

Preaching on the Person and Work of the Holy Spirit

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Evangelicals confess faith in a triune God, Father, Son and Holy Spirit. Yet it is possible that the Holy Spirit is, in our preaching, a kind of “also ran” member of the trinity. That would not be true of Pentecostals and charismatics, but it can be true of reformed evangelicals. Sinclair Ferguson has observed that before the charismatic movement the Holy Spirit was often the forgotten person of the Trinity. Now, he says, he is not the forgotten person but the *unknown* person of the trinity. “For while his *work* has been recognized, the Spirit *himself* remains to many Christians an anonymous, faceless aspect of the divine being.”¹

Preachers should ask themselves whether they themselves have relegated the Holy Spirit to third place. It can be helpful to pose to ourselves some rather blunt questions: Do I have favourites within in the trinity? Do I feel closer to the Father, or the Son, of the Holy Spirit? Do I find it easier to know and relate to one person of the Trinity, and if so, to which one? Our honest answers may reveal some of the subtle heresies of our hearts that, in turn, distort our preaching ministries. If in our own experience of the triune God we have marginalized the Spirit, it is likely he has also been marginalized in our preaching.

The concern of this paper is to encourage preachers to give to the Holy Spirit his rightful place in biblical expository preaching ministries because if the person and work of the Spirit is diminished in our preaching it will lead inevitably to spiritual impoverishment in the lives of our people and our churches. We need to consider both how well our churches *know* the person and work of the Holy Spirit, and how much attention the work of the Spirit receives in our preaching.

¹ Sinclair B. Ferguson, *The Holy Spirit* (Downers Grove, Ill.: InterVarsity Press, 1996), 12.

1. How well do our churches know the person and work of the Spirit?

It might be salutary for us to survey our congregations so as to ascertain people's level of familiarity with the work of the Spirit. How would they respond if asked, "Have you been baptized with the Holy Spirit?" Can they explain what that means and whether it is the same as or different to being filled with the Spirit? Can they explain what it means to live by the Spirit, to keep in step with the Spirit, to pray in the Spirit, or to walk by the Spirit? Do they know what will cause them to quench or grieve the Spirit? Do they know which are the most important gifts of the Spirit? If we have not explicitly taught on such matters it is likely some, or perhaps many, of our people will have erroneous or confused notions.

Our teaching on the person and work of the Spirit must not favour some aspects of his work over others. Again, we may find that we have our favourites. We may major on his gifts, his fruit, his regenerative work, his power or his comfort. We are called, however, to proclaim the whole counsel of God and therefore preach on the whole person and work of the Spirit.² Only then will people come to know the Spirit fully.

What, then, are the contours of a rich and full proclamation of the Spirit's person and work?³ What do we need to be teaching about the Spirit if our people are not only to know about him, but actually know him experientially?

He is a person

In the first place, we should emphasize that *the Holy Spirit is a person*. The Spirit is not an *it*, but a *he*. He is not a mere force, influence or substance, but a real person of the Godhead who is as much a *person* and is as personable as the Father and the Son. He is a person who can be grieved. We can cause him pain, disappointment and sorrow. He is a person sent to be our friend,

² Some possible sermon series are suggested in Appendix 1.

³ It is important for preachers committed to a Confessional or Catechetical approach to doctrinal preaching to note that the Reformed Confessions of sixteenth and seventeenth centuries do not develop the doctrine of the Spirit at any great length. It will be necessary to develop series beyond the content of the Confessions if thorough teaching on the Spirit is to be given.

teacher, comforter and intercessor. Jesus speaks of him as a companion sent to replace himself.

Some biblical metaphors for the Spirit can lead people to forget this. When the Bible speaks of the Spirit's fire or wind it makes him sound like an element or force of nature. The fullness of the Spirit makes him sound like a substance; the outpouring of the Spirit makes him sound like a liquid. Other images are also impersonal: he is said to be the first fruits of a harvest, a seal and a deposit.

These metaphors, however, do not teach that he is impersonal, but are used to cast light on what it is to relate to him as a person. We can think of similar expressions we use in other relationships. A young man who is enamoured with a girl might be said to be "full of her". A harsh father might quench the dynamism of his son. A girl may be said to be breezy. Each metaphor conveys something graphic about the person. Similarly, the metaphors for the Spirit teach us vital truths about his *person*.

Only when we think of the Spirit as person will we come to know him as a person, relating to him and communing with him. That, clearly, is what God intends. The Spirit was given by the Father and the Son to influence, help, comfort, prompt, lead and change us. We are to welcome his work and we must remove every impediment to it. We should pray daily for the Spirit to be with us, guiding, instructing and empowering us. And since we owe so much to him, we ought to be constantly thankful for his transforming, life-giving, sanctifying and empowering work in our lives.

In his classic on the work of the Holy Spirit, Octavius Winslow, observes, "Where he is honoured, and adoring thoughts of His person, and tender, loving views of His work are cherished, *then* are experienced, in an enlarged degree, His quickening, enlightening, sanctifying and comforting influences. On the contrary, where He is robbed of His glory, dishonoured and denied, all is darkness and desolation – presenting the dreariness and barrenness of winter, the very coldness and torpor of death!"⁴

⁴ Octavius Winslow, *The Work of the Holy Spirit* (Edinburgh: Banner of Truth, 1961), 12.

It is the preacher's task to present the Holy Spirit in a winsome way, as a real and wonderful person whom we can know and love, just as we know and love the Father and the Son.

He is Holy

Having emphasized the personhood of the Spirit, we should next be at pains to stress *the holiness of the Holy Spirit*. It is of supreme significance that this person of the trinity in particular carries in his name the most fundamental divine attribute. No other attribute of God is ever repeated three times. In Hebrew, repetition is used for emphasis. A deep pit is called a "pit pit". Before declaring a very important truth, Jesus says, "Truly, truly, I say to you..." Interestingly, then, in describing God the Scriptures never say that God is "love, love, love", or "good, good, good", but they do declare, in the language of the angels, that he is "holy, holy, holy".⁵ That is, he is very holy, extremely holy, pervasively holy. His holiness underlies every other attribute. His love is holy love, his justice is holy justice, his wrath is holy wrath. His Spirit is Holy Spirit. He is the epitome of the transcendent purity of God. Holiness has to do with being separate, cut off, set apart, above and beyond. The Holy Spirit is just that. He is different from every other spirit and set apart from all that is evil, unclean and ungodly. He is absolutely pure and morally impeccable.

As such, the Holy Spirit is the Spirit of holiness. His work within us is designed to make us holy. He works to sanctify us, cleansing, transforming and purifying us. As Graham Cole says, "The new life that the Holy Spirit brings to God's people is a holy life."⁶ Consequently, what grieves and quenches his work is unholiness and ungodliness in our lives, particularly in our relationships with each other, as emphasized in Ephesians 4:29-32.

Preachers need to accent this strongly because it is easy for people to think of the Spirit chiefly in terms of gifts rather than graces. We too easily think of his power more in terms of what he can enable us to do than in what he can

⁵ See R. C. Sproul, *The Holiness of God* (Wheaton, Ill.: Tyndale House Publishers, 1985), 38-39.

⁶ Graham A. Cole, *He Who Gives Life: The Doctrine of the Holy Spirit* (Wheaton, Ill.: Crossway Books, 2007), 228.

cause us to be. We think of his leading in terms of leading us into activity for God more than leading us into relationship with God. But the primary focus of the Spirit's work is on inner transformation. He first transforms us in regeneration and then uses us; he first works his graces in us and then gives us his gifts; he first cleanses us within and then sends us out. He makes us saints and then servants.

His works are diverse

Emphasizing the Spirit's holiness and his concern with our sanctification, however, must lead in turn to a focus on his many and varied works. As preachers we must seek to *familiarize people with the full range of the Spirit's work* in the lives of the saints.

The Spirit's work is richly diverse. Arthur Pink's work on the Spirit has separate chapters on the Holy Spirit regenerating, quickening, enlightening, convicting, comforting, drawing, working faith, uniting us to Christ, indwelling, teaching, cleansing, leading, assuring, witnessing, sealing, assisting, interceding, transforming, preserving, confirming, endowing and fructifying (that is, bearing fruit). While these are not necessarily the definitive categories of the Spirit's work, they do indicate the many dimensions of his work. The Spirit is involved in every facet of spiritual life and there can be no true spirituality apart from his operation.⁷

That in itself is a grand truth to stress to our people. There is no spirituality apart from the work of the Holy Spirit. It is not the atmosphere of worship, the music, the song-leading, the way of praying, even the preaching that makes us spiritual. It is only the Spirit within us, working through those means, to draw us nearer to God.

As preachers we should seek to stir in people a sense of their daily and urgent need of God's Spirit. Both individually and corporately we ought to prompt prayers that plead for God, by his Spirit, to lead, guide and enable us; to teach us, stir us, warm us and move us; to motivate us for mission and give to us godly passions and desires. Effective preaching on the Spirit will draw people

⁷ Arthur Pink, *The Holy Spirit* (Grand Rapids: Baker Book House, 1970).

to a constant love for, responsiveness to and desire for the rich and varied work of the Holy Spirit.

He is sovereign

In stirring such Spirit dependence, a fourth theme becomes important. We must emphasize *the sovereignty of the Spirit*. Perhaps the clearest verse on this is John 3:8 – “The wind blows wherever it pleases. You hear its sound, but you cannot tell where it comes from or where it is going. So it is with everyone born of the Spirit.” It is a powerful image because the word for “wind” is the same as the word for “Spirit” in both Greek and Hebrew. If you lose a \$20 note in the wind you desperately want to pin it down. It settles, but just as you go to pick it up, it flies up, then lurches to the side. You cannot tell where it will go next; you cannot command it to stop. So it is with the Spirit.

This truth will help our people understand much about spiritual life. It explains why we cannot set the time of a revival, why we cannot determine how many people will be saved at a particular time, why we cannot bring about the conversion of a friend, and why we cannot easily tell how the Spirit has prompted or led us. It is also the reason we cannot force the Spirit to give us a certain gift. We can ask, but, asking does not always mean that we get what we want. It is up to the Giver.

It is not that the Spirit is irrational; he just uncontrollable! As preachers we should teach our people to relish that. The sovereignty of the Spirit teaches us to expect amazing things, to wait humbly, to seek his work earnestly, and to be responsive when the wind blows. We must learn to observe what he is doing, submit to it, and keep in step with him. We must accept that he works in his own way and on his own timetable.

He is supremely powerful

One final theme tune that should mark our proclamation of the Spirit’s person and work is *a strong belief in the Spirit’s power*. As noted previously, the Hebrew and Greek words for the Spirit are also the words for wind. While in

the Bible a wind can be a gentle breeze, ordinarily wind speaks of tremendous force, strength and energy. In Exodus, for example, “Moses stretched out his hand over the sea, and all that night the LORD drove the sea back with a strong east wind and turned it into dry land. The waters were divided” (Exodus 14:21). Similarly, a messenger came to Job and said “a mighty wind swept in from the desert and struck the four corners of the house. It collapsed on them and they are dead, and I am the only one who has escaped to tell you!” (Job 1:19). Significantly, then, on the day of Pentecost, the outpouring of the Spirit was symbolized by the sound of a rushing wind. It was symbolic of the arrival of the Spirit of great power, strength, might, energy, and forcefulness.

Already in the Old Testament the Spirit’s work is associated with mighty power as he, for example, snatches up prophets and relocates them elsewhere, or comes with power on judge-deliverers like Samson. The Old Testament also foretells his power coming on the Messiah: “The Spirit of the LORD will rest on him – the Spirit of wisdom and of understanding, the Spirit of counsel and of power, the Spirit of knowledge and of the fear of the LORD” (Isaiah 11:2). When the Messiah came, his virgin birth was an act of the Spirit’s power (Luke 1:35), in his baptism the Spirit descended on him to anoint him for his ministry which was then performed in the Spirit’s power (Luke 4:14), and by his resurrection he was declared by the power of the Spirit to be the Son of God (Rom 1:4).

Not surprisingly, then, the ongoing mission of the risen Christ is also enabled by the Spirit’s power. The promise of Acts 1:8 drives the entire narrative of the early church: “But you will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth.” Thereafter, the apostles are filled with the Spirit and speak with power and boldness.

We should therefore expect the Holy Spirit will continue to work powerfully today. We must teach people to be expectant and to be hungry to know, live and minister in the Spirit’s power. Of course he often works his power in weakness. Knowing his power does not mean feeling powerful, but more often, feeling tremendously weak yet seeing God work mightily despite us.

There is a danger for reformed evangelicals that we can expect an almost powerless Christianity. We do not really expect lives to be changed, revival to come, people to be healed, or God to use us radically. We can end up going through the motions of prayer without great urgency or expectation. That will only be changed when our churches come to really believe in the power of God's Spirit.

In these five ways we can help our people, through the preached Word, come to know and relate to this very holy, immensely powerful and utterly sovereign divine person, whose work is diverse and without whom we can do nothing spiritually at all.

But what about when we are not preaching specifically on the person or work of the Spirit? While we may preach some sermons or series on the Spirit specifically, how much focus should he have in our preaching the rest of the time? It is to this question we now turn.

2. How much air-time does the Spirit get in your preaching?

Reformed preachers typically emphasize the importance of Christocentricity.⁸ All our preaching is to be a witness to Christ. As we preach the law, the prophets, the gospel and the epistles, we primarily preach Christ. We understand that all Scripture points to him. He is the centrepiece of the redemptive story and wherever we pick up that story we find it is related to him as the main character.

But truly Christocentric preaching does not only lead to a proclamation of his life, death and resurrection. We must also proclaim his ascension and the outpouring of his Spirit. It is this entire complex of events – the death, resurrection, ascension and Pentecost – that forms the climax to the redemptive story. As such, Pentecost belongs to the *historia salutis* rather

⁸ For significant works on this theme, see, for example, Graeme Goldsworthy, *Preaching the Whole Bible as Christian Scripture: The Application of Biblical Theology to Expository Preaching* (Grand Rapids: Eerdmans, 2000), Sidney Greidanus, *Preaching Christ from the Old Testament* (Grand Rapids: Eerdmans, 1999), Dennis E. Johnson, *Him We Proclaim: Preaching Christ from All the Scriptures* (Phillipsburg: Presbyterian and Reformed, 2007).

than the *ordo salutis*; to the history of salvation not the order of salvation.⁹ Its significance is not found primarily in where it fits into my spiritual journey but where it fits into God's redemptive purposes in this world. Christ-centred, redemptive-historical preaching must, therefore, take us repeatedly to the work of the outpoured Spirit of Christ.

From its inception, the work of Christ was associated with the Spirit. His conception was by means of the Spirit; his work was undertaken with the anointing of the Spirit; he is present with us now through the Spirit; he is known to us by means of the Spirit; and he works through us by the enabling of the Spirit. Christocentric preaching must, of necessity, keep us talking about the person and work of the Spirit. So just as we expect to talk about Jesus from almost every text, whether it speaks of him specifically or not, so we should expect to speak of the Holy Spirit in almost every sermon. He ought not be the forgotten member of the Trinity.

But where in a sermon will we do that? Where does the Spirit fit into the proclamation of the gospel? On the understanding that it is the Spirit's work to apply to us the benefits of Christ's redemptive work it is natural to focus on the Spirit chiefly when considering application of the gospel to people's lives. It is in our sermon applications that we must constantly highlight the work of the Spirit because the gospel can never be applied to people apart from him.

The Spirit's presence

Our first emphasis on the Spirit in sermon application should be to *remind people of the Spirit's presence*. John 14-16 contains the most sustained New Testament teaching on the person and work of the Spirit. Jesus' discourse is designed to comfort and encourage his fearful disciples on the eve of his departure. So he speaks to them of the *paraclete*. The word is variously translated helper, intercessor, advocate, comforter, champion and advisor. It has been wisely suggested by James Dumbrel that it is, perhaps, best to leave it untranslated and focus on the function of the one who was to come.¹⁰ The

⁹ Cole, *He Who Gives Life: The Doctrine of the Holy Spirit*, 210.

¹⁰ See Cole, *He Who Gives Life: The Doctrine of the Holy Spirit*, 184.

work of the *paraclete* is multi-faceted and cannot be reduced to one dimension only.

In John 14:16 Jesus speaks of the Spirit as “another *paraclete*”, in place of himself. He himself has been a *paraclete* among them. Now another will take his place and fill his role. This other will be just as good as having Jesus with them. They will not be left alone as orphans, but will have another like Jesus with them. In fact, this other *paraclete* will be better, insofar as when Jesus was on earth he was confined to one place at one time; the Spirit will be with them everywhere at all times.

Jesus then describes the *paraclete* as “the Spirit of truth” (14:16). Just as Jesus had declared himself to be the truth (14:6), he now declares the other *paraclete* also to be the Truth. He will remind them of the truth of Jesus and will lead them into all truth (14:26). This promise applied very specifically to the apostles. After Jesus was taken from them the Spirit came and reminded them of the words of Christ and led them into all truth – truth that they, by his inspiration, inscripturated.¹¹ We are now led into that same truth by the same Spirit as he illuminates the Scriptures.

A third striking truth concerning the *paraclete* is that Jesus says he will bear witness to the world. That, of course, was exactly what the disciples were going to have to do. But of themselves they were fearful and inadequate. The encouragement they are given is that they will not do so by themselves. The Spirit would also bear witness. “When the *paraclete* comes, whom I will send to you from the Father.... He will testify about me. And you also must testify” (15:26). The Spirit would come to convict the world of sin, righteousness and judgement, and so the disciples would not be alone in their witness.

These three dimensions of the work of the *paraclete* are a basis for us to continually encourage our people. We are not alone. The Holy Spirit of Christ with us, leading us into the truth of Christ and powerfully testifying with us in our witness to Christ. Truly, we have a friend, a counsellor, a companion, an advocate, an intercessor. Most remarkably, this friend is

¹¹ Ferguson, *The Holy Spirit*, 70.

within us. Our very bodies are his temple. Where we go he goes, leading, prompting, guiding, comforting, helping and assisting. And what is true of individual Christians is also true of the church. The church is the temple of the Spirit. He is with the church to enable and empower her, to sanctify and beatify her, to lead her into all truth and prepare her for her bridegroom.

Since the Spirit dwells in and with us, it is really unnecessary to invoke his presence. We do not really need to pray, “Come Holy Spirit” because the Spirit has come. He is with us. In the New Testament it is not we who say to the Spirit, “Come”, but the Spirit who says to us, “Come – come and partake of the eternal riches that are yours in Christ.” What we need is a great awareness of his presence and responsiveness to it, and also great care not to grieve him. He is, we might say, a sensitive Spirit. He is pained when we ignore him, sin wilfully or act contrary to his holiness.

Preachers need to encourage their people by frequently reminding them that if they live responsively to the Spirit they will find him to be their very best companion.

The Spirit’s assistance

A second emphasis in Spirit-conscious application will be to *assure people of his aid*. God does not ask us to do anything apart from his own enabling of us by his Spirit. One of the most common heresies of application is to imply that, while we are saved by grace, we are sanctified by works. Here applications to Christians become exhortations to try harder and do more. But, while we must make every effort to grow in godliness, our strength and vigour in pursuing holiness must come from the Spirit. It is his inner strength that enables us to work out our salvation with fear and trembling.

In Romans 8 Paul expounds the nature of our new life in Christ in terms of the indwelling and controlling influence of the Spirit:

v5: those who live in accordance with the Spirit have their minds set on what the Spirit desires.

v9: You, however, are controlled not by the sinful nature but by the

Spirit, if the Spirit of God lives in you

vv11: If the Spirit of him who raised Jesus from the dead is living in you, he who raised Christ from the dead will also give life to your mortal bodies through his Spirit, who lives in you.

vv13-16: If by the Spirit you put to death the misdeeds of the body, you will live, because those who are led by the Spirit of God are sons of God. For 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." The Spirit himself testifies with our spirit that we are God's children.

It is the Spirit who stirs desires within us, controls us, works his power in us and lives in us. It is by the Spirit that we put to death the misdeeds of the body. It is the Spirit who assures us of our sonship and leads us to call God our Father. No aspect of the Christian life is possible apart from his presence and aid. Therefore when preachers call people to holiness they must point to the resource for holiness – the Spirit himself. He is able to make us holy. He can give us such affections for Christ that other affections are smothered; he can give the inner strength that enables us to say “no” to sin and “yes” to righteousness; he is able to soften and renew our hearts; he alone can equip us to serve Christ.

Whatever a preacher asks people to do, he should ask assuring them of the Spirit’s enabling presence, help, aid, and power. That is precisely what Jesus himself did when he gave the Great Commission. The overwhelming charge to make disciples of all nations is accompanied by the magnificent promise, fulfilled in the outpouring of the Spirit: “Surely, I am with you always, to the end of the age.”

The Spirit’s pledge

One final applicatory thrust concerning the Spirit that ought to be a regular focus of preaching is to point people to *the future that is guaranteed by him*. The Spirit was poured out on the church as a down-payment on eternity. He is the *arrabōn* – the guarantee, deposit or first instalment on future glory.

This word is used only of the Holy Spirit and is found in Ephesians 1:14, 2 Corinthians 1:22 and 5:5.

The work of the Spirit now is a foretaste of eternity. In his presence heaven has broken into this world. We have a sampler of the peace, joy, power and glory that is to come. The deposit excites in us expectation. It stirs in us the hope of glory, of eternity, of perfection, of fullness of knowledge, of final joy. We know that ultimately all will be well.

We should not think, however, of the Spirit as a small deposit but as a very sizable down payment. Much of God's grace and glory is being revealed now. The Spirit's presence stirs not only a distant hope, but immediate hope. We expect heaven to be progressively breaking into this world through his work. We expect God's kingdom to come and his will to be increasingly done on earth as it is in heaven. We expect times of refreshing, revival and renewal. We expect many conversions in these last days. We expect that we can grow greatly in personal holiness. We expect the gospel to win and the church to triumph. Preachers should stir expectancy of what the Spirit can do should he choose to. We can stir it with pictures of past revival, with a theology of hope and future glory, and with stories of grace and power that bear testimony to the Spirit's work in people's lives today.

This expectancy, however, must not lead us to promote an over-realized eschatology. We must not stir a triumphalist spirit in people that speaks as if we were already in heaven. Nor should we promote a naïve optimism that proclaims, "Today amazing things are going to happen!" We do not know that. The Spirit is sovereign, not us. In this age we often groan and the Spirit groans with us. We are full of hope and expectation, but we still cry out, "How long, O Lord?" Preaching the Spirit as the *arrabōn* will help us get the balance right. In him we already experience the power of the kingdom of God, but he is only a deposit; the final transaction has yet to take place.

Conclusion

Having considered both the doctrine we need to preach and the emphases that should flavour all our preaching applications, a question may remain in some readers' minds: Is not this emphasis contrary to the Spirit himself? Does he

not deflect glory? Is not his work that of pointing to Christ? Does he actually want “air-time” for himself?

These are valid questions. The Holy Spirit is the Christocentric Spirit. He points to the person and work of Jesus. He leads us to know, love and serve him to the glory of the Father. Significantly, no biblical prayer is overtly addressed to the Spirit alone. The Spirit is not so much the object of our worship as the enabler of it. Yet if we are not overtly conscious of his work we will tend to be oblivious to it. And if we are oblivious to it, we will be spiritually impoverished.

The right balance of emphasis may be best presented by way of an illustration. Suppose you go to a great celebration dinner put on to honour a fine person at the end of their stellar career. It is a truly magnificent occasion. Not one detail has been overlooked, from the way the napkins are folded, to the decorations, to the exquisite *hors d'oeuvres*, to the choice wine, fine music, well-crafted speeches and impeccable timing. All is superb and the guest of honour is truly honoured.

While the evening is entirely for and about the honoured guest, you and many others cannot help asking, who organised this? Who lies behind all the fine detail? Who is the creative mind that thought of such an evening? Who pulled this off? Obviously it was someone with an eye for detail, able to engage the gifts of many and orchestrate the most astounding occasion. Obviously this was facilitated by someone immensely capable. Word emerges of who that one person was – someone not even named that night but who had enabled everything to take place with precision and beauty. You leave thinking, “If I ever throw a grand occasion, I must secure the assistance of this fine, unnamed enabler. If there is one thing I need to know, it is how to access the help of this person.”

It is in this spirit that we desire to know the Spirit. In the great celebration that is the gospel, which honours our Saviour Jesus Christ, the Holy Spirit is the unnamed enabler without whose assistance we dare not proceed. Our preaching, therefore, constantly tells people who he is so that they might secure his assistance in honouring Christ.

Appendix 1:

Possible Sermon Series on the Work of the Holy Spirit

A. An Overview Series: Knowing the Spirit

1. Knowing the Spirit as a Person (John 14:16-17)
2. Knowing the Sovereign Spirit (John 3:8)
3. Knowing the Spirit as a Witness to Christ (John 15:26, 16:7-8)
4. Knowing the Spirit who Gives Life (Titus 3:4-7; Ezek. 36 – 37)
5. Knowing the Spirit of Mission (Acts 2:1-11)
6. Knowing the Spirit of Holiness (1 Peter 1:2)
7. Knowing the Spirit who Bears Fruit (Gal. 5:16-26)
8. Knowing the Spirit who Gives Gifts (1 Cor. 12:7-11)
9. Knowing the Spirit who Comforts (John 14:15-27)
10. Knowing the Spirit who Intercedes (Rom. 8:26-27)

B. Mini-series

1. The Fruit of the Spirit – Galatians 5
2. The Gifts of the Spirit – 1 Corinthians 12-14
3. The Ministry of the Spirit – John 14-16
4. Life in the Spirit – Romans 8
5. Experiencing the Spirit
 - a. The baptism of the Spirit - 1 Cor. 12:13
 - b. The fullness of the Spirit - Eph. 5:18
 - c. Keeping in step with the Spirit - Gal. 5:26
 - d. Resisting, grieving and quenching the Spirit - Eph. 4:29-32; 1 Thess. 5:19; Acts 7:51
 - e. Being led by the Spirit – Rom. 8:1-17
6. The Spirit and Spiritual Warfare – Eph. 6:10-20
7. Living in the Fullness of the Spirit – Eph. 5:18-6:20

C. Thematic Sermons on Hot-Topics

1. The Spirit and the Word – how do they work together?
2. The Spirit's gifts – do they all continue today?
3. How repeatable is Pentecost?
4. Should we expect revival today?
5. When and how does a Christian receive the Holy Spirit?
6. How do you know if you have the Spirit?