



A Course

In

PNEUMATOLOGY

**THE DOCTRINE OF THE
HOLY SPIRIT**

Prepared by the
Committee on Religious Education
Of the
American Bible College

Pineland, Florida 33945

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INTRODUCTION

In our day, the doctrine of the Holy Spirit is no doubt the most widely misinterpreted and misunderstood. Yet, the Holy Spirit is the birthing and empowering factor of all New Testament churches. If we are to experience God's moving in our churches, it is imperative that we have a good understanding of the Holy Spirit's working and experience His continuous leading in our individual lives. This course is designed to introduce you to the Holy Spirit in a personal and practical approach.

At the outset of this course, we would encourage you to pray and ask the Holy Spirit to reveal Himself to you and to teach you as He deems necessary.

During one of his missionary trips, the Apostle Paul questioned a group of Ephesian "church members" (actually, they were disciples of John the Baptist) about the doctrine of the Holy Spirit. Their answer must have shocked him somewhat, for they replied; "...We have not so much as heard whether there be any Holy Ghost. " Acts 19:2. If Paul was shocked, surely the Father and Son were saddened as they viewed yet another example of the almost universal ignorance concerning the ministry of the blessed Third Person in the Trinity. This statement by these Ephesian disciples, perhaps as no other in the Bible, describes the sorry and shameful treatment given to Him by professing Christianity today! His very existence has been ignored and His ministry misunderstood. May the power of songwriter Andrew Reed be our prayer as we approach this sweet and sublime study of the Holy Spirit.

Holy Ghost, with light divine, Shine upon this heart of mine;
Chase the shades of night away, Turn my darkness into day.

Holy Ghost, with power divine, cleanse this guilty heart of mine;
Long hath sin without control - - Held dominion o're my soul.

Holy Ghost, with joy divine, cheer this saddened heart of mine;
Bid my many woes depart, Heal; my wounded, bleeding heart.

Holy Spirit, all divine, Dwell within this heart of mine;
Cast; down every idol - throne, Reign supreme and reign alone.

Chapter One

THE DESCRIPTION OF THE HOLY SPIRIT

I. The Holy Spirit is described as "God" in John 4:24 "God is a Spirit: and they that worship him must worship him in spirit and in truth." Dr. Blum of Dalas Theological Seminary writes concerning this verse:

God is not one spirit among many. This is a declaration of His invisible nature. He is not confined to one location. **Wopship** of God can be done only through the One (Jesus) who expresses God's invisible nature (1:18) and by virtue of the Holy Spirit who opens to a believer the new realm of the kingdom (cf. 3:3, 5; 7:38-39).¹

Arthur Pink writes:

The Holy Spirit is expressly called God. To Ananias Peter said, "Why hath Satan filled thine heart to lie to the Holy Spirit?" and then in the veery next verse, he affirms "thou hast not lied unto man, but unto God" (Acts 4:3, 4): if, then, lying to the Holy Spirit be lying to God, it necessarily follows that the Spirit must be God. Again, the saints are called "the temple of God," and the reason proving this is that "the Spirit of God dwelleth in you" (I Cor. 3:16). In like manner, the body of the individual saint is designated "the temple of the Holy Spirit," and then the exhortationh is made "therefore glorify God in your body" (I Cor. 6:19, 20). In I Corinthians 12, where the diversity of His

gifts, administrations, and operations are mentioned, He is spoken of severally as "the same Spirit" (v. 4), "the same Lord (v. 5), "the same God" (v. 6). In II Corinthians 6:16 the Holy Spirit is called "the living God."²

II. The Holy Spirit is a part of the Holy Trinity. Genesis 1:1 "In the beginning God created the heaven and the earth." "God" in the Hebrew is a uni-plural noun. Vs. 2 lists the Holy Spirit as involved in this creative act. Genesis 1:26 presents the Trinity involvement in Creation, "And God said, Let us make man in our image, after our (writer's emphasis) likeness..."

Dr. Alvah Hovey of Mid America Theological Seminary describes the trinity and the Holy Spirit's placement:

Trinity. God is a tri-personal being; for the Scriptures reveal (1)the deith of the Father, of th Son, and of the Holoy Spirit, respectively (John i:1; Acts v. 3, 4). (2)Their mutual knowledge and love (Matt. Xi. 27; I Cor. ii. 10; Matt iii. 17; John iii. 35; iv. 34; v. 30; Rom. Viii. 27). (3) Their distinct, yet relative offices (I Cor. xii.4-6; Eph. ii. 18-20).³

The Holy Spirit as a part of the Trinity of God is clearly seen as "the risen Saviour commanded His disciples to baptize those who should believe in Him unto the name of

¹ Blum,Edwin A., The Bible Knowledge Commentary, N.T. Edit., (Colorado Springs, CO., Chariot-Victor, Pub., 1983), p.286)

² Pink, Arthur W., THE HOLY SPIRIT (Grand Rapids, MI., Baker Books, 1970), p.14.

³ Hovey, Alvah, *MANUAL OF SYSTEMATIC THEOLOGY and CHRISTIAN ETHICS* (Philadelphia: American Baptist Publication Society, 1877), p. 91.

the Father, and the Son, and of the Holy Ghost." (Matt. 28:19) And, as the Father and the Son are certainly conceived of as personally distinct, the Spirit must also be personally distinct from both; for it would be very unnatural to associate an operation or influence with persons, in such a formula.⁴ "

III. The Holy Spirit is called Jehovah.

The Holy Spirit is expressly called *Jehovah*, a name that is utterly incommunicable to all creatures, and which can be applied to none except the Great Supreme. It was Jehovah who spake by the mouth of all the holy prophets from the beginning of the world (Luke 1:68, 70), yet in II Peter 1:20 it is implicitly declared that those prophets all spake by "the Holy Spirit" (see also II Sam. 23:2, 3, and compare Acts 1:16)! It was Jehovah whom Israel tempted in the wilderness, "sinning against God and provoking the Most High" (Ps. 78:17, 18), yet in Isaiah 63:10 this is specifically termed "rebelling against and vexing the Holy Spirit"! In Deuteronomy 32:12 we read, "The Lord alone did lead them," yet speaking of the same people, at the same time, Isaiah 63:14 declares "the Spirit of the Lord did lead them." It was Jehovah who bade Isaiah "Go and tell this people, hear ye indeed" (6:8, 9), while the apostle declared, "well spake the Holy Spirit by Isaiah the prophet, saying, Go unto the people and say, Hear ye indeed..." (Acts 28:25, 26)! What could more plainly establish the identity of Jehovah and the Holy Spirit? Note that the Holy Spirit is called "the Lord" in II Thessalonians 3:5.⁵

IV. The Holy Spirit is eternal as stated in Hebrews 9:14 "How much more shall the blood of Christ, who through the eternal

Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God? " Eternity is defined as:

ETERNITY — infinite or unlimited time; time without beginning or end. The Bible speaks of the eternity of God (Ps. 90:2; Is. 57:15; Rev. 1:4). As Creator, He brought the world into being, even before the beginning of time itself (Gen. 1:1).⁶

Aristotle, and others have stated that matter, motion, and time are eternal. However, the Word of God clearly teaches that only the triune God is eternal.

V. There is only one Holy Spirit. Ephesians 4:4 "There is one body, and one Spirit, even as ye are called in one hope of your calling: "

VI. The Holy Spirit is invisible. The Greek word translated "Spirit" is also translated "wind." Colossians 1: 15 "Who is the image of the invisible God..."

END OF SAMPLE

⁶ Ronald F. Youngblood, general editor; F.F. Bruce and R.K. Harrison, consulting editors, *Nelson's new illustrated Bible dictionary: An authoritative one-volume reference work on the Bible with full color illustrations [computer file], electronic edition of the revised edition of Nelson's illustrated Bible dictionary, Logos Library System*, (Nashville: Thomas Nelson) 1997, c1995.

⁴ Ibid., p. 236.

⁵ Pink, Op. cit., p. 14.

