

PNEUMATOLOGY

A Study of the Holy Spirit in Scripture.

Grace Bible Institute

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INTRODUCTION

Pneumatology is *the scientific treatment of any or all facts related to spirit*.¹ Normally, the course would cover spirit beings, the human spirit and the Holy Spirit. We will focus upon the Holy Spirit with some coverage of the human spirit. The study regarding spirit beings will be covered in a class on “Spirit Beings”.

Perhaps no topic of theology has been more misunderstood than the ministry of the Holy Spirit. Today, there seem to be two real issues that hinder a proper understanding of the work of the Holy Spirit in God’s decree. Firstly, there exist a misunderstanding of the Holy Spirit’s ministry to saints in other dispensations. Many wrongly believe that the same content of provisions given to believers today were available to saints of all time. Secondly, there are many who fail to understand the transitory nature of book of Acts. The consequence of this failure is that they believe that the Day of Pentecost -- the day the Holy Spirit descended -- can occur over and over again. The Azusa Street Revival in Los Angeles, Ca. in 1906 exemplifies this perception.²

The Holy Spirit is seen in Scripture functioning in different roles from dispensation to dispensation. Believers in this dispensation, the Dispensation of Grace, have been provided more understanding of the ministries of the Holy Spirit than any group of people that came before us. We will see by a study of the Scriptures, that the Holy Spirit did not indwell Old Testament saints. Under law, the Holy Spirit came upon some saints to empower them for ministry. Some of the artisans were mentally controlled to fulfill their responsibilities. Even still, the Spirit only came upon some believers anointed for services. Even the saints to whom revelation was given, possessed limited fragmented understanding of God’s plan and purposes. Peter commented on this fact in his first epistle. The apostle, stated that those who wrote about the Grace that was coming to this dispensation had no understanding of what it all meant.³

¹ Lewis Sperry Chafer Systematic Theology

² The **Azusa Street Revival** was a historic [Pentecostal revival meeting](#) that took place in [Los Angeles, California](#) and is the origin of the Pentecostal movement.[1] It was led by [William J. Seymour](#), an [African American preacher](#). It began with a meeting on April 14, 1906, and continued until roughly 1915. The revival was characterized by ecstatic spiritual experiences accompanied by [miracles](#), dramatic worship services, [speaking in tongues](#), and inter-racial mingling. The participants were criticized by the secular media and [Christian theologians](#) for behaviors considered to be outrageous and unorthodox, especially at the time. Today, the revival is considered by historians to be the primary catalyst for the spread of Pentecostalism in the 20th century. (source: Wikipedia)

³ 1st Pet. 1:10-12

During the Lord's earthly ministry, The Lord told the disciples several times about His impending death, burial and resurrection and they did not have the capacity, without the Spirit, to understand the things He spoke to them.⁴

Yet, the Holy Spirit has played and is playing a tremendous role in God's decree. From our first introduction to Him brooding over the chaotic state of earth in the first chapter of Genesis; to His taking up residence upon the earth at the day of Pentecost – the Holy Spirit's ministry has been misunderstood. We hope to this course provides a biblical foundation for your view of the Holy Spirit. And, as a result, your appreciation for His ministry today would increase.

I. THE HOLY SPIRIT IS SEEN IN SCRIPTURE AS THE THIRD MEMBER OF THE GODHEAD.

A. The plurality of persons of the Godhead was seen throughout Old Testament Scripture.

1. The use of the term Elohim (plural) in the Hebrew evidences that there is more than one Person seen as the supreme God in Scripture.⁵
2. Three different Persons are Identified as being God in the Old Testament.
 - a) The Father is identified.⁶
 - b) The Son is identified.⁷
 - c) The Holy Spirit is identified as having the ability of deity⁸

B. In the New Testament, three Persons are seen possessing and using the nature of God:

1. The Father.⁹
2. The Son.¹⁰
3. The Holy Spirit.¹¹

C. The Holy Spirit is typically referred to as the Holy Ghost in the King James version of Scripture. Out of the nearly 100 references to the Spirit , only four in the new Testament actually translate Holy Spirit.¹² Ninety references to the Spirit use the term Holy Ghost. Translators in the 16th century had questions about the use of the Holy Spirit in Scripture -- even though the Greek and Hebrew make no

⁴ Lk. 18:31-34

⁵ Gen. 1:1; Gen. 1:26

⁶ Ps. 2:2-7; 2 Sam.. 7:14; 1st Chron. 22:10; Is. 64:8

⁷ As referenced by the "Angel of Jehovah"; cf. Gen. 18:1-17; John 8:56; 1Jud. 13:1-22; Zech. 3:1-2

⁸ Gen. 1:2

⁹ John 4:23; 6:27; 14:31; Matt. 6:14; 6:6; Ja. 3:9

¹⁰ John 20:24-28; Rev.5:11-12; John 1:14, 20-31: 15:12; Eph. 4:6);

¹¹ Acts 5:4

¹² Lk. 11:13; Eph. 1:13; 4:30; 1Thess. 4:8

such distinctions. The use of the neuter pronoun “itself” in reference to the Holy Spirit has also birth controversy over the Personhood of the Holy Spirit. Several times in the book of Romans the Spirit is referred to in the neuter. There are however, many proofs that the Holy Spirit is a Person. Henry Thiessen in his Lectures on Systematic Theology¹³ list the fact that the Holy Spirit’s reception of personal treatment as proof of His personhood:

1. He can be tempted.¹⁴
2. He can be lied to.¹⁵
3. He can be grieved.¹⁶
4. He can be resisted.¹⁷
5. He can be insulted.¹⁸
6. He could be blasphemed.¹⁹

D. There are different name used to denote the Holy Spirit throughout Scripture.

1. The “*Spirit of the Lord*” is used often to identify the Holy Spirit.²⁰
2. The Comforter,²¹ which is the Greek word parakleetos, ***one who calls alongside of; one who encourages, exhorts***. The Lord used this term of the Holy Spirit during His Upper Room discourse indicating the one of the purposes of the Holy Spirit’s ministry upon the earth. The coming of the Holy Spirit was predicated upon the Son’s departure. During the time of the Son’s earthly ministry, the Holy Spirit was seated alongside of the Father.
3. The Spirit of truth.²² Truth looks at the fact of One who sees things just as they are. People do not have the capacity to see things the way that they really are. The Lord to the disciples that the world is not able to receive the Spirit because it seeth²³ Him not.
4. The “*Restrainer*” is a term used to identify the Holy Spirit’s role in holding back Satan’s attempts to bring the “Man of Lawlessness” on the scene before God’s timing.²⁴
5. “*Living Water*”²⁵ Twice the Lord compared the future regeneration

¹³ (Copyright 1949, pp 97)

¹⁴ Acts 5:9

¹⁵ Acts 5:3

¹⁶ Eph. 4:30; Is. 63:10

¹⁷ Acts 7:51

¹⁸ Heb. 10:29

¹⁹ Matt. 12:31

²⁰ Judg. 3:10;6:34; 11:29; 13:25;Lk. 4:18; Acts 5;9, 8:39; 2 Co. 3:17,18

²¹ John 14:26;15:26; 16:7

²² John 14:17;15:26; 16:13; 1st John 4:6; 5:6

²³ Thereo -- to be a spectator, look at; view attentively; with mental consideration.

²⁴ 2 Thess. 2:6-8

²⁵ John 4:10; 7:38; John 3:5

ministry of the Holy Spirit to living water. The passage in John 3:5 should read: "Except a man be born of water and (even) the Holy Spirit".

6. The Spirit of God is a term used in in the Old Testament and the New Testament to emphasize the relationship of the Holy Spirit as being from God versus one from Satan. ²⁶
7. The Spirit of Grace²⁷ denotes the Holy Spirit's relationship to the grace from God.

II. THE HOLY SPIRIT'S MINISTRY TO OLD TESTAMENT SAINTS DIFFERED FROM THAT TO BELIEVERS IN THE DISPENSATION OF GRACE.

- A. The Holy Spirit's ministry in the Old Testament begins with His brooding over a chaotic earth, thrown into a judged state due to the rebellion of Satan.²⁸ Moses writes in the first verse that God created (out of nothing) the heavens and the earth. That verse is not disputed inside of christian circles. However, verse two has been the source of much discussion.
 1. The word "and" is the Hebrew letter waw which is a conjunction that can be translated "and", joins the first and second verse. Verse 2 emphasizes the the fact the earth being thrown into chaos. The verb used in this verse is crucial to understanding the Holy Spirit's involvement.
 2. The earth "was" (came to be)²⁹. The emphasis in the Hebrew means that something came to be that was not in existence before. To words describe the state of the earth at that time.
 - a) The earth came to be "without form" The Hebrew word for "without form is tohu.³⁰
 - b) The earth came to be "void". The Hebrew word bohou³¹
 3. "Darkness was over the face of the deep", rather the sea was cloaked in darkness. It is believed that the Holy Spirit played a role in the restoration of an earth thrown into chaos as a result of the rebellion of Satan.³²
- B. The Spirit "strove"³³ with men during the period before the flood. It appears that the Holy Spirit spent time pleading the cause of condition of man during this time. The reason for the ending of this striving is seen to be the decaying condition of mankind -- "he is also flesh". The flesh is basar which is used in the Old

²⁶ 1st John 4:2; 1st Co. 2:11-12

²⁷ Heb. 10:29

²⁸ Gen. 1:2

²⁹ ht'iy>h' -- is the Hebrew word that notes to come to be.cf. Gen. 3:20; Ex. 8:15

³⁰ Desolate, a formless, lifeless mass (Keil Delitzsch Commentary, pg. 48); cf. 1st Sa. 12:21; Job 26:7; Is. 45:18

³¹ Emptiness (Wilson's Old Testament Word Studies pg. 499)

³² Job 26:13

³³ The Hebrew word is "deen" -- to act as a judge, contend, plead a cause.

Testament to emphasize *one who is frail or erring (man against God)*.³⁴

- C. The Holy Spirit had a ministry to Old Testament saints that differed from His ministry today. Today, believers are regenerated by the Holy Spirit. And, He activates the eternal life possessed by the believer. This ministry was not imparted to the Old Testament saints.
1. The absence of the possession of eternal life and regeneration by Old Testament saints is articulated by the apostle Paul in the both the books of Galatians and 2 Corinthians.³⁵ Paul notes that the Mosaic law was not against the promises of God. The law had a purpose of leading the nation Israel to God. Significant, however, was the stated fact that the Mosaic law could not impart an eternal quality of life. Proof that the law could not impart eternal life was seen in the fact that righteousness (before God) was not given by the law, but through the Grace concerning Jesus Christ.³⁶ Paul states further in the epistle to the Galatians that the law had no ability to “*give life*” -- *make alive* is *zopoieo*, the same term used in 2 Corinthians to note that the “*letter killeth, but the spirit giveth life*”.³⁷ So, it can emphatically be said that the Holy Spirit did not impart life to Old Testament saints.³⁸ Indeed, Old Testament saints looked to the future, past the tribulation period, for receiving eternal life.³⁹ Some similarities exist between the terminology used for the life of the Old Testament saints verses New Testament saints, but the distinctions are vastly different. as acting upon matters on their own accord. The Old Testament saint was not regenerated.
 2. The Old Testament saint moved in the realm of his soul.⁴⁰ Not one Old Testament saint experienced the provision of a new nature that believers in this dispensation enjoy. Regeneration provides for the renewing of the mind. Israel did not have their mind renewed. In fact, God promises a time in the future when He will give them a new mind.⁴¹ Further proof of the absence of regeneration for Old Testament saints is seen in Nicodemus and the apostle Paul. Nicodemus was “the teacher” in Israel during Christ’s earthly ministry. Yet, he was told “you must be born again”⁴². Had he already been regenerated there would have been no need for the new birth. Paul counted everything that he was before salvation to be

³⁴ Strong's lexicon

³⁵ Gal. 3:21(use of the 2nd Class condition notes there was no eternal life among Old Testament saints); 2 Co. 3:6

³⁶ cf. Rom.8:3-4

³⁷ 2 Co. 3:6

³⁸ Gal. 3:21;2 Co. 3:6; 1st Co. 15:22

³⁹ Dan. 12:1-3; Lk. 21:27-28

⁴⁰ Job 10:1; Ps. 6:3-4;34:2; 63:8;119:81

⁴¹ Hebrews 8:10; Jerm. 31:33-34

⁴² John 3:3,10

“dung” in order to “win Christ”.⁴³

- D. The Spirit caused Old Testament saints to “rest”.⁴⁴ This rest quieted the souls of the Old Testament Saint.
- E. There are instances when the Spirit was said to enter men.⁴⁵ The Septuagint uses the Greek preposition epi to translate the word “into”. Boa is the Hebrew word used denoting upon.
- F. The Spirit was involved in revelation of things to certain men in the Old Testament.⁴⁶
- G. Was involved in guiding Israel.⁴⁷
- H. Spirit empowered to accomplish physical battles.⁴⁸

III. THE HOLY SPIRIT’S MINISTRY IN THE OLD TESTAMENT WAS FOCUSED UPON EMPOWERING SAINTS TO ACCOMPLISH SUPERNATURAL PHYSICAL FEATS.

- A. The Holy Spirit aided the artisans to construct the temple.⁴⁹ The word for “filled” is the Hebrew word malee means to be filled with that which takes full possession of the mind. The word is used in that context for ***an extraordinary and supernatural endowment and qualification, in wisdom⁵⁰ etc., i.e. consisting of wisdom, understanding, knowledge, and every kind of workmanship, that is to say, for the performance of every kind of work. This did not preclude either natural capacity or acquired skill, but rather pre-supposed them; it is expressly stated in relation to his assistants, that God had put wisdom into all that were wise-hearted***⁵¹
- B. The Holy Spirit came *upon* some Old Testament saints to accomplish the things

⁴³ Phil. 3:8

⁴⁴ Is. 63:14; {noo'-akh} Meaning: 1) to rest 1a) (Qal) 1a1) to rest, settle down and remain 1a2) to repose, have rest, be quiet; (Strong’s morphology) Josh. 22:4

⁴⁵ Ez. 2:2 (Hebrew word boa means to come upon, fall or light upon, attack -- Strong’s Word analysis) ; Note: the Septuagint uses the Greek preposition epi in both passages. 3:24

⁴⁶ Ez. 2:2; 3:12; 8:3; 11:1,24; 37:143:5; 1st Pet. 1:11

⁴⁷ Micah 2:7; Mal. 2:15

⁴⁸ Micah 3:8

⁴⁹ Ex. 31:3; 35:31

⁵⁰ Judges 6:34

⁵¹ Keil Delitzsch (pg. 217); Ex. 38:31; Gen. 41:38 (the relative pronoun asher is used to denote Joseph having; no preposition indicating inward dwelling); Bezeleel is said to be filled (maw-lay --

God wanted to happen. The term upon is illustrated by the uses of the particle preposition ayin lamed⁵² The Old Testament saints looked toward the day when the Spirit would be poured out on “all flesh”.⁵³

1. The Spirit came upon Othniel, Caleb’s brother to judge and deliver the children of Israel in war.⁵⁴
2. The Spirit came upon Gideon to lead Israel in battle.⁵⁵
3. The Spirit came “mightily” upon Samson to aid him in delivering Israel from the Philistines.⁵⁶
4. The Spirit came upon Saul to be King of Israel.⁵⁷
5. The Spirit came upon David.⁵⁸

C. There are instances where other preposition are used to express the relationship of the Holy Spirit to Old Testament saints.⁵⁹

1. The Spirit is seen as residing in.⁶⁰
2. The Spirit is seen as going from.⁶¹
3. The Spirit seen as being the instrument by how something occurred .⁶²

D. The Holy Spirit intervened in physically sustaining Old Testament saints.⁶³

E. The Holy Spirit caused Old Testament saints to prophesy about things to come.

⁶⁴

1. David spoke as he was borne along by the Holy Spirit, though it is doubtful that he understood the implications of all that he said.⁶⁵
2. Isaiah spoke as He was borne along by the Holy Spirit.⁶⁶
3. Ezekiel was shown things concerning the nation of Israel by the Holy Spirit.⁶⁷
4. Micah was full of power by the Spirit.⁶⁸

⁵² Num. 11:17,25

⁵³ Joel 2:28; Acts 2:17; Ez. 11:5

⁵⁴ Judges 3:9-10

⁵⁵ Judges 6:34

⁵⁶ Judges 14:6,19,15:14

⁵⁷ 1st Sam. 10:6, 10

⁵⁸ 1st Sam. 16:13

⁵⁹ Num. 27:18; Deut. 34:9

⁶⁰ Nebuchadnezzar believed a “spirit from the holy gods” dwelt in Daniel.

⁶¹ 1st Kings 22:24

⁶² 1st Cron. 28:12; 2 Chron. 15:1; 24:20

⁶³ 1st Kings 18:12; 2 Kings 2:16

⁶⁴ 1st Pet. 1:12; 2 Pet. 1:21

⁶⁵ Acts 1:16; Ps. 41:9; 55:12-15

⁶⁶ Acts 28:25

⁶⁷ Ez. 11:24

⁶⁸ Micah 3:8

- F. The Holy Spirit warned Israel against hardening their hearts.⁶⁹
- G. The result of the Holy Spirit's ministry to Old Testament saints is varied throughout the Old Testament. The consistent thing that is seen is that the Holy Spirit empowered Old Testament saints to do amazing physical feats in contrast to the New Testament where the Spirit energizes believers to accomplish spiritual things. Samson, as an example, had extraordinary strength when the Spirit came upon him.⁷⁰ The Spirit affected the speech of some to say what was needed.⁷¹ The Spirit sustained saints.⁷²
- H. The Holy Spirit's ministry in the Old Testament was distinct from the New Testament ministry.
1. The chief difference is that the Holy Spirit only came upon certain individuals, not all Old Testament saints. Furthermore, the Holy Spirit did not continually indwell believers but would come and go as He needed to empower them.⁷³ The word used for "*came*" in Judges 14:19 is tsalach which means **to advance, prosper, make progress; to rush**⁷⁴. The Holy Spirit is seen as being "upon" the New Testament saints, in a different way than the Old Testament saints.⁷⁵
 2. The Holy Spirit did not minister under law in the way He does in the New Testament. The apostle Paul informed the Corinthians that the "letter killeth". The Mosaic Law was a ministry of death. But, the Holy Spirit gives life.⁷⁶ The ministration of the Holy Spirit is seen as more glorious than that of the "letter".
 3. The Holy Spirit would come and go upon saints when necessary to perform God's will. The presence and departure of the Holy Spirit from saints is illustrated in the life of Samson. When the Spirit was upon him, he had abnormal strength.⁷⁷ When the Spirit was departed from him, he was a normal man. The Spirit would cease to come upon those who were anointed for service due rebellion. The Spirit "*departed*" from Saul due to his rebellion. The word "*departed*" -- soor, in the Hebrew means **to retract or reject, abolish; to leave off, desist**.⁷⁸ David, after his affair

⁶⁹ Heb. 3:7

⁷⁰ 1st Sam. 15:14,16

⁷¹ 2 Sam. 23:2

⁷² 1st Kings 18:12

⁷³ 1st Sam. 16:14

⁷⁴ Strong's Hebrew Word Analysis.

⁷⁵ 1st Pet. 4:14

⁷⁶ 2 Co. 3:6,8

⁷⁷ Jud. 14:6; 15:14-15

⁷⁸ 1st Sam. 16:14; Strong's Lexicon

with Bathsheba, prayed that the Holy spirit would not depart from him as he did Saul.⁷⁹

IV. THE HOLY SPIRIT'S MINISTRY IN THE GOSPELS DIFFERED FROM THAT IN THE OLD TESTAMENT.

A. There are two key words used in the Gospels to understand the ministry of the Holy Spirit during Christ's earthly ministry.

1. The first word used for filling is pletho filling. This word is used of the filling experienced by John the Baptist who was filled "out from his mother's womb."⁸⁰
2. The second word used for filling is pimpleemi, a term used to not "to come to an end."⁸¹

B. The Holy Spirit played a pivotal role in Christ's earthly ministry.

1. The Holy Spirit was responsible for the birth of Christ's humanity.⁸²
2. He was anointed by the Spirit.⁸³
3. The Holy Spirit came upon the Lord to empower Him for ministry.⁸⁴
4. The Holy Spirit led Christ into the wilderness to be tempted.⁸⁵
5. The Holy Spirit empowered the Lord to return to Galilee after His temptation in the wilderness.⁸⁶
6. The Holy Spirit empowered Him to cast out demons.⁸⁷
7. The Holy Spirit empowered Him to act up until the Day that he ascended into heaven.⁸⁸
8. The Holy Spirit led the Lord into the temple as a child.⁸⁹
9. The Lord was justified by the Spirit⁹⁰

C. The Holy Spirit was involved with the disciples.

1. The Holy Spirit completely filled John the Baptist out from His mother's womb to cause him to prepare the way for Messiah.⁹¹ John himself

⁷⁹ Ps. 51:11

⁸⁰ Lk. 1:16

⁸¹ Lk. 21:22

⁸² Matt. 1:18,20; Lk. 1:35; Heb. 10:5

⁸³ Acts 10:38

⁸⁴ Is. 61:1; Matt. 3:16; Mk. 1:10; John 1:33; Lk. 4:1,18; Acts 10:38

⁸⁵ Matt. 4:1

⁸⁶ Lk. 4:14

⁸⁷ Matt. 12:28

⁸⁸ Acts 1:2

⁸⁹ Lk. 2:27

⁹⁰ 1st Tim. 3:16

⁹¹ Lk. 1:15

baptized with water as opposed to the baptism the believer receives today which is by the Holy Spirit.⁹²

2. The Holy Spirit “dwelleth” with the disciples during Christ’s earthly ministry. The word “dwelleth” with is the Greek preposition para which means to be alongside of. Though the Spirit was alongside of them during Christ’s earthly ministry, He was promised to be “in” the disciples in the future.⁹³ means It was prophesied by the Lord that the Holy Spirit would bring things to the remembrance of the disciples in the future.⁹⁴ This remembrance is exemplified in Peter’s recall of the statement made by the Lord concerning the Holy Spirit’s baptism versus that of John the Baptist.
3. The Holy Spirit empowered others to fulfill God’s purposes.⁹⁵
 - a) He led Simeon into temple to see the Lord.⁹⁶
 - b) The Holy Spirit filled Elizabeth to prophesy.⁹⁷

D. John the Baptist foretold of the Holy Spirit’s future ministry in the Dispensation of Grace in a parenthetical Scripture that had implication for the Tribulation Period.⁹⁸

E. Men could committed blasphemy against the Holy Spirit during Christ’s earthly ministry.⁹⁹ Blasphemy is attributing something to God that is not true. In this case, one would be attributing to demons, the things done by the Lord through the power of the Holy Spirit.

F. The Father played a role in revelation during Christ’s earthly ministry that is the ministry of the Holy Spirit to complete today.

1. The Father revealed the truth of Who His Son was to men.¹⁰⁰
2. The Father “drew” men to Christ during the Lord’s earthly ministry.¹⁰¹ The Greek word for “draw” is helkuo which is used in Scripture of **dragging or pulling something or someone**. The word is used in Acts chapter 16 of Paul and Silas being dragged into prison for the casting out of the demon possessed girl.

G. The disciples as they took the gospel out into all the world were to baptize in the

⁹² Acts 1:5

⁹³ John 14:17; cf. Rom. 8:11; 1st Co. 3:11; 2 Tim. 1:14; Ja. 4:5

⁹⁴ John 12:16; Matt. 10:20

⁹⁵ Lk. 2:27

⁹⁶ Lk. 2:25-26

⁹⁷ Lk. 1:41

⁹⁸ Matt. 3:11

⁹⁹ Matt. 12:31-32

¹⁰⁰ Matt. 16:17; John 6:38-44

¹⁰¹ John 6:44

name of each of the Persons of the trinity, the Father, Son and Holy Spirit.¹⁰²

V. THE HOLY SPIRIT'S ROLE WAS PIVOTAL IN THE TRANSITION OF THE CHURCH.

A. The Holy Spirit was involved in the Lord's final admonition to his disciples.¹⁰³

1. The Lord gave commandment to apostles before His departure.
2. The giving of His commandments was through the agency of the Holy Spirit.

B. The Lord foretold of the future baptism by the Holy Spirit.¹⁰⁴

C. The Lord foretold of the future enduement of power by the Holy Spirit.¹⁰⁵

1. The Spirit empowered them to speak in tongues.¹⁰⁶
2. The spirit empowered them to speak the Word of God with boldness.¹⁰⁷

D. Reception of the Holy Spirit made possible after the Day of Pentecost.¹⁰⁸

E. He is advanced as a witness of the suffering and exaltation of Christ.¹⁰⁹

F. The door was opened to believers being filled by the Spirit.

1. The filling of the Holy Spirit was a prerequisite for the first deacons.¹¹⁰
2. Saul was filled by the Spirit.¹¹¹
3. Barnabas was full of the Holy Spirit.¹¹²
4. Those led to the Lord were filled with the Holy Spirit.¹¹³

G. The Jews in the transition resisted Him.¹¹⁴

H. Receiving of the Holy Spirit necessitated the aid of the apostles.¹¹⁵

I. He comforted the early saints.¹¹⁶

¹⁰² Matt. 28:19

¹⁰³ Acts 1:2

¹⁰⁴ Acts 1:5

¹⁰⁵ Acts 1:8

¹⁰⁶ Acts 2:4

¹⁰⁷ Acts 4:31

¹⁰⁸ Acts 4:8

¹⁰⁹ Acts 5:32

¹¹⁰ Acts 6:3,5; 7:55

¹¹¹ Acts 9:17; cf. Acts 13:9

¹¹² Acts 11:24

¹¹³ Acts 13:52

¹¹⁴ Acts 7:51

¹¹⁵ Acts 8:15-17,18-19; cf. 19:6

¹¹⁶ Acts 9:31

- J. He began a ministry with the Gentiles.¹¹⁷
- K. The Holy Spirit spearheaded Paul and Barnabas' apostolic journey.¹¹⁸
 - 1. He guided which places to reach.¹¹⁹
 - 2. He warned the apostle of trouble ahead.¹²⁰
 - 3. He guided Phillip to speak to the Ethiopian eunuch.¹²¹
 - 4. He directed Peter to welcome the men from Corneilus' house.¹²²
- L. The Holy Spirit was pivotal in the establishing of temporary guidelines for the transition of the Gentiles into the Body of Christ with the Jews.¹²³
- M. The communication of the Holy Spirit's ministry was not immediate.¹²⁴
- N. He provided for overseers in the churches that were established.¹²⁵

VI. THE HOLY SPIRIT'S MINISTRY IN THE DISPENSATION OF GRACE IS UNIQUE FROM HIS PAST MINISTRIES.

- A. The entry of the Holy Spirit was different from any other dispensation. All in the room were filled by the Holy Spirit. All evidenced their filling of the Spirit by speaking in "other" tongues as the Spirit gave them utterance.¹²⁶
- B. The Holy Spirit was resident in heaven at the time of the Lord's earthly ministry.
 - 1. Residency is the expression of the personality of a member of the godhead in a particular place. The Holy Spirit is resident upon the earth, today. And, He indwells believers.¹²⁷
 - 2. There are several ways to prove the Holy Spirit was not resident upon the earth and functioning as He does today. The Lord talked about the fact of the Holy Spirit's future arrival on two different occasions. On the great day of the feast as recorded in John the seventh chapter, the Lord promised that those who believed upon Him would have living waters flowing out of their bellies, a reference to the ministry of the Holy Spirit.¹²⁸ The Holy

¹¹⁷ Acts 10:44-45,47; 11:15-16; 15:8

¹¹⁸ Acts 13:2,4

¹¹⁹ Acts 16:6

¹²⁰ Acts 20:23; cf. Acts 21:11; 11:28; 21:4

¹²¹ Acts 8:29; 39

¹²² Acts 8:39; 10:19; cf. 11:12

¹²³ Acts 15:28

¹²⁴ Acts 19:6

¹²⁵ Acts 20:28

¹²⁶ Acts 2:4

¹²⁷ 1st Co. 6:19; 2 Tim. 1:14

¹²⁸ John 7:37-39

Spirit's appearance was tied to the glorification of the Lord in verse 39. The Lord, during the Upper Room discourse, saw the coming of the Holy Spirit as a future event.¹²⁹ A temporary bestowal of the Spirit was given to the disciples until the Day of Pentecost.¹³⁰ The disciples were told by the Lord, before His ascension of the coming of the Holy Spirit who would empower them to be His witnesses "*in Jerusalem, and in all Judea, and in Samaria and unto the uttermost part of the earth.*"¹³¹

3. Also there were many disciples during Christ's earthly ministry who were unfamiliar with the existence of the Holy Spirit, at all. The apostle Paul encountered some of John's disciples on his apostolic journey . He quizzed them as to whether they had received the Holy Spirit when they believed. Their response was that "*we have not so much as heard whether there be any Holy (Spirit).*"¹³²

C. The Holy Spirit's ministry in the Dispensation of Grace was discussed by the Lord before His departure.¹³³

1. The Lord told of the *convicting work* of the Holy Spirit.¹³⁴ The word "convict is elegcho which means to refute, confute, generally with a suggestion of the shame of the person convicted."¹³⁵ The word has the connotation of exposure -- to cast a light upon a subject so that that which has been hidden comes to the light. The Holy Spirit causes the unsaved man to see his sins. Men are not told in Scripture to cause unsaved men to see their sins. Scripture does not tell believers that the law will convict the unsaved men of their sins. Scripture states that it is a ministry of the Holy Spirit, today, to convict unsaved men of their sin (singular). The sin that He convicts them of is the sin of unbelief -- "Of sin, because they believe not on me".¹³⁶ The notion that the unsaved man has to look at all his sins and deal with them before he is saved is not Biblical. There is one sin that the unsaved man is committing that God convicts him of -- that of unbelief.
2. The Holy Spirit, it is told, would serve as a "guide" for believers.¹³⁷
 - a) The Greek word for guide is hodegeo which is defined by

¹²⁹ John 14:26

¹³⁰ John 20:22

¹³¹ Acts 1:8

¹³² Acts 19:2

¹³³ John 16:7; 14:17; 15:26

¹³⁴ John 16:8; 1:29; 3:18; 8:24; 15:22

¹³⁵ Joseph Thayer cf. John 3:20; Eph. 5:13(used of unbelievers 1st Co. 14:24; Hude 15); (used of those under

law Ja. 2:9; Tit. 1:9,13);

¹³⁶ John 16:9

¹³⁷ John 16:13

- Louw-Nida in his lexicon as to direct, with the implication of making certain that people reach an appropriate destination.
- b) The word is used by the Ethiopian eunuch to emphasize the need for someone to guide him into understanding of the Scripture he was reading.¹³⁸
 - c) The word is used of the Pharisees in a negative sense to emphasize the bad influence upon those they were leading.
3. The Holy Spirit's focus would not be on Himself.¹³⁹ The Holy Spirit speaks things that He desires to speak. The word "of" in the context of verse 13 translates the Greek preposition "apo" which means "from" rather than of. The Holy Spirit speaks only of the things "He shall hear."
 4. The Holy Spirit's focus would be to glorify Christ.¹⁴⁰ Thayer express "glorify" to mean: "to cause the dignity and worth of some person or thing to become manifest and acknowledged." This was accomplished by the Holy Spirit in many ways. Through the spread of the Word.¹⁴¹ Through speaking gifts.¹⁴² Through the transformation of believers into the image of the Son.¹⁴³
 5. The Lord told Nicodemus that one had to be born by the Spirit to enter into the Kingdom of heaven.¹⁴⁴ The Holy Spirit regenerates men, a fact Nicodemus, the main teacher among the nation of Israel, had no knowledge of.
 6. The Lord told His followers that the Holy Spirit "quickens"¹⁴⁵ -- that is, He is the one who imparts life.
 - a) The word used there is zoepoieo which is used in Scripture to emphasize the impartation of life.
 - b) Thayer defines it as to cause to live, make alive, give life. The word is used by the Septuagint several times in the Old Testament to emphasize the impartation of physical life.¹⁴⁶
 - c) The New Testament focus is upon regeneration.¹⁴⁷ Before the impartation of life, believers were "dead in trespasses and sins".¹⁴⁸ The believer is made alive together with Christ.¹⁴⁹

¹³⁸ Acts 8:31

¹³⁹ John 16:13

¹⁴⁰ John 16:14

¹⁴¹ 1st Thess. 3:1;

¹⁴² 1st Pet. 4:11

¹⁴³ 2 Co. 3:18

¹⁴⁴ John 3:5-8

¹⁴⁵ John 6:63

¹⁴⁶ Neh. 9:6; 2 Kings 5:7

¹⁴⁷ 2 Co. 3:6; Gal. 3:21

¹⁴⁸ Eph. 2:1,6

¹⁴⁹ Eph. 2:6; Col. 2:13

7. Those who believed upon Christ would have rivers of living waters flowing from them (the Holy Spirit).¹⁵⁰
- D. The outworking of the Holy Spirit's ministry in this dispensation is distinct from that in other dispensations.
1. The Holy Spirit indwells each believer today.¹⁵¹
 2. The Spirit's indwelling ministry is a result of the faith of the believer at initial salvation.¹⁵²
 3. Each believer is not only indwelt by the Holy Spirit,¹⁵³ the Holy Spirit also seals the believer. The Spirit is a sampling (firstfruits) of what the believer will receive in the future.
 4. Those who were initially filled by the Holy Spirit were filled with the differed from the filling of John the Baptist and others during Christ's earthly ministry.¹⁵⁴
 - a) The result of this filling (pimpleemi), was that they spake in "other" tongues "*as the Spirit gave them utterance*".
 - b) Repentance proceeded the receiving of the Holy Spirit.¹⁵⁵
Possession of the Holy Spirit a testament of one's salvation.¹⁵⁶
- E. The reception of the Holy Spirit is a subject that highlights the transitional nature of the Dispensation of Grace from the Day of Pentecost to the present day.
1. The Holy spirit "fell" upon those who were present in the upper room on the Day of Pentecost.¹⁵⁷
 2. Peter, later in a message to those in Jerusalem encouraged them to repent and be baptized in order for them to receive the Holy Spirit.¹⁵⁸ The believers at Samaria need the apostles to lay hands on them to receive the Holy Spirit.¹⁵⁹
 3. Cornelius' household had the Holy Spirit "fall" upon them as Peter spoke to them.¹⁶⁰ This was the first time that the Gentiles received the Holy Spirit. It was this reception of the Holy Spirit that led the Jewish apostles to conclude that God had granted the Gentiles to receive the Holy Spirit

¹⁵⁰ John 7:39; cf. 4:10,14

¹⁵¹ Rom. 8:10, 23; Eph. 1:6; 2 Co. 5:5

¹⁵² Gal. 3:2

¹⁵³ Rom. 8:9; 1st Co. 3:16; 2 Co. 1:22

¹⁵⁴ Acts 2:4

¹⁵⁵ Acts 2:38

¹⁵⁶ Jude 1:19; Rom. 8:9

¹⁵⁷ Acts 2:4

¹⁵⁸ Acts 2:38

¹⁵⁹ Acts 8:14-15

¹⁶⁰ Acts 10:44; 11:15

as He had given Him to them.¹⁶¹ Following the receiving of the Holy Spirit, they were baptized.¹⁶² Peter was caused to remember the words of the Lord

¹⁶¹ Acts 15:8

¹⁶² Acts 10:47