35:31*).
3. The Holy Spirit quickened the 70 elders to prophesy in the camp of Israel (*Numbers 11:16-29*).
4. The Judges as deliverers in Israel were equipped by the Holy Spirit for their ministry. Othniel (*3:9-10*); Gideon (*6:34*); Jephthah (*11:29*); and Samson (*14:6, 19; 15:14*).
5. Joshua was equipped with the Spirit of wisdom after Moses had laid his hands on him (*Numbers 27:18; Deuteronomy 34:9*).
6. The Spirit of the Lord was upon David as king, prophet and psalmist in Israel (*I Samuel 16:13; II Samuel 23:1-2; I Chronicles 28:12*).
7. King Saul came under the prophetic Spirit after his anointing (*I Samuel 10:6, 10; 11:6; 19:23*).
8. The priests of the Lord had the Spirit upon them (*II Chronicles 20:14, 17; 24:20; Luke 1:5, 67*).
9. The prophets were men who had the Holy Spirit upon them in various measures (*Acts 7:51-52; I Peter 1:10-12*).
 - a. Balaam (*Numbers 24:2*)
 - b. Azariah (*II Chronicles 15:1-2*)
 - c. Elijah (*I Kings 18:12; II Kings 2:16*)
 - d. Elisha (*II Kings 2:1-18*)
 - e. Amasai (*I Chronicles 12:18*)
 - f. Zechariah (*II Chronicles 24:20*)
 - g. Micah (*Micah 3:8*)
 - h. Ezekiel (*Ezekiel 3:12-14; 8:3; 11:1-5, 24*)
 - i. Daniel (*Daniel 4:8-9, 18; 5:11, 14*)
 - j. Isaiah (*Acts 28:25*)
 - k. Jeremiah (*Jeremiah 1:9; 30:1-2*)
 - l. Joel (*Joel 2:28; Acts 2:16-17*)

Thus judges, kings, priests and prophets in Israel experienced the Spirit upon them and were known as the Lord's Anointed. All these men in their offices

typified Jesus Christ, The Anointed One, who would have the Spirit upon Him in fullness in New Testament times.

All those who experienced the power and operations of the Holy Spirit upon them could testify that it was indeed “not by might, nor by power, but by My Spirit, saith the Lord of Hosts (*Zechariah 4:6*)

At the close of the Old Testament period and the ushering in of the New Covenant times there were peculiar and special operations of the Holy Spirit. Undoubtedly this was because of the new era that was about to be brought in with the coming of Messiah and the outpouring of the Spirit upon all flesh. Zacharias and Elizabeth had a unique experience of the Holy Spirit relative to the birth of John the Baptist, Messiah’s forerunner (*Luke 1:41-42, 67*). John the Baptist himself, was filled with the Spirit from his mother’s womb and ministered in the Spirit and power of Elijah (*Luke 1:15-17*). Mary, the mother of Jesus was overshadowed by the Holy Spirit in order for the virgin birth of Messiah to take place (*Luke 1:46-55*). Both Simeon and Anna, a prophetess, came by the Spirit into the Temple at the time of the dedication of the baby Jesus (*Luke 2:25-32*).

It is worthy to note a number of phrases which describe the Spirit’s coming and work in or upon these chosen vessels.

1. The Spirit “came upon” me. (*Judges 6:34; I Chronicles 12:18; II Chronicles 24:20*). Used also in the sense of the Spirit “clothing” them.
2. The Spirit “came mightily upon” men (*Judges 14:6; I Samuel 10:10; 16:13*)
3. The Spirit was “in” men, in the sense of indwelling, at times (*Genesis 41:38; Numbers 27:18; Daniel 4:8-9; Nehemiah 9:30; I Peter 1:10, 11*).
4. The Spirit “filled” men, fitting and equipping them for service (*Exodus 31:1-7*).
5. The Spirit was “upon” men (*Numbers 11:17; 24:2; Judges 3:10; 11:29; II Chronicles 15:1; Isaiah 59:21; 61:1*).
6. The Spirit “rested upon” men (*Numbers 11:25-26; II Kings 2:15; Isaiah 11:2*).
7. The Spirit “moved” upon men (*Judges 13:25*).
8. The Spirit “entered into” men at times (*Ezekiel 2:2; 3:24*).

It should be remembered that these expressions happened only to chosen men of God, the select few, for whom the Spirit came to equip for divine service. However, as it will be seen, there was a definite difference in these experiences of the Spirit for Old Testament saints as there is in New Testament saints.

V. THE WORK OF THE HOLY SPIRIT IN THE NEW TESTAMENT

Although the Holy Spirit is seen at work in Old Testament times in creation and in Israel, His operations were not available for all mankind. However, the Old Testament prophets clearly foretold a coming day when the Spirit would be poured out upon all flesh, both Israel and Gentile nations together (*Isaiah 44:3; Ezekiel 11:19; 36:26, 27; Joel 2:28-29; Zechariah 10:1*). This could only be fulfilled upon the foundation of the death, burial, resurrection, ascension and glorification of the Lord Jesus Christ. It would be His ministry to receive the fullness of the Spirit as the perfect Man, the Messiah of God, and then pour out that same Spirit upon all flesh and upon those who believe on Him unto eternal life. Upon the acceptance of the finished work of the cross, the believer will find available to him the gift of the Holy Spirit and thus come under His gracious ministrations from regeneration unto glorification (*Matthew 3:11; John 1:30-33; Romans 8:25-32*).

The Lord Jesus is the pattern Son of God who is the example of workings of the Spirit in humanity in an unhindered operation. The believer, as a son of God and member of the Church should follow in His steps and come under the same workings of the Holy Spirit (*Romans 8:29; I Peter 2:21*). We consider in outline the form the operations of the Spirit in Christ the Head, and then in the Church which is His Body.

A. The Holy Spirit in the Life of the Lord Jesus

1. He born of the Spirit (*Matthew 1:18-20; Luke 1:35*).
2. He was filled with the fullness of the Spirit (*John 3:34*).
3. He was led by the Spirit (*Matthew 4:1; Luke 4:1*).
4. He was empowered by the Spirit (*Luke 4:14*).
5. He was anointed by the Spirit (*Luke 4:18*).
6. He spoke and taught by the Spirit (*Luke 4:18*).
7. He healed the sick by the Spirit (*Luke 4:18*).
8. He cast out devils by the power of the Spirit (*Matthew 12:28*).
9. He was justified (vindicated) by the Spirit (*I Timothy 3:16*).
10. He was offered up on Calvary by the eternal Spirit (*Hebrews 9:14*).
11. He was resurrected by the Spirit (*Romans 8:11; I Peter 3:18*).
12. He gave commandments to the disciples by the Spirit (*Acts 1:2*).
13. He baptized and empowered the Church by the Spirit (*Acts 1:5,8*).
14. He directs and governs the Church also by the Spirit (*Revelation 2:7,11*).

Thus the whole life of Jesus as the perfect Man was governed by the Spirit. If Jesus depended upon the Holy Spirit in such a manner, how much more should the believer constantly depend upon the Holy Spirit. All that God has for us and wants to do in us will only be done by the operation of the Holy Spirit in our lives. Hence the need for believers individually and the church corporately to open their hearts to seek the fullness of the Spirit working in them.

B. The Holy Spirit in the Life of the Believer

The life of the believer follows that example of the Lord Jesus.

1. The new birth is brought about by the Spirit (*John 3:5, 6*).
2. The Spirit indwells the believer's spirit (*Romans 8:9; 1 Corinthians 3:16; 6:17; 1 John 2:27*).
3. The Spirit gives assurance of salvation (*Romans 8:16*).
4. The Spirit fills the believer with Himself (*Acts 2:4; Ephesians 5:18*).
5. The Spirit, by the baptism in the Spirit, enables the believer to speak in unknown languages (*Mark 16:17; Acts 2:4; 10:44-46; 19:6; 1 Corinthians 14:2, 4, 18*). The expression "baptism in or with the Spirit" is a Scriptural expression and experience (*Matthew 3:11; Luke 3:16; John 1:33; Acts 1:5; 1 Corinthians 12:13*).
6. The Spirit speaks to the believer (*Acts 8:29; 1 Timothy 4:1; Revelation 2:7, 11, 17, 29*).
7. The Spirit opens the believer's understanding to the things of God (*1 Corinthians 2:12*).
8. The Spirit teaches the believer, and guides him into all truth (*John 16:13; 1 John 2:27*).
9. The Spirit imparts life (*John 6:63; II Corinthians 3:6*).
10. The Spirit brings about renewal (*Titus 3:5*).
11. The Spirit strengthens the believer's inner being (*Ephesians 3:16*).
12. The Spirit enables the believer to pray (*Romans 8:26-28; Jude 20*).
13. The Spirit enables the believer to worship in spirit and in truth (*John 4:23-24; 1 Corinthians 14:15; Philippians 3:3*).
14. The Spirit leads the believer (*Romans 8:14*).
15. The Spirit enables the believer to put fleshly deeds to death (*Romans 8:13*).
16. The Spirit produces Christ-likeness in character and fruit in the believer's life (*Galatians 5:22, 23*).
17. The Spirit gives a calling to the believer for special service (*Acts 13:2-4*).
18. The Spirit guides believers into their ministry (*Acts 8:29; 16:6, 7*).
19. The Spirit empowers the believer to witness (*Acts 1:8*).
20. The Spirit imparts spiritual gifts to the believers as He wills (*1 Corinthians 12:7-11*).
21. The Spirit will bring about the resurrection and immortality to the believers' bodies in the last day (*Romans 8:11; 1 Corinthians 15:47-51; 1 Thessalonians 4:15-18*).

C. The Holy Spirit in the Life of the Church

Not only is the work of the Spirit seen in the individual believer but it is also seen in the Church. The coming of the Holy Spirit to form the Church, the many-member body of Christ, was foreshadowed in Israel under the Feast of Pentecost, even as the work of Christ was foreshadowed under the Feast of Passover (*Exodus 12; Leviticus 23; Acts 2:1-4*). The Holy Spirit is the executive agent of the Godhead who came to earth to build the Church that the

Lord Jesus said He would bring (*Matthew 16:16-20*). The Holy Spirit could not be given until Jesus Christ was glorified after His death, burial, resurrection and ascension (*John 7:38-39*).

It is the indwelling work of the Spirit that seems to be the difference between the experience of Old and New Testament saints. It is the distinguishing feature of New Covenant times. This is seen in the baptismal sign which was given to John the Baptist concerning the Messiah. *John 1:33* says "Upon whom thou shalt see the Spirit descending and remaining on Him, the same is He which baptizeth with the Holy Spirit." This qualified Jesus to be the Baptizer in the Holy Spirit.

In the Old Testament the Spirit descended on special ones, equipping and filling them but remaining or indwelling them continually. Jesus promised His disciples that the Spirit would come and dwell with them and in them and that, as the Comforter, He would abide with them forever (*John 14:16-17*).

The major features of the Spirit's work in the Church includes the following:

1. The Holy Spirit formed the Church on the Day of Pentecost into a corporate structure, the Body of Christ. He baptized the living members into this spiritual body. Pentecost is called a birthday of the Church (*Acts 2:1-4; I Corinthians 12:12-27; Ephesians 1:22-23*).
2. The Holy Spirit formed the Church to be the new and living temple of God, setting believers into their places as living stones in the New Covenant temple (*I Corinthians 3:16; 6:16; Ephesians 2:20-22*).
3. The Holy Spirit brings anointing, illumination and direction to the Church as the New Covenant Priestly Body (*Psalms 133:1-2; Acts 10:38; I Corinthians 12:12-13; II Corinthians 1:21; Ephesians 1:17-18; I John 2:20,27*).
4. The Holy Spirit brings gifts to the members of the Church (*Romans 12:6-8; I Corinthians 12:4-11, 28-31; Galatians 5:22-23*). The gifts of the Spirit are a demonstration in the Church of the Spirit's omnipotence, omniscience and omnipresence. The fruit of the Spirit is the evidence of the nature and character of the Holy Spirit in the members of the Body of Christ.
5. The Holy Spirit is the Agent of direction and government in the Church. The Lord Jesus is the Head of the Church in heaven and He directs His affairs in His Body by means of the Holy Spirit. It is the Spirit who calls, quickens, energizes and equips the various ministries in the Church and every member of the Body of Christ according to their particular place (*Acts 1:8; Acts 13:1-3; 15:28; 20:28; I Corinthians 12:8-11; I Corinthians 2:1-5; Ephesians 4:8-12; I Peter 1:12*).

Thus as Jesus Christ, the Head of the Body was under total control and domination of the Spirit, and the Spirit was able to flow in perfect and

unhindered operation, so this is to be manifested in the Church as the visible and mystical Body of Christ in the earth.

D. The Holy Spirit in the World

The work of the Holy Spirit is summarized clearly in John 16:9-11. The Holy Spirit has come with a three-fold ministry in relation to the world; to reprove the world of sin, righteousness and judgment.

1. **Of Sin:** because they believe not on Christ. The damnable sin is that of unbelief. It is the root sin of all others. This area of reproof or conviction especially deals with the sin of man.
2. **Of Righteousness:** because Jesus Christ has gone to the Father and at present we do not see Him. This area of conviction involves the judgment of Satan and his hosts and their defeat at Calvary.
3. **Of Judgment:** because the prince of this world, Satan, was judged at Calvary. This area of conviction involves the judgment of Satan and his hosts and their defeat at Calvary.

The Work of the Holy Spirit in relation to the unconverted is to convince, convict and convert.

An example of this convicting work is seen in Paul's ministry before Felix, when Felix trembled as Paul reasoned with him of "righteousness, temperance and judgment to come" (*Acts 24:25*) (*Genesis 6:3; Acts 1:5-8; 2:37-42; 4:4; 7:51-59*).

VI. SYMBOLS OF THE HOLY SPIRIT

Because of the various operations and manifestations of the Holy Spirit's work and ministry, it has pleased the Father that the Spirit be symbolized. These varied symbols set forth the nature, character and function of the Spirit, even as do the symbols of Jesus Christ, the Son of God.

A. Water

(*Exodus 17:6; Psalm 72:6; 87:7; Isaiah 44:3; John 7:38,39; 4:4; I Corinthians 10:4*)

The Spirit symbolized as water speaks of the life-giving flow which refreshes and satisfies. It also speaks of washing, cleansing, and fruitfulness.

B. Fire

(*Exodus 19:18; Isaiah 4:4; Malachi 3:2, 3; Matthew 3:11; Acts 2:3; Hebrews 13:29*)

This symbolizes the holiness of God whereby the Holy Spirit is sent forth in judgment to purge, purify, and enliven with zeal.

C. Wind or Breath

(Isaiah 40:7; Ezekiel 37:9-10; John 3:8; Acts 2:2)

These symbolize the life-giving breath of the God in its regenerating power. It underscores the fact that the Holy Spirit is invisible as a person, yet the effect of His work can be seen.

D. Dew

(Psalm 133:1-3; Hosea 14:5)

Dew only comes in the stillness of the night, bringing refreshing to the mown grass. So it is with the refreshing work of the Spirit in the Church.

E. Oil

(Psalm 23:5; Luke 4:18; Acts 10:38; I John 2:20, 27)

Oil was distinctly involved in the anointing of the prophets, priests and kings to their offices. It speaks of the consecration and supernatural enablement of the Spirit's anointing grace, the illumination of His teaching, the soothing and healing balm of His presence. It is the Spirit who anoints the members of the Church to their priestly functions.

F. The Dove

(Genesis 1:2; Matthew 3:16; Matthew 10:16; Luke 3:22)

The symbol of the dove is used to represent purity, beauty, gentleness and peace, the nature and character of the Holy Spirit.

G. The Seal

(II Corinthians 1:22; Ephesians 1:13; Ephesians 4:30; II Timothy 2:19)

A seal is significant of ownership, genuineness and security. This emphasizes the Spirit's activity confirming to us God's ownership of us, His authority over us and our security in Him.

H. The Still Small Voice

(Genesis 3:8; I Kings 19:11-13)

The Spirit is the voice of God within man bringing a revelation of God's will to him.

I. The Finger of God

(*Matthew 12:28; Luke 11:20*)

The Spirit is the one who points the accusing finger at the sinner, to bring about conviction with a view to the accused accepting Jesus Christ as his advocate.

J. The First Fruits

(*Romans 8:23*)

The first fruits were always symbolic of the full harvest to come, so the Spirit's initial work of regeneration points to the full salvation and glorification of the believer before God.

K. The Earnest

(*II Corinthians 1:22; 5:5; Ephesians 1:13-14*)

The earnest was always a downpayment, a pledge of more to come. So the Spirit's work in salvation is simply the pledge of full and total redemption to come. This symbol is similar to the first fruits.

L. Enduement

(*Judges 6:34; Isaiah 61:10; Luke 24:49*)

The symbol of enduement means the clothing of the Spirit upon someone. The baptism of the Holy Spirit is this divine clothing from above. It is the believer's garment for ministry before the Lord.

M. The Number Seven

The number seven is used in relation to the Holy Spirit. It is a number symbolic of fullness, completeness and perfection. It represents the fullness and perfection of the Spirit's operation in the earth.

Three examples show this symbolic truth of the Spirit's work.

- a. **Seven Lamps** (*Revelation 1:3-4; 4:5; 5:6*) These are symbolic of the Spirit's illumination, revelation and inspiration. Lamps must have oil to have light (*Proverbs 20:27*).
 - b. **Seven Horns** (*Revelation 5:6*) Horns are symbolic of power and defense. Seven horns speaks of omnipotence; the Spirit is all-powerful.
 - c. **Seven Eyes** (*Zechariah 3:9; 4:10; Revelation 5:6*) Eyes are symbolic of sight, insight, perception, intelligence and discernment. Seven
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eyes speak of the Spirit's omniscience, fullness and perfection of sight and insight.

VII. TITLES OF THE HOLY SPIRIT

Even as there are numerous names and titles of the Father and the Son in Scripture, so there are of the Holy Spirit. These titles set forth different aspects of the Spirit's character, functions or ministrations. Most of these titles refer to some specific work or operation that the Holy Spirit as representing either the Father or the Son, but all show His divinity.

A. Titles of His Deity

This group of titles sets forth the deity of the Holy Spirit and shows His distinction from and association with the Father and Son. A number of them set forth the Spirit as representing either the Father or the Son, but all show His divinity.

1. The Spirit (*John 3:6-8*)
2. The Holy Spirit (*Isaiah 63:11; Luke 11:13*)
3. The Spirit of God (*I Corinthians 3:16; 2:11*)
4. The Spirit of the Lord God (*Isaiah 61:1*)
5. The Spirit of the Lord (*Isaiah 63:14; Luke 4:18*)
6. The Spirit of the Living God (*II Corinthians 3:3*)
7. The Spirit of the Father (*Matthew 10:20; Matthew 16:17*)
8. The Spirit of Jesus (*Acts 16:6-7*)
9. The Holy Spirit of God (*Ephesians 4:30*)
10. The Spirit of Christ (*Romans 8:9; I Peter 1:11*)
11. The Spirit of Jesus Christ (*Philippians 1:19*)
12. The Spirit of His Son (*Galatians 4:6*)
13. The Spirit which is of God (*I Corinthians 2:12*)

B. Titles of His Attributes and Ministry

This group of titles sets forth more particularly the essential and moral attributes of the Holy Spirit. Each of these attributes are related to some special need of man. It is the Holy Spirit who brings to us the wisdom, faith and power of God Almighty. All that is in God is brought to us by the Holy Spirit. He is to us all that we need.

1. The Spirit of Wisdom ^{and understanding} (*Isaiah 11:2; Ephesians 1:17*)
 2. The Spirit of Knowledge (*Isaiah 11:2*)
 3. The Spirit of Counsel and Might (*Isaiah 11:2*)
 4. The Spirit of Grace and Supplications (*Zechariah 12:10*)
 5. The Spirit of Judgment (*Isaiah 4:4*)
 6. The Spirit of Burning (*Isaiah 4:4*)
 7. The Breath of the Almighty (*Job 32:8; 33:4*)
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8. The Spirit of Him who raised Jesus from the dead (*Romans 8:11; I Peter 3:18*)
9. The Power of the Highest (*Luke 1:35*)
10. The Eternal Spirit (*Hebrews 9:14*)
11. The Spirit of Holiness (*Romans 1:4*)
12. The Comforter (*John 14:16,26; 15:26; 16:7*)
13. The Spirit of Love (*II Timothy 1:7*)
14. The Spirit of Truth (*John 14:17; 16:13; 15:26; I John 4:6*)
15. The Spirit of Life (*Romans 8:2; Revelation 11:11*)
16. The Spirit of Adoption (*Romans 8:15*)
17. The Spirit of Faith (*II Corinthians 4:13*)
18. The Spirit of Promise (*Ephesians 1:13-14*)
19. The Spirit of Grace (*Zechariah 12:10; Hebrews 10:29*)
20. The Spirit of Glory (*I Peter 4:14*)
21. The Spirit of Power (*II Timothy 1:7*)
22. The Spirit of Wisdom and Revelation (*Ephesians 1:17*)
23. The Spirit of Prophecy (*Revelation 19:10*)
24. The Good Spirit (*Nehemiah 9:30; Psalm 143:10*)
25. The Free Spirit (*Psalm 51:12*)
26. The Unction from the Holy One (*I John 2:20*)
27. The Anointing which teaches us (*I John 2:27*)
28. The Voice of the Lord (*Genesis 3:8; Isaiah 6:8; Ezekiel 1:24*)

In conclusion, we see the work of the Holy Spirit in the New Testament is all that it was in the Old Testament but more so, for now the Spirit is for all people, all believers out of every kindred, tongue, tribe and nation. The Holy Spirit not only "falls upon" (*Acts 8:16; 10:44*) is "poured out" (*Acts 10:45*); "comes" (*Acts 19:6*) but now He indwells, to remain and abide forever within the heart of the redeemed. This is the promise of the Father to the Son, and the promise of the Son to the believer. The Holy Spirit as the Spirit of Promise brings all the promises of God to fulfillment in the redeemed community.

Joel 2:28 - Declares the awesome outpouring of Holy Spirit on all flesh.

That happened or was possible at Pentecost - 120 received, then spread the Good News and the Power.

Acts 2:16 - Peter declares, "This is that which was spoken by the prophet Joel."

Peter was saying - "This is the fulfilling of that Prophecy, but he did not infer that this was the End, but the Beginning.

We are now in the continuation of that outpouring, yet now with an Awesomeness and Intensity that no other generation has ever witness.
