

Table of Contents

Lesson 1: A Personal Being

Lesson 2: A Member of the Godhead

Lesson 3: Activity in the Old Testament

Lesson 4: Inspiration of the Old Testament

Lesson 5: The Holy Spirit and Jesus

Lesson 6: The Holy Spirit and the Apostles and Prophets

Lesson 7: Holy Spirit Baptism

Lesson 8: The Spirit's Role in Conversion

Lesson 9: The Gifts of the Spirit

Lesson 10: The Holy Spirit and the Written Word

Lesson 11: The Sealing of the Holy Spirit

Lesson 12: The Indwelling of the Spirit

Lesson 13: The Holy Spirit and Emotionalism

The Holy Spirit

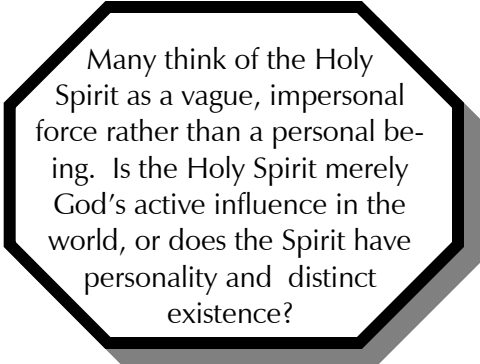
Lesson 1: A Personal Being

1. Difficulties Surrounding the Holy Spirit

- A. Many see the Holy Spirit as a being shrouded in mystery. Some might admit that their conception of the Spirit is less clear than the Father or the Son.
- B. What tends to obscure our understanding of the Holy Spirit?
1. First, we should not assume that **any** divine being is easy to comprehend. God can only be known by what He has revealed of Himself, and this must be put on elementary terms for humans to grasp.
 2. Men who wish to justify their beliefs or practices have distorted the person and/or work of the Spirit to suit themselves. This has created much confusion about the true role of the Holy Spirit.
 3. Some difficulties arise from the text itself. The Greek word *pneuma* (spirit) is used in a variety of combinations and contexts which give rise to diverse meanings. It may refer to the Father, Christ, man, miraculous gifts, the influence or effects of the Holy Spirit, the indwelling of the Spirit, the character or essence of a thing, wind, even demonic beings. *It takes a careful treatment of each passage in context to decide what "spirit" means wherever it is used.*
 4. Sometimes *pneuma* is preceded by a definite article "the," sometimes it is not. Further, Koine Greek did not designate proper names by capital letters, so it is left to translators – and their biases – to decide whether the word should read Spirit or spirit.
- C. The fact that the Spirit is more challenging to comprehend than the Son affirms the wisdom of God in manifesting Himself through Jesus. We more readily understand God when He appears in our form. This speaks to the infinite complexity and divine superiority of God. We should approach Him in reverence and awe!

2. A Personal Being

- A. The Holy Spirit communicates: Jn 14:16-17, 26; 15:26; 16:7-8, 13-15.
1. While the term "spirit" (*pneuma*) is neuter, personal, singular, masculine pronouns are used 20 times of the Holy Spirit.
 2. Functions of person: help, teach, remind,



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?

testify, convict, guide, speak, hear, tell, glorify and declare.

3. Consider the word “another” (Jn 14:16), a Helper of the same type or sort as Jesus, i.e., a “person.”

B. 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). **[Note: To blaspheme His works was to blaspheme Him. What He does is inseparable from who He is. This is a crucial point as we seek to understand the Holy Spirit’s role in the life of a Christian today.]**

C. 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).

Summary: *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 cooperation with us to secure it.*

Questions:

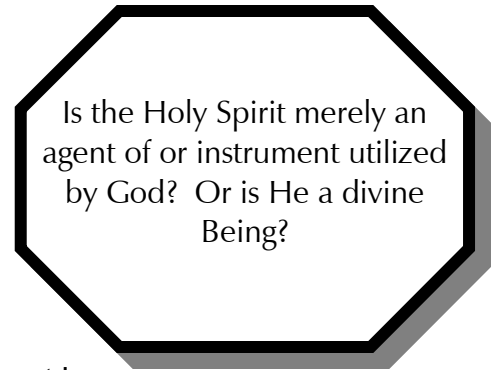
1. What did the Holy Spirit say in Acts 10:19-20? How did the Spirit send the three men (read Ac 10:3-8)?
2. What is the Holy Spirit called in Jn 14:17; 15:26; 16:13?
3. How were men blaspheming the Holy Spirit when Jesus was alive (see Mt 12:22-30)? Do you think sin can be committed today which God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

The Holy Spirit

Lesson 2: A Member of the Godhead

1. What Is the Godhead?

A. “Godhead” (or divine nature) is a term that denotes the personality and attributes of deity. The Scriptures indicate that these characteristics are possessed by three distinct Beings (the Father, the Son and the Holy Spirit) who are one in nature and purpose. Three different words are translated “Godhead” in the KJV:



1. 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.)

2. 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 – multiple, diverse gods who compete against each other, but three Beings who possess identical qualities.)

3. 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.

B. 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.

C. Further indications of the Holy Spirit’s divinity:

1. He is the “eternal Spirit” (Heb 9:14).

2. Worship encompasses all three (Eph 5:18-20).

3. He has intimate knowledge of God’s thoughts (1 Cor 2:10-11).

4. He exercised control over natural law (Heb 2:1-4; 1 Cor 12:4-11).

5. Lying to the Holy Spirit is lying unto God (Ac 5:3-4).

6. The Spirit is omnipresent (Ps 139:7-12).

2. The Development and Cooperation of the Godhead

- A. The OT focuses upon the interaction of the Father with mankind. This is done through a variety of agencies: angels, prophets, laws, miraculous powers, promises, etc. But even here the Son and the Spirit are active though in a less conspicuous role (1 Pet 3:18-19; 1 Cor 10:4).
- B. The end-time of the Mosaic period focuses upon the incarnation of the Son and the manifestation of the Godhead through Him. Again, the Father and the Holy Spirit are working cooperatively through Him, but attention is riveted upon the Son: His teaching, works, character, death, resurrection, enthronement, etc.
- C. The last dispensation – the spiritual kingdom and rule of Christ – highlights the work of the Spirit in the physical absence of the Son. As before, the power and revelation of the Holy Spirit does not preclude the work of the Son or the Father, but particular attention is paid to the Spirit as the agent of Christ

3. The Divine Arranger

- A. The Spirit brought order to the material creation, fashioning and arranging the raw material into a habitable environment.
- B. The Spirit brought order to the jumble of Israel's possessions thus creating the tabernacle, its furniture and utensils, and priestly garments – Ex 31:2-6.
- C. The Spirit took the foundation laid by Christ – truth, disciples, apostles, death, resurrection, etc. – and fashioned them into the church. This He did through preaching, miraculous credentials and various gifts.

Summary: *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:

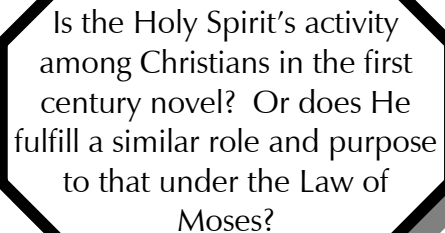
- 1. For what great event was the Holy Spirit responsible (Lk 1:35; Mt 1:20)?
- 2. What does the Spirit search and know (1 Cor 2:10-11)?
- 3. Find one other passage which mentions the Father, Son and Holy Spirit together.

The Holy Spirit

Lesson 3: Activity in the Old Testament

1. A Case Study: The Seventy Elders

- A. 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.



Is the Holy Spirit's activity among Christians in the first century novel? Or does He fulfill a similar role and purpose to that under the Law of Moses?

- B. Moses has about 39 more years of challenging leadership ahead. He needs help in this monumental task – Num 11.
1. Moses is despondent and speaks harshly toward God – 11:11-15.
 2. 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.
 3. 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

- A. Bezaleel: Receives Spirit's divine help in construction of tabernacle (Ex 31:3; 35:30-35).
- B. Joshua: Num 27:15-23 – *"a man in whom is the Spirit."*
- C. Judges: Othniel (Jud 3:10); Gideon (Jud 6:34); Jephtha (Jud 11:29); Samson (Jud 13:25; 14:6, 19; 15:14).
- D. Kings: Saul (1 Sam 10:6-7, 10-11); David (1 Sam 16:13).
- E. 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. Forcible Control Over Enemies

- A. When the Holy Spirit takes control of individuals apart from their will, it was in the case of enemies trying to do harm.

1. Balaam: Num 24:2-14 – The Spirit comes upon Balaam and gives him an oracle that runs against Balaam's deeper wishes.
 2. Saul and his messengers: 1 Sam 19:20-24 – Again, such an action is protection for David rather than cooperative use of Saul.
- B. The general rule of the Spirit's influence upon man: *“the spirits of the prophets are subject to the prophets”* (1 Cor 14:32).

Summary: *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 (but not always at a constant pace) even as revelation continued throughout.*

Questions:

1. What kind of assistance was given to Bezaleel?
2. Against whom did Israel rebel in the wilderness (Ps 106:32-33; cf. Is 63:10-11)?
3. What did Nebuchadnezzar recognize about Daniel (Dan 4:8-9, 18)?
4. What was David afraid of losing because of his terrible sins (Ps 51:11)? Who had he seen suffer this fate?

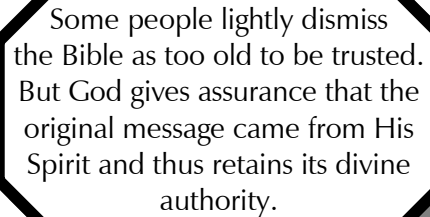
The Holy Spirit

Lesson 4: Inspiration of the Old Testament

1. The Inspiration of the Prophets

A. Nehemiah affirms the role of the Holy Spirit throughout Israel's history – Neh 9:19-21, 30. Note other characteristic expressions of inspiration:

1. *"The word of the Lord spoken by the mouth of Jeremiah"* (2 Chr 36:22).
2. *"Whatever my God says, that will I speak"* (Micaiah, 2 Chr 18:13).
3. *"The Spirit of God came upon Zechariah ... thus says God ..."* (2 Chr 24:19-20).
Note: What the Spirit says, God says. This affirms the divine nature of the Holy Spirit.



Some people lightly dismiss the Bible as too old to be trusted. But God gives assurance that the original message came from His Spirit and thus retains its divine authority.

B. 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, p. 420).

2. The Literary Body of Inspiration

A. God gives various instructions concerning the recording of divine utterances:

1. Jeremiah – Jer 36:1-4, 23, 27-32. Thus the author of Hebrews says regarding the prophecy of Jeremiah: *"And the Holy Spirit also witnesses to us ..."* (Heb 10:15-17).
2. Daniel – Dn 12:4, 9. Jesus refers to the writings of "Daniel, the prophet" and indicates that his prophecies would come to pass – Mt 24:15ff.
3. In the parable of the rich man and Lazarus, Abraham says to the rich man in reference to his request for a special appearance to his brothers: *"They have Moses and the prophets ..."* (Lk 16:29); i.e., the original revelation had been recorded for future generations to read and understand.

B. Further declarations of inspiration of OT:

1. "Scripture" was spoken by the Holy Spirit through the mouth of David (Ac 1:16). Because it was of divine origin, it *"had to be fulfilled."* The reference appears to be to Ps 41:9, which Jesus attributes to Judas in Jn 13:18.
2. *"The Holy Spirit spoke rightly through Isaiah the prophet to our fathers ..."* (Ac 28:25), and then Paul proceeds to quote from Isaiah 6:9-10.
3. The Holy Spirit inspired Psalms of unknown origin – Heb 3:7ff; Ps 95:7-11.
4. The construction and activities of the tabernacle represented the symbolic teaching of the Spirit – Heb 9:8.

3. Resisting the Spirit

- A. So thorough was the Holy Spirit's influence throughout Israelite history that Stephen charged the Sanhedrin: *"You stiff-necked and uncircumcised in heart and ears! You always resist the Holy Spirit; as your fathers did, so do you"* (Ac 7:51).
- B. Isaiah summarizes Israel's disobedience: *"But they rebelled and grieved His Holy Spirit; so He turned Himself against them as an enemy, and He fought against them. Then he remembered the days of old, Moses and his people, saying: 'Where is He who brought them up out of the sea with the shepherd of His flock? Where is He who put His Holy Spirit within them, who led them by the right hand of Moses ...'"* (63:10-12).

Summary: *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. "The work of the Holy Spirit in the Old Testament appears in every feature as identical with His work in the New Testament; this helps to appreciate the work of the Holy Spirit as revealed in the Old Testament, for his work in the New Testament is made more emphatic than it is in the Old Testament" (Boles, *The Holy Spirit – His Personality, Nature, Works*, p. 54).*

Questions:

1. Examine the sermon of Stephen and give examples of how Israel resisted the 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)?

Some OT Terminology Concerning the Influence of the Spirit:

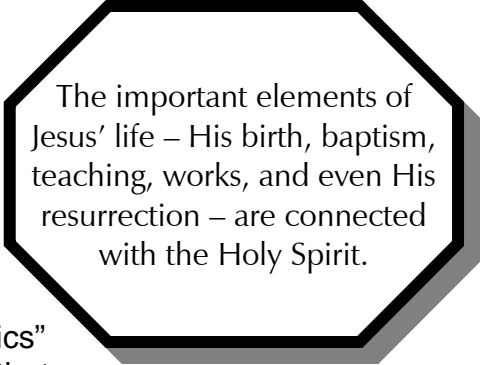
1. 70 elders – *“The Lord came down ... and took of the Spirit that was upon him, and placed the same upon the seventy elders; and it happened, when the Spirit rested upon them, that they prophesied”* (Num 11:25; cf. 11:26, 29).
2. Balaam – *“And the Spirit of God came upon him”* (Num 24:2); *“I could not go beyond the word of the Lord ... but what the Lord says, that I must speak”* (24:13).
3. Joshua – *“Take Joshua ... a man in whom is the Spirit ...”* (Num 27:18).
4. Samson – *“The Spirit of the Lord began to move upon him ...”* (Jud 13:25); *“Then the Spirit of the Lord came mightily upon him ...”* (Jud 14:6, 19; 15:14).
5. Saul – *“But the Spirit of the Lord departed from Saul ...”* (1 Sam 16:14).
6. David – *“The Spirit of the Lord spoke by me, and His word was on my tongue. The God of Israel said ...”* (2 Sam 23:2-3).
7. Isaiah – *“The Spirit of the Lord shall rest upon Him, the Spirit of wisdom and understanding, the Spirit of counsel and might, the Spirit of knowledge and of the fear of the Lord”* (Is 11:2).
8. Isaiah – *“Who has directed the Spirit of the Lord, or as His counselor has taught Him?”* (Is 40:13); *“The Spirit of the Lord God is upon Me, because the Lord has anointed Me to preach good tidings to the poor ...”* (Is 61:1); *“I have put My Spirit upon Him ...”* (Is 42:1); *“And now the Lord God and His Spirit have sent Me”* (Is 48:16); *“But they rebelled and grieved His Holy Spirit ... Where is He who put His Holy Spirit within them?”* (Is 63:10-11).
9. Ezekiel – *“The hand of the Lord God fell upon me there ... and the Spirit lifted me up between earth and heaven, and brought me in visions of God to Jerusalem”* (Ezk 8:1-3; cf. Ezk 3:12; 11:1); *“The Spirit of the Lord fell upon me, and said to me, ‘Speak! Thus says the Lord ...’”* (Ezk 11:5); *“The hand of the Lord came upon me and brought me out in the Spirit of the Lord, and set me down in the midst of the valley”* (37:1); *“For I shall have poured out My Spirit on the house of Israel ...”* (39:29).
10. Joel – *“I will pour out My Spirit on all flesh ...”* (2:28-29).
11. Micah – *“Is the Spirit of the Lord restricted? Are these His doings?”* (2:7).

The Holy Spirit

Lesson 5: The Holy Spirit and Jesus

1. The Coming of the Messiah

A. The OT lays the blueprint for the life of the Messiah to come. While counts vary, there are said to be several hundred direct prophecies and indirect allusions to the Messiah. As we have noted, it is by inspiration of the Holy Spirit that these details are given.



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

B. Jesus' birth – When Mary questions the “mechanics” of how she can produce a child, Gabriel explains that *“the Holy Spirit will come upon you, and the power of the Highest will overshadow you; therefore, also, that Holy One who is to be born will be called the Son of God”* (Lk 1:31-35; cf. Mt 1:20).

C. Jesus' baptism – The Spirit descended upon Jesus at His baptism (Mt 3:16-17).

1. This was physically represented (like a dove) in a way that could be seen by Jesus and John the Baptist (cf. Jn 1:32).

2. Afterward, Jesus was *“filled with the Holy Spirit ... and was led by the Spirit into the wilderness”* (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. 238, on Lk 4:1).

3. Following His temptation, *“Jesus returned in the power of the Spirit to Galilee ...”* (Lk 4:14).

D. Peter's testimony – In teaching the Gentiles about the significance of Jesus, whom they must come to know in order to be saved, Peter says: *“God anointed Jesus of Nazareth with the Holy Spirit and with power, who went about doing good and healing all who were oppressed by the devil, for God was with Him”* (Ac 10:38).

E. Note the terminology: 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. Did the Spirit *literally* take up residence in Jesus' body? Was this a *double incarnation*?!

2. Other Indications of the Spirit's Presence with Jesus

A. Jesus Himself claims a close association with the Spirit in His reading of Isaiah 61: 1-2 and the application of the prophecy to Himself (Lk 4:16ff).

B. Jesus also applies to Himself Isaiah 42:1-4 (cf. Mt 12:15-21). See if you can identify the following elements in the prophecy:

1. Identity of Messiah –
2. Objective of Messiah –
3. Character of Messiah –
4. Result of Messiah's work –
5. Reason for Messiah's success –

C. Further statements of the Spirit's cooperative work with Jesus:

1. Jesus given Spirit without measure – Jn 3:31-34.
2. Jesus exorcises demons by the Spirit of God – Mt 12:28.
3. Jesus commands apostles through the Spirit – Ac 1:2.
4. Jesus resurrected by power of the Spirit – Rom 8:11.

Summary: *The Scriptures reveal a divine cooperation between Jesus and the Holy Spirit during Jesus' earthly ministry. While the Bible does not spell out the details of this cooperative effort, we acknowledge both the deity and humanity of Jesus. Jesus thus gives all men the example of trusting in God rather than self and demonstrates that such trust will not be disappointed.*

Questions:

1. How was the Father's presence made known at Jesus' baptism? What did the Spirit do after descending upon Jesus at His baptism?
2. Was Jesus the only one said to be filled with the Spirit (see Lk 1:15, 41; Ac 4:8; 6:3)?
3. Given the above information, what observation would you make concerning "blasphemy against the Spirit" as mentioned in Mt 12:31-32?
4. What promise grows out of Jesus' resurrection by the Spirit?
5. What key activity does the Spirit enable Jesus to do (Lk 4:18-19)?

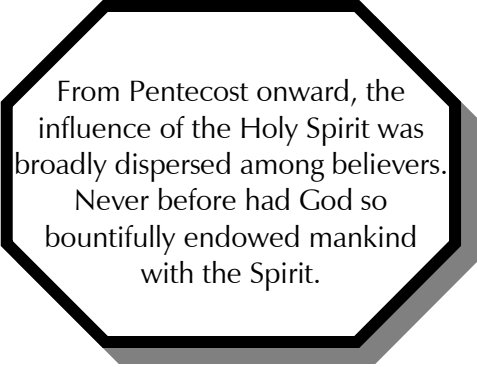
The Holy Spirit

Lesson 6: The Holy Spirit and the Apostles and Prophets

1. Promises of the Coming Spirit

A. The earliest prophecy of John the Baptist:
Mt 3:7-12; Mk 1:4-8; Lk 3:7-18. Two views:

1. John is speaking to Israel as a class and is indicating the future coming of the Spirit without specifying the recipients. One has to follow the course of events to determine who particularly receives this baptism (the apostles) and who is baptized with the fire of judgment (those who reject Jesus and the gospel preached by His disciples).



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.

2. John is speaking exclusively to the Pharisees and Sadducees (cf. Mt 3:7) and is indicating that they will be immersed in conviction of their sin by the Holy Spirit (cf. Jn 16:8-11). The fire of judgment will follow. This view does not equate this passage with the baptism of the apostles in the Spirit on Pentecost.

B. The most comprehensive anticipation of the coming of the Spirit is John 14-16. If view #1 above is adopted, this passage clearly identifies the specific target group as the apostles. They have heard Jesus personally (14:26), were with Him from the beginning and would believe His words when fulfilled (15:27; 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).

1. What would result from Jesus' prayer (14:16)?

2. What is He called (14:17)?

3. What will the Spirit do for them (14:26; 16:13)?

4. What else will He do (15:26; 16:14)?

C. The promise continues to sharpen in focus 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. On Pentecost and Afterward

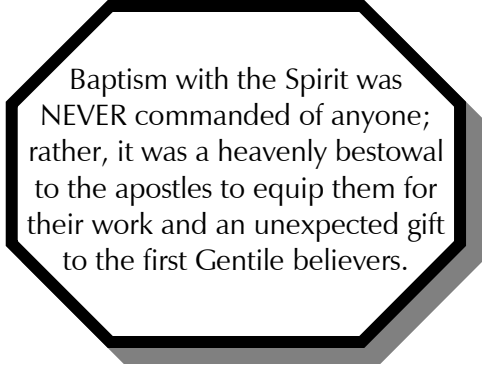
- A. So much confusion surrounds the events on Pentecost. The confusion stems from efforts to broaden the influence of the Spirit beyond the apostles to all the disciples. But note briefly:
1. The focus leading up to Pentecost is upon the apostles (Ac 1:2-3). Following the pronouns that refer exclusively to them, Jesus says “**you** shall receive power when the Holy Spirit has come upon **you**; and **you** shall be witnesses to Me ...”. They are identified as “men of Galilee” (1:11).
 2. Only incidentally are the women and the family of Jesus mentioned (1:14), and the 120 disciples are incidentally mentioned in the context of replacing Judas with another apostle (1:15-26).
 3. When one continues to trace the pronouns in Ac 2 (which refer to “the eleven apostles” in 1:26), it is again apparent that only the apostles are in view. Their ethnicity is again mentioned: “Look, are not all these who speak Galileans?” (2:7).
- B. Peter stands up “with the eleven” (not the 120) and says, “For **these** are not drunk, as you suppose ...” (2:15). Peter then says that what is occurring is the fulfillment of Joel’s prophecy (2:16-21). These events indicate that something new was happening among men: *the kingdom of the Messiah was being established as witnessed by these heavenly events!*
- C. After Pentecost, the Holy Spirit broadens His activity through apostles/prophets:
1. Defense before rulers (Ac 4:8, 25-31; see Mt 10:19-20).
 2. Confirming signs (Heb 2:2-4; Ac 2:43; 3:6-8; 4:33; 5:12; 6:8; 8:6, 13; 21:4, 11).
 3. Oversight of the dispersion of the gospel (Ac 8:29; 10:19-20; 13:2; 16:6-7).
 4. Through the process of inspired revelation coupled with confirming miraculous signs the revelation is gradually completed (Eph 3:5).

Summary: *The activities of the Holy Spirit under the new covenant do not substantially differ from His work under the old covenant. Broadly speaking, the Spirit brings saving knowledge of the thoughts and ways of God to man, and in so doing He blesses the many through the actions of the few. The main difference in covenants is the degree to which He worked through men and women (cf. Ac 2:17-18; cf. Moses’ wish in Num 11:29).*

The Holy Spirit

Lesson 7: Holy Spirit Baptism

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 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.

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. The Events At Cornelius’ House

- A. The baptism with the Holy Spirit seems clear enough at this point, but then the events involving Cornelius complicate the matter. Is this an “exception to the rule,” the rule applying to the apostles? Is this similar to Pentecost, but different somehow? Let’s compare and contrast the two events:
- B. Similarities Between Pentecost and Caesarea (Cornelius – Ac 10-11):
 - 1. Unsolicited power of Spirit comes upon men. It is unexpected and without human agency. A *group* receives the Spirit, not just an individual.
 - 2. 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).
 - 3. The Spirit was “poured out” in both (Ac 2:17-18, 33; 10:45).
 - 4. Speaking in other languages accompanied both. Apostles spoke of the “wonderful works of God”; Cornelius “magnified God” (Ac 2:4, 11; 10:46).
 - 5. 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” (A.T. Robertson, *Word Pictures*, Vol. 3, p. 154).

6. The phenomenon as observed by Peter reminded him of Christ's promise to baptize with the Holy Spirit (Ac 11:16).
7. 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 direct conversion of Gentiles were persuaded. Further, "those of the circumcision" in Jerusalem (Ac 11:1-3) were convinced by the testimony.

C. Dissimilarities between Pentecost and Caesarea:

1. 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."
2. On Pentecost the Holy Spirit came upon those who were saved; at Caesarea, He came upon those not yet saved.
3. The baptism of the Spirit equipped the apostles for their work; not so for Cornelius.
4. 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).

D. Duplication of Essence

1. 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.
2. Peter was prepared for the outpouring of the Spirit by 1) the vision of the sheet (Ac 10:11-16), 2) the command of the Spirit to accompany the delegation from Cornelius "doubting nothing" (Ac 10:20), 3) Cornelius' testimony of his own vision from God.
3. 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).

Summary: *I believe the event at Cornelius' house can rightfully be called "baptism with (or in) the Holy Spirit." The fact that this was an exception to the events concerning the apostles on Pentecost no more makes it normative than the exception of Paul being*

made an apostle after Judas had been replaced by Matthias. We should keep in mind that God could bestow the Holy Spirit without any fanfare (and had often done so previously). These two events are unique in that they are designed to convince unbelievers of the will of God and set His “seal of approval” upon the recipients. (Compare the account of the Spirit upon the seventy elders of Israel: “and it happened, when the Spirit rested upon them, that they prophesied, although they never did so again” – Num 11:25. The event did not need to be repeated, for it had served its purpose.). The baptism with the Holy Spirit was unique to these two occasions and was never intended as a phenomenon to be experienced by all believers.

Questions:

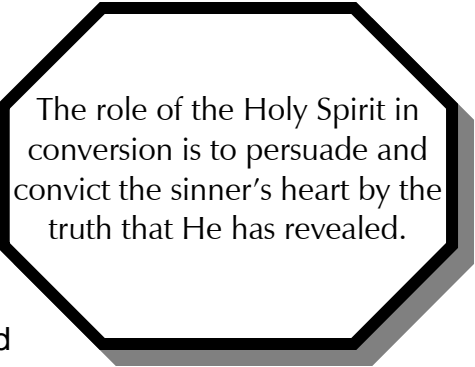
1. How did God acknowledge the Gentiles as a class to be accepted (Ac 15:8, 14)?
2. If what happened at Cornelius' house was materially different than what happened on Pentecost, what argument would be made of this by prejudiced Jewish brethren?
3. Did the baptism of the Spirit come **before** or **after** Cornelius was saved? Is this significant?
4. Who needed to be convinced by a public outpouring of the Spirit in Caesarea?
5. What did Jesus say the apostles should wait in Jerusalem for?
6. How would you differentiate between a promise from God and a command of God? Are promises sometimes conditional? Was this promise to come upon them in Jerusalem conditional? If so, in what way?
7. How would you answer someone who quoted Jn 7:37-39 and said, “This promises the baptism of the Holy Spirit to all Christians”?

The Holy Spirit

Lesson 8: The Spirit's Role in Conversion

1. Is a Direct Operation Needed?

- A. Many influenced by Calvinistic teaching have come to believe that the role of the Holy Spirit in conversion is to alter the heart in some direct way so as to render it capable of responding to the gospel.
- B. This is due to the Calvinistic idea of total depravity which holds that man has been so affected by sin that he *cannot* understand and/or respond unless God makes it possible for him to do so.
1. "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 point is that the heathen do not know that they do not know the Lord until God Himself operates upon their hearts by the convicting power of the Holy Spirit" (Oliver Buswell, *A Systematic Theology of the Christian Religion*, quoted in Jenkins, p. 29).
- C. This view has the practical effect of rendering the word of God powerless to promote change. But where does the emphasis lie in the NT relative to salvation and the Spirit's role in it?



2. Emphasis upon the Gospel

- A. The NT focuses upon the power of the gospel to change lives:
1. The parable of the sower: Mt 13:1-9, 18-23; Lk 8:5-15. Note the different soils/hearts, including the "*noble and good heart*" (Lk 8:15). This parable is meaningless if we assume that the Holy Spirit only enabled one group to respond. Does this not make God a respecter of persons (Ac 10:35; Rom 2:11)?
2. In keeping with the "seed" theme: "*Of His own will He brought us forth by the word of truth ... receive with meekness the implanted word, which is able to save your souls*" (Jas 1:18, 21).
3. Another agricultural correlation: "*Since you have purified your souls in obeying the truth through the Spirit ... having been born again, not of corruptible seed but*

incorruptible, through the word of God which lives and abides forever ... Now this is the word by which the gospel was preached to you" (1 Pet 1:22-23).

B. Of course, the very existence of such a powerful word of God is directly attributable to the Holy Spirit; therefore, we are equipped with "*the sword of the Spirit, which is the word of God*" (Eph 6:17).

C. Thus we should note the following correlations:

1. Born of the Spirit (Jn 3:5) = Born through the word of God (1 Pet 1:23-25).
2. Saved by washing of regeneration and renewing of the Holy Spirit (Tit 3:5) = Saved by implanted word (Jas 1:21).
3. Washed by Spirit of Lord God (1 Cor 6:11) = Washing of water by word (Eph 5:26).
4. Baptized into one body by one Spirit (1 Cor 12:13) = Baptized as result of hearing word of the Lord (Ac 16:31-33).
5. Hope by power of Holy Spirit (Rom 15:13) = In hope of eternal life which God ... has in due time manifested His word through preaching ..." (Tit 1:2-3).
6. Love of God poured out in our hearts by Holy Spirit (Rom 5:5) = Whoever keeps His word, truly the love of God is perfected in him (1 Jn 2:5).

D. When men preached the gospel to the lost, the entire responsibility for their belief or unbelief rested upon their free agency:

1. Ac 13:46 – "*It was necessary that the word of God should be spoken to you first; but since you reject it, and judge yourselves unworthy of everlasting life, behold, we turn to the Gentiles.*"
2. Jesus made the same point: "*How often I wanted to gather your children together, as a hen gathers her chicks, but you were not willing!*" (Mt 23:37).
3. Paul even says the Holy Spirit Himself anticipated Jewish stubbornness: "*The Holy Spirit spoke rightly through Isaiah the prophet to our fathers, saying ... For the heart of this people has grown dull. Their ears are hard of hearing, and their eyes they have closed, lest they should see with their eyes and hear with their ears, lest they should understand with their heart and turn, so that I should heal them ... the salvation of God has been sent to the Gentiles, and they will hear it!*" (Ac 28:25-28).
4. These lamentations are not because the Spirit had not enlightened them but are due to the utter, unreasonable stubbornness to receive the truths presented.

- E. This view reduces preaching the gospel to the lost to an utter absurdity if their hearts have not yet been made agreeable by some direct operation of the Spirit.

3. What Did Holy Spirit *Directly* Do for the Lost in the First Century?

- A. He directed a preacher to one who was searching for truth – Ac 8:26, 29.
- B. He directed messengers from a lost man to a particular apostle and encouraged the apostle to accompany them – Ac 10:3, 19-22.
- C. He stipulated which men He wanted to leave Antioch and go preaching – Ac 13:2.
- D. He guided apostles and preachers to a particular region – Ac 16:6-10.
- E. In the above examples nothing is said of the Holy Spirit affecting the heart of a lost person. In every case, it was through the *preaching of the gospel* that men and women were given an opportunity to accept or reject salvation. But note also that the above activities of the Spirit were unto the spread of the gospel *regionally* (Africa – Ac 8; Europe – Ac 16) or among a *class* of people (Gentiles – Ac 10, 13).

Summary: *The Scriptures are powerful and sufficient enough to bring the sinner to Christ **because of the author**. The Holy Spirit still operates today through His divine revelation to convict and convert sinners. And those who teach and persuade through the word have a part in that process of rebirth.*

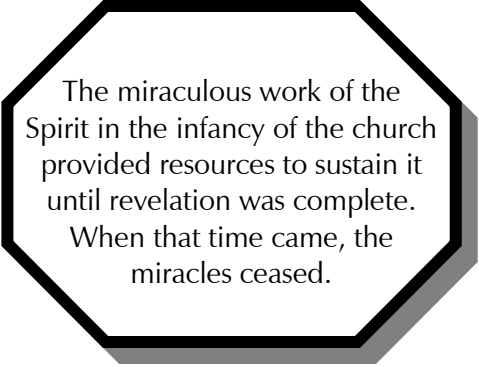
Questions:

1. What is the “seed” in the parable of the sower?
2. What two qualities does Peter say makes one acceptable to God (Ac 10:35)?
3. Who does the Holy Spirit say sent the messengers from Cornelius to Peter (Ac 10:20)? How did He do this?
4. How did the Holy Spirit express His power for the benefit of the lost (1 Pet 1:12)?
5. What role did Paul play in the new birth of the Corinthians (1 Cor 4:15)? What was he having to do again for the Galatian brethren (Gal 4:19)? What was the process by which Paul was doing these things (cf. 1 Cor 3:6; Ac 18:4-6, 8)?

The Holy Spirit

Lesson 9: The Gifts of the Spirit

Introduction: Let us again stress the importance of proper application of promises or prophecies. In order to fully understand the scope of a prophecy, we must trace it through time and see how God, Himself, fulfills it. When men indiscriminately apply prophecies as they wish, they do violence to the intent of God. Nowhere is this done more than in regard to the Holy Spirit.



The miraculous work of the Spirit in the infancy of the church provided resources to sustain it until revelation was complete. When that time came, the miracles ceased.

1. The Scope of Miraculous Gifts

- A. Mk 16:17-20 – This passage considered alone sounds universal. Were these gifts to be available to all believers? Or are there limitations, conditions?
- B. Note the gradual expansion of gifts:
 - 1. The apostles were the original recipients – Ac 2:43; 4:16-18, 29-31; 5:12, etc. Apparently, apostles possessed these gifts to a greater degree than others which certified their apostleship: *“the signs of an apostle”* (2 Cor 12:12); *“I ... speak with tongues more than you all”* (1 Cor 14:18).
 - 2. Not until Ac 6:6-8 (cf. Ac 8:4-8) do we read of others besides the apostles receiving such power.
 - 3. 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*).
 - 4. The quotation of Joel 2 on Pentecost indicates a broader availability of the Spirit (sons, daughters, young men, old men, men/maidservants – Ac 2:17-18; i.e., not just a “prophetic class”), but further evidence in the NT points to a *minority* being given miraculous gifts for the benefit of the *majority* (as in the OT).

2. The Purpose of the Gifts

- A. Spiritual gifts were not given for the benefit of the possessor (though he was certainly blessed by exercising the gifts). The purposes of the gifts were to:
 - 1. Confirm the heavenly origin of revelations – Heb 2:3-4.
 - 2. Supply knowledge in the absence of a completed body of revelation (Scripture) – 1 Cor 14:1, 3-4, 12, 19.

3. Be a sign to unbelievers – 1 Cor 14:22, 24-25; Ac 8:6. But we must be careful here, for even the display of miraculous power did not guarantee belief in the heart of those who were stubbornly determined to resist God. Jesus is the supreme example of this. But there were times when a genuine miracle persuaded honest unbelievers to listen to the message. Remember: *“faith comes by hearing, and hearing by the word of God”* – Rom 10:17.
- B. It follows that if the purpose of miraculous gifts is temporary (cf. 1 Cor 13:8), then the *method of transmission of the gifts* would also be temporary.
1. The NT expressly says that *“through the laying on of the apostles’ hands the Holy Spirit was given”* – Ac 8:18; cf. 8:14-19.
 2. Other NT history confirms this principle: Ac 6:6, 8; 19:6; 2 Tim 1:6.
 3. Any other position or claim rests upon the *silence* of the Scriptures: “Well, the Bible doesn’t say the Holy Spirit *can’t* be given through some other medium.” No, but it *does* say how the Spirit was conveyed. The conclusion: when the apostles died, so did the method of transmission of the Spirit. Thus, spiritual gifts died out gradually as the generation that was in the immediate presence of the apostles passed from the scene.

3. A Note on the Word “Gift”

A. Relative to the Holy Spirit, two words translated by “gift” are important:

1. *Dorea* – “denotes ‘a free gift,’ stressing its gratuitous character; it is always used in the NT of a spiritual or supernatural gift” (Vine, p. 264). This term is used in reference to the Holy Spirit being given as divine assistance:
 - a. Ac 8:17-20 – *“Your money perish with you, because you thought that the gift of God could be purchased with money.”*
 - b. Ac 10:45 – *“because the gift of the Holy Spirit had been poured out on the Gentiles.”*
 - c. Ac 11:16-17 – *“If therefore God gave them the same gift as He gave us ...”*
2. *Charisma* – “a gift of grace, a gift involving grace (*charis*) on the part of God as the donor, is used ... (b) of His endowments upon believers by the operation of the Holy Spirit in the churches ...”.
 - a. 1 Cor 12:4 – *“There are diversities of gifts ...”* (enumerated in 12:8-10).
 - b. 1 Cor 1:7 – *“So that you come short in no gift.”*

c. 1 Cor 12:11 – *“But one and the same Spirit works all these things, distributing to each one individually as He wills.”*

B. The term “gift” highlights the grace and generosity of God. God has provided through the Holy Spirit all things needed by man to serve effectively. In the short term, miraculous gifts assisted man in understanding the will of God even as the inspired Scriptures were being formulated.

C. Unfortunately, the Corinthians became arrogant regarding their possession of the spiritual powers imparted to them. They forgot that these were “gifts”; i.e., un-earned blessings, and they considered them as decorations of personal glory rather than resources for the edification of all. Thus Paul emphasizes that the “same Spirit” (five times in 12:4-11) bestowed various gifts on those whom He chose for the good of all.

Summary: *Contrary to the mystical thinking popular today, the gifts of the Spirit were not intended to be permanent fixtures in the Lord’s church. They were temporary, providing for needs in the early and undeveloped stages of the church. This does not mean, however, that we are disadvantaged in our generation. Quite the contrary! We have the cumulative blessings that the Holy Spirit was aiming at all along; namely, the full revelation of God, “the mind of Christ” (1 Cor 2:16). We have access to everything we need to know to maintain a saving relationship with God. This is available through the written word, developed and compiled by men who enjoyed a miraculous and direct measure of the Spirit. **Miracles are not necessary to the possession and exercise of true fellowship with God!***

Questions:

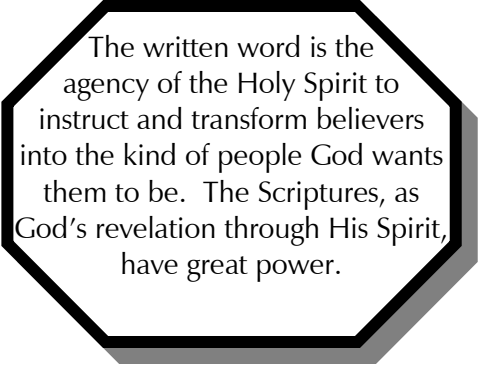
1. How did God bear witness to the word preached by the apostles (Heb 2:3-4)?
2. What were the Corinthians lacking in their exercise of spiritual gifts (cf. 1 Cor 13:1-8)?
3. T/F Simon wanted to buy the ability to work miracles.
4. What points would you make regarding the various gifts of the Spirit from 1 Cor 12:27-31?

The Holy Spirit

Lesson 10: The Holy Spirit and the Written Word

1. The Authority and Sufficiency of the Scriptures

- A. We have previously made the point that the Holy Spirit has produced the Scriptures.
- B. Because they are of divine origin, the Scriptures are sufficient. That is, they provide all the information and insight into the issues that are vital to our salvation.



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, have great power.

- 1. *"His divine power has given to us all things that pertain to life and godliness, through the knowledge of Him who called us by glory and virtue, by which have been given to us exceedingly great and precious promises, that through these you may be partakers of the divine nature, having escaped the corruption that is in the world through lust "* (2 Pet 1:3-4).
 - 2. *"All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be complete, thoroughly equipped for every good work"* (2 Tim 3:16-17).
 - 3. *"For I am not ashamed of the gospel of Christ, for it is the power of God to salvation for everyone who believes, for the Jew first and also for the Greek"* (Rom 1:16).
- C. Those who wish to evade the binding authority of the Scriptures assert that the NT writers were not aware that they were speaking universal divine law and did not intend for the documents to be so used. However, there is abundant evidence that the Scriptures were intended to be eternally authoritative:
- 1. *"If anyone thinks himself to be a prophet or spiritual, let him acknowledge that the things which I write to you are the commandments of the Lord"* (1 Cor 14:37).
 - 2. *"Therefore, brethren, stand fast and hold the traditions which you were taught, whether by word or our epistle (2 Thes 2:15) ... And if anyone does not obey our word in this epistle, note that person and do not keep company with him ..."* (2 Thes 3:14).
 - 3. Warnings are given concerning teaching that contradicts what has already been delivered from God: Gal 1:6-9; Jude 3; 1 Tim 6:3-5; etc.

2. The Law of God in the Heart

A. 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; 1 Cor 2:10-13); therefore, He is credited with the effects they produce within believers who conform to His teaching.

B. The will of God for the believer, then, is objectively communicated to all alike via the Scriptures. This word must be taken into the heart and allowed to guide and dictate how one lives.

1. *“For this is the covenant that I will make with the house of Israel after those days, says the Lord: I will put My laws in their mind and write them on their hearts; and I will be their God, and they shall be My people”* (Heb 8:10).

2. The same passage is quoted in Heb 10:15-17 with this introduction: *“the Holy Spirit also witnesses to us ...”*. This impression of God’s law in our heart is fundamentally tied to the remission of our sins.

3. When the sinner comes to an understanding of his broken relationship with God, and he contemplates what price God has paid to restore him to fellowship, the penitent one will embrace God and make God’s thoughts his own. In this deep and intimate relationship, the Spirit is influencing, changing, drawing the faithful ever closer to God.

C. These true believers are described thus:

1. They *“walk ... according to the Spirit”* (Rom 8:1; cf. Gal 5:16).

2. They are *“led by the Spirit of God”* (Rom 8:14; cf. Gal 5:18).

3. The *“Spirit of God dwells in”* them (Rom 8:9).

4. They *“live in the Spirit”* (Gal 5:25).

5. They manifest a living relationship with God by producing the *“fruit of the Spirit”* (Gal 5:22-23).

6. They *“abound in hope by the power of the Holy Spirit”* (Rom 15:13).

7. They are *“sanctified by the Holy Spirit”* (Rom 15:16; cf. Jesus’ prayer: *“Sanctify them by Your truth. Your word is truth.”* [Jn 17:17]).

Summary: *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 the truth He has revealed from heaven. This same standard is for everyone and is not individually*

tailored. This presents a challenge to vigorously pursue knowledge and allow it to alter the character so as to make one pleasing in God's sight.

Questions:

1. How much truth would be made available when the Holy Spirit was given (Jn 16:13)?
2. How should we judge someone who claims to speak by the Spirit (1 Cor 12:3; 1 Jn 4:1-3)?
3. What can someone who claims to be inspired of the Spirit not contradict (1 Cor 14:37; Gal 1:6-9)?
4. How does Peter classify the things which Paul wrote (2 Pet 3:15-16)?
5. Describe the active power of God's word from Heb 4:12. Where does the NT call the word "the sword of the Spirit"?
6. What is said to abide forever in 1 Pet 1:23-25? Why is this significant?
7. By what process does God put His law into our hearts (Heb 10:16; cf. Heb 5:11-6:3)?

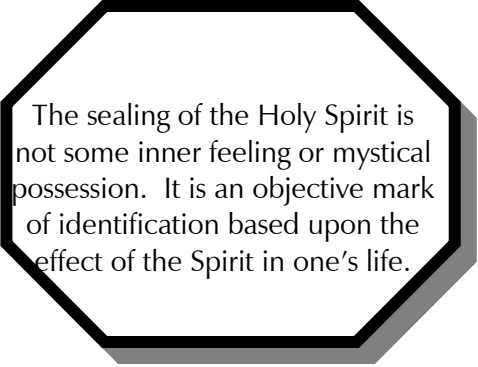
The Holy Spirit

Lesson 11: The Sealing of the Holy Spirit

1. Sealed with the Holy Spirit

A. In the first part of Eph 1 Paul is reviewing the wonderful blessings the Ephesians had in Christ. What they were previously is described in Eph 4:17-19. They were now changed people living radically different lives.

B. Paul says *"In Him you also trusted, after you heard the word of truth, the gospel of your salvation; in whom also having believed, you were sealed with the Holy Spirit of promise"* (Eph 1:13).



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. The word "sealed" comes from the Gk. word *sphragis* and carries several connotations: authentication (a diploma or birth certificate), ownership (cattle brand), security (USDA, tamper-proof packaging), confirmation (Good Housekeeping Seal of Approval) (cf. *Truth Commentary - Ephesians*, C.G. Caldwell, p. 41-44).

2. There are at least two possibilities meant:

- a. That the Gentiles as a class were sealed or marked with the Holy Spirit. This would refer to the baptism at the house of Cornelius which confirmed that Gentile believers were acceptable to God. (Note the change in pronoun from "we" to "you" in 1:12-13 which could indicate Jews first, then Gentiles.)
- b. That all Christians individually have tangible, identifying marks of the Spirit. This, in my judgment, would be the fruit of the Spirit, characteristics or qualities that the Holy Spirit creates within the believer as he conforms to the word.
- c. Paul later speaks to the Ephesians as having been *"taught by Him, as the truth is in Jesus"* (4:21) and thus being renewed and putting on the new man (4:22-24). Righteousness and true holiness are the marks of such a man.

3. One thing seems clear: the term "sealed" implies some objective evidence, some identifying characteristics that demonstrate a connection between the believer and the Spirit. This is not satisfied by a literal indwelling of the Spirit that has no sensory confirmation.

2. The Guarantee or Down-payment of the Spirit

A. Paul continued to say of the Spirit: *"who is the guarantee of our inheritance until the redemption of the purchased possession, to the praise of His glory"* (Eph 1:14).

The Gk. word is *arrabon* and indicates a pledge or down-payment which secures payment in full at a later time. The transforming work of the Spirit, bringing believers to a state of holiness and godliness, assures Christians that God has something even greater in store for them.

- B. 2 Cor 1:20-22; 5:5 – The Holy Spirit is “in our hearts” as a deposit (*arrabon*). Can a direct, personal indwelling which cannot be felt and has no active or helpful influence upon us satisfy this purpose? What kind of a guarantee is it if there is no tangible evidence of its existence? How would this differ from God simply making a promise upon the foundation of His unalterable word?
- C. On the other hand, self-denial, elevated morality, serving others, loving our enemies, praising God and other godly characteristics all indicate that we are under the influence of the Spirit, for these standards are revealed by the Spirit and He gives us the incentives to adopt them and incorporate them into our lives.

3. Grieving the Holy Spirit

- A. The opposite of demonstrating the presence of the Spirit by godly living is to grieve the Spirit by ungodly behavior – Eph 4:30. What “grieves” (to offend or make sorrowful) the Spirit? Lying, anger, stealing, filthy speech (4:25-29). These things demonstrate that one is not under the influence of the Spirit.
- B. We can also:
 - 1. Resist the Spirit – Ac 7:51; Is 63:10. When we rebel against the truth that God has revealed, we resist God’s efforts to teach us and change our lives.
 - 2. Reject the Spirit – 1 Th 4:8. Notice how Paul bases his teaching on revelation: “*this is the will of God*” (4:3); “*you yourselves are taught by God*” (4:9); “*for this we say to you by the word of the Lord*” (4:15). When men reject the clear teaching of God, they do not reject the human messenger but the divine source of the teaching – “*God, who has also given us His Holy Spirit*” (4:8).

Summary: *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.*

Questions:

- 1. How does the Holy Spirit cry “Abba, Father” in our hearts (Gal 4:6)?
- 2. The Spirit is a guarantee of what that lies ahead (2 Cor 5:1-5)?
- 3. What “seal” gives us assurance in 2 Tim 2:19? How do we know this?

The Holy Spirit

Lesson 12: The Indwelling of the Spirit

1. The Indwelling of God

A. Close relationship is often expressed by the terminology of “indwelling.”

1. It is common to speak of those we love as dwelling within us or residing in our hearts (Ph 1:7; 2 Cor 7:3).

2. If I am away from my wife, I may say, “Melanie is right here in my heart.” What do I mean? I am devoted to her; I am mindful of her; her influence and love is strongly felt within; my affections are set on her; I feel her presence, etc.

B. Such a relationship we have with God. We are not merely slaves of a powerful deity but in a familial relationship characterized by parental love.

1. *“That Christ may dwell in your hearts through faith”* (Eph 3:17).

2. The mystery of the Gentiles: *“Christ in you, the hope of glory”* (Col 1:27).

3. *“I have been crucified with Christ (note figurative expression); it is no longer I who live, but Christ lives in me”* (Gal 2:20).

4. *“If anyone loves Me, he will keep My word; and My Father will love him, and We will come and make Our home with him”* (Jn 14:23).

5. *“Whoever confesses that Jesus is the Son of God, God abides in him, and he in God ... God is love, and he who abides in love abides in God, and God in him”* (1 Jn 4:15-16).

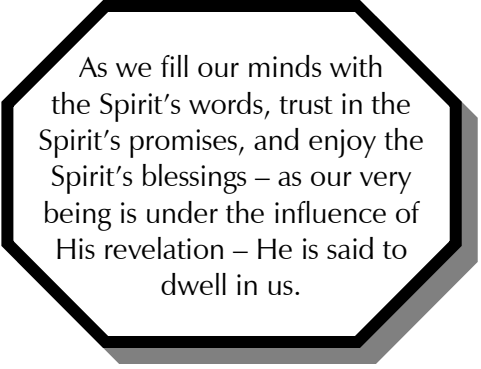
6. *“That the life of Jesus may also be manifested in our body ...”* (2 Cor 4:10-11).

7. *“That you may be filled with all the fullness of God”* (Eph 3:19).

C. This language usually poses no problems because we understand its figurative nature. It is an accommodative way of expressing intimate relationship.

2. The Indwelling of the Spirit

A. Similar language relative to the Holy Spirit seems more difficult for some to apply in a figurative sense.



As we fill our minds with the Spirit's words, trust in the Spirit's promises, and enjoy the Spirit's blessings – as our very being is under the influence of His revelation – He is said to dwell in us.

1. *"That good thing which was committed to you, keep by the Holy Spirit who dwells in us"* (2 Tim 1:14).
 2. *"But if the Spirit of Him who raised Jesus from the dead dwells in you, He who raised Christ from the dead will also give life to your mortal bodies through His Spirit who dwells in you"* (Rom 8:11).
 3. *"Or do you not know that your body is the temple of the Holy Spirit who is in you, whom you have from God, and you are not your own?"* (1 Cor 6:19).
- B. We understand that our own spirit physically indwells our body, thus giving us life. Is it possible for the Holy Spirit to physically indwell our body in a similar way? Since the Father and the Son are said to be in one another (Jn 14:10-11, 20), do they literally indwell each other? And if the Spirit physically indwelt Jesus while He was on the earth, wouldn't this be a double incarnation?
- C. Notice other language that implies relationship: *"the communion of the Holy Spirit be with you all"* (2 Cor 13:14); *"if any fellowship of the Spirit"* (Ph 2:1); *"have become partakers of the Holy Spirit"* (Heb 6:4). Do not all these phrases (including the Spirit dwelling in us) convey close relationship and influence?

3. Filled with the Spirit

- A. Another common expression of fellowship with the Spirit is to be "filled with" Him.
1. John – *"Filled with the Holy Spirit, even from his mother's womb"* (Lk 1:15).
This does not mean that John had consciousness or ability as a fetus but was under the guiding hand of the Spirit as a prophet and Messianic forerunner.
(See parallel statement: *"And the hand of the Lord was with him"* [Lk 1:66]).
 2. Stephen, *"a man full of faith and the Holy Spirit"* – Ac 6:3, 5. This cannot mean a miraculous measure since none but the apostles have this power at this time.
 3. Barnabas, *"A good man, full of the Holy Spirit and of faith"* – Ac 11:24.
 4. Paul – Ac 9:17. Ananias was sent to a) restore Paul's sight, and b) provide a filling of the Holy Spirit. How was this accomplished?
 - a. *"Brother Saul, receive your sight"* (Ac 22:13).
 - b. *"Why are you waiting? Arise and be baptized ..."* (Ac 22:16).
 - c. This does not refer to an apostolic measure of Holy Spirit power, for such no man could bestow.
 5. There is a definite connection between baptism and being filled with the Spirit.

This is the time in which we enter a relationship with God via the Spirit's instruction. In conversion we confess that we are subject to the will of God. Paul had been resisting the Spirit; now he is filled with (under the direction of) the Spirit.

B. Further "fillings":

1. Satan – *"Why has Satan filled your heart ...?"* (Ac 5:3). *"Then Satan entered Judas"* (Lk 22:3). Did Satan *literally* possess Ananias and Judas? Or does it mean that Satan had complete influence over them?
2. We can also be filled with wrath (Lk 4:28), fear (Lk 5:26), rage (Lk 6:11), confusion (Ac 19:29). A related word is used of Elymas who was *"full of all deceit and all fraud, [a] son of the devil"* (Ac 13:9-10). Again, it is not difficult to see the meaning of the term "filled" in these instances.
3. Paul prays that the Ephesians *"be filled with all the fullness of God"* (3:19). Note that Paul prays they *"be strengthened with might through His Spirit in the inner man"* (3:16) and *"that Christ may dwell in your hearts through faith ..."* (3:17). Shall we make all three members of the Godhead dwell literally and personally in us? Or is this merely accommodative language?

C. Finally, we are to be *"filled with the Spirit"* today (Eph 5:18). Note the parallel passage: *"Let the word of Christ dwell in you richly"* (Col 3:16). As the word of Christ dwells in us, God dwells in us and the Spirit fills us. **These are figures of speech describing relationship and influence.**

Summary: *"For the kingdom of God is not food and drink, but righteousness and peace and joy in the Holy Spirit" (Rom 14:17). It is the Holy Spirit who gives the basis for such righteousness, peace and joy, and we must establish the closest bond with Him through His word to enjoy the greatest measure of these gifts.*

Questions:

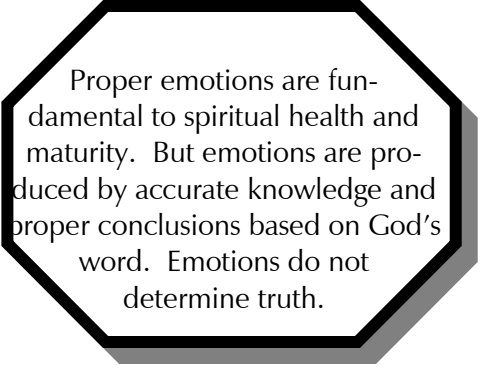
1. Where was Satan said to dwell in Rev 2:13? What does this mean?
2. If God does not dwell in temples made with hands (Ac 7:48ff; 17:24), where does He dwell (1 Cor 3:16)?
3. In what kind of people is God seeking to dwell (Is 66:1-2)?

The Holy Spirit

Lesson 13: The Holy Spirit and Emotionalism

1. The Elevation of Emotion

A. American culture (and more broadly Western culture) has for some time been moving in a more subjective direction. “Right” is determined less by objective evidence and more by how one “feels.” Facts give way to emotions, and one “authenticates” himself by acting to please and satisfy himself.



Proper emotions are fundamental to spiritual health and maturity. But emotions are produced by accurate knowledge and proper conclusions based on God’s word. Emotions do not determine truth.

B. This trend is infiltrating much of so-called “Christendom” under the guise of the Holy Spirit. That is, religious people are rejecting the objective teaching of the Bible and following their own inclinations, and they justify themselves by asserting that their inner urges and desires are the leading of the Holy Spirit.

C. But emotions apart from revelation – objective knowledge, facts – are misleading. Our feelings can be very intense ... and mistaken. Emotions based on a misunderstanding are just as powerful as those based on truth. Emotions merely measure our reaction to stimuli; they can’t accurately determine whether the stimuli are legitimate or not. This must be done by the reason.

2. How the Holy Spirit Affected People in the First Century

A. When we examine the effects of the Spirit upon apostles and prophets in the early church, conspicuously absent is any mention of how they felt or especially any instance of emotional ecstasy or fervor that robbed the individual of rationality.

1. The apostles – Ac 2:1-4. They merely spoke “*the wonderful works of God*” in other languages (2:11). Peter then gave an orderly, logical treatise on the resurrection and current reign of Jesus.
2. Upon persecution they calmly appeal to God for boldness and divine affirmation of their preaching – Ac 4:24-30. When the Holy Spirit filled them, Luke simply says “*they spoke the word of God with boldness*” (4:31).
3. Stephen – Ac 6:8ff. When Stephen was given miraculous gifts, “*they were not able to resist the wisdom and the Spirit by which he spoke*” (6:10). Stephen went on to give an orderly account of Israel’s habitual rebellion which created such animosity that he was slain. *Note that the only ones to lose rational control to unbridled emotions were the Sanhedrin who murdered God’s prophet.*

4. Philip – Ac 8:29. The Spirit gives rational instruction to a preacher, who then presents the factual truth about Jesus Christ to a lost sinner.
 5. Cornelius – Ac 10:45-46. Again, the influence of the Spirit causes these first Gentile converts to “*magnify God.*” There is no evidence of swooning or involuntary gyrations that are so common today among charismatics.
 6. This principle can be observed over and over again: the Spirit gives rational direction as to who should be sent preaching (Ac 13:2); the Spirit guides preachers in the direction he wants them to travel (Ac 16:6-10); etc.
- B. We find the following general principle regarding the miraculous presence of the Spirit within the believer: “*the spirits of the prophets are subject to the prophets*” (1 Cor 14:32). In response to unholy rivalry which has sprung up in Corinth among the spiritually gifted, Paul tells them to act in an orderly, rational fashion and not turn the worship into a circus.
- C. The bottom line: the Spirit does not cause loss of self-control; the Spirit does not produce emotional ecstasy; the Spirit does not influence by inner urges that are undifferentiated from natural inclinations. *These are all distortions by modern charismatics wherein the Holy Spirit is used to justify one’s own inner desires.*

3. The Legitimate Relation of the Holy Spirit to Human Emotions

- A. The truths communicated by the Spirit should produce proper emotional reactions. Perhaps misplaced stoicism leaves some vulnerable to the emotional appeal of charismatic influences. What legitimate emotions should be produced by:
1. The knowledge of having violating God’s will?
 2. The knowledge of God’s grace resulting in forgiveness and salvation?
 3. The knowledge of how God blesses us each day?
- B. Humans naturally need reassurance, purpose, joy, peace, etc., and if people don’t find these things through the proper avenues expressed in God’s word, they will look for them elsewhere. And they will be convinced that miracles are happening when they really aren’t. They will be swept up in emotional euphoria confuse mindless jabbering with the gift of speaking in other languages. They will mistake psychosomatic improvement for a genuine miracle of healing. And no amount of reasoning to the contrary will persuade them *because they truly want to believe in the direct presence of the Holy Spirit in their lives.*
- C. The Holy Spirit’s intercession in prayer – Rom 8:26-27. The Spirit through Paul gives us insight into His role as an intercessor. Note the following concepts from this passage:

1. The distress of the Christian arises from not knowing either what or how to pray. This may involve uncertainty about what is best; it may suggest deep emotions that we cannot adequately put into words. But note that the Holy Spirit is not producing such emotions within us; they exist naturally because of the stress of this world.
2. The Holy Spirit is not said to do anything within us; rather, He takes our desires and wants, even if not adequately expressed, and *“makes intercession for the saints according to the will of God.”*
3. It is the Spirit who *“makes intercession for us with groanings which cannot be uttered.”* This is not ecstatic or euphoric speech that we utter, but it is the Spirit conveying our thoughts to God.
4. *“Now He who searches the hearts knows what the mind of the Spirit is ...”*. First Corinthians 2:10 says that the Spirit knows the mind of God; here the reverse. The point is that God has not left us to fend for ourselves. He knows that we often feel overwhelmed by the difficulties of life. He understands that we are of a divided mind (see Paul in Ph 1:22-24) and do not know which way to go. We should not allow such weakness to discourage us, for God has given us both Christ (Heb 7:25) and the Spirit to bridge the gap between earth and heaven.
5. Notice how different this concept of the Spirit's work is from charismatic theology which has the Spirit directly creating all sorts of thoughts and feelings within the heart of the believer apart from the word.

Summary: *I am sure that we did not touch on every verse and/or concept of the Spirit that may be of interest to some. And I am equally sure that there remains some areas of disagreement concerning the role and work of the Spirit in the life of the Christian. As we continue to study these intriguing and challenging concepts, may we be careful to avoid the dangers of speculation that may lead to a departure from sound Biblical conclusions. It is important that we do not drift from the objective guidance of God's word and flounder among the contradictory emotions, doctrines and inclinations that overcome so many. I pray the study has been profitable.*

Questions:

1. Can you give an example, Biblical or otherwise, where emotions can be misleading?
2. Generally speaking, how do people react when under the direct influence of the Holy Spirit? By contrast, how did demon-possessed people react?
3. Explain in your own words why we may have difficulty expressing ourselves adequately to God.