

## PNEUMATOLOGY (15)

(Action #1) - The Holy Spirit teaches. John 14:26; I Cor. 2:13; Eph. 4:11-12

(Action #2) - The Holy Spirit speaks. John 16:13; Gal. 4:6

(Action #3) - The Holy Spirit convicts. John 16:8

(Action #4) - The Holy Spirit intercedes. Romans 8:26

(Action #5) - The Holy Spirit leads. Gal. 5:18

(Action #6) - The Holy Spirit regenerates. John 3:6

(Action #7) - The Holy Spirit appoints. Acts 13:2, 4; 20:28; I Cor. 12:11

These are acts of a real person. Truth is these are acts of a very unique and very special person. However, even though these works are far beyond the works of any other, they do prove the Holy Spirit is a real divine person.

**Proof #3** - The Holy Spirit may be treated as a person.

To receive certain types of treatment requires that one be a real person. For example, you cannot lie to a door. A lie is a deceptive act of one person toward another person. The Bible is clear that the Holy Spirit is treated as a person, thus proving He is a person:

(Treatment #1) - The Holy Spirit may be lied to. Acts 5:3

(Treatment #2) - The Holy Spirit may be resisted. Acts 7:51

(Treatment #3) - The Holy Spirit may be obeyed. Acts 10:19-21

(Treatment #4) - The Holy Spirit may be grieved. Ephesians 4:25-30

(Treatment #5) - The Holy Spirit may be insulted. Hebrews 10:29

For the Holy Spirit to be able to be treated like this requires that He be a real person. He is not a force or an influence, He is a real person.

**Proof #4** - The Holy Spirit relates to other persons as a person.

It may be clearly established that the way the Holy Spirit relates to other persons, proves He is a person, Himself.

(Relationship #1) - The Holy Spirit related to the apostles as a person. Acts 15:28

## PNEUMATOLOGY (16)

(Relationship #2) - The Holy Spirit related to Jesus as a person. John 16:14

(Relationship #3) - The Holy Spirit related to the Trinity as a person. Matt. 28:19; II Cor. 13:14

(Relationship #4) - The Holy Spirit relates to others, by His power, as a person. Luke 4:14;  
I Cor. 2:4

Dr. Ryrie said of this: “The Spirit is related to His own power yet distinguished from it so that we may not conclude that He is merely a personification of power” (*Ibid.*, p. 344). Truly, the Holy Spirit is a real person.

**Proof #5** - The Holy Spirit’s masculine pronouns prove He is a person.

There are many places in the N.T. where writers refer to the Holy Spirit as “He,” not “it”! Passages such as John 15:26 or John 16:13-14 are very eye-opening. In these verses, the masculine pronoun is a demonstrative which calls attention to the Holy Spirit and proves He is a real person.

If one honestly examines scriptural evidence, one must conclude the Holy Spirit is a real person, just as are the other members of the Trinity.

**QUESTION #6** – What are the legitimate types, symbols and emblems of the Holy Spirit, which are found in Scripture?

In the Bible, there are legitimate pictures of things which are not the mere fanciful speculations of men. For example, the O.T. sacrificial system, when carefully studied, will be seen to depict truth pertaining to the ultimate sacrifice, Jesus Christ.

When God gives us pictures of things that pertain to Him or any member of the Trinity, it is extremely important that we carefully study and precisely understand the picture God is painting.

When it comes to the subject of the Holy Spirit, it needs to be stated that the third person of the Trinity has never been manifested like the second member of the Trinity. To state this another way, Jesus Christ was physically seen, whereas the Spirit of God is not physically seen. What we conclude then is that our knowledge of the Holy Spirit cannot ever be based on what we see or feel, but must be carefully based on what God has written. Therefore, when pictures or types or emblems concerning the Holy Spirit are given, it is all the more necessary for us to analyze and understand them for this is what will give us our knowledge about who He is and what He does.

As with all of God’s revelation, we must “study to rightly divide” it. When dealing with a member of the Godhead who cannot be physically seen, it is particularly necessary to heed this divine mandate.

## PNEUMATOLOGY (17)

**Emblem #1** - The emblem of oil.

There can be no doubt that we have a good biblical support for the fact that “oil” somehow depicts or paints a picture of the work of the Holy Spirit. We may legitimately connect “oil” to the Holy Spirit from passages like: 1) I Sam. 10:1, 6, 10 ; 2) I Sam. 16:13 ; 3) Zech. 4:1-14 ; 4) Heb. 1:9 .

As we carefully study the subject of “oil,” we may conclude the following:

1. Oil foreshadowed Christ’s relationship to the Holy Spirit. Lev. 2:1-16

The Levitical offerings contain pictures of the one ultimate offering of Jesus Christ. Jesus Christ is the only sacrifice that is acceptable to God and can accomplish the purposes of God. Prior to His incarnation, a series of sacrifices were required by God that pictured His Son and His work.

The offering of Leviticus 2 is an offering that depicts Christ’s perfect humanity (fine flour as opposed to any leaven), and His empowered deity, which is depicted by the pouring of the oil upon the flour. This pictured the fact that Christ, in His perfect humanity, would be anointed and empowered by the Holy Spirit. Christ would be the sacrifice that would be a sweet savor unto the Lord.

Oil is one picture of Christ’s relationship with the Holy Spirit. It pictures the fact that He would be anointed and empowered by the Holy Spirit. Upon examination of the N.T., this is precisely what happened (Matt. 3:13-17).

2. Oil pictured an anointing of royalty in God’s program. I Sam. 10:1; 16:13

Kings were symbolically anointed with oil. This signaled that they had been chosen by God for their position of royalty. When we examine the N.T., we discover that all N.T. believers are identified as priests (I Peter 2:9-10). If we further study the N.T. record, we will discover that God used the Holy Spirit to anoint us and to single us out for this position (I Cor. 12:13). Those who know Christ have a power far greater than oil upon them; they have God’s Spirit in them.

3. Oil pictured a power of illumination. Ex. 25:6; 27:20-21

It is obvious, from these passages, that oil was used for lighting the sacred things of God in the O.T. tabernacle. Oil enabled the fire to burn so there would be light. In the N.T. we learn that every believer is the “temple of God” (I Cor. 6:19). We may ask the question, what is the oil that enables us to see spiritual and sacred things? The answer is the Holy Spirit. Without the illuminating work of the Holy Spirit, no one will see nor understand spiritual truth. The oil was the continual source of light for sacred things in the O.T. and the Spirit was the continual source for sacred things in the N.T.