

Pneumatology—Doctrine of the Holy Spirit

His Person, Deity and Work, and relation to the Lord's Churches

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I. The identity of the Holy Spirit.

- A. The expressions for the Holy Spirit are many.
 1. His name is found in the majority of the Old Testament books.
 - a. Not as plentifully nor as vividly as in the New Testament, but plentifully.
 - b. Examples: Spirit, Spirit of God, Spirit of Jehovah, and Holy Spirit.
 2. His name is found often in the New Testament; especially from *Acts* onward.
 - a. Examples: Spirit, Spirit of God, Spirit of the Father, Spirit of the Lord, Spirit of Jesus, Spirit of Christ, and Holy Ghost.
 - b. Unfortunately, *Ghost* is often used with *Holy* in the KJV.
- B. The terms for the name of the Holy Spirit reveal many things about God.
 1. The Hebrew word *ruach* suggests both *life* and *power*; as does the Greek word *pneuma*.
 - a. They are the same words used for: breath, wind, and air.
 - b. As *breath* He is the Invisible God, the source of life—*And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul (Genesis 2:7); The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit (John 3:8).*
 - c. As *wind* He is the Invisible God in power.
 2. Man's relation to the Spirit determines whether He *breathes* or *blows*.
- C. The Holy Spirit is a person. Personage means that the Holy Spirit is not an impersonal force or influence; rather personage means that the Holy Spirit is a self-conscious, self-determining, self-willing, and self-feeling intelligence.
 1. Personal pronouns used in reference to the Holy Spirit show He is a person.
 - a. *Pneuma* (Greek word translated *spirit*) is neuter gender, but *Parakletos* (Greek word translated *comforter*) is masculine gender.
 - b. All the pronouns which refer to the Holy Spirit are masculine, which gives personality to the neuter term *Pneuma*.
 2. The Holy Spirit acts as a person and dwells, teaches, guides, witnesses, speaks, hears, knows, wills, loves, glorifies, gives, etc.

- a. Speaks—*For it is not ye that speak, but the Spirit of your Father which speaketh in you (Matthew 10:20).*
 - b. Teaches—*But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you (John 14:26).*
 - c. Sends—*19 While Peter thought on the vision, the Spirit said unto him, Behold, three men seek thee. 20 Arise therefore, and get thee down, and go with them, doubting nothing: for I have sent them (Acts 10:19-20).*
 - d. Calls and commissions—*As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them (Acts 13:2).*
 - e. Evaluates—*For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things (Acts 15:28).*
 - f. Leads—*For as many as are led by the Spirit of God, they are the sons of God (Romans 8:14).*
 - g. Searches—*But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God (I Corinthians 2:10).*
 - h. Justifies—*And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God (I Corinthians 6:11).*
 - i. Gives gifts—*7 But the manifestation of the Spirit is given to every man to profit withal. 8 For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; 9 To another faith by the same Spirit; to another the gifts of healing by the same Spirit; 10 To another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues: 11 But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will (I Corinthians 12:7-11).*
3. The Holy Spirit reacts as a person and can be grieved and blasphemed.
 - a. Grieved—*And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption (Ephesians 4:30).*
 - b. Blasphemed—*Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men (Matthew 12:31).*
 4. Men react to the Holy Spirit as a person.
 - a. Men follow the Holy Spirit—*Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come (John 16:13).*
 - b. Men receive the Holy Spirit—*And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost (John 20:22).*
 - c. Men lie to the Holy Spirit—*3 But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back part of the price of the land?.....9 Then Peter said unto her, How is it that ye have agreed together to tempt the Spirit of the Lord? behold, the feet of them which have buried thy husband are at the door, and shall carry thee out (Acts 5:3, 9).*
 - d. Men resist the Holy Spirit—*Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers did, so do ye (Acts 7:51).*
 5. The Holy Spirit is a Divine Person as shown by His relation to the Father and the Son.

- a. The Spirit is both identified with both the Father and the Son, yet the Spirit is distinct because His functions are distinctly His own.
 - (1) He is the Spirit of God, yet He Himself is identified as God—3 But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back part of the price of the land? 4 Whiles it remained, was it not thine own? and after it was sold, was it not in thine own power? why hast thou conceived this thing in thine heart? thou hast not lied unto men, but unto God (Acts 5:3-4).
 - (2) He is said to be the Spirit of Christ, yet Christ said he was another personage—*And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever (John 14:16).*
 - b. The Deity of the Spirit is shown by His attributes which are the same as those possessed only by God.
 - (1) Eternity—*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? (Hebrews 9:14).*
 - (2) Omnipresence—7 *Whither shall I go from thy spirit? or whither shall I flee from thy presence? 8 If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there. 9 If I take the wings of the morning, and dwell in the uttermost parts of the sea; 10 Even there shall thy hand lead me, and thy right hand shall hold me (Psalm 139:7-10).*
 - (3) Omnipotence—*And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God (Luke 1:35).*
 - (4) Omniscience—10 *But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God. 11 For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God (I Corinthians 2:10-11).*
6. The Holy Spirit is the Third Person of the Godhead (Godhood or Trinity) as revealed in the Old Testament, and even more clearly revealed in the New Testament. There are not three Gods, but one God combining Himself in three personalities.
- a. Trinity in the Old Testament is revealed by plurality in reference to God—*And God [Hebrew Elohim, plural form for God] said, Let us [plural pronouns] make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth (Genesis 1:26).*
 - b. Trinity in the New Testament is revealed in many places such as in the Great Commission which the Lord gives to His church—19 *Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: 20 Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen (Matthew 29:19-20).*

II. The work of the Holy Spirit in general.

- A. The Holy Spirit is God's agent in all God's works.

1. Both Old and New Testaments abundantly present the Spirit's place in God's economy.
 2. God sends forth His Spirit to work—*Thou hidest thy face, they are troubled: thou takest away their breath, they die, and return to their dust. 30 Thou sendest forth thy spirit, they are created: and thou renewest the face of the earth (Psalm 104:29-30).*
 3. The Holy Spirit engages in a variety of activities regulated by His own will—*But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will (I Corinthians 12:11).*
- B. The Holy Spirit is God's Agent in creation and in sustaining His creation—*And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters (Genesis 1:2); By his spirit he hath garnished the heavens; his hand hath formed the crooked serpent (Job 26:13).*
- C. The Scriptures were inspired by the Holy Spirit—*For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost (II Peter 1:21); All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness (II Timothy 3:16).*
- D. The Holy Spirit has manifold works in the world, including the lost.
1. Any work done by the Word of God is the work of the Spirit because He gave the Word to men—*51 Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers did, so do ye. 52 Which of the prophets have not your fathers persecuted? and they have slain them which shewed before of the coming of the Just One; of whom ye have been now the betrayers and murderers (Acts 7:51-52).*
 2. The Holy Spirit directs the effects of evil men, He restrains sinners, sin, and all evil powers—*And the LORD said, My spirit shall not always strive with man, for that he also is flesh: yet his days shall be an hundred and twenty years (Genesis 6:3).*
 3. The Holy Spirit convinces the world of sin, righteousness, and of judgment to come—*7 Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. 8 And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: 9 Of sin, because they believe not on me; 10 Of righteousness, because I go to my Father, and ye see me no more; 11 Of judgment, because the prince of this world is judged (John 16:7-11).*
 4. The Holy Spirit causes lost folks to do good things. He influences any honesty, kindness, and unselfishness, causes husbands to love wives, children to obey parents, etc.—*And Saul also went home to Gibeah; and there went with him a band of men, whose hearts God had touched (I Samuel 10:26); And it came to pass, when David had made an end of speaking these words unto Saul, that Saul said, Is this thy voice, my son David? And Saul lifted up his voice, and wept (I Samuel 24:16); 35 And the children of Israel did according to the word of Moses; and they borrowed of the Egyptians jewels of silver, and jewels of gold, and raiment: 36 And the LORD gave the people favour in the sight of the Egyptians, so that they lent unto them such things as they required. And they spoiled the Egyptians (Exodus 12:35-36).*
- E. The work of the Holy Spirit in the elect that leads to and in regeneration. Regeneration is instantaneous—an experience.

1. God's work for us and in us is not instantaneous.
 2. Sinners must be changed—*Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new (II Corinthians 5:17).*
 - a. Sinners are dead and must be made alive—*And you hath he quickened, who were dead in trespasses and sins (Ephesians 2:1).*
 - b. Sinners are at enmity with God and God's justice must be propitiated (satisfied)—*Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be (Romans 8:7); 24 Being justified freely by his grace through the redemption that is in Christ Jesus: 25 Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God (Romans 3:24-25); Therefore being justified by faith, we have peace with God through our Lord Jesus Christ (Romans 5:1).*
 - c. The Spirit gives life by illumination, conviction, and giving a desire to be rid of the sinful condition. The Spirit draws sinners to Christ—*8 And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: 9 Of sin, because they believe not on me (John 16:8-9).*
 - d. A miracle of grace is performed as He works in us—*8 For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: 9 Not of works, lest any man should boast. 10 For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them (Ephesians 2:8-10).*
- F. The work of the Holy Spirit in the saved.
1. The Spirit takes up His abode in the elect when they are regenerated; He is that new life—*5 Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. 6 That which is born of the flesh is flesh; and that which is born of the Spirit is spirit (John 3:5-6).*
 2. Anything good that comes from the child of God is the result of the work of the Spirit within—*22 But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, 23 Meekness, temperance: against such there is no law. 24 And they that are Christ's have crucified the flesh with the affections and lusts. 25 If we live in the Spirit, let us also walk in the Spirit (Galatians 5:22-25).*
 3. The Holy Spirit gives assurance of salvation; gives them gifts to serve God; leads and empowers them for service; and He takes care of all their needs—*13 For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live. 14 For as many as are led by the Spirit of God, they are the sons of God. 15 For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. 16 The Spirit itself beareth witness with our spirit, that we are the children of God (Romans 8:13-16).*
 4. The Holy Spirit quickens the believers' bodies in the resurrection—*according to the spirit of holiness, by the resurrection from the dead (Romans 1:4).*
 5. The Holy Spirit of promise is the seal of the believers—*13 In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise, 14 Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory (Ephesians 1:13-14).*

III. The Holy Spirit's relation to the churches of the Lord.

A. Introduction—read *Acts 2*.

1. When reading God's word and we pass from the Gospels to the rest of the New Testament we immediately become conscious of a change.
 - a. The atmosphere is charged by the Holy Spirit.
 - b. No denying of His past work, but something different has taken place.
2. Pentecost marks a signal point in God's economy.
 - a. To Old Testament saints Pentecost was the end of the grain harvest.
 - b. But to New Testament saints Pentecost is the empowering of the church to do God's work; the beginning of its evangelistic mission; and the unifying of a fellowship with God and His people.
3. The Spirit's work and relation to us is much more important than speculation of what He has done in former ages, or what He will do in ages to come.
4. Many Christians are ignorant about the Person and work of the Holy Spirit, especially how He works in this age between the two comings of Christ.
 - a. This is due to their failure to depend upon the Bible and the guidance of the Holy Spirit. They look to so-called Bible scholars instead.
 - b. The erroneous has been mingled with truth and proclaimed as the truth from the pulpit, the class-room, and in men's writings. As a result confusion reigns on this subject.
5. It is much more important that we be properly instructed concerning Him than most Christians imagine.
 - a. He is so important to us, for it is He who convicts, renews, sanctifies, guides, teaches, and seals the soul of the saints.
 - b. Unless we have the right concepts of Him it will be impossible for us to have the right relation with God.
 - c. When we fail here, even though we may be saved, our life will not be as beautiful as it could have been.
6. To have a proper understanding of the work of the Holy Spirit during the age in which we are now living we need to know what Jesus meant when He said, *And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; 17 Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you (John 14:16-17).*
 - a. Jesus was speaking concerning the coming of the Spirit at Pentecost.
 - b. The rest of this treatise will be devoted to this coming and the results.

B. The Scriptures that deal directly with the descent of the Holy Spirit on the day of Pentecost call this event the *baptism of the Spirit*.

1. Scriptures that foretell the baptism of the Spirit:
 - a. Jesus baptizes in both the Holy Spirit and in fire. Note to whom John the Baptist was speaking in the following passages—*I indeed baptize you with water unto repentance. but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire (Matthew 3:11); John answered, saying unto them all, I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he shall baptize you with the Holy Ghost and with fire (Luke 3:16).*
 - b. Jesus baptizes in the Holy Spirit. Note to whom these words are addressed—*I indeed have baptized you with water: but he shall baptize you*

with the Holy Ghost (Mark 1:8); And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost (John 1:33); For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence (Acts 1:5).

2. Scriptures that describe the baptism of the Spirit:

a. *Acts 2:1-13* tells what took place when the Spirit came as Jesus and John the Baptist predicted. Although in this passage nothing is said about it being a baptism, we are told that it was the *baptism of the Spirit* that had been foretold—*Then remembered I the word of the Lord, how that he said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost (Acts 11:16).*

b. *Acts 10:44-48, Acts 11:15-16*—those in the house of Cornelius received the same baptism that took place at Pentecost. You will note that one was a Jew; the others were Gentiles thus showing that Jew and Gentile were on equal standing in God's economy in this present dispensation.

3. One thing is evident about the language and the incidents themselves: It was not an individual *baptism*; rather, it was a *baptism* of a body of people. The language does not say *thee* (singular) but *ye* or *you* (plural).

C. Some false notions of what this *baptism in the Holy Spirit* did and how it was administered: I will not try in this treatise to detail all the fallacies.

1. Those that arise because of the wrong translation (KJV) of the Greek preposition *en*.

a. The KJV translators translate the Greek preposition *en* as *in* a total of 1863 times, but in *Acts 2:38* the Greek preposition *en* is translated *with*. Prepositions do have variable usages and we should take into consideration the subject used with the preposition.

b. Scriptural baptism is not *with* water but *in* water. The *baptizer* does not handle the water; rather, he handles the candidate. *Baptism* is a Greek word that means *immersion*. These two different groups were *immersed* in the Holy Spirit.

2. A very popular and wide-spread false theory is: The Holy Spirit places believers into the true church, which is the mystical body of Christ, at the time of their regeneration.

a. The Scriptures say that Jesus does the *baptizing*, not the Holy Spirit.

b. A. C. Gabelin, one of the best known advocates of this position, makes *into Christ* the same as *into the church*. The Bible never declares we get into Christ *by baptism*. The Bible teaches that we get into Christ *by faith*.

c. The church did not begin on the Day of Pentecost no matter how many say it did, nor how long they say it. Jesus said He would build His church (*Matthew 16:18*). Jesus built His church by setting the apostles in it first (*I Corinthians 12:28*). The Scriptures declare that those saved on the Day of Pentecost were added to the church. You cannot *add* to something that doesn't already exist. If the church was begun on the Day of Pentecost by the Holy Spirit as some say, then the Holy Spirit had to redo what Jesus had done while He was on earth. Those who advocate a *visible* church and a true *invisible* church give evidence that the one Jesus built is next to worthless!

d. The advocates of this theory confuse the church (as an institution) with the family of God and the kingdom of God.

3. Another common teaching: *Baptism in the Spirit* was for the purpose of the indwelling presence of the Spirit in all believers; that He did not continually dwell in believers before Pentecost.
 - a. Such a theory would necessitate two kinds of salvation: one for those who were saved before Pentecost, and those saved then and afterward.
 - b. The burden of proof is upon them. The Scriptures do not say this.
 4. Some have a notion that regeneration is the *baptism in the Spirit*.
 5. Some say that speaking in tongues is the evidence of the *baptism in the Spirit*. This supposedly shows a higher work of the Spirit than regeneration. This errant belief is called by different terms such as: a second work of grace, second blessing, entire sanctification, etc.
- D. What did Jesus mean by *John 14:16-17*? What was the object of the coming of the Spirit upon believers (the church Jesus built which had 120 members)?
1. His church must carry on His work of redemption after He went back to the Father. They would need another Comforter (like Himself to *go along beside* them) to guide them in their activities in a sin-cursed world.
 2. This Comforter would empower them (*Luke 24:49; Acts 1:8*) to do the work He had commissioned them to do.
 3. They needed a visible sign that Christ had returned to the Father and that they had the power and guidance they needed for their task.
 4. This new way (His church) needed to be known to have God's approval, that it was the way His work was to be done.
 5. The Jews were not to think it only for them; therefore, Jesus *baptized in the Holy Spirit* a group of believing Gentiles. The middle wall of partition between the Jew and Gentile was broken down.
 6. This handful of people (120), all members of the Lord's church, needed the *baptism in the Holy Spirit* that took place at Pentecost and at Cornelius' house to be able to do as Jesus told them.
 - a. Jesus had by-passed the Temple and the Aaronic Priesthood to present His church as His witness on earth. Jesus was supplanting the Temple and Aaronic Priesthood with a *new and living way*. He had become the *sacrifice that took away the sins of the world*. Jesus is our Great High Priest and the way of access is open to God because the veil has been removed. Judaism was corrupt so Jesus took the work from them and gave it to His churches to perform.
 - b. The *baptism in the Spirit* was proof to His church that they were empowered and authorized by God to go forward with Christ's commission.
 7. The two occasions of the *baptism in the Holy Spirit* are the only ones in the Bible. Other incidents may have had some of the same visible signs, but no *baptism in the Holy Spirit*.
 8. The baptism in the Holy Spirit does not happen today! The Lord's church is already commissioned, empowered, and authenticated! It is now time to fulfill the commission given to the Lord's church!—*18 And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. 19 Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: 20 Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen.*