

The Holy Spirit – Theological Realities

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Main Point: Discussing the doctrine of the Holy Spirit

Objective: In the New Testament, the Holy Spirit ministers in the shadow of Jesus. Join pastors Rosario and Asscherick as they shine a light on the Holy spirit, His role, and His ministry through a study of the Old Testament, New Testament, and the writings of Ellen White.

Agenda: The Holy Spirit as a person, the Holy Spirit as God, and the work of the Holy Spirit. In this session, we will seek to understand more deeply the personhood and divinity of the Holy Spirit.

- I. Questions answered from Module I
 - a. Does the Holy Spirit have a physical entity?
 - i. It does not matter. It is not necessary to have a physical body to be a person. A list of attributes make a person.
 - ii. AA 51 – “It is not essential for us to be able to define just what the Holy Spirit is. Christ tells us that the Spirit is the Comforter, “the Spirit of truth, which proceedeth from the Father.” It is plainly declared regarding the Holy Spirit that, in His work of guiding men into all truth, “He shall not speak of Himself.” John 15:26; 16:13. The nature of the Holy Spirit is a mystery. Men cannot explain it, because the Lord has not revealed it to them. Men having fanciful views may bring together passages of Scripture and put a human construction on them, but the acceptance of these views will not strengthen the church. Regarding such mysteries, which are too deep for human understanding, silence is golden.”
- II. The Holy Spirit is a Person
 - a. What is a person in general?
 - i. A physical body? No.
 - ii. What makes a person a person is what is going on in the mind, emotions, self-awareness, etc.
 - iii. God is a spirit (Woman at the Well)
 - b. How Does the Spirit refer to Himself?
 - i. Acts 13:2 – HS referring to Himself using “me” and “I” ... as a Person.
 - ii. Acts 10:19-20
 - iii. **Note:** Impersonal forces do not send men, speak, or use personal pronouns in reference to their actions.
 - c. How does the Son refer to the Spirit?
 - i. John 14:16-17
 1. Jesus refers to the Holy Spirit as “He”

2. Comforter/Helper
 - ii. John 15:26
 1. Triadic passage (Father, Son, Holy Spirit)
 - iii. John 16:13-14
 - iv. Language Point
 1. "spirit" – *Greek pneuma* (neuter noun) so English translators translated pronouns into masculine because masculine is what Jesus used in reference to the Holy Spirit
 - a. No reason other than to emphasize that the Holy Spirit is a Person
 - v. More
 1. He abides, testifies, guides, speaks, hears, discloses, glorifies, and declares.
 - a. Each of these activities indicate personhood.
- d. Attributes of Personhood
 - i. He **forbids** and **permits** = Acts 16:6-8
 - ii. He **distributes** = 1 Cor. 12:11
 1. In order to distribute, He must have a mind to know us
 - iii. He **instructs** = Neh 9:20; Lk 12:12
 - iv. He "**says**" to the churches = Rev 2-3
 - v. He can be **grieved** = Eph 4:30; Is 63:10
 1. Holy Spirit has emotions/feelings
 2. Same language in the OT and NT
 3. Cannot insult or grieve inanimate objects... chair, floor, building, etc. Only a person can be insulted or grieved.
 - vi. He can be **insulted** = Heb 10:29
 - vii. He can **love** = Rom 15:30
 - viii. He can be **lied to** = Acts 5:3
 - ix. He makes **decisions** = Acts 15:28
 - x. He has a **mind** = Rom 8:27
 1. Mind/Brain Paradox
 - a. They are interrelated and associated but not identical.
 - b. Only a person can have a mind.
 - xi. He **communes** and **fellowships** = 2 Cor 13:14; Phil 2:1
 1. "*of* the spirit" – possessive. Holy Spirit is *hosting* the communion/fellowship
 - xii. He **speaks** = 1 Tm 4:1; Acts 8:29; 21:11
 - xiii. He **intercedes*** = Rm 8:26-27
 1. 1SM 344
 - a. "Christ, our Mediator, and the Holy Spirit are constantly interceding in man's behalf, but the Spirit pleads not for us as does Christ, who presents His blood, shed from the foundation of the world; the Spirit works upon our hearts,

drawing out prayers and penitence, praise and thanksgiving. The gratitude which flows from our lips is the result of the Spirit's striking the cords of the soul in holy memories, awakening the music of the heart."

2. Three parties in Rm 8:26: Father, saints who are praying.
 - a. If HS is merely the presence of the Father, how can the Father intercede between praying saints and the Father? The HS is a Person.
- xiv. He **bears witness** with our spirits* = Rm 8:15-16
 1. The Spirit comes into your heart and says "you are the son/daughter of God". How can a force bear witness? It has to be a person.
 2. MS 20 1906
 - a. "The Holy Spirit has a personality, else He could not bear witness to our spirits and with our spirits that we are the children of God. [...] even so the things of God knoweth no man, but the Spirit of God."
- e. The Great Commission (Mt. 28:19)
 - i. Forgotten Trinity, 144
 1. "It is evident that the Father is a person; so also is the Son. How, then, could two person share a single name with a nonperson, a mere force? The willingness of the Scripture writers to associate the Spirit in this way with both Father and Son is plain evidence of His personality."
- f. The Great Sin (Mt 12:31-32)
 - i. *Forgotten Trinity*, 145
 1. "The words spoken "against the Holy Spirit" are placed in direct parallel with those against the Son of Man. We have no reason to believe that there would be any less personal element in their blasphemy when speaking of the Spirit than when speaking of the Son."
 - ii. Sin is a violation of a covenant.
 1. How can you sin against an inanimate object?
- g. 20MR 69
 - i. "The Holy Spirit has a personality, else He could not bear witness to our spirits and with our spirits that we are the children of God. He must also be a divine person, else He could not search out the secrets which lie hidden in the mind of God. "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."
- h. 20MR 68

- i. “The Holy Spirit always leads to the written word. The Holy Spirit is a person, for He beareth witness with our spirits that we are the children of God. When this witness is borne, it carries with it its own evidence. At such times we believe and are sure that we are the children of God.”
- i. MS 66 1899 (EV 616)
 - i. We need to realize that the Holy Spirit, **who is as much a person as God is a person**, is walking these grounds.”

III. The Holy Spirit is God

a. John 14:16-18 Greek word: *Parakletos*

- i. Translated: Comforter, Helper, Advocate, Friend
- ii. The word *parakletos* itself strongly suggests personhood
 - 1. Literally “someone who comes and stands beside you (usually in a court of law) as an advisor or defender”
 - 2. Only a person could stand beside us and be a counselor and defender.
 - 3. 1 John 2:1 – Jesus is our advocate (*parakletos*)
 - 4. Jesus is the first *parakletos*, and He will send “another” *parakletos*.
 - a. Jesus was bound by His humanity (could not be in all places at once)
 - b. “Only a person can take the place left vacant by a person” (Asscherick)
- iii. The word “another” (*allos*) strongly suggests personhood
 - 1. Two words in Greek for another:
 - a. *Heteros* – different (another), different in kind (male, female)
 - b. *Allos* – another, separate, different, but of the same kind

b. Indications of Divinity

- i. Matthew 28:19
- ii. Acts 5:3-4
 - 1. Parallel statements that Holy Spirit is God (divinity)
 - 2. Anaias is lying to the HS (vs. 3); lied to God (vs. 4)
- iii. Acts 28:25-27 (Isaiah 6:8-10)
 - 1. “Holy Spirit spoke right thru Isaiah the prophet...”
 - 2. “I heard the voice of the Lord saying...”
 - 3. The Holy Spirit is God
 - 4. Acts 21:11
 - a. “Thus saith the Lord” phraseology is common in OT (400+). “Thus saith” occurs only once in the NT and by the Holy Spirit.
 - 5. Interchangeability among the God speaking and Holy Spirit speaking
- iv. Heb. 3:7-9 (Ps 95:7-11)
- v. 1 Cor 3:16-17; 6:19

1. our bodies are the temple of God (1 Cor. 3:16-17)
 2. our bodies are the temple of the HS (1 Cor. 6:19)
 - vi. 2 Cor. 3:17
 1. Vol. 12 of SDA Commentary (most recent) *Handbook of Adventist Theology*
 2. The Holy Spirit is the God of the OT as well.
 - vii. 2 Cor. 13:14
 - viii. 1 Cor. 12:4-6
 - ix. 1 Pt. 1:1-2
 1. Trinity clearly stated
 - c. Counterfeit Trinity
 - i. Father – Dragon
 1. Dragon gives beast power, throne, & great authority
 - ii. Son – Sea Beast/Antichrist
 1. Trying to take the place of Christ
 - iii. Spirit – Land beast/False Prophet
 1. Calls fire from heaven in the sight of men, spokesperson for first beast.
 2. If there is a real counterfeit, then the Holy Spirit must be real (person, divine)
- IV. The Holy Spirit's Work
- a. Preliminary Observations
 - i. OT – Spirit is mentioned 88 times
 - ii. NT – Spirit is mention 262 times
 - iii. Pentecost is to the Holy Spirit what Bethlehem is to Jesus. If you picked up a biography on the life of Christ where would it begin? Why? So with the Spirit.
 1. Bethlehem ushers in a new era of His work of salvation. In the OT, He is not fully revealed, worked in shadow.
 - iv. The Spirit's presence in the OT is less conspicuous than in the NT. This is to be expected. His primary work is to magnify Christ, but Christ was not fully revealed in the OT. Therefore, the Spirit's presence is not center-stage. But in the NT...
 1. Jn 1:1 – God has His Word, which is the Person Jesus
 - a. Jesus is revealing His Father to His people
 2. Jn 6:63 – Jesus's word is Spirit (the Person HS)
 - a. HS bridges the gap between Jesus in heaven and His people on earth
 - v. The role of the HS is to point else, magnify God the Father and Christ the Son. HS produced the Scriptures, thus less likely to focus on Himself.
 1. Like a magnifying lens, HS brings into focus Jesus, Jesus brings into focus God the Father.
 - b. Four-fold Work
 - i. **On** (convict and convert) us
 1. Jn 16:8

2. Works from the outside “on us”
- ii. **In** (confirm and change) us
 1. After conversion, we give Holy Spirit access “in us”
 2. Rm 8:5-10; Gal. 5:17
 - a. Conflict b/t spirit and flesh
 - b. It is impossible for fallen humanity to live a godly life so we need Someone to come inside of us and help the new us war against the old us. That is the Holy Spirit, and He brings the very life of Christ.
 - c. When the Holy Spirit comes in us, *that* is when the battle with sin begins. Unconverted people don’t struggle with their sin. Praise the Lord, because it means you are waging war against yourself (with the HS’s assistance).
 - d. “You are going to hell in a handbasket without the indwelling of the HS ... but then, through some act of faith when you accept Jesus as your Savior ... the Holy Spirit is now inside of you. The third Person of the Godhead is now inside of you, ready to wage a war that you can not win.” (Asscherick)
- iii. **For** (comfort and communicate) us
 1. Rm 8:20 – Spirit helps in our weaknesses...
 - a. Holy Spirit comforts us in our affliction
 - b. If we get *too* comfortable, the Comforter of the afflicted afflicts the comfortable.
 2. Christianity is not potlucks and haystacks, it is the radical Third Person of the Godhead living in us.
- iv. **Through** (co-labor and community) us
 1. The ultimate goal is for the HS to work through us to touch other people
 2. The book of Acts is literally the book of the acts of the Holy Spirit through the early church.
 3. “The primary work of the Spirit of God is to magnify Jesus, so if we do not intend to magnify Christ in our lives, the Holy Spirit will have no place in our life.” (Rosario)
 4. Parable of Luke 11, a contrast of what God is like.

V. Questions

- a. Why don’t we pray to the Holy Spirit?