

4-2018

The Doctrine of the Holy Spirit (N-S)

Harold Willmington

Liberty University, hwillmington@liberty.edu

Follow this and additional works at: https://digitalcommons.liberty.edu/third_person



Part of the [Biblical Studies Commons](#), [Christianity Commons](#), and the [Religious Thought, Theology and Philosophy of Religion Commons](#)

Recommended Citation

Willmington, Harold, "The Doctrine of the Holy Spirit (N-S)" (2018). *The Third Person File*. 5.
https://digitalcommons.liberty.edu/third_person/5

This Article is brought to you for free and open access by the Theological Studies at Scholars Crossing. It has been accepted for inclusion in The Third Person File by an authorized administrator of Scholars Crossing. For more information, please contact scholarlycommunications@liberty.edu.

DOCTRINE OF HOLY SPIRIT (N-S)

N. THE HOLY SPIRIT AND THE BELIEVER (PART ONE)

He Regenerates the Believer

- The definition of *regeneration*: It is that sovereign act of God whereby He imparts to the repenting sinner a new nature—or second birth (Jn. 1:12, 13).
- The necessity of regeneration: In essence Jesus summarized this need to a lost religious ruler named Nicodemus in a two-fold fashion—*“Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God”* (Jn. 3:3).
 1. The one requirement to live on earth is to be born physically.
 2. The one requirement to live in heaven is to be born spiritually.
- The agent of regeneration – The One effecting regeneration is the Holy Spirit who, in one sense, functions as a divine “midwife” to the repenting sinner as He ushers him or her into the Kingdom of God (Titus 3:5).
- The method of regeneration – The Word of God! (Jn. 3:4, 6; Jas. 1:18; 1 Pet. 1:23)
- The proclaimers of regeneration – Saved human beings! (Acts 8:29-35; Rom. 10:13, 14, 17)
- The recipients of regeneration –
 1. All who profess faith in Christ (Acts 16:30, 31; Rom. 10:9)
 2. Mother Nature herself (Mt. 19:28; Isa. 11:6-9; Rom. 8:19-23)
 3. The nation Israel (Isa. 62:11, 12; 66:8, 9; Ezek. 11:19; 36:26; Rom. 11:26)
- The results of regeneration: The newly-born person now—
 1. Becomes a doer of righteousness (1 Jn. 2:29)
 2. Does not continue to live in the cesspool of sin (1 Jn. 3:9)
 3. Loves both God and man (1 Jn. 4:7)
 4. Is able to overcome the world (1 Jn. 5:4)
- A grand and glorious summary of regeneration:

One may put it all together this way. God regenerated (John 1:13) according to His will (James 1:18), through the sovereign work of the Holy Spirit (John 3:5) when a person believes (John 1:12) the gospel as revealed in the Word of God (1 Peter 1:23). (Charles Ryrie, *The Holy Spirit*, Moody Press, p. 91, 1997)

O. THE HOLY SPIRIT AND THE BELIEVERS (PART TWO)

He Baptizes the Believer

- The definition of *baptism*: The word literally means to identify with someone or something.
- The two key kinds of baptism:
 1. Water baptism is a human act whereby one person baptizes another, thus allowing the baptized individual to be joined to a local church assembly, etc.
 2. Spirit baptism is a divine act whereby the Holy Spirit baptizes (places, joins) the new convert into the body of Christ.
- The purpose of Spirit baptism:
 1. He does it to answer Christ's prayer for Christian unity (Jn. 17:21).
 2. He does it to prepare a bride for Christ, composed of all believers saved from Pentecost until the Rapture (Rom. 12:5; 1 Cor. 10:17; 12:13).
- The result of Spirit baptism:
 1. We are now bone of His bone and flesh of His flesh (Eph. 4:4, 5; 5:30).
 2. As members of His body, we too have been crucified with Christ and have risen from the dead (Rom. 6:3; Col. 2:12).
 3. As new creatures in Christ, we are to live victorious lives, for death now has no authority over us (Rom. 6:1, 2, 4-10).
 4. We are now forever joined inseparably with all past, present, and future believers (1 Cor. 12:12-14, 27; Eph. 2:22).
 5. As members, we are not to either envy or look down upon another member of the same body, for all members play an important part (1 Cor. 12:15-25).
 6. Thus, we are to suffer with those who suffer, and rejoice with those who rejoice (1 Cor. 12:26).

P. THE HOLY SPIRIT AND THE BELIEVER (PART THREE)

He indwells the Believer

- The definition of this indwelling: It is that sovereign act whereby the Holy Spirit at the command of Christ (Jn. 14:16, 26) actually enters into and dwells within each repenting sinner (1 Cor. 3:16; 6:19, 20).
- The duration of this indwelling: In a word, it is permanent (Jn. 14:16; Eph. 4:30).
- The necessity of this indwelling (Rom. 8:9)

- The intensity of this indwelling: He cares deeply that we live our lives in His strength and not in the energy of the flesh (Gal. 5:16; Jas. 4:5).
- The results of this indwelling:
 1. He assists us in our prayer life (Rom. 8:26a).
 2. He actually makes intercession for us (Rom. 8:26b).
 3. He assures us of our new intimacy with the Father whereby we can address Him as Abba Father (Gal. 4:6).
 4. He helps us to understand the love of Christ which surpasses human knowledge (Eph. 3:16).
 5. He validates for us our own salvation (1 Jn. 3:24).
 6. He gives us victory over sin (Rom. 8:10, 11).

Q. THE HOLY SPIRIT AND THE BELIEVER (PART FOUR)

He seals the Believer

- The definition of this sealing: It is that sovereign act whereby the Holy Spirit affixes the divine stamp of approval, guaranteeing the immediate, ultimate, and total salvation of the repenting sinner.
- The identity or nature of this sealing: Here three views are offered —
 1. It could refer to the indwelling Holy Spirit Himself.
 2. It could refer to the indwelling of Jesus Christ (Col. 1:27).
 3. It could refer to the blood of Jesus Christ.
- The earnest of the Spirit (2 Cor. 1:22; 5:5; Eph. 1:13, 14) seems to be an amplification of the sealing. An earnest therefore can be viewed as follows:
 1. A stamp of ownership
 2. An eternal pledge
 3. A deposit
 4. A first installment, a down-payment

He Fills the Believer

- A definition of the filling: It is that sovereign act whereby the Holy Spirit fills and controls the life of the repenting sinner.
- Some examples of this filling/control:
 1. Pre-Pentecost examples:
 - a. John the Baptist (Lk. 1:15)
 - b. Elisabeth (Lk. 1:41)

- c. Zachariah (Lk. 1:67)
- 2. Post-Pentecost examples:
 - a. The 120 in the Upper Room (Acts 2:4)
 - b. Simon Peter (Acts 4:8)
 - c. The apostles (Acts 4:31)
 - d. Stephen (Acts 6:5; 7:55)
 - e. Paul (Acts 9:17; 13:9)
 - f. The disciples in Asia Minor (Acts 13:52)
 - g. Barnabas (Acts 11:24)
- The difference between the indwelling and the filling:
 1. The indwelling: He is invited to live in our hearts.
 2. The filling: He is invited to take control of our hearts.
 3. Regarding the first, we receive all of Him.
 4. Regarding the second, He receives all of us.
- The difference between the anointing and the filling:
 1. The anointing has to do with special occasions (Lk. 4:18).
 2. The filling has to do with all occasions.
 3. The anointing is outward and public (teaching, serving, etc.)
 4. The filling is inward and private (allowing Him to control our thoughts, etc.)

R. THE HOLY SPIRIT AND THE BELIEVER – A GRAND SUMMARY (PART ONE)

Key Facts Regarding His Five-Fold Work
--

- All five of these ministries happen instantaneously to the believer. They all occur by faith and are not in the least dependent upon one's personal emotional feelings at the time.
- The first four ministries can never be lost and therefore need not be and should not be asked for again. Nowhere in the Bible are we commanded to ask God to baptize us by His Spirit, or to seal us with His Spirit, or to regenerate and indwell us. If a man has accepted Christ, he has for all eternity been regenerated, indwelled, baptized and sealed by the Holy Spirit.
- The fifth ministry, however, can be lost and therefore should be asked for as many times as needed. The following passages bring this out:
"And be not drunk with wine, wherein is excess; but be filled with the Spirit"
 (Eph. 5:18)

“This I say then, Walk in the Spirit, and ye shall not fulfill the lust of the flesh”
(Gal. 5:16)

- The first four ministries give us peace *with* God. *“Therefore being justified by faith, we have peace with God through our Lord Jesus Christ”* (Rom. 5:1).
- The fifth ministry assures us the peace of God. *“And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus* (Phil. 4:7).

Thus, all Christians, regardless of how backslidden they might be, enjoy peace *with* God, but only Spirit-controlled believers can know that blessed peace of God.

- In regards to the fifth ministry each believer can readily locate himself or herself under one of four spiritual categories:
 1. The spiritual and immature Christian—a reference to all new converts (1 Peter 2:2)
 2. The spiritual and mature Christian (1 Cor. 2:15)
 3. The carnal and mature Christian – a reference to an advanced believer with an area of unconfessed sin (Gal. 2:11, 12; 6:1)
 4. The carnal and immature Christian – a reference to the believer who has never grown (1 Cor. 3:1-3; Heb. 5:11-13)
- The two sins which will result in the believer not being filled by the Holy Spirit:
 1. The sin of *quenching* the Spirit (1 Thess. 5:19):
This sin involves not doing that which He would have us to do. It is negative in nature.
 2. The sin of *grieving* the Spirit (Eph. 4:30)
This sin involves doing what the Spirit would not have us to do. It is positive in nature.
- These two sins, if left unchecked for a long period of time, can eventually lead to that sin unto death as warned by John the apostle (1 Jn. 5:16):
The *sin unto death* does not mean one loses salvation, but it does imply the possibility that God will remove him from the scene down here earlier than originally planned. This seemed to have been in the thoughts of Paul when he wrote: *“I therefore so run, not as uncertainly; so fight I, not as one that beateth the air: But I keep under my body, and bring it into subjection: lest by any means, when I have preached to others, I myself should be a castaway”* (1 Cor. 9:26, 27).
- There are two N. T. fearful examples at which time this sin may have been committed:
 1. As seen by Ananias and Sapphira (Acts 5:1-5, 10)
 2. As seen by the Corinthian believers (1 Cor. 11:27-30)

- The two-fold process in regaining the filling ministry of the Holy Spirit:
 1. By knowing God's method of forgiveness and cleansing—the blood of Christ (1 Jn. 1:7)
 2. By knowing God's means of forgiveness and cleansing—the confession of the believer (1 Jn. 1:9; Psa. 51:2, 3, 12, 13)

S. THE HOLY SPIRIT AND THE BELIEVER—A GRAND SUMMARY (PART TWO)

The Manifold Blessings Awaiting the Spirit-Filled Believer

- He will pray for us (Rom. 8:26).
- He will lead and guide us (Jn. 16:13; Rom. 8:14).
- He will empower us for witnessing (Acts 1:8).
- He will comfort us (Acts 9:31).
- He will give us liberty and freedom (Rom. 8:2; 2 Cor. 3:17).
- He will impart the love of Christ through us (Rom. 5:5).
- He will conform us to the image of Christ (2 Cor. 3:18).
- He will strengthen our new nature (Eph. 3:16).
- He will teach us (Jn. 14:26; 15:26; 1 Jn. 2:20, 27; 1 Cor. 2:10).
- He will assure us (Rom. 8:16; 1 Jn. 3:24).
- He will fill our mouths with appropriate things (Mk. 13:11).
- He will give us peace and joy (Rom. 14:17).
- He will cause us to abound in hope (Rom. 15:13).
- He will unify us (Eph. 4:3).
- He will bestow upon us abundant grace (Jas. 4:5, 6).
- He will promote us in due time (Jas. 4:10).
- He will help in our decision making (Acts 15:28).
- He will keep us from legalism (Gal. 5:18).
- He will give us victory over the world (1 Jn. 4:4).
- He will give us victory over the flesh (Col. 5:16).
- He will give us victory over the devil (Jas. 4:7).