

THEOLOGY 21 — THE ROLE OF THE HOLY SPIRIT

Explain the role of the Holy Spirit in the Christian life describing the importance of this role in the counseling process.

DEFINITIONS:

The Holy Spirit is the third member of the Triune God — a person, not a feeling, force, idea, or movement. That He is a person (though not in bodily form) is clear from —

- ✓ His INTELLECT, emotions, and will (1 Cor. 2:10-11; Rom. 8:27; Eph. 4:30; 1 Cor. 12:11; Acts 16:6).
- ✓ His FUNCTIONS — including teaching, praying, testifying, convicting, and guiding (Jn. 14:6; Rom. 8:28; Jn. 15:26; 16:8, 13).
- ✓ His RELATIONSHIPS — he can be obeyed, grieved, blasphemed, resisted, and lied to (Acts 10; Eph. 4:30; Mt. 12:32; Acts 7:51; Acts 5:3).

“Spell this out in capital letters: THE HOLY SPIRIT IS A PERSON. He is not enthusiasm. He is not courage. He is not energy. He is not the personification of all good qualities, like Jack Frost is the personification of cold weather. Actually, the Holy Spirit is not the personification of anything. He is a Person, the same as you are a person, but not material substance. He has will and intelligence. He has hearing. He has knowledge and sympathy and ability to love and see and think. He can hear, speak, desire, grieve, and rejoice. He is a person.” [A. W. Tozer.]

“If we think of the Holy Spirit as a mysterious power, our thought will continually be, ‘How can I get more of the Holy Spirit?’ If we think of the Holy Spirit as a person, our thought will be, ‘How can the Holy Spirit have more of me?’ The first thought is entirely pagan. The second is New Testament Christianity.” [James Boice.]

Some essential works of the Holy Spirit —

- ✓ Creation (Gen. 1:2; Job. 26:13; Ps. 104:30)
- ✓ Inspiration (2 Pt. 1:21)
- ✓ Virgin birth of Christ (Mt. 1:20; Lk. 1:35)
- ✓ Regeneration of man (Jn. 3:5-10; Titus 3:5)
- ✓ Comfort of man (Acts 9:31; Jn. 14:16, 26; 15:26; 16:7)
- ✓ Sanctification of man (2 Thess. 2:13)
- ✓ Intercessor for man in prayer (Rom. 8:26)
- ✓ He points to Christ and exalts Christ (Jn. 16:14; 1 Jn. 4:2)

THE ROLE OF THE HOLY SPIRIT IN THE CHRISTIAN LIFE

1. Work of the Holy Spirit in the OT

- ✓ His ministry was limited in NUMBER: not every OT saint received the HS. Cf. Gen. 41:38 (Joseph); Judges 3:10: 6:34-1 11:29; 14:26; 1 Sam. 10:10 (Saul); 16:13 (David); Dan. 4:9 (Daniel).
- ✓ His ministry was limited in DURATION: once one received the HS, He did not necessarily stay for the rest of their lives. Cf. Jg. 16:20 (Samson); I Sam. 16:14 (Saul); Ps. 51:11 (David).
- ✓ His ministry was for special SERVICE: the HS came to equip men to do specific tasks, and then often left. Cf. Num. 11 (Moses); Judges.
- ✓ His ministry of salvation was INCOMPLETE — because Christ had not died and was not resurrected. So the Spirit could not make men members of the body of Christ; He could not baptize them into one body (1 Cor. 12:13).
- ✓ His ministry was PRESENT throughout the OT (cf. Gen. 1:2; Zech 4:6; 12:10), even though He specifically indwelt only a few believers. As part of the Trinitarian, eternal, and omnipresent God, He was also everywhere during the entire age of the OT. In the NT, however, the HS is eternally with each believer (cf. John 14:16; Rom. 8:9; 1 Cor. 6:19).
- ✓ We now have a more complete manifestation of the work of the Holy Spirit (Jn. 14:16-17; Eph. 1:13-14).

2. Regeneration of the Holy Spirit

- In the Old Testament
 - ✓ CONVICTION of sin (Gen. 6:3, 5; 8:21; Jer. 17:9 // Jn. 16:8)
 - ✓ TRANSFORMATION of heart was promised (Dt. 30:6; Ezk. 36:25-27)
 - ✓ Hebrews 11 — assumes each OT saint was genuine believer; regeneration was not fully defined until the NT, but still occurred in OT.
- In the New Testament
 - ✓ The Holy Spirit is the producer of NEW LIFE (Jn. 3:5-10; Titus 3:5)
 - ✓ The instrument the Holy Spirit uses to regenerate men is the WORD OF GOD (1 Pt. 1:23)
 - ✓ Regeneration and transformation of heart is realized; the new covenant is initiated (Acts 2:16-17)

"The Holy Spirit may be distinguished from the Word, but to separate the Word and the Spirit is spiritually fatal. The Holy Spirit teaches, leads, and speaks to us through the Word and with the Word, not apart from or against the Word. How grievous it is to the Holy Spirit when unbridled spirits mock God by claiming the leading of the Spirit when they are acting against the Word of God." [R. C. Sproul.]

3. Baptism of the Holy Spirit

- To BELIEVE in Christ is to receive baptism of the Spirit (**1 Cor. 12:13**; Gal. 3:27)
 - ✓ Receiving the baptism of Spirit means being PLACED IN the body of Christ (Rom. 6:2)
 - ✓ EVERY believer receives the same Spirit at point of salvation (Eph. 1:13-14; **1 Cor. 12:4**)
 - ✓ The Holy Spirit is God's AGENT in bringing believers into body of Christ. It is the Spirit's INITIATION and WORK that produces His baptism.
- Salvation and the baptism of the Spirit are not two separate phases (Rom. 6:3; Gal. 3:27-28)
- To make Spirit baptism a separate process from salvation is to tamper with truth of salvation (Jn. 7:37-39); salvation and baptism are one process.
- The arrival of the HS through baptism is a powerful demonstration of the faithfulness of God's work for our good and His glory.

4. Sealing of the Holy Spirit (**Eph. 1:13-14; 4:30**)

- How sealing was used in Scripture:
 - ✓ Security — e.g., Daniel in lion's den — sealed with king's seal (Dan. 6:17) — secure
 - ✓ Authenticity — Jezebel wrote letter with Ahab's seal to steal Naboth's vineyard (1 Kg. 21:6ff)
 - ✓ Ownership — Jeremiah purchased land and the contract was secured with a seal (32:10)
 - ✓ Authority — King Ahasuerus wrote a decree with his seal encouraging the Jews to defend themselves against evil Haman's plot against them (Esth. 8:8-12)
 - ✓ SUMMARY = For something to be sealed means it is owned (and kept and made safe) by another. The one who is sealed is protected and secured.
- The sealing work of the Spirit is done at the time of SALVATION — **having believed you were sealed** = “as soon as you believed you were sealed...”
- The sealing work of the Spirit is done APART from any action on our own — **sealed** is a passive; it happened to us apart from our initiation.
- The sealing work of the Spirit is ONLY for believers — **having believed...** (cf. also 2 Cor. 1:21-22).
- Like indwelling and baptism, sealing is not a PROCESS; it is a one-time event — **were sealed**. (And there is no further command that we seal ourselves or seek to be sealed again.)

- The Spirit is BOTH the One who seals and He is Himself the seal (***with the Holy Spirit***; cf. 2 Cor. 1:22 — ***gave us the Spirit***).
- The PURPOSE of the seal is not only to identify us as God's but to serve as a promise of God's future, full redemptive work for us — ***with a view to the redemption*** (cf. also 4:30). The gift of the Spirit and His sealing work is a reminder that while life is immeasurably better now with Him; there is yet a full completion of His work that is still future (we need that hope!).
- The implications of sealing —
 - ✓ Because we have been sealed, we are SECURE. We belong to God. All this work is what He has done for us; it is a down-payment of the future work of redemption that He will yet complete. So when John says, ***we have been given the Spirit*** (1 Jn. 4:13), it is not only a statement of fact, but a reminder of a promise — whatever change God has worked in you so far, there is a future completion of your salvation that is still coming. You can be sure of it.
 - ✓ Because we have been sealed by the Holy Spirit, we are ENABLED to live like Christ (that's indwelling), but we also know HOW we are to live — He sealed us for the purpose of living for Him and the Triune Godhead (Eph. 4:30) — so we know not to grieve Him by disobedience.

5. The Indwelling of the Holy Spirit

- The indwelling of the Holy Spirit refers to the truth that the Holy Spirit lives within each individual believer, and lives there permanently.
- When we say the Spirit indwells believers, we are not talking about a particular location:
 - ✓ Because He is a spiritual and not a physical being, He cannot be said to be spatially present in believers.
 - ✓ Yet He still inhabits and controls believers in such a way that He can still be said to be in believers: "Because the Holy Spirit is God and therefore, the creator of the physical universe, He is perfectly capable of transcending the physical, spatial dimension in order to bring about all His spiritual ends with regard to the believer's life." [Quinn, "The Indwelling Holy Spirit," *JMM*, 4:1, 53.]
 - ✓ The word "in" is used to denote relationship, not location (e.g., that believers are "in Christ," does not refer to location, but relationship).
 - Believers are in Christ in the sense that they have been identified with Him such that God sees Christ's righteousness as the believer's righteousness (2 Cor. 5:21).
 - This same aspect of relationship is seen in the Son's relationship to the Father (Jn. 17:22-24).

- The preposition “in” is also often translated “by” or “with.” The preposition is used to indicate power, presence, and relationship, not location.
- ✓ The Holy Spirit also indwells the church corporately (not just believers individually). Cf. 1 Cor. 3:16-17 (“you” is plural); 2 Cor. 6:16 (“we are the temple of the living God...”); Eph. 2:21-22 (“being built *together* into a dwelling of God in the Spirit”).
- Jn. 14:16 — He is given as a PROMISE of Christ
- Eph. 1:13 — He is given at the TIME of salvation (also, Gal. 3:2)
- 1 Cor. 6:19 — He is given to all BELIEVERS (even the not so godly ones)
- Eph. 4:30 — He is given as a promise of the FUTURE
- Psalm 51:11 — He is given, NEVER to be taken AWAY (also, Jn. 7:37-39; Rom. 8:11; 1 Cor. 2:12)

“There is no need for us to wait, as the one hundred and twenty had to wait, for the Spirit to come. For the Holy Spirit did come on the day of Pentecost, and has never left his church. Our responsibility is to humble ourselves before his sovereign authority to determine not to quench him, but to allow him his freedom. For then our churches will again manifest those marks of the Spirit’s presence, which many young people are specially looking for, namely biblical teaching, loving fellowship, living worship, and an ongoing, outgoing evangelism.”

[John Stott.]

6. Filling of the Holy Spirit

- To be filled with the Spirit means to live under the control of the Holy Spirit.
- The filling of the Spirit has been often confused with other activities of the Holy Spirit; but His filling of us does not refer to these activities:
 - ✓ Filling is not a second act of blessing after salvation that produces advanced spirituality. It is not a “spiritual zap” that produces instant sanctification. Just as a child grows daily into full maturity, so a believer grows daily, incrementally, (and sometimes slowly) into Christlikeness. (1 Pt. 2:1-3)
 - ✓ Filling is not a reference to the indwelling of the Holy Spirit, because He indwells every believer at the moment of salvation (Rom. 8:9; 1 Cor. 3:16; 6:19).
 - ✓ Filling is not a process of progressively receiving Him by degrees or in doses. When one receives the Holy Spirit, he receives *all* the Holy Spirit — “without measure” (Jn. 3:34).
 - ✓ Filling is not the same as the baptism of the Spirit. Baptism is the work of the Holy Spirit to unite the believer to Christ and place him in Christ’s body (1 Cor. 12:13; Rom. 6:3ff); that relationship is secured at salvation and is never repeated again (and we are not commanded to baptize ourselves or seek that baptism; it is done by the Spirit for us).

- ✓ Filling is not the same as being sealed, or secured, by Him (1:13). This is an accomplished fact.
- ✓ Filling is not a reference to so-called charismatic gifts, as Eph. 5 will make clear.

- Filling by the Spirit also means that the believer is *controlled by the Spirit* (Eph. 5:18):
 - ✓ The verb **filled** has the idea of pressure — like wind filling a ship's sail, the ship can only travel according to the strength of the wind's pressure. Similarly, the Spirit moves and directs believer's life. The Spirit serves as the guide and director of the believer's life. When the girls were younger we would sometimes find a bridge over a creek and play "Pooh sticks" — the sticks would only travel as fast as the current would carry them. That's a form of filling.
 - ✓ The verb **filled** also has the idea of permeation. The Holy Spirit saturates the believer's life so that throughout the believer's life there are evidences of the influence of the Spirit. So the sponge offered to Christ on the cross was said to be **filled** with vinegar (Mt. 27:48) and boats were **filled** with fish (Lk. 5:7) and individuals **filled with awe** (Acts 13:45); all these were saturated with what was filling them. So when the Spirit fills the believer, he is saturated so that no area of his life is left untouched by the Spirit.
 - ✓ The verb **filled** also has the idea of domination or control (which seems to be the prominent idea in this verse). So some people were said to be **filled with fear** (Lk. 5:26) and **rage** (Lk. 6:11). They were under such domination and control of those fears and anger that virtually nothing else could be expressed. This is what happens when the Spirit fills a believer — the Christ-follower is so dominated by the Spirit that only Spirit-produced fruit is able to be evidenced (Gal. 5:22ff).
 - ✓ So as we think about filling, what we mean is that the Spirit controls and directs the believer. He is under the domination, control, and authority of the Spirit so the Spirit does in his life what only the Spirit can do.

- Eph. 5:18 — "filled" = "controlled."
 - ✓ Filling, unlike indwelling and sealing, is a COMMAND. It is something we are required to do. To be filled then is a matter of obedience to the Lord. This is why it is different than the Spirit's indwelling and baptism; those activities are never commanded, they are gifts from the Spirit to all believers. And that is why some believers are filled and others are not; it's a matter of whether or not they are obedient. That also means that we do not have to pray or ask for the filling — to be filled is simply a matter of obedience.
 - ✓ Filling is not done by the believer. While this is a command, it is also a "passive" — that is the filling is done to us, and not by us — **be filled** and not **fill up** or **fill yourself**. We not only are filled *with* the Spirit, but we are also filled *by* the Spirit. He is the One who fills us with Himself. We don't act on Him, but He acts on us as we are obedient to Him. When we obey, He fills.

- ✓ Filling is CONDITIONAL — it is dependant on obedience — the Spirit indwells all believers, but not all believers are filled with Him. Every believer *can* be filled, but not every believer always *is* filled. Scripture tells us at least two ways the believer won't be filled by the Spirit.
 - We won't be filled with the Spirit when we intentionally engage in sin (**Eph. 4:30**). When we engage in sin (like being unwholesome in our speech, and not building up other with our words as the moment demands), then we aren't filled with the Spirit, but we grieve Him instead. He is sorrowful that while He is given to redeem us fully, we are resisting that redeeming work and are delighting in sin instead.
 - We won't be filled with the Spirit when we intentionally quench His work (**1 Thess. 5:19**). This is a slight variation from Eph. 4:30 — there we intentionally sin; here Paul is speaking of intentional resisting of all the Spirit's work; we may not be directly sinning, but we are also not submitting to His transforming work in our lives (in this context, we may not be grumbling about circumstances, but we also aren't being joyful, thankful, or dependent in prayer — and not relating properly in the church body, vv. 12-15).
 - So being filled by the Spirit is conditioned on our obedience to the Spirit. If we want His power to be evidenced in our lives, it will only happen as we willingly submit to His work.
- ✓ Filling is REPEATED — it is not a constant condition. Filling is done repeatedly. This filling is to be constantly taking place — the verb **fill** is a present tense. Filling is the regular pattern of life for the believer. (And that also means that it is entirely possible to be filled on Saturday, and not on Sunday. We need constantly to be asking, "Am I at this moment spiritually clean and submissive to the leadership of the Spirit?")
- ✓ SUMMARY — the filling of the Holy Spirit refers to the ongoing submission of the believer to the Holy Spirit so all the Spirit's work and activity can be accomplished through the believer.
- Ephesians 5:18 doesn't explain *how* to be filled, but Col. 3:16 does.
 - ✓ Everything about these passages is parallel (including the setting of the writing) except the imperative command. The results of the command are the same (v. 16b) and the implications of the command in various strata of our lives are the same (3:18ff). What is different is the imperative. Instead of ***be filled with the Spirit***, it is ***Let the Word of Christ richly dwell...***
 - ✓ The believer is to be filled *by* the Holy Spirit, and the Holy Spirit fills him with Scripture. Scripture is the tool of the Spirit of God to control and direct the believer. To be controlled by and under the influence of the Holy Spirit is to be controlled by and under the influence of the Word of God.
 - ✓ If we want to be wise and controlled by the Holy Spirit, we will do everything we can to ingest the Word of God as much as we can.

- ✓ Because of that, the degree to which we are controlled by the Holy Spirit will be revealed primarily by how much we love and take in the Word of God.
- ✓ The Bible is not “one more thing” in our lives. It is central in our lives because it is the only means by which we come to know Christ.

“To be filled with the Holy Spirit is to have the Spirit fulfilling in us all that God intended Him to do when He placed Him there. To be filled is not the problem of getting more of the Spirit: it is rather the problem of the Spirit getting more of us.” [Lewis Sperry Chafer.]

“We are too much influenced by the world and too little controlled by the Spirit. We of the deeper life persuasion are not immune to the temptations of ease and we are in grave danger of becoming a generation of pleasure lovers.” [A. W. Tozer.]

7. **The Sin Against the Holy Spirit** (Mt. 12:22-32) — blasphemy against the Holy Spirit

- The sin against the Holy Spirit was the Pharisees’ sin of attributing the authenticating work of Christ, upon whom God had placed His Spirit (12:18) to Satan (12:24).
- The work of casting out demons from the man had, in fact, been accomplished by the power of the Spirit of God working through Christ (12:28).
- The sin against the Spirit was final because it was the final witness they were rejecting.
- The sin was committed in historical context. The Pharisees had personally observed the work of Christ and attributed it to the work of Satan.
- Summary:
 - ✓ The sin was against CHRIST — His physical presence and His physical works and literal words
 - ✓ The sin was against the HOLY SPIRIT — rejecting the final witness and testimony to Christ
 - ✓ The sin against the Spirit was ETERNAL (vv. 32-33). There was no opportunity for repentance.
 - ✓ The sin cannot be reduplicated today as it is *not* the same as unbelief and as it would demand the physical presence of Christ and attributing His work to the work of Satan.

8. Gifts of the Holy Spirit (Gal. 5:22-23)

"Spiritual gifts are nothing more than the loving channels through which the Holy Spirit ministers to the body of Christ. What is truly remarkable about the Holy Spirit's ministry through believers is that they become extensions of the Spirit's voice, much as they become ambassadors for Christ when they minister the Gospel to others. This fact ought to encourage us toward greater holiness as we seek to use our spiritual gifts and insights to help others." [MacArthur, p. 98.]

- Spiritual gifts are spiritual abilities and responsibilities given to each individual believer by the Holy Spirit for use in the church body so that the body is equipped and built up. These gifts are given not for the benefit of the individual primarily, but for the benefit of the church body.
 - ✓ These gifts are gifts of GRACE (*charisma*, "grace gift" 1 Cor. 12:4; Rom. 12:3, 6)
 - ✓ The gifts are various, but the source and purpose is the SAME (1 Cor. 12:4-6)
 - ✓ The gifts are exercised by the individual, but GOD is still the One who does the work (1 Cor. 12:6)
 - ✓ These gifts are SUPERNATURAL, not NATURAL (1 Cor. 12:11)
 - ✓ These gifts are to EACH individual believer to be used in SERVING others (1 Cor. 12:11)
 - ✓ These gifts are to be used in PROPORTION to the grace that gave them to us (Rom. 12:6)
 - ✓ These gifts are given according to the Spirit's will, not WORTHINESS or UNWORTHINESS (1 Cor. 12:11); different forms of gifting *do not* imply different levels of sanctification or significance.
 - ✓ These gifts are for the BENEFIT of the entire church (Eph. 4:11-13)
- The gifts of the Spirit include (and these are likely not exhaustive lists):

Romans 12:6-8

Prophesying
Ministering
Teaching
Exhorting
Giving
Ruling
Showing mercy

Ephesians 4:11

Apostleship
Prophesying
Evangelizing
Pastor-teacher

1 Peter 4:11

Speaking
Ministering

1 Corinthians 12:6-10

Word of wisdom
Word of knowledge
Faith
Healing
Miracles
Prophesying
Discerning of spirits
Tongues
Interpretation of tongues

1 Corinthians 12:28

Apostleship
Prophesying
Teaching
Miracles
Healing
Helping
Administering
Tongues

1 Corinthians 12:29-30

Apostleship
Prophesying
Teaching
Miracles
Healing
Tongues
Interpretation of tongues

- The “sign gifts” (prophecy, tongues, miracles, healing) were authenticating gifts that ceased to exist (1 Cor. 13:8; Heb. 2:3-4) after the completion of the Biblical canon.

9. The Fruit of the Holy Spirit

- “The fruits of the Spirit seem to be doomed to obscurity, hidden in the shadow of the more preferred gifts. Yet it is the evidence of the fruit of the Spirit that is the mark of our progress in sanctification. Of course, God is pleased when we dutifully exercise the gifts the Holy Spirit has bestowed upon us. But I think *God is even more pleased when He sees His people manifest the fruit of the Spirit.*” [Sproul, *The Mystery of the Holy Spirit*, p. 161; emphasis mine.]
- Spiritual fruit is to be distinguished from spiritual gifts:

Distinctions Between Spiritual Fruit and Spiritual Gifts			
Spiritual Fruit	Corporal	Common Command	Singular
Spiritual Gifts	Individual	Particular Equipping	Plural

- To produce spiritual fruit means that we are living as the Spirit of God would have us live. And since the Spirit’s purpose is to magnify Christ in us (Jn. 4:2) bearing spiritual fruit means we look like Christ:
 - instead of living like the world, we will live like CHRIST;
 - instead of losing the battle to flesh we will WIN the battle with the flesh;
 - and instead of carrying out the desires of the flesh, we will carry out the desires of the SPIRIT.
- Spiritual fruit will be INWARD — characteristics that reflect a transformed heart
 - ✓ **love** = He can fulfill the two great commandments of God — love of God and love of man. The NT identifies love as the overflow of God’s love in us (cf. 2:20; 5:13-14; 1 Jn. 4:19). It is impossible to love anyone until we have been loved by God through Christ’s salvation.
 - ✓ **joy** = “Joy is the sense of delight that arises within us in the presence of someone or something we love.” When someone **rejoices always** (1 Thess. 5:16; Eph. 5:19), it is evidence that God has changed his heart, for the natural man grumbles quickly (Acts 16:22ff).

- ✓ **peace** = Peace is to be content with God in the circumstances of life; the peaceful person is stable and in harmony with God. The one who has no peace doubts God and is out of harmony and in hostility against God and His purposes. The peaceful person is content to wait for God to vindicate him even if that takes into eternity (Rom. 12:17ff; 16:20).

- Spiritual fruit will be OUTWARD — characteristics that reflect transformed relationships
 - ✓ **patience** = It is usually in relation to people rather than circumstances; it means to endure suffering without giving in to anger, resentment. It is non-retaliatory and is the opposite of an explosive anger.
 - ✓ **kindness** = A gentle and kind disposition to one's neighbors; it is to be good, generous, and friendly, doing what is right and gracious towards others (Rom. 2:4; Eph. 2:7; Tt. 3:4-5).
 - ✓ **goodness** = This is generosity towards others — bestowing what is best for others even when they may not have been good or kind toward the giver.

- Spiritual fruit will be UPWARD — characteristics that reflect transformed worship
 - ✓ **faithfulness** = The believer not only believes God for his salvation, but he is loyal and faithful to God because of that salvation. He is ever trusting of God and His purposes.
 - ✓ **gentleness** = lit., "meekness" — a strength that is under the control of the Holy Spirit. Rather than being controlled by pride and self-sufficiency, he is humble before the Lord.
 - ✓ **self-control** = he is restrained in his passions and desires (1 Cor. 9:25).

- Because of the work of the Spirit in his life, the believer thinks rightly, relates graciously to others, and worships faithfully. He is transformed from the inside out.
- Notice that Paul doesn't call this fruits (pl.) but **fruit** (sing.). These are a package; the Spirit doesn't just do one of these things in a believer, but He works to do all these things in a believer. "...these nine graces form an indivisible whole. The Holy Spirit will not produce a few of these and not all of them. If any are present, all will actually be present. Thus, also, these nine graces constitute the essential elements of Christian character." [Chafer, *Systematic Theology*, VI: 201.]

KEY PASSAGES:

- 1 Corinthians 2:10-13
- Ephesians 4:30
- 1 Corinthians 12:11
- Hebrews 9:14
- Psalm 139:7-10
- Isaiah 40:13-14
- Romans 15:13
- John 16:13
- Matthew 28:19

- Acts 5:3-4, 28:25-26
- 1 Corinthians 12:4-6
- 2 Corinthians 13:14
- Jeremiah 31:31-34
- Hebrews 10:15-17
- Genesis 1:2
- Matthew 3:16
- Romans 6:1ff
- Galatians 5:16-25
- 2 Samuel 23:1-2
- 1 Corinthians 2:1ff
- 2 Peter 1:20-21
- Acts 8:29
- Ephesians 1:13, 2:22
- Romans 8:9
- 2 Corinthians 3:6
- 1 Corinthians 2:12-16
- John 16:8
- Galatians 5:16-25
- Philippians 2:12-13
- Hebrews 4:12 with Ephesians 6:17

THE IMPORTANCE OF THE HOLY SPIRIT TO COUNSELING:

- Regeneration is the work of the Holy Spirit, not the counselor (Titus 3:5). It is a monergistic work.
- Sanctification is the work of the Spirit in cooperation with the obedience of the believer (Gal. 5:16-18, 25); it is a synergistic work (though the counselor cannot produce this either).
- The Spirit is fully available to all believers equally and works in all believers fully and to the same purpose (transformation; Col. 3:9-11).
- The counselor is in just as much need of transformation as the counselee (though likely in different areas). The counselor needs the work of the Spirit just as much as the counselee.

“The Christian life begins and continues by the power of the Holy Spirit, whom God has graciously sent first to awaken us to our need for salvation, then to give us a new birth, and finally to dwell within us to eventually present us flawless when Christ returns.” [MacArthur, *Silent Shepherd*, p. 9.]

RESOURCES:

Enns, Terry. “Who is the Holy Spirit?” A series of 10 sermons (<https://wordsofgrace.wordpress.com/category/holy-spirit/>) from Spring, 2014.

Gromacki, Robert. *The Holy Spirit: Who He Is, What He Does*. Nashville: Word, 1999.

MacArthur, John. *The Silent Shepherd*. Wheaton, IL: Victor Books, 1996.

McRae, William. *Dynamics of Spiritual Gifts*. Grand Rapids: Zondervan, 1976.

Packer, J. I. *Keep in Step with the Spirit*. Old Tappan, NJ: Fleming H. Revell Co., 1984.

Packer, J. I. "Power for a Purpose." *Discipleship Journal* #79. Jan.Feb, 1994, pp. 18-23. Available online at: www.navpress.com/EPubs/DisplayArticle/1/1.79.9.html.

Ryrie, Charles C. *The Holy Spirit*. Chicago: Moody Press, 1965.

Ware, Bruce. "Systematic Theology: the Holy Spirit."

The audio download is here:

http://www.biblicaltraining.org/public/download.php?file=audio/TH103/theology_s_07001.mp3&mp3type=high&l=513&c=41&b=13784.

The transcript for this file is here:

www.biblicaltraining.org/bible-gateway-online/bible-Systematic-Theology-lay/bible-The-Holy-Spirit.html.

APPENDIX 1

Pneumatology: the Doctrine of the Holy Spirit		
TRUTH	PASSAGES	MEANING
Deity of the Holy Spirit	1 Cor. 2:11 Rom. 8:9-11 Eph. 4:4	The titles, attributes, and works of the Holy Spirit each attest to His deity as the third person of the Trinity.
Personality of the Holy Spirit	Rom. 8:27 Eph. 4:30 Acts 16:6-11	As a member of the Trinity, the Holy Spirit has the attributes of a person: intellect, emotions, and will.
Work of the Holy Spirit in OT	Ps. 51:11 Gen. 41:38 Judg. 3:10 Jn. 14:16-17	In the OT, the Holy Spirit's ministry was selective, being temporary and transitory, meaning that His work was limited in extent, duration, and effect.
Regeneration of the Holy Spirit	Titus 3:5 Rom. 6:20 2 Cor. 5:17	Regeneration is the act by which God, through the Holy Spirit, grants eternal life to each believer, resulting in a new nature.
Baptism of the Holy Spirit	1 Cor. 12:13 Eph. 4:5 Mark 1:7-8	Through the baptizing work of the Holy Spirit, each believer is placed eternally into the body of Christ. Baptism is <i>not</i> equal to filling.
Sealing of the Holy Spirit	2 Cor. 1:22 Eph. 1:14; 4:30	The gift of the Holy Spirit is a guarantee (security) of the believer's salvation.
Indwelling of the Holy Spirit	Jn. 16:5-15 1 Cor. 3:16; 6:19 2 Cor. 5:5	Each believer is given the Holy Spirit as a gift, residing <i>in</i> Him to lead him to truth and righteousness.
Filling of the Holy Spirit	Eph. 5:18 Acts 2:4; 4:31 Col. 3:16	Through filling, the Holy Spirit's ministries are worked in and through the believer. Unlike regeneration, baptism, sealing and indwelling, this is a repeated activity.
Gifts of the Holy Spirit	Rom. 12:4-8 1 Cor. 12 Eph. 4:11-13 1 Pt. 4:7-11	The Holy Spirit equips believers with a gift(s) to build up the body of Christ.
Fruit of the Holy Spirit	Gal. 5:22-23	As a result of filling, the Holy Spirit's work will be realized and recognized in the life of the believer.