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## ***The Holy Spirit: A Personal Being - Lesson 1***

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*Introduction:* Many think of the Holy Spirit as a vague, impersonal force rather than a personal being. Is the Holy Spirit merely God's active influence in the world, or does the Spirit have personality and distinct existence?

**The same terms that identify the Father and Son as persons also identify the Holy Spirit as a person:**

1. The Holy Spirit communicates: Jn 14:16-17, 26; 15:26; 16:7-8, 13-15.
  - a. While the term "spirit" (*pneuma*) is neuter, personal, singular, masculine pronouns are used 20 times of the Holy Spirit.
  - b. Functions of person: help, teach, remind, testify, convict, guide, speak, hear, tell, glorify and declare.
  - c. Consider the word "another" (Jn 14:16) a Helper of the same type or sort as Jesus, i.e., a "person."
2. As a "person" the Holy Spirit loves (Rom 15:30), can be blasphemed (Mt 12:31-32), can be lied to (Ac 5:3), and can be insulted (Heb 10:29).
3. His activity shows rationality: He directs Paul regarding the sphere of preaching (Ac 16:6-7); He distributes gifts "as He wills" (1 Cor 12:4, 11); He instructs the Gentiles as He desires (Ac 15:28).

**The Holy Spirit acts within the realm of "personhood" as defined by the Scriptures. He has his own unique role in God's redemptive scheme, even as the Son has. He is vitally interested in our salvation and works in co-operation with us to secure it.**

### ***Questions:***

1. What did the Holy Spirit say in Acts 10:19-20? How did the Spirit send the three men (read Ac 10:3-8)?
2. What is the Holy Spirit called in Jn 14:17; 15:26; 16:13?
3. How were men blaspheming the Holy Spirit when Jesus was alive (see Mt 12:22-30)? Do you think sin can be committed today which God will not forgive, even if the sinner repents and seeks forgiveness?

## ***The Holy Spirit: A Member of the Godhead - Lesson 2***

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*Introduction:* Is the Holy Spirit merely an agent of or instrument utilized by God? Or is He a divine Being?

**“Godhead” is a collective term indicating that deity is comprised of three distinct Persons: the Father, the Son, and the Holy Spirit.**

1. Revelations of the nature, power of deity:
  - a. Rom 1:20 - The divine Persons worked in concert in creation; therefore, the creation reveals the invisible attributes of God. (*“And the Spirit of God was hovering over the face of the waters”* - Gen 1:2. This suggests the role of the Holy Spirit in energizing and organizing the chaos of matter which had been created.)
  - b. Ac 17:29 - The creation of man suggests the living, personal nature of the Godhead. (*“Let **Us** make man in **Our** image, according to **Our** likeness ...”* - Gen 1:26. This is not pantheism with a multiplicity of diverse, competing gods which differ in power, purpose and character but three Beings who possess identical qualities.)
  - c. Col 2:9-10 - Jesus reveals the personal characteristics of the Godhead in a specific way. Only He was incarnate. This may explain why some have an easier time grasping the reality of the Son as opposed to the Spirit.
2. Passages indicating cooperative action of the Godhead: Mt 3:16-17 (Jesus’ baptism); Tit 3:4-6 (redemption via all three); 2 Cor 13:14 (benediction); Mt 28:19 (baptism by authority of all three).
3. Further indications of the Holy Spirit’s divinity: He is the “eternal Spirit” (Heb 9:14); worship encompasses all three (Eph 5:18-20); He has intimate knowledge of God’s thoughts (1 Cor 2:10-11); He exercised control of natural law (Heb 2:1-4; 1 Cor 12:4-11); and lying to the Holy Spirit is lying unto God (Ac 5:3-4).

**The Holy Spirit possesses divine knowledge, power and eternal duration. He is, therefore, the same in God-nature as the Father and Son. The Holy Spirit is due the same honor, worship and recognition for His role in our salvation as are the Father and Son for their roles.**

### ***Questions:***

1. For what great event was the Holy Spirit responsible (Lk 1:35; Mt 1:20)?
2. What does the Spirit search and know (1 Cor 2:10-11)?
3. Can you find another NT passage which mentions the Father, Son and Spirit together?

## ***The Holy Spirit's Activity in the Old Testament - Lesson 3***

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*Introduction:* Does the Holy Spirit engage in novel activities among Christians in the first century? A careful comparison between the Spirit's role in the Old and New Testaments reveals a similar function and purpose.

**The work of the Holy Spirit in the Old Testament was to empower certain men (judges, kings, prophets, etc.) to effectively function in a leadership capacity. Although all of God's people were blessed by the work of the Spirit, He was not a private possession for personal benefit.**

1. The Holy Spirit and the Seventy Elders - Num 11:
  - a. Moses is despondent and speaks harshly toward God - 11:11-15.
  - b. The Holy Spirit comes upon the seventy elders to assist them in their judgments, evidence of which is a one-time occurrence of prophesying - 11:16-17, 24-25.
  - c. Joshua perceives a threat to Moses' leadership and asks him to intervene in the prophesying - 11:26-29. Moses' answer reflects humility and the truth that not all were to be so endowed. The few with direct endowment benefit the many.
2. Other examples of the Spirit's power upon leaders: Joshua (Num 27:15-23); Othniel (Jud 3:10); Gideon (Jud 6:34); Jephtha (Jud 11:29); Samson (Jud 14:6, 19; 15:14); Saul (1 Sam 10:6-7, 10-11); David (1 Sam 16:13). In a less defined way the Spirit was among Joshua and Zerubbabel in the rebuilding of the temple - Hag 1:13; 2:4-5.
3. When the Holy Spirit seemed to take over an individual apart from his will, it was in the case of enemies trying to do harm: Balaam (Num 24:2-14); Saul and his messengers (1 Sam 19:20-21, 23-24). The general rule: *"the spirits of the prophets are subject to the prophets"* (1 Cor 14:32).

**The Holy Spirit was among Israel to guide and protect them. This He did through specially chosen men who were endowed with power. These direct helps continued throughout Israel's history even as revelation continued throughout - it was an ongoing process.**

### ***Questions:***

1. Against whom did Israel rebel in the wilderness (Ps 106:32-33)?
2. What did Nebuchadnezzar realize about Daniel (Dan 4:8-9, 18)?
3. What was David afraid of losing because of his terrible sins (Ps 51:11)? Who had he seen suffer this fate?

## ***Inspiration of the Old Testament - Lesson 4***

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*Introduction:* The main function of the Holy Spirit in the execution of God's redemptive scheme concerns the revelation of God's will. The Spirit inspired both old and new covenant prophets to reveal the will of heaven to men.

**The Holy Spirit not only inspired the utterances of prophets under the Old Law but preserved these revelations for the benefit of future generations.**

### 1. The Inspiration of the Prophets

- a. Nehemiah looks back at Israel's history - Neh 9:19-21, 30. Note other expressions: *"the word of the LORD spoken by the mouth of Jeremiah"* (2 Chr 36:22); *"whatever my God says, that will I speak"* (2 Chr 18:13); *"the Spirit of God came upon Zechariah ... thus says God ..."* (2 Chr 24:20), etc. **Note:** What the Spirit says, God says. This affirms the divine nature of the Holy Spirit.
- b. Stephen rebuked the Pharisees: *"You always resist the Holy Spirit; as your fathers did, so do you ..."* (Ac 7:51).
- c. Peter affirms the Spirit's role in OT prophecy: *"for prophecy never came by the will of man, but holy men of God spoke as they were moved by the Holy Spirit"* (2 Pet 1:21). "Moved" means "to bear, carry ... signifying that they were 'borne along,' or impelled, by the Holy Spirit's power, not acting according to their own wills, or simply expressing their own thoughts, but expressing the mind of God in words provided and ministered by Him" (Vine, Vol. 3, p. 89).

### 2. The Old Testament: Product of the Holy Spirit Through the Prophets.

- a. The Holy Spirit spoke by the mouth of David (Ac 1:16), through Isaiah (Ac 28:25), in Psalms (Heb 3:7ff; Ps 95:7-11), through Jeremiah (Heb 10:15; Jer 31:33-34).
- b. The Holy Spirit taught truth symbolically - Heb 9:8.

**The Holy Spirit's main function has been *communication*; it is the Spirit who has revealed God's will to man and verified its heavenly origin by miraculous power. Man is led by the Spirit when he obeys God's law.**

### ***Questions:***

1. According to Stephen, how does one resist the Holy Spirit?
2. What does the Holy Spirit teach us through the OT tabernacle (Heb 9:6-10)?
3. How did David know to call his own descendant, the Christ, "Lord" (Mt 22:43-45)?

## ***The Holy Spirit and Jesus - Lesson 5***

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*Introduction:* The Scriptures reveal a divine cooperation between Jesus and the Holy Spirit during Jesus' earthly ministry. Jesus thus gives all men the example of trusting in God rather than self and demonstrates that such trust will not be disappointed.

**The important elements of Jesus' life - His birth, baptism, teaching, works, and even His resurrection - are connected with the Holy Spirit.**

1. Peter affirms that Jesus was anointed by God with the Holy Spirit - Ac 10:36-38.
  - a. After His baptism, Jesus is "filled with the Holy Spirit" (Lk 4:1). "Filled" metaphorically means "full of, abounding in, wholly occupied with, completely under the influence of, or affected by" (Bagster's Lexicon, p. 328, on Lk 4:1). Was Jesus **literally** indwelt by the Spirit? Was this a *double incarnation*??
  - b. After being led by the Spirit into His wilderness temptation, Jesus "*returned in the power of the Spirit to Galilee*" (Lk 4:14). In Nazareth, Jesus reads Is 61:1-2 and indicates its fulfillment in Himself.
  - c. Thus Jesus is said to be anointed with the Holy Spirit, filled with the Spirit, led by the Spirit, in the power of the Spirit and the Spirit was upon Him.
2. Further indications of the Spirit's cooperative work with Jesus:
  - a. Jn 3:31-34 - Jesus has been given the Spirit without measure.
  - b. Mt 12:28 - Jesus exorcised demons by the Spirit of God.
  - c. Ac 1:2 - Jesus gave commandments to His apostles through the Holy Spirit.
3. A comprehensive statement of Jesus and the Holy Spirit - Mt 12:18-21 (from Isa 42:1-4). Note identity, objective, character, result and reason for success ("*I will put My Spirit upon Him ...*").

**While the Bible does not spell out the details of this cooperative effort during the Son's incarnation, we acknowledge both the deity and humanity of Jesus. Jesus and the Holy Spirit worked together in revealing God's will.**

### ***Questions:***

1. Was Jesus the only one said to be filled with the Spirit (see Lk 1:15; Ac 4:8)?
2. When did the Holy Spirit descend upon Jesus "like a dove" (Lk 3:21-22)?

## ***The Spirit's Work in Apostles and Prophets - Lesson 6***

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*Introduction:* In Jesus' absence from the earth, the Holy Spirit would take a more active role in guiding and revealing truth to the young church. This He did primarily through the work of the apostles and secondarily through inspired prophets in the church.

**From Pentecost onward, the influence of the Holy Spirit was broadly dispersed among believers. Never before had God so bountifully endowed mankind with the Spirit. Something new and different was happening: the kingdom of the Messiah was being established!**

### 1. Promises of the Coming Spirit.

- a. Lk 3:16-17 - The proper application of this prophecy must be determined by its fulfillment. Are *all* believers included?
- b. John 14-16 - The target group of the above prophecy: the ***apostles***. They have heard Jesus personally (14:26), were with Him from the beginning and would believe His words when fulfilled (16:4; 14:29), were chosen by Christ and appointed as fruit-bearing disciples (15:16, 19), would bear witness of Christ by personal association with Him (15:27), and cannot presently bear all Jesus has to say (16:12).
- c. The continued narrowing of promise until Pentecost: Jn 20:22 (*"receive the Holy Spirit"*); Lk 24:49 (*"tarry in ... Jerusalem until you are endued with power from on high"*); Ac 1:4-5, 8 (*"wait for the Promise of the Father ... you shall be baptized with the Holy Spirit not many days from now ... you shall receive power when the Holy Spirit has come upon you"*).

### 2. Following Pentecost, the Holy Spirit broadens His activity: defense before rulers (Ac 4:8 (see Mt 10:19-20); confirming signs (Heb 2:2-4); completed revelation (Eph 3:5); guidance/direction (Ac 13:2; 16:6-7); other prophets (Ac 21:4, 11).

**The activities of the Holy Spirit under the new covenant do not substantially differ from His work under the old covenant. The main difference is the degree to which He worked through men and women (Ac 2:17-18).**

### ***Questions:***

1. About what had the old testament prophets been speaking (1 Pet 1:12)?
2. To what does "rivers of living water" refer (Jn 7:37-39)? What do you think this passage means?
3. When would the apostles receive power by the promise of God?

## ***Holy Spirit Baptism - Lesson 7***

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*Introduction:* Many people misunderstand the purpose and recipients of baptism with the Holy Spirit. Is it a command for today? Can Christians receive such an experience today? Is baptism with the Holy Spirit a mark of salvation?

**Baptism with the Holy Spirit was NEVER commanded of anyone; rather, it was a heavenly bestowal to the apostles to equip them for their work and an unexpected gift to the first Gentile believers. It is not available today.**

### 1. The Promise to the Apostles

- a. Lk 24:48-49 - “You are **witnesses** ... I send the **Promise of My Father** ... tarry in Jerusalem until **endued with power** from on high.”
- b. Ac 1:4-5 - “Wait for the **Promise of the Father** ... **baptized with the H.S.**”
- c. Ac 1:8 - “You shall **receive power** when the Holy Spirit **has come upon you.**” Jesus is now promising *power* in addition to the *revelation* and *comfort* promised in Jn 14-16. These are all provided by a measure of the Spirit called *immersion*. This enables the apostles to function in their specially defined role as witnesses.

### 2. Similarities Between Pentecost and Caesarea (Cornelius - Ac 10)

- a. Unsolicited power of Spirit comes upon men. It is unexpected and without human agency. A *group* receives the Spirit, not just an individual.
- b. The Spirit “came upon” apostles (Ac 1:8); “fell upon” Cornelius (Ac 11:15). This falling upon was “as upon us at the beginning” (Ac 11:15b).
- c. Spirit “poured out” in both (Ac 2:17-18, 33; 10:45).
- d. Speaking in tongues accompanied both. Apostles spoke of the “wonderful works of God”; Cornelius “magnified God” (Ac 2:4, 11; 10:46).
- e. Peter calls what happened at Cornelius’ house “the same gift” that they had received (Ac 11:17). “Same” is from *isos*: “The equal gift, equal in quality, rank or measure” (Robertson, Vol 3, p 154).
- f. The phenomenon as observed by Peter reminded him of Christ promise to baptize with the Holy Spirit (Ac 11:16).
- g. Unbelievers were present on both occasions and were led to belief in part by the manifestation of the Spirit. On Pentecost, Jews responsible for the death of Jesus were convicted. In Caesarea, Jews who believed in Jesus but disbelieved in the di-



rect conversion of Gentiles were persuaded. Further, “those of the circumcision” in Jerusalem (Ac 11:1-3) were convinced by the testimony.

### 3. Dissimilarities between Pentecost and Caesarea

- a. The events on Pentecost were directly promised both remotely and immediately prior to their occurrence. A more remote promise for the events in Caesarea can be seen in Ac 2:17 - “all flesh.”
- b. On Pentecost the Holy Spirit came upon those who were saved; at Caesarea, He came upon those not yet saved.
- c. The baptism of the Spirit equipped the apostles for their work; not so for Cornelius.
- d. Not all the phenomena that accompanied the outpouring of the Spirit on Pentecost were present at Cornelius’ house (i.e., the sound as of wind, tongues as fire).

### 4. Duplication of Essence

- a. To state that the events on Pentecost and at Caesarea were both baptisms of (or “in” or “with”) the Spirit does not require duplication of every detail but *essence*. The essence of the visible, public bestowal of the Spirit in both cases was to convince unbelievers of God’s will. In Caesarea, it was **Peter** who needed this lesson.
- b. Peter was prepared for the outpouring of the Spirit by the vision of the sheet (Ac 10:11-16, the command of the Spirit to accompany the delegation from Cornelius “doubting nothing” (Ac 10:20), Cornelius’ testimony of his own vision from God.
- c. Before Peter began his sermon and Cornelius’ household was endowed with the Spirit, the apostle had already learned two things: 1) God had shown him that no man should be called common or unclean (Ac 10:28), and 2) God shows no partiality but those of every nation are acceptable (Ac 10:34).

**The baptism with the Holy Spirit was unique to these two occasions and was never intended as an event to be experienced by all believers.**

### **Questions**

- 1. How did God acknowledge the Gentiles as a class to be accepted (Ac 15:8, 14)?
- 2. List three similarities between the events on Pentecost and at Cornelius’ house.
- 3. Did the baptism of the Spirit come **before** or **after** Cornelius was saved?
- 4. Who needed to be convinced by a public outpouring of the Spirit in Caesarea?

## ***The Holy Spirit's Role in Conversion - Lesson 8***

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*Introduction:* Is it necessary for a sinner's heart to be altered by a direct divine operation before he is capable of understanding the gospel and receiving salvation? Did the Holy Spirit ever do this as the new testament of Christ was being preached to men?

**The role of the Holy Spirit in conversion is to persuade and convict the sinner's heart by the truth regarding Christ that He has revealed.**

1. The doctrine of a direct operation of the Spirit upon a sinner's heart comes from the Calvinistic notion of total depravity. "Why, then, it will be asked, is it necessary that there should be an influence of the Spirit, in addition to that of the Word, and distinct from it? The necessity arises simply from the depravity of the human heart" (N.L. Rice, quoted from Ferrell Jenkins' *The Finger of God*, p. 28).
2. The parable of the sower - Mt 13:1-9, 18-23; Lk 8:5-15.
  - a. Note the different soils/hearts, including the "noble and good heart" (Lk 8:15).
  - b. The sower scatters the word and the response to that word depends upon the freely chosen condition of the heart who hears.
3. Note the following correlations:
  - a. Born of Spirit (Jn 3:5) → born through the word of God/gospel (1 Pet 1:23-25), by the word of truth (Jas 1:18).
  - b. Saved by renewing of Spirit (Tit 3:5) → saved by implanted word (Jas 1:21).
  - c. Washed by Spirit (1 Cor 6:11) → washing of water by the word (Eph 5:26).
4. The Holy Spirit did at times bring the sinner and the gospel together via an apostle or evangelist (Ac 8:26, 29, 39; 16:6-10) but the process of conversion **always** involved preaching the word and the willing submission to the truth presented.

**The Holy Spirit DOES operate on the heart of a sinner to convert him but He does so by the presentation of gospel truth, leaving each man and woman to make a free decision to respond in obedience or not.**

### ***Questions***

1. How are we baptized by one Spirit into one body? Is this Holy Spirit baptism?
2. How were the Roman Christians set free from sin (Rom 6:17-18)?

## ***The Gifts of the Holy Spirit - Lesson 9***

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*Introduction:* To establish the body of new covenant law, the Holy Spirit provided miraculous displays in the early days of the church. These displays, or “gifts,” were limited by purpose and agency and thus not a permanent fixture in the church.

**The direct, personal and miraculous work of the Holy Spirit in the infancy of the church provided resources to sustain it when no written revelation was present. Miraculous gifts are not necessary for the church today.**

1. Believers are promised confirming signs - Mk 16:17-20. Were they to be indiscriminately available to all believers?
  - a. The apostles were the initial recipients - Ac 2:43; 4:16-18, 29-31; 5:12; etc. They possessed a measure of the gifts which certified their apostleship - 2 Cor 12:12.
  - b. The apostles transfer a measure of the gifts to others - Ac 6:6-8; 8:4-8. Note the connection between the gifts and the preaching of the word.
  - c. Certain Christians within local congregations are later endowed with gifts for edification in the absence of a completed revelation - Ac 19:6; 1 Cor 12:7-11, 29-30; 14:3-5; Rom 12:6-8 (note that “gifts” are not always *miraculous*).
2. The source of the gifts is the Holy Spirit but the *agency* of transmission was clearly the hands of an apostle - Ac 8:14-19; Ac 19:6. Any other claim lacks divine authority.
3. The exercise of the gifts was to be orderly and controlled; the possessor did not lose his/her rational sense - 1 Cor 14:26-33.
4. The broad possession of spiritual gifts among believers fulfilled the prophecy of Joel - Ac 2:17-18. The Holy Spirit was not manifesting Himself in a different way than He had before but in a greater degree.

**The miraculous work of the Spirit explains how Christianity swept through the Roman Empire so effectively and how the Bible remains intact until the present time.**

### ***Questions***

1. How did God bear witness to the word preached by the apostles (Heb 2:3-4)?
2. What was a primary reason for Paul’s desire to visit Rome (Rom 1:11)? What would it do for them?
3. Why was it wrong to overemphasize spiritual gifts at the expense of love (1 Cor 13:8)?

## ***The Holy Spirit and the Written Word - Lesson 10***

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*Introduction:* The written word of God has been attacked by believers and unbelievers alike. Many who believe in God have little confidence in His word as an authoritative guide. Rather, they seek some sort of “personal experience” to direct them in their lives.

**The written word is the agency of the Holy Spirit to instruct and transform believers into the kind of people God wants them to be. The Scriptures, as God’s revelation through His Spirit, has great power.**

1. The Spirit “searches ... the deep things of God” and conveys the very words to the revealers (1 Cor 2:10-13). Thus man has access to “the mind of Christ” (1 Cor 2:16). Man will turn away from what is written when he is not satisfied with God’s will.
2. Heavenly authority resides in written as well as spoken words: 1 Cor 14:37; 2 Th 2:15; 3:14. The revelation of the Spirit - the written word - is thus the *sword* of the Spirit - Eph 6:17.
3. Those who “walk in the Spirit” and are “led by the Spirit” will avoid the works of the flesh which condemn and bear the fruit of the Spirit which bring life - Gal 5:16-25.
4. The Holy Spirit, through the gospel, provides men with the power of salvation (Rom 1:16) and sanctifies the offering of the Gentiles (Rom 15:16). Jesus prayed that His followers be sanctified by the truth (Jn 17:17).
5. The word, the gospel, the truth, the faith - these are all designations of the terms, conditions and promises which comprise the new covenant of Christ. The Spirit revealed these things (Eph 3:5), and therefore He is credited with the effects they produce within believers who willingly conform to His teaching.

**The Holy Spirit is active in the life of a Christian. He has chosen to affect change in believers by appealing to their emotions and reason by what He has revealed from heaven. This same standard is for everyone and is not individually tailored. This presents a challenge to faith to vigorously pursue knowledge and exert effort to let it alter the character so as to make one pleasing to God.**

### ***Questions***

1. What does the sword of the Spirit reveal about a person (Heb 4:12)?
2. For what things are the Scriptures profitable (2 Tim 3:16-17)?
3. What enables us to receive a spiritual inheritance (Ac 20:32)?

## ***The Sealing of the Holy Spirit - Lesson 11***

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*Introduction:* A life lived in harmony with the teaching and promises of the Holy Spirit bears certain identifying characteristics. Such a life is spoken of as being sealed with the Holy Spirit and is an earnest or down payment of eternal life to come.

**The sealing of the Holy Spirit is not some inner feeling or mystical possession; it is an objective mark of identification based upon the effect of the Spirit in one's life.**

1. Eph 1:13-14 -

a. "Sealed with the Holy Spirit" - Sealing carries various connotations in the Scriptures: authentication (a diploma or birth certificate), ownership (cattle brand), security (USDA, tamper-proof packaging), confirmation (Good Housekeeping seal of approval). Two possible applications; Paul is speaking of:

1. The Gentiles as a class (note pronoun change from "we/us" to "you" in vs 3-14).

2. Individual Christians who have tangible identifying marks of the Holy Spirit. This, in my judgment, is the fruit of the Spirit.

3. Compare Eph 4:30 in this regard. The context has to do with our character and actions, specifically how we speak - 4:29-31.

b. "The guarantee of our inheritance" - The Spirit is a pledge or down-payment which secures the ultimate fulfillment of God's promises. The work of the Spirit in the lives of Christians assures that God has something greater in store for them.

2. 2 Cor 1:20-22; 5:5 - The Holy Spirit is "in our hearts." Magically? Mysterially? Not felt, active, helpful or otherwise evidenced? What kind of deposit or guarantee is that? The evidence of the Spirit in our lives is our changed attitudes, godly behavior, growing character, and the presence of heavenly principles - faith, hope and love.

3. On the other hand, to turn a deaf ear to and disobey the teaching and promises of the Spirit is to resist Him - Ac 7:51; Is 63:10.

**Our diligent, faithful lives patterned after the Spirit's words is a foretaste of the spiritual fullness which we will enjoy in eternity.**

### ***Questions***

1. How should we live in view of the fact that God has given us the Spirit (1 Th 4:7-8)?

2. What does the Holy Spirit cry within our hearts (Gal 4:6)?

## ***The Holy Spirit and Emotionalism - Lesson 12***

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*Introduction:* If we have defined the person and work of the Holy Spirit properly, we see that the Spirit does not interact with man on a subjective or emotional basis. Loose thinking on the Holy Spirit has opened a floodgate of emotionalism which has set aside the clear, unambiguous teaching of the Scriptures.

**Proper emotions are fundamental to spiritual health and maturity. But emotions are produced by accurate knowledge and proper conclusions reached by a study of God's word. Emotions do not determine truth.**

1. When the Holy Spirit **directly** influenced men via gifts and revelation, nothing was mentioned concerning His emotional impact upon them.
  - a. The apostles - Ac 2:1-4. Nothing said on how they *felt*, only what they *taught*.
  - b. Cornelius - Ac 10:44-46. They *spoke* via the influence of the Spirit.
  - c. Prophets - 1 Cor 14:32. The prophets retained emotional control of themselves.
2. Emotions apart from revelation - objective knowledge, facts - are misleading and ultimately selfish.
  - a. Our society is swiftly moving in the direction of pleasing ourselves and doing as we feel. Every person is encouraged to do what *seems* right to them given the circumstances and their own desires.
  - b. Surely the Spirit would not labor to provide revelation from the mind of God and then direct men and women to violate those truths by some vague feeling.
3. Many fall prey to such notions because they lack the legitimate emotions which should accompany salvation. The fruit of the Spirit does include love, joy and peace, but these qualities stem from the knowledge of God, His will, and His blessings toward those who live faithfully. We should not be stoical or morose in our lives as Christians for we have every reason to rejoice and be happy. But such feelings are not *the Holy Spirit*; rather, they are *produced by* the Spirit according to His word.

**Emotions are vital to our character but we must be careful to control them and base them upon legitimate facts.**

### ***Discussion***

How might we reply to this observation: "When I heard that organ playing in the cathedral I could just feel the presence of the Spirit. Everyone shouted and hugged. The Holy Spirit was definitely moving among the people during the service!"