



# Pneumatology

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17 Jalan Sayor, off Jalan Pudu  
Kuala Lumpur, 55100 Malaysia  
Phone: 03 21446773 Fax: 03 21424895  
E-Mail [firstaglc@hotmail.com](mailto:firstaglc@hotmail.com)

# **PNEUMATOLOGY**

## **(The Holy Spirit)**

### **PART 1**

#### **THE TITLE "PNEUMATOLOGY"**

This title is derived from the Greek words: "pneuma" which means "Spirit" and "Logos" which means "a word, a study, the doctrine of". So the word "Pneumatology" refers to the doctrine or study of the Holy Spirit.

#### **THE IMPORTANCE OF THE DOCTRINE OF PNEUMATOLOGY**

Judging by the place this doctrine occupies in the Scriptures, this doctrine is of great importance. Both the first chapter (Gen 1:2) and the last chapter of the Bible (Rev 22:17) refer to the Holy Spirit. With the exception of 2 and 3 John, every book in the New Testament contains a reference to the Spirit's work. The Holy Spirit is directly mentioned not less than 86 times in the Old Testament and at least 261 times in the New Testament.

It is a great mystery why the church of Jesus Christ has so neglected the Holy Spirit down the centuries. That this terrible sin has been committed is beyond dispute. The records of church history are damning in their exposure of the shameful treatment of the Holy Spirit by God's people. Very little was written on the Holy Spirit by even the Greek and Roman Church fathers.

One of the great Puritan writers, Thomas Goodwin, admitted that most Christians in his day (AD1660) did not give the Holy Spirit the glory due him. Some hardly even mentioned him. It is almost as if the Spirit was forgotten.

In the nineteenth century many were openly denying that the Holy Spirit was a real person or that he was God. A fine work on the Holy Spirit by George Smeaton in 1880 said that the doctrine of the Holy Spirit was almost entirely ignored by the church as a whole in his day.

Even in the modern day church, most evangelical believers in Christ have failed to honour the Holy Spirit. Many profess to some knowledge of God the Father and Jesus Christ but express much uncertainty concerning the Holy Spirit. Perhaps part of this uncertainty is due to his being called often the Holy "Ghost". The King James Version of the Bible uses this antiquated language. "Ghost" formally meant Spirit, but now is associated with the realm of hobgoblins, ghouls and the likes. Its continued usage in Christian faith is questionable. (Of course, "spirit" is also sometimes used in the same way as "ghost". However it is much less subject to misunderstanding.)

Many Christians today have no idea what difference it would make if there were no Holy Spirit in this world. However without the Holy Spirit there would be no creation, no human race (Gen 1:2; Job 33:4), no Bible (2 Pet 1:21), no power to proclaim the gospel (Acts 1:8). Without him there would be no faith, no new birth, no holiness, no Christian at all in the world. (Full Life Study Bible, p240).

The Pentecostal Movement of the twentieth century and the Charismatic Movement of recent times have drawn more attention to the character and ministry of the Holy Spirit than any other religious society has done for centuries.

#### **TITLES OF THE HOLY SPIRIT**

There are 25 different titles given to the Spirit in the Scriptures. Just eight of these titles are given below:

The Holy Spirit (or "The Spirit of Holiness") Lk 11:13; Rom 1:4

The use of the adjective "holy" in the Spirit's title identifies him as unique even in the Trinity. It is not that he is more holy than Father or Son, but it is the Spirit whose chief work is sanctification (helping us to live a holy life).

We need a Saviour for two reasons: to do something for us, and something in us. Jesus did the first by dying for us; through the Holy Spirit he lives in us, transmitting to our souls his divine life.

The Spirit of Christ Rom 8:9

Myer Pearlman gives us reasons why the Holy Spirit has this title:

*"Why is the Spirit called the Spirit of Christ?"*

*(1) Because He is sent in the name of Christ. John 14:26.*

*(2) Because He is the Spirit sent by the Christ. The Spirit is the principle of spiritual life by which men are born into the kingdom of God. This new life of the Spirit is imparted and maintained by Christ (John 1:12, 13; 4:10; 7:38), who is also the baptizer with the Holy Spirit. Matt. 3:11.*

*(3) The Holy Spirit is called the Spirit of Christ because His special mission in this age is to glorify Christ. John 16:14. His special work is connected with Him who lived, died, rose, and ascended. He makes real **in** believers what Christ has done **for** them.*

*(4) The glorified Christ is present in the church and in believers by the Holy Spirit. It is often said that the Spirit has come to take the place of Christ, but it is more correct to say that He has come to make Christ real. The Holy Spirit makes possible and real the omnipresence of Christ in the world (Matt. 18:20) and His indwelling in believers. The connection between Christ and the Spirit is so close, that both Christ and the Spirit are said to dwell in the believer (Gal. 2:20; Rom 8:9, 10); and the believer is both "in Christ" and "in the Spirit".*

*Thanks to the Holy Spirit the life of Christ becomes our life in Christ."*

*(Pearlman 1937:283)*

The Spirit of Life Rom 8:2

The Holy Spirit constitutes the believer's life. L. Thomas Holdcroft writes:

*"For the law of the Spirit of life in Christ Jesus set me free from the law of sin and death" (Romans 8:2). He replaces the reigning law of sin and death which is man's natural heritage. At conversion, the Spirit quickens (makes alive) the one who is dead in trespasses and sins (cf. Ephesians 2:1; 2 Corinthians 5:17). The Spirit of life as a basic New Testament provision contrasts with Old Testament legalism. "The letter kills, but the Spirit gives life" (2 Corinthians 3:6). Marsh wrote: "The Spirit of Life leads us to the Living Stone to quicken us, to the Living God to shield us, to the Living High Priest to keep us, to the Living Bread to feed us, to the Living Word to assure us, to the Living Way to access us, to the Living Christ to satisfy us, and to the Living Water that He may assuage us."*

*Not only is the Holy Spirit the Spirit of life in spiritual renewal in the New Testament but in the Old Testament He is life in the sense of a physical animating principle. The various translations of the Hebrew "ruach", breath, or wind, imply that all of life in all living organisms is dependent upon the Holy Spirit. "When you send your Spirit, they are created, and you renew the face of the earth" (Psalm 104:30). "This is what God the Lord says-he who created the heavens and stretched them out, who spread out the earth... who gives breath to its people, and life to those who walk on it." Though unbelievers may deny and reject God, they exist as living beings only because the divine Spirit of life keeps them alive.*

*(Holdcroft 1962:24-26)*

The Spirit of Truth Jn 16:13 cf. 14:17; 15:26

Jesus gave the Holy Spirit this title and in his farewell discourse to his disciples, he referred to him thus three times.

Pearlman writes:

*"The purpose of the Incarnation (The Word becoming flesh) was to reveal the Father; the mission of the Holy Spirit is to reveal the Son. When we gaze upon a picture, we may for ourselves see much that is beautiful and attractive in its modes of exhibiting colour and form; but to understand the inner meaning of the picture and appreciate its real purpose, we need some skilled interpreter to open our eyes. The Holy Spirit is the Interpreter for Jesus Christ. He does not bestow a new or different revelation, but rather opens the minds of men to see the deeper meaning of Christ's life and words."*

(Pearlman 1937:287)

#### The Spirit of Grace Heb 10:29; Zech 12:10

The Holy Spirit gives man grace to repent by striving with him. He graciously makes available all that the Son of God has done to bring about our salvation. So he who insults the Spirit of grace drives away Him who alone can touch or move the heart, and thus cuts himself off from God's mercy.

#### The Spirit of Sonship (Adoption) Rom 8:15

J. Rodman Williams writes:

*In Romans 8, Paul speaks of the Holy Spirit as "the Spirit of adoption": You did not receive a spirit that makes you a slave again to fear, but you received the Spirit of sonship. And by him we cry, "Abba, Father" (v15). Two things are said here: first, we are children of God by sonship; second, we have received the Spirit following this sonship. Paul elaborates on this theme in his letter to the Galatians, speaking of our redemption through Christ "that we might receive the full rights as sons" (4:5). Then he adds, "Because you are sons, God sent the Spirit of his Son into our hearts, the Spirit who calls out, "Abba, Father" (v6 NEB)." "The Spirit of sonship" is the Holy Spirit whom God sends to certify our adoption into the family of God.*

*It is striking to note that at His reception into our hearts the Holy Spirit cries out, or enables us to cry out, "Abba! Father!". This appellation signifies a deep personal relationship with God established by the Spirit, for "Abba" is the Aramaic name for "Father" used only in the home, especially by a child in addressing an earthly father. It was the term used by Jesus in the Garden of Gethsemane when He prayed in great anguish to the heavenly Father, "Abba, Father, everything is possible for you. Take this cup from me. Yet not what I will, but what you will." (Mark 14:36). Thus "the Spirit of sonship" enables us to address God, not only as "Father", but with the kind of personal feeling that a word like "Dad" or "Daddy" conveys. Truly, what a blessing it is to receive the Holy Spirit into our hearts! The Holy Spirit is the Spirit of sonship.*

(Williams 1990:142,143)

#### The Spirit of Glory 1 Pet 4:14

Again Williams writes:

*Peter writes, "If you are reviled for the name of Christ, you are blessed, because the Spirit of glory and of God rests upon you" (1 Peter 4:14 NASB). The Spirit of glory is the Spirit of God and rests particularly on those who suffer for Christ's sake. This suggests that the glory yet to come already rests on those who belong to Christ.*

*Indeed, wherever the Holy Spirit is, there is glory. In the Old Testament the inauguration of the tabernacle and the temple climaxes when "the glory of the LORD filled the tabernacle/temple". (Exod. 40:35; 2 Chron. 7:1). In the New Testament the climatic moment in the inauguration of the church occurred when "they were all filled with the Holy*

*Spirit" (Acts 2:4). Truly, to be "filled with the Holy Spirit" is to be filled with the glory of God! The Holy Spirit is the Spirit of glory.*

*(Williams 1990:143.144)*

### The Spirit of God Eph 4:30

Holdercroft writes:

*"Do not grieve the Holy Spirit of God with whom you were sealed for the day of redemption (Ephesians 4:30). In choosing this title for the Spirit, Paul linked Him to God the Father and implied that the Spirit is particularly the Father's representative upon earth. The Holy Spirit serves the Father in drawing men to Christ (John 6:44) and through Him to the Father; He reveals truth (John 16:13), and thus directs men to the Father of all truth; He leads believers (Romans 8:14) in practical Christian living that they may more effectively serve the Father. In all, there are 11 scriptural titles which relate the Spirit to the Father; Spirit of God, Spirit of the Lord, Spirit of our God, His Spirit, Spirit of Jehovah, Thy Spirit, Spirit of the Lord God, Spirit of the Father, Spirit of the Living God, My Spirit, and Spirit of Him. The Father promised, has sent, and has given the Spirit that He might achieve His own good will and pleasure. "*

*(Holdcroft 1962:20)*

### **THE HOLY SPIRIT IS A REAL PERSON**

The Scriptures clearly teach that the Holy Spirit is a personal being. Because he is a person, we can expect personal help from him. Yet there is still some misunderstanding among Christians on this matter, so that they refer to the Spirit as "it" rather than "he".

#### 1. Reasons for the confusion:

- (a) He is the least mentioned of the three members of the Trinity. There are considerably more references in Scripture to the Father and the Son than there are to the Holy Spirit. (Perhaps this is due in part to the fact that a large share of the Holy Spirit's ministry is to declare and glorify the Son) (Jn 16:14). Consequently, less is known about him than about the other.
- (b) There is the problem of a lack of concrete imagery.

Millard Erickson writes:

*"God the Father is understood fairly well because the figure of a father is familiar to everyone. The Son is not hard to conceptualize, for he actually appeared in human form and was observed and reported upon. But the Spirit is intangible and difficult to visualize. Complicating this matter is the unfortunate terminology of the King James and other older English translations in referring to the Holy Spirit as the 'Holy Ghost'. Many persons who grew up using these versions of the Bible conceive the Holy Spirit as something inside a white sheet."*

*(Erickson 1983:847)*

- (c) The word "Spirit" suggests absence of personality. We have no difficulty in attaching the idea of personality to the words "Father" and "Son", but in our language the word "Spirit" is a neuter gender, which means that the appropriate pronoun to be used is "it".
- (d) The Biblical languages are also partly responsible for this problem. Our word "Spirit" is a simple and valid translation of the Hebrew word "rauch" and the Greek word "pneuma". These are common words in those languages. Their basic meaning is that of wind or breath. In the English language we have separate words for them. The Hebrew and Greek languages can use one word which has all of those meanings. Originally, the words "rauch" and "pneuma" were used for inanimate and impersonal forces like wind and breath. Later, the words were applied to what we understand by

the word "spirit". Sometimes these words refer to a spirit and sometimes to God's Spirit. (Remember that when the Scriptures were written, the use of capitals had not been invented. So the reader had to determine the meaning of the word by referring to the context.) Because the words "rauch" and "pneuma" are used in different ways in the Bible, we must be careful to determine the exact meaning in each case. Bible translators have not always found it easy to translate the words used for "Spirit". The KJV uses thirteen different English words to translate the Greek "pneuma". Sometimes the meanings are obvious, and sometimes they are not.

\* Wind

In Exodus 14:21 the word "rauch" is used of the strong, east wind that kept blowing until the Israelites could cross dry land. In the wilderness "a wind (rauch) from the Lord brought quails from the sea" Num 11:31. The Lord also sent "a great wind (rauch)" when Jonah fled towards Tarshish. Jonah 1:4. Ezek 37:1-14 where "rauch" is breath, wind and Spirit of God in quick succession. Jn 3:8 "pneuma" is used for "wind" as well as God's Spirit.

\* Breath

Job uses the word when he speaks of taking his breath. Job 9:18; 15:30; 19:17 cf. 2 Thess 2:8

\* The human spirit

Jesus used the word when, on the cross, he yielded his human spirit to God in death. Lk 23:46 cf. Acts 7:59

\* A spirit being

The disciples were terrified when they saw what they thought was a spirit (pneuma) on the lake of Galilee. Matt 14:26 cf. Heb 1:14. The word is used also of spirits that are evil. Matt 10:1

\* The characteristic of a person

eg. "a gentle and quiet spirit" 1 Peter 3:4 "the spirit of stupor". Rom 11:8

\* The (Holy) Spirit

The word is used often also for the Spirit of God. Gen 1:2; 1 Cor 6:19. Sometimes the word may be used in two different ways in the same passage eg. Jn 3:8; Ezek 37:1-14. Note also that Elijah was caught away in a whirlwind. 2 Kings 2:11. Perhaps this whirlwind that transported Elijah to heaven is symbolic of the Holy Spirit. Even the critics (2 Kings 2:16) at least mockingly conceded the possibility of such an occurrence. It seems that Philip in the New Testament also experienced this phenomenon. Acts 8:39, 40. Also it was the Spirit that caught up Ezekiel 8:3; 11:1. Because the word can have various meanings, it is wise to check the translation we are using with the context in which the word is found.

- (e) The figures of speech that are often used in Scripture for the Holy Spirit suggest the ideas of inanimate or impersonal objects. Only a few suggestions are necessary to illustrate this point. Myer Pearlman explains five figures of speech that refer to the Holy Spirit:

*Fire. Isa. 4:4; Matt. 3:11; Luke 3:16. Fire illustrates the purging, purification, fiery boldness and zeal produced by the anointing of the Spirit. The Spirit is compared to fire because fire warms, illuminates, spreads, and purifies. Compare Jer. 20:9.*

Water. Ex. 17:6; Ezek. 36:25-27; 47:1; John 3:5; 4:14; 7:38,39. The Spirit is the fountain of living water, the purest, the best, because He is a veritable River of life - flooding, gushing over our souls, cleansing away the dust of sin. The power of the Spirit does in the spiritual what water does on the material order. Water purifies, refreshes, quenches thirst and renders sterility fruitful. It purifies what is soiled and restores cleanliness; it is an apt symbol of Divine grace which not only cleanses the soul but adds to it a Divine beauty. Water is an indispensable element of physical life; the Holy Spirit is an indispensable element of spiritual life. What is the meaning of the expression, "living water"? It is living in contrast with the stagnant water of cisterns or marshes; it is water that bubbles up, flows along always in communication with its source and always bearing evidences of life. If this water is caught in a reservoir, if its flow is interrupted, if it is cut off from its source, it can no longer bear the name of living water. Christians have the "living water" only to the extent that they are in contact with its Divine source in Christ.

Oil. Oil is perhaps the most familiar and common symbol of the Spirit. Whenever oil was used ritually in the Old Testament it spoke of usefulness, fruitfulness, beauty, life, and transformation. It was commonly used for food, light, lubrication, healing, and soothing of the skin. In like manner, in the spiritual order, the Spirit strengthens, illuminates, liberates, heals and soothes the soul. Acts 10:38

The Dove. The dove, as a symbol, speaks of gentleness, tenderness, loveliness, innocence, mildness, peace, purity, and patience. Among the Syrians it is an emblem of the life-giving powers of nature. A Jewish tradition translates Gen. 1:2 as follows: "The Spirit of God like a dove brooded over the waters." Christ spoke of the dove as the embodiment of the harmlessness which was characteristic of His own disciples. The Holy Spirit descended upon Jesus in bodily form like a dove. Luke 3:21, 22.

(Pearlman 1937:289, 290)

### Wind

Holdcroft writes:

Because wind is unseen but powerful, penetrating, lifegiving, exhilarating, and refreshing, it especially symbolizes the redemptive work of the Spirit. On occasion, natural wind manifests great power-as in a hurricane; the Holy Spirit in the spiritual realm may do likewise. The power of the wind to cleanse away clouds, dust, fog, and vapors compares to the Spirit's power to cleanse spiritual fogs from human intellects. "The wind passeth, and cleanseth them" (Job 37:21). In their respective operations, neither the wind nor the Spirit is totally unpredictable. Solomon observed: "The wind goeth toward the south, and turneth about unto the north; it whirleth continually, and the wind returneth again according to the circuits" (Ecclesiastes 1:6). cf. Jn 3:8.

(Holdcroft 1962:28)

Wind is a vivid figure of speech that depicts the Spirit of God as a moving force and divine kind of energy.

## 2. Proof that he is a real Person.

There are many lines of evidence in the Scriptures that point to the fact that the Spirit is a Person and not an inanimate object or impersonal force.

- (a) Personal characteristics are ascribed to him. Among the most notable of these characteristics are intelligence, will and emotions, traditionally regarded as the three fundamental elements of personhood. Regarding the Spirit's intelligence, John 14:26

states that Jesus promised that the Spirit "will teach you all things, and bring to your remembrance all that I have said to you". The will of the Spirit is noted in 1 Corinthians 12:11, which states that the recipients of the various spiritual gifts are "inspired by one and the same Spirit, who apportions to each one individually as he wills." That the Spirit has emotions is evident in Ephesians 4:30, where Paul warns against grieving the Spirit.

- (b) Personal acts are performed by him. He regenerates (Jn 3:5), teaches (Jn 14:26), bears witness (Jn 15:26), convicts (Jn 16:8-11), guides into truth (Jn 16:13), glorifies Christ (Jn 16:14), calls men into service (Acts 13:2), speaks (Acts 13:2; Rev 2:7), directs men in service (Acts 16:6f), intercedes (Rom 8:26), searches out (1 Cor 2:10), and works (1 Cor 12:11).
- (c) He relates to the Father and the Son as a person. This is the case in the baptismal formula (Matt 28:19), in the apostolic benediction (2 Cor 13:14), and in his office as administrator of the church (1 Cor 12:4-6 cf.; 1 Pet 1:1f; Jude 20 f). In these scriptures, the Holy Spirit is placed on equal status with the Father and the Son. This fact that the Holy Spirit is the third Person of the Trinity is an outstanding proof of his personality.
- (d) He reacts as a person to the way people treat him. He can be tested (Acts 5:9), lied to (Acts 5:3), grieved (Eph 4:30; Isa 63:10), resisted (Acts 7:51), insulted (Heb 10:29), and blasphemed (Matt 12:31f). Holdcroft explains what the scriptures mean by "grieving the Spirit" and "lying to the Spirit."

***The Offense of Grieving the Spirit.*** The root meaning of the word "grieve" is "to make sorrowful" or "to cause sorrow to," and possible synonyms are: to hurt, to offend, and to distress. Sanders writes "Grieve is a love word. One can anger an enemy but not grieve him.... Only one who loves can be grieved." Thus the grieving of the Spirit is primarily the act of a believer, for it is toward believers that the Spirit assumes a tender and affectionate attitude. The believer grieves the Spirit when he is directed by carnal motives and thereby manifests such attitudes as worldliness, unbelief, ingratitude, lack of prayer, falsehood, uncontrolled anger, dishonesty, bitterness, or idle and evil speech. Not only would a believer grieve the spirit by disobeying Him, but also by ignoring His presence. Primarily, the grieving of the Spirit takes place at a level of inner motives, for He searches the heart and knows what is within, even before it is translated into action.

An Old Testament text that speaks of this offense against the Spirit is rendered "they rebelled and vexed his Holy Spirit" (Isaiah 53:10) in the Authorized Version, but "vexed" becomes "grieved" in the Revised Standard Version. In New Testament times, Paul wrote to the Ephesians: "And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption" (Ephesians 4:30). It has been noted that although the Ephesian church had a remarkable beginning (Acts 19), within a decade distractions had arisen (cf. Ephesians 5:18). A generation later, John wrote: "Remember therefore from whence thou art fallen, and repent, and do the first works" (Revelation 2:5). A church that is guilty of grieving the Spirit is clearly in a state of spiritual decline.

The response of the Spirit in the event that He is grieved by the believer is to convict. He ceases to relate in warm fellowship, and instead ministers condemnation and conviction. Joy, power, and communion that normally characterize the believer's life are severed when the Spirit is grieved. It interrupts fellowship with the divine, and thereby forfeits usefulness. Though the Spirit does not depart, He abides with a new relationship: that of conviction, in place of the comfort that he normally bestows. He who should be our best friend becomes a virtual enemy. The obvious response for the believer who finds himself in such circumstances is to confess and forsake sin, and thus depart from that which grieves the Spirit.



*Peter asked "How is it so that Satan has so filled your heart that you have lied to the Holy Spirit?" (Acts 5:3). In his action, Ananias was seeking the esteem and reward of men in the name of brotherly love, and he therefore deliberately defended what for Him was a sin. He professed to be devoutly serving God, but he was actually living for himself. To lie to the Spirit is to thwart His purposes on earth, and to undo and destroy those virtues that he represents. It was not surprising that God found such deception and falsehood to be so offensive that He visited destruction upon Ananias.*

*(Holdcroft 1962:206-209)*

- (e) He uses personal pronouns when referring to himself. In Acts 13:2, the Holy Spirit said: "Set apart for me Barnabas and Saul for the work to which I have called them."
- (f) As mentioned earlier, in the Greek language the word "Spirit" (Gk "pneuma") is a neuter noun and the laws of language call for it to be followed by neuter pronouns. (For example, "it") Instead we find masculine pronouns in John 16:13, 14 (for example, "he" and "him"), which emphasise that the Spirit is a person. Erickson writes:

*Since the word "pneuma" is neuter, and since pronouns are to agree with their antecedents in person, number, and gender, we would expect the neuter pronoun to be used to represent the Holy Spirit. Yet in John 16:13-14 we find an unusual phenomenon. As Jesus describes the Holy Spirit's ministry, he uses a masculine pronoun ("ekeinas") where we would expect a neuter pronoun. The only possible antecedent in the immediate context is "Spirit of truth" (v.13). Either John in reporting Jesus' discourse made a grammatical error at this point (this is unlikely since we do not find any similar error elsewhere in the Gospel), or he deliberately chose to use the masculine to convey to us the fact that Jesus is referring to a person, not a thing.*

*(Erickson 1983:859,860)*

- (g) The Holy Spirit must be a person because Jesus referred to him as a "Counsellor" in John 14:26; 15:26 and 16:7. This Greek word "parakletos" is variously translated as Counsellor, Divine Helper, Advocate, Lawyer, Strengtheners and Standby. Literally the word means "One called alongside to help." This indicates that the Spirit is a person.

Myer Pearlman writes:

*A study of the background of chapter 14 to 16 will reveal the significance of the gift. The disciples had taken their last meal with the Master. Their hearts were sad at the thought of His departure, and they were oppressed with a sense of weakness and helplessness. Who will help us when He is gone? Who will teach and guide us? Who will stand by us as we preach and teach? How shall we be able to face a hostile world? These unspoken fears Jesus quieted with the promise, "I will pray the Father, and he shall give you another Counselor, that he may abide with you for ever." John 14:16.*

*The word Counselor ("parakletos" in the Greek) bears the following literal meaning: one called to the side of another for the purpose of helping him/her in any way, particularly in legal and criminal proceedings. It was the custom in ancient tribunals for parties to appear in court attended by one or more of their most influential friends, who were called in Greek, "Parakletos", and in Latin, "Advocatus". These gave their friends-not for fee or reward, but from love and interest-the advantage of their personal presence and the aid of their wise counsel. They advised them what to do, what to say, spoke for them, acted on their behalf, made the cause of their friends their own cause, stood by them and for them in the trials, difficulties, and dangers of the situation.*

*Such was the relationship that the Lord Jesus had sustained to the disciples during His earthly ministry, and naturally they were dismayed at the thought of His departure. But He comforted them with the promise of another Counselor who should be their defender, helper, and teacher during His absence.*

*(Pearlman 1937:283,284)*

Not only did Jesus refer to him as a "Counselor", he referred to him as "another Counselor". In Greek, there are two main words for "another": "allos" and "heteros". Although these words are sometimes interchangeable, there is a subtle but important difference in the shade of meaning. "Heteros" means "another, of a different kind"; "allos" means "another, of the same kind." In John 14:16 the Holy Spirit is "allos Parakletos". Jesus is one Counselor wonderful and glorious, as the disciples had discovered; but the Spirit is another of the same kind. He is Jesus' replacement on earth, and in every way is just like him.

So we can come to one conclusion: The Holy Spirit is a person, not a vague force. So he is someone with whom we can have a personal relationship, someone whom we can and should obey. Because he is a person, we can walk with him each day.

## THE HOLY SPIRIT IS DIVINE

The Holy Spirit is divine. This means that he has the same attributes that characterise the Father and Son. The one divine essence exists uniformly in Father, Son and Spirit. He must be divine if he is part of the Trinity.

### 1. Here are some proofs of his deity:

#### (a) He has divine attributes:

Eternality God alone has no beginning nor ending. Hebrews 9:14 speaks thus of the Holy Spirit when it describes him as "the eternal Spirit".

Omnipotence This is evident throughout Scripture by the mighty signs and wonders that are performed by him. Rom 15:19; Heb 2:4. He participated in the creation of the world. Gen 1:2. He effects the new creation, or the new birth. Jn 3:5; Titus 3:5. He raises from the dead. Rom 1:3, 4; 8:11

Omnipresence No one can escape from the presence of the Holy Spirit. Ps 139:7-12

Omniscience There is nothing that is hidden from him. 1 Cor 2:10, 11. As the One who inspired Scripture, he revealed to Moses details of the creation story that would be otherwise unknowable to man. By the operation of gifts of the Spirit, such as prophecy and a word of knowledge, he discloses inner secrets and sins of men's hearts. 1 Cor 14:24, 25

The prophet Isaiah asks this pointed question: "Who has directed the Spirit of the Lord, or as his counsellor has instructed him?" Isa 40:13 AV. The clearly implied answer is "No one", for the Spirit has all knowledge.

He guides God's people into all truth (Jn 16:13) and gives them spiritual insight (1 Cor 2:9, 10). Not only is the Spirit omniscient in matters pertaining to the eternal past and the present, he also knows all about the future. It was he who moved upon the biblical writers to record events of the last days, for Jesus said that the Spirit would show his disciples "things to come". Jn 16:13 cf. 1 Tim 4:1

#### (b) He is expressly called "God".