

# Women's Doctrinal Series

## First Baptist Church, Paso Robles

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### 20 April 2019: Lesson 4—Pneumatology The Doctrine of the Holy Spirit

*Our God is in heaven; he does whatever pleases him. Psalm 115:3*

#### What is doctrine and why do we care?

- Doctrine is the whole teaching of the Bible on a given subject. It matters because right \_\_\_\_\_ (mind) leads to right \_\_\_\_\_ / \_\_\_\_\_ (heart/soul) which lead to right \_\_\_\_\_ (strength).
- 2 Peter 3:17-18

*The heart cannot love what the mind does not know – Jen Wilkin*

#### Assumptions:

- The Bible is:
  - \_\_\_\_\_: *The authority of Scripture means that all the words in Scripture are God's words in such a way that to disbelieve or disobey any word of Scripture is to disbelieve or disobey God. (Wayne Grudem, Systematic Theology, pg. 73)*
  - \_\_\_\_\_: *The inerrancy of Scripture means that the Bible always tells the truth, and...it always tells the truth concerning everything it talks about. This definition does not mean that the Bible tells us every fact there is to know about any one subject, but it affirms that what it does say about any subject is true. (Grudem 91)*
  - \_\_\_\_\_: *The sufficiency of Scripture means that Scripture...contains all the words of God we need for salvation, for trusting him perfectly, and for obeying him perfectly. (Grudem 127)*

# 1. Who is The Holy Spirit?

## A. He is God the 3rd person of the trinity

We may define the doctrine of the Trinity as follows:

- God (eternally)\_\_\_\_\_exists as (three)\_\_\_\_\_persons, (Father)\_\_\_\_\_, (Son)\_\_\_\_\_, and (Holy Spirit)\_\_\_\_\_ and each person is (fully)\_\_\_\_\_ God, and there is \_\_\_\_ God.
- The word trinity means (tri-unity) \_\_\_\_\_ - \_\_\_\_\_ or (three-in-oneness)\_\_\_\_\_ - \_\_\_\_\_ - \_\_\_\_\_. It is used to summarize the teaching of Scripture that God is three persons yet one God.

(Wayne Grudem, *Systematic Theology* pg 226)

### 1. We see this doctrine of the Trinity very clearly in the New Testament

- a. Jesus baptism – Mark 3:16-16;
- b. The Great Commission – Matthew 28:19
- c. 1 Corthinians12:4-6
- d. 2 Cor. 13:14
- e. Ephesians 4:4-6
- f. 1 Peter 1:2, Jude 20-21

### 2. We see the doctrine of the Trinity in the Old Testament

- a. At Creation - Genesis 1:26
- b. Isaiah 63:10, Isaiah 48:16

## B. The Holy Spirit has the names and titles of deity.

- 1. Yahweh – What the Lord (Yahweh) said in Isaiah 6:8-13 is ascribed to the Holy Spirit in Acts 28:25.
- 2. Spirit of God -Rom.8:9, 14; 1 Cor.2:11; 12:3; Eph.4:30

## C. The Holy Spirit possesses incommunicable attributes.

He is everywhere-Ps 139:7

*The biblical teaching on the Trinity tells us that all of God's attributes are true of all three persons, for each is fully God. Thus, God the Son and God the Holy Spirit are also eternal, omnipresent, omnipotent, infinitely wise, infinitely holy, infinitely loving, omniscient, and so forth. (Wayne Gruden, Systemic Theology, pg 226)*

**D. He performs incommunicable works (no one but God can do them).**

1. Creation –Genesis 1:2,
2. All Powerful Luke 1, Romans 8:11

**E. The Holy Spirit is equated with deity.**

1. Acts 5:1-4 – a lie to Spirit equals lie to God
2. He knows everything, 2 Cor.3:17,18 – “The Lord is the Spirit”
3. John 14:16 sent by Father, John 16:7 sent by Christ, vs. 13-14;

**F. He has other names**

Look up these scriptures to discover what other names the Holy Spirit has

1. John 3:5-8: The Holy Spirit is compared to \_\_\_\_\_.
2. Acts 2:1-4: The Holy Spirit appeared as \_\_\_\_\_.
  - a. I Thessalonians 5:19: Do not \_\_\_\_\_ the Holy Spirit.
3. John 20:22: The Holy Spirit came upon men by Jesus’ \_\_\_\_\_.
- 4.1 John 2:20: Jesus’ followers were \_\_\_\_\_ by the Holy Spirit.

**G. He is a unique person and not just a force.**

- Read through John 14:15-28, and John 16:5-15. Circle all the personal pronouns you find that refer to the Holy Spirit.
- Underline all the names you find for the Holy Spirit.

*The Holy Spirit is the divine resident of the Believer’s heart. The Spirit is not an impersonal “it” or simply a force. If the Holy Spirit is a force, then we will be concerned that we have more of it. If the Holy Spirit is a person (which He is), then we will be concerned that He has more of us. Tim Keller*

1. The Spirit is described in personal terms grammatically.  
The Greek word for Spirit (pneuma) (where we get Pneumatology) is  
(Neuter)\_\_\_\_\_ in gender, yet the Bible uses masculine pronouns  
 (“He,” “Him”) to refer to the Spirit.

- a. John 15:26
- b. John 16:7-8, 13
- 2. The Spirit has personal characteristics.
  - a. He has intelligence and gives wisdom -1 Cor.2:10-11
  - b. He has emotions (Eph.4:30 – “Do not grieve the Holy Spirit”).
  - c. He can be outraged – Hebrew 10:29
  - d. He has will -1 Cor.2:1.
- 3. The Spirit acts in personal ways.
  - a. He teaches us -John 14:26.
  - b. He commands -Acts 8:29.
  - c. He intercedes for us in prayer –Romans 8:26.
- 4. He is a counselor, helper, advocate, and comforter. John 14.  
*Jesus calls the Holy Spirit “another” (meaning just like me) Helper.*
  - a. “paraclete”

*Para* in the Greek means \_\_\_\_\_ and the root of *kletos* is \_\_\_\_\_.

So this “*Helper*” whom Jesus will send will be alongside the disciples as an “encourager,” a “counselor,” an “advocate,” a “witness,” and as a “judge.” But John 14:17 tells us that he will also be in the disciples.

- And I will ask the Father, and he will give you another Helper, to be with you forever-ESV
- And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever;- KJV
- And I will pray the Father, and he will give you another Counselor, to be with you forever, RSV
- And I will ask the Father, and he will give you another advocate to help you and be with you forever— NIV

- b. Romans 8:15-16 – He bears witness
- c. 1 John 3:20 – He advocates for us when our hearts condemn us.
- d. Jesus is our advocate with God in heaven (1 Jn 2:1) the Holy Spirit is our advocate here on earth within our own heart.

#### **H. The Holy Spirit is the Creator of Life**

- 1. He took part in creation -Gen.1:2; Job 33:4; Psalm 104:30.
- 2. He was the empowering Agent in Christ’s earthly life.
  - a. He was the Agent of Christ’s virgin birth -Luke 1:35.

- b. He empowered Christ's ministry -Matt.12:28; Luke 4:1,18.
- c. He was the Agent of Christ's resurrection -Rom.1:4; 8:11.
- 3. He is the creator of spiritual life
  - a. He accompanies the preaching of the gospel. – John 15:26
  - b. He enables men to say Jesus in Lord - 1 Cor 12:3
  - c. He is the author of our life corporately- 1 Cor 12:13

**I. He is the author of truth – therefore we must listen to what he has to say.**

- 1. He spoke through prophets to produce Scripture -1 Peter 1:11:  
2 Peter 1:20-21. When The Holy Spirit speaks he quotes scripture.
- 2. He is the interpreter of truth- Open my eyes – Eph 1:15-20

## 2. What Does the Holy Spirit Do?

*The work of the Holy Spirit is to manifest the active presence of God in the world, and especially in the church. This definition indicates that the Holy Spirit is the member of the Trinity whom the Scripture most often represents as being present to do God's work in the world. (Wayne Gruden, Systemic Theology, pg 634)*

**A. He Convicts Us**

- 1. He convicts the unbeliever of sin -John 16:8-11.
- 2. He regenerates (saves) the person.
- 3. He cleanses the person from sin and gives them the new nature - Titus 3:4-5
- 4. As He performs this spiritual “new birth,” the person enters “the kingdom of God” (=eternal life – John 3:3-7,16).
- 5. We get a new heart -Ezekiel 36:24

**B. He seals (eternally secures) the person. The presence of the Holy Spirit is the “seal” or guarantees that a person is saved and will remain saved-Eph.1:13**

- 1. A finished transaction
- 2. A mark of ownership
- 3. A bond of security
- 4. An Imprint of Authenticity or of Identity- 1 John 4:13
- 5. In Romans Paul teaches us that ALL believers have received the Holy Spirit. In fact, the Spirit's indwelling of believers is a mark of one who belongs to Christ (1Cor 3:16, 1Cor 6:19)

**C. We are baptized WITH the Holy Spirit into the body of Christ.**

- 1. What is the baptism with the Holy Spirit?
  - a. It is the Spirit's work of uniting us with Christ – spiritually identifying us with Christ's death, burial and resurrection (Rom.6:3-5).

b. It is the Spirit's work of incorporating us into the universal church (=the "body of Christ" – all church age believers – 1 Cor.12:13).

D. When are believers' baptized with the Spirit?

1. In each believer it occurs once and for all at their conversion (1 Cor.12:13; Gal.3:26-28).

Note: Exceptions – On the Day of Pentecost when the church age began, both new and existing believers were baptized by the Spirit (Acts 1:5; 11:15,16). Also in 2 other cases in the early church it seems the Spirit was not given to believers until an apostle was present (Acts 8:14-17; 19:1-6).

**E. He Fills Believers**

1. The "filling of the Spirit" describes the crucial work of God enabling the believer to live a transformed life. It is specifically the ministry of the Holy Spirit that gives a Christian the capability of change and growth in righteousness (by the Spirit..." – putting to death the deeds of the body" – Rom.8:13; the fruit of the Spirit..." – Gal.5:22,23).
2. Spiritual growth is an issue of control. We are either controlled by our self-centered flesh or by the Holy Spirit who indwells us (Rom.8:4-11; Gal.5:16,17). Ephesians 5:18 describes this controlling/empowering ministry of Spirit as the "filling" of the Spirit. "Filling" is a metaphor (picture) of control. We can be filled/controlled by fleshly desires (like alcohol) or be filled/controlled by the Spirit (Eph.5:18).
3. Although it's the Spirit's power that is at work, the believer must choose to be controlled/empowered by the Spirit. It is a command to "Be filled" and likewise to "Walk in the Spirit" (Gal.5:16). The Spirit's presence is permanent (indwelling) but we must repeatedly choose to yield to God to experience the Spirit's transforming power to change and grow us (filling). In actual experience, "walking in the Spirit" or "being filled with the Spirit" means living the Christian life (facing temptations, making decisions, etc.) with a conscious dependence on the Holy Spirit. He is the one who enable us – producing godly "fruits" (Gal.5:22,23). He is central in sanctification (How saved people grow).

#### 4. The Holy Spirit uses the Means of Grace to Fill us

*The means of grace are any activities within the fellowship of the church that God uses to give more grace to Christians.*<sup>1</sup>The following list may not be exhaustive, but it does include most of the means of grace that believers have access to within the fellowship of the church:

- a. Teaching of the Word
- b. Baptism
- c. `
- d. Prayer for one another
- e. Worship
- f. Church discipline
- g. Giving
- h. Spiritual gifts
- i. Fellowship
- j. Evangelism
- k. Personal ministry to individuals<sup>2</sup>

#### **F. He sanctifies believers. His works transforms us.**

##### 1. He indwells believers.

- a. The Spirit indwells all believers in this age (Rom.5:5; 8:9; 1 Cor.3:16; 6:19).
- b. The Spirit indwells believers permanently in this age - John 14:16.
- c. The Spirit's indwelling is the basis for His other ministries in believer's lives. (He teaches/illuminates us about scripture – John 16:13; He aids in prayer – Rom.8:26; He assures us of our salvation – Rom.8:16; He enables us to grow. He empowers us-Acts 1:1-8

#### **G. He causes us to bear fruit – Galatians 5:16-22**

1. To be “led by the Spirit” (v 18) is to change, and be changed, to be the people we want to be. The Spirit-fueled development of Christ-like character is liberating, because it brings us closer to being the people we were designed to be, the people our Spirit-renewed hearts want us to be.

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<sup>1</sup> Wayne A. Grudem, [\*Systematic Theology: An Introduction to Biblical Doctrine\*](#) (Leicester, England; Grand Rapids, MI: Inter-Varsity Press; Zondervan Pub. House, 2004), 950.

<sup>2</sup> Wayne A. Grudem, [\*Systematic Theology: An Introduction to Biblical Doctrine\*](#) (Leicester, England; Grand Rapids, MI: Inter-Varsity Press; Zondervan Pub. House, 2004), 951.

- a. Christian growth is \_\_\_\_\_ as \_\_\_\_\_  
a turnip or potato growing.
- b. The growth of the Spirit's fruit is \_\_\_\_\_.
- c. The fruit of the Spirit has internal roots. It is not about traits or characteristics. It is about a change much deeper than that
- d. Christian growth is symmetrical. Paul deliberately uses the singular word "fruit" to describe a whole list of things that grow in a Spirit-filled person. From this we learn a very important point for understanding and discerning the fruit of the Spirit. The real fruit of the Spirit always grow up together.

## 2. The Parts of the Fruit

- Agape = love. It means to serve a person for their good and intrinsic value, not for what the person brings you. Its opposite is fear: self-protection and abusing people. Its counterfeit (a fake version) is selfish affection, where you are attracted to someone and treat them well because of how they make you feel about yourself.
- Chara = joy, a delight in God for the sheer beauty and worth of who He is. Its opposite is hopelessness or despair, and its counterfeit is an elation that is based on experiencing blessings, not the Blesser, causing mood swings based on circumstances.
- Irene = peace, meaning a confidence and rest in the wisdom and control of God, rather than in your own. It replaces anxiety and worry. The fake version of peace is indifference, apathy, not caring about something.
- Makrothumia = patience, an ability to face trouble without blowing up or hitting out. Its opposite is resentment toward God and others, and its counterfeits are cynicism or lack of care: This is too small to care about.
- Chrestotes = kindness, which is an ability to serve others practically in a way which makes me vulnerable, which comes from having a deep inner security. Its opposite is envy, which leaves me unable to rejoice in another's joy. And its fake alternative is manipulative good deeds, doing good for others so I can congratulate myself and feel I am "good enough" for others or for God.
- Agathosune = goodness, integrity; being the same person in every situation, rather than a phony or a hypocrite. This is not the same as being always truthful but not always loving; getting things off your chest just to make yourself feel or look better.



- Pistis = faithfulness, loyalty, courage, to be utterly reliable and true to your word. Its opposite is to be an opportunist, a friend only in good times. And its counterfeit is to be loving but not truthful, so that you are never willing to confront or challenge.
- Prautas = gentleness, humility, self-forgetfulness. The opposite is to be superior or self-absorbed. Humility is not the same as inferiority (see next chapter).
- Egkrateia = self-control, the ability to pursue the important over the urgent, rather than to be always impulsive or uncontrolled. The slightly surprising counterfeit is a willpower which is based on pride, the need to feel in control.

#### **H. He gives spiritual gifts to believers.**

1. **Define Spiritual Gift:** A spiritual gift is any ability that is empowered by the Holy Spirit and used in any ministry of the church. Grudem pg 1016

2. **The Purpose of Spiritual Gifts in the New Testament Age.** Spiritual gifts are given *to equip the church to carry out its ministry until Christ returns*. Paul tells the Corinthians, “*You are not lacking in any spiritual gift, as you wait for the revealing of our Lord Jesus Christ*” (1 Cor. 1:7). Here he connects the possession of spiritual gifts and their situation in the history of redemption (waiting for Christ’s return), suggesting that gifts are given to the church for the period between Christ’s ascension and his return.

**3. How Many Gifts Are There?** The New Testament epistles list specific spiritual gifts in six different passages. <sup>3</sup>

**1 Corinthians 12:8–10**

- 9. word of wisdom
- 10. word of knowledge
- 11. faith
- (5) gifts of healing
- (4) miracles
- (2) prophecy
- 12. distinguishing between spirits
- (8) tongues
- 13. interpretation of tongues

**1 Corinthians 12:28**

- 1. apostle<sup>8</sup>
- 2. prophet
- 3. teacher
- 4. miracles
- 5. kinds of healings
- 6. helps
- 7. administration
- 8. tongues

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**Ephesians 4:11**<sup>7</sup>

- (1) apostle
- (2) prophet
- 14. evangelist'
- 15. pastor-teacher

**Romans 12:6–8**

- (2) prophecy
- 16. serving
- (3) teaching
- 17. encouraging
- 18. contributing
- 19. leadership
- 20. mercy

**1 Corinthians 7:7**

- 21. marriage
- 22. celibacy

**1 Peter 4:11**

- whoever speaks (covering several gifts)
- whoever renders service (covering several gifts)<sup>4</sup>

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<sup>3</sup> Wayne A. Grudem, [\*Systematic Theology: An Introduction to Biblical Doctrine\*](#) (Leicester, England; Grand Rapids, MI: Inter-Varsity Press; Zondervan Pub. House, 2004), 1019.

<sup>8</sup> Strictly speaking, to be an apostle is an office, not a gift (see chapter 47, pp. 905–12, on the office of apostle).

<sup>7</sup> This list gives four kinds of persons in terms of offices or functions, not, strictly speaking, four gifts. For three of the functions on the list, the corresponding gifts would be prophecy, evangelism, and teaching.

<sup>4</sup> Wayne A. Grudem, [\*Systematic Theology: An Introduction to Biblical Doctrine\*](#) (Leicester, England; Grand Rapids, MI: Inter-Varsity Press; Zondervan Pub. House, 2004), 1020.

**4. Gifts May Vary in Strength.** Paul says that if we have the gift of prophecy, we should use it “*in proportion to our faith*” (Rom. 12:6), indicating that the gift can be more or less strongly developed in different individuals, or in the same individual over a period of time. This is why Paul can remind Timothy, “Do not neglect the gift you have” (1 Tim. 4:14),<sup>5</sup>

**5. Discovering and Seeking Spiritual Gifts.** Paul seems to assume that believers will know what their spiritual gifts are. He simply tells those in the church at Rome to use their gifts in various ways:<sup>6</sup>

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<sup>5</sup> Wayne A. Grudem, [\*Systematic Theology: An Introduction to Biblical Doctrine\*](#) (Leicester, England; Grand Rapids, MI: Inter-Varsity Press; Zondervan Pub. House, 2004), 1022.

<sup>6</sup> Wayne A. Grudem, [\*Systematic Theology: An Introduction to Biblical Doctrine\*](#) (Leicester, England; Grand Rapids, MI: Inter-Varsity Press; Zondervan Pub. House, 2004), 1028.