



FEBRUARY 23, 2020 | DAVID NEWKIRK

Father, pour out your Spirit on us and move us forward together!

- I. Who is the Holy Spirit?
 - a. **He is a _____, not a _____!** John 16 refers to the Holy Spirit seven times as a He, not an it. He is intelligent (1 Cor. 2), He has a will (1 Cor. 12), and He can be grieved (Eph. 4:30).
 - b. The meaning of the word "*Spirit*" (Hebrew- *Ruach*, Greek - *pneuma*)
 - i. It is the wind-air that we find both outside of man in the natural world and inside of his own lungs (W. Eichrodt, *OT Theology*, 2:46).
 - ii. The connection between wind and spirit can be seen where the thought in Scripture is that of vital power (Is 31:3). Israel would point to the force behind creation and in nature as *ruach*. It is the way they experienced deliverance, salvation, guidance, and the presence of God.
 - iii. For further study of this read Ex. 15:8; Hos. 13:15; 2 Sam. 22:16; Ps. 18:15; Is. 11:4; 30:28.
 - c. The name *Holy Spirit*
 - i. *Holy* separates God's Spirit from man's spirit. It signifies that which is separate from the creative world. It signifies the concept of deity. When found in Scripture often they are the antithesis to everything worldly. "God's holiness becomes an expression for His perfection of being which transcends everything creaturely" (O. Procksch, k.t.l., *TDNT*, 1:91).
 - ii. *Holy* points to the inner nature of God. "Yahweh points to His gravitas while "Holy" denotes His innermost and secret essence" (Procksch, *TDNT*, 1:93)
 - iii. "*Holy Spirit*" is the expression of God to the world. *Ruach Yahweh* is the means of expressing God's presence to, and action within the world: it is the divine, creative, energizing, and renewing power in the lives of men and communities" (Hill, *Greek Words*, 212).
- II. What does the Holy Spirit do?
 - a. All members of the Trinity share in the works of God. The Father is the originator or author, the Son is the mediator or the executor, and the Spirit is the consummator or applicator (Rom. 11:36). The Spirit leads all things to its final destiny. We can say that the works of God are normally said to be "from" the Father, "through" the Son, and "by" the Spirit (1 Cor. 8:6; Eph. 2:18).
 - b. **The Spirit was involved in _____.**
 - i. Genesis 1:2 – The Spirit moves or hovers. "The passage is emphasizing the actual, powerful presence of God, who brings the spoken word into reality by the Spirit. Thus the Spirit and the word work together to present how the one God is responsible for all that is seen in the physical universe" (Hildebrandt, *OT Theology of the Spirit*, 33).
 - ii. Gen. 2:7; Job 33:4; 34:14-15 – "The Spirit of God has made me, and the breath of the Almighty gives me life."
 - iii. Acts 17:28 – "... for in Him we live and move and exist ..." The Spirit is God's presence which sustains all of life in the original creation.

- c. **The Spirit is involved in _____ and _____.**
- i. Salvation: In order to have salvation, one must first receive the revelation of God (John 3:33). The Spirit is the divine applicator, He brings the Truth to people and confronts them with it so that they might receive it and have true life.
 - ii. He does this through the Scripture that He wrote: The prophets of the Old Testament were inspired by the Holy Spirit (Is. 61:1 – “The Spirit of God is upon me ...”). This died with the quenching of the last of the writing prophets – Zechariah, Haggai, Malachi. The New Testament writers announce the renewal of the prophetic voice through the ministries of John the Baptist and Jesus and its continuation in the church (John 16:13-14; Eph 2:20; Acts 11:27; 13:1; 15:28; 11:23; 15:32; 16:6-7; 21:4-10)
 - iii. The Living Word (Matt 1:18,20). The conception of Jesus, the Word, is another example of the Spirit's work as the one who brings to realization the plans and designs of the Father.
 - iv. **Not only does the Spirit bring TRUTH; the Spirit brings _____:** In bringing truth, the Spirit brings life (John 6:63). Christianity is about having Jesus Christ who is LIFE. As the Spirit is the bringer of life to us, then Christianity is also about having the Spirit.
- d. **The Spirit is the _____ of God's grand design.** The purpose of God ends upon His glory (Num. 14:21; Is. 6:3; Is. 40:5; Hab. 2:14; Ps. 72:19; Is. 58:8; 59:19; 60:1; Ps. 57:5-11).
- i. **What is the meaning of God's glory?** “God's power is an expression of the ‘divine nature,’ and the honor ascribed to God by man is no other than an affirmation of this nature. The *glory of God* is the divine glory, which reveals the nature of God in creation, and in His acts, which fill both heaven and earth (G. Kittel, “*doxa*” TDNT, 2:244).
 - ii. **God's glory is accomplished when He indwells His people and gives them His own life so that it is lived out through them** (Ez. 36:26-27; Jer. 31:31; 2 Cr. 3:18; Ex. 34:34).
 - iii. The Holy Spirit is eschatological as the “central miracle” the Age to Come (Heb. 6:4-5) (W. Eichrodt, *Theology of the OT*, 2:59).

“The Spirit of God as the dynamic, the life-giving power of the Church, the unseen Lord, Master, Guide and Inspirer of the Christian community, who gives instructions to apostles and disciples, sustains the faithful in persecutions and sometimes give them glimpse of the future through Christian prophets or initiates them into mysteries through glossolalia. For the same reason the Spirit is peculiarly associated with prayer, with religious experience, with everything that has to do with man's response to God in the New Testament. There is scarcely a reference to prayer, to worship to speaking with tongues, prophesying, singing hymns or psalms, making moral decisions or doing good works in the New Testament which does not include, explicitly or implicitly, a reference to the Holy Spirit. In the New Testament the Holy Spirit is God in whom man returns to God. It is only in God that we can understand God; it is only the Spirit who can give us the power to perceive that in the story of Jesus we encounter the offer and demand and loving act of God Himself. (R.P.C. Hanson, “The Divinity of the Holy Spirit”, 200)