

The Holy Spirit Of God



Studies On The Holy Spirit

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The Holy Spirit Of God

An Important Subject For Our Study

INTRODUCTION

1. This lesson begins a series of studies on the Holy Spirit...
 - a. One might ask, "**Why such a study?**"
 - b. Is it important to spend several lessons dealing with this subject alone?
2. An understanding and appreciation of the Holy Spirit is indeed important, and the purpose of this introductory lesson is to make sure we understand why

[The value of studying about the Spirit is to be seen in noticing **His prominence** in several areas...]

I. THE PROMINENCE OF THE SPIRIT IN "THE BIBLE"

A. HIS MENTION IN THE OLD TESTAMENT...

1. The O.T. mentions the Holy Spirit **88 times**
2. **23 books** in the O.T. refer to the Holy Spirit
3. Although the actual expression "Holy Spirit" is used only 3 times - e.g., **Psa 51:11**
4. Other expressions referring to the Spirit are used (e.g., "the Spirit of God") - **Gen 1:2**

B. HIS MENTION IN THE NEW TESTAMENT...

1. The N.T. mentions the Holy Spirit **264 times**
2. **60** or more references in the **gospels**
3. **Acts** has **57** references (which is why some call it "The Acts Of The Holy Spirit")
4. The **epistles** refer to the Holy Spirit **132** times
5. Only 3 epistles make no mention of the Spirit (Philemon, 2 & 3 John)

[To understand much of the Bible itself, one needs to understand (as much as humanly possible) such a **prominent** figure as the Holy Spirit! Imagine someone saying they understood the story of the Bible, but did not know much about Abraham! Note also...]

II. THE PROMINENCE OF THE SPIRIT IN "THE LIFE OF CHRIST"

A. HIS INVOLVEMENT IN THE BIRTH OF JESUS...

1. Jesus was conceived of the Holy Spirit in the womb of Mary - **Mt 1:20; Lk 1:30-35**
2. Various individuals were filled with the Spirit to make pronouncements about His birth
 - a. Elizabeth, mother of John the Baptist - **Lk 1:41-42**
 - b. Zacharias, father of John the Baptist - **Lk 1:67-79**
 - c. Simeon, who saw the infant Jesus when presented in the Temple - **Lk 2:25-35**

B. HIS PRESENCE AT THE BAPTISM BY JOHN...

1. Descended in bodily form like a dove - **Lk 3:21-22**

2. Even "alighting upon Him" - **Mt 3:16**

C. HIS PRESENCE DURING THE TEMPTATIONS IN THE WILDERNESS...

1. Jesus was "filled with the Holy Spirit" - **Lk 4:1**
2. He was "led by the Spirit" into the wilderness - **Lk 4:1; Mt 4:1**

D. HIS POWER DURING JESUS' MINISTRY...

1. Jesus returned from His temptations "in the power of the Spirit" to teach in the synagogues - **Lk 4:14-15**
2. He applied Isaiah's prophecy to Himself, which said "The Spirit of the LORD is upon Me..." - **Lk 4:16-21**
3. On one occasion it is said that Jesus "rejoiced in the Spirit" - **Lk 10:21**
4. Jesus claimed to cast out demons by the power of the Holy Spirit - **Mt 12:28**

[As Christians, can we really hope to grow in the knowledge of our Lord and Savior, without at least an elementary understanding of the Holy Spirit, so **prominent** in His earthly life? Consider also...]

III. THE PROMINENCE OF THE SPIRIT IN "THE CHRISTIAN'S LIFE"

A. HIS INVOLVEMENT IN OUR BECOMING CHRISTIANS...

1. We are convicted of sin by the Holy Spirit - **Jn 16:7-8**
2. We are "born again" of the Spirit - **Jn 3:5-8**
3. We are "renewed" of the Holy Spirit - **Ti 3:4-6**

B. HIS PRESENCE IN OUR LIVES AS CHRISTIANS...

1. We "live in the Spirit" - **Ga 5:25a**
2. We are to "walk in the Spirit", producing the "fruit of the Spirit" - **Ga 5:25b,16-18,22-23**
3. We must set our minds on "the things of the Spirit" - **Ro 8:5-6**
4. It is "by the Spirit you put to death the deeds of the body" - **Ro 8:12-13**
5. Only when "led by the Spirit" are we truly the "sons of God" - **Ro 8:14**
6. The Holy Spirit "makes intercession for us" in our prayers - **Ro 8:26-27**
7. God strengthens us "with might through His Spirit" in the inner man - **Ep 3:16**
8. Thus we can enjoy the "communion (fellowship) of the Spirit" - **2 Co 13:14; Ph 2:1**

[Future lessons will discuss these things in greater detail. Suffice it to say that since the Holy Spirit is so involved in our lives as Christians, it behooves us to understand the proper relationship we are to sustain with the Spirit! Finally, the need to study what the Bible teaches concerning the Spirit is seen when we consider...]

IV. THE PROMINENCE OF THE SPIRIT REGARDING "TRUTH AND ERROR"

A. HE IS THE SOURCE OF GOD'S TRUTH...

1. The O.T. scriptures with their prophecies came through the agency of the Holy Spirit - **2 Pe 1:20-21; 1 Pe 1:10-11**
2. Jesus told His apostles that the Holy Spirit would teach them "all things", and guide them "into all truth" - **Jn 14:25-26; 16:12-13**

3. There is no other way to know **the truth** of God's Will except by what the Holy Spirit revealed to the apostles - **1 Co 2:10-13**

B. HE IS THE SUBJECT OF MUCH ERROR...

1. Much error is taught about the **nature** of the Holy Spirit
 - a. Some think He is an impersonal force expressive of God's power
 - b. Others think He is really Jesus in another form
2. Many people misunderstand:
 - a. The **baptism** of the Holy Spirit
 - b. The **gift** of the Holy Spirit
 - c. The **spiritual gifts** of the Holy Spirit
 - d. The **indwelling** of the Holy Spirit
3. Many attribute "impressions or "intuitive feelings" to being "led by the Spirit"
 - a. Ignorant of how the Holy Spirit leads us
 - b. Attributing to the "Holy Spirit" what is really the "human spirit"

CONCLUSION

1. It should be evident that our chosen subject is indeed an important one...
 - a. As our understanding of the Holy Spirit increases, so will our appreciation for Him
 - b. Our next study will consider what is revealed about the **personality** of the Holy Spirit
2. As important as understanding the Holy Spirit might be...
 - a. It is not essential to have a comprehensive knowledge of the Spirit to become a child of God
 - b. Any more than understanding the birth process when we were physically born

What is essential is that we respond to the terms of pardon revealed by the Holy Spirit in the gospel of Christ - cf. **Act 2:36-38**

The Holy Spirit Of God

The Personality Of The Holy Spirit

INTRODUCTION

1. The previous lesson introduced this series and stressed the importance of our study
2. To what was said, I add the following statement:

"There is no subject more important in religion than that of the Holy Spirit. Unless this be properly understood, a large portion of the Bible, and especially the NT, must remain unintelligible. On the other hand, a just view of it will do more than a knowledge of any other particular topic to give harmony, clearness, and consistency to what may be learned to all other matters presented in the Word of God." - **The Office Of The Holy Spirit**, Richardson

3. Despite its importance to understanding the Scriptures as a whole, there is much confusion and superstition in the minds of many people about the Holy Spirit
4. It is my intention in this series of lessons to present my understanding of what the Bible teaches about the subject
5. A good starting place is to consider **who** or **what** the Holy Spirit is...
 - a. Is the Holy Spirit a person, one that possesses "personality"?
 - b. Or is the Holy Spirit simply an "influence", or "impersonal force" that emanates from God?
 - 1) Members of the Watchtower Society (who call themselves "Jehovah's Witnesses"), would have us believe such is the case
 - 2) E.g., "As for the 'Holy Spirit', the so-called 'third person of the trinity', we have already seen that it is, not a person, but God's active force." - **The Truth That Leads To Eternal Life**
6. It is my contention, however, that the Bible reveals the Holy Spirit to be...
 - a. A "personal" being, possessing every trait of what we call "personality"
 - b. Not some "impersonal force" that emanates from God

[Consider the following evidence for this view of the Holy Spirit...]

I. THE HOLY SPIRIT'S WORKS MANIFEST PERSONALITY

A. THE HOLY SPIRIT SPEAKS...

1. He "expressly says" that some will depart from the faith - **1 Ti 4:1**
2. The Spirit spoke and gave directions to Philip - **Ac 8:29**
3. He spoke to Peter and gave him charge concerning the Gentiles - **Ac 10:19-20**
4. He spoke to the brethren at Antioch concerning Paul and Barnabas - **Ac 13:1-4**

B. THE HOLY SPIRIT TEACHES...

1. He was to teach the apostles all things - **Jn 14:26**
2. Please note that Jesus consistently refers to the Holy Spirit as "He", not "it" (implying a personal being, not an impersonal force) - cf. **Jn 14:16-17**

C. THE HOLY SPIRIT BEARS WITNESS...

1. He was to testify of Jesus - **Jn 15:26-27**
2. Just as the apostles (who were "personal beings") would bear witness, so also the Holy Spirit

D. THE HOLY SPIRIT GUIDES, HEARS, SPEAKS, TELLS...

1. He would carry on and complete the work started by Jesus - **Jn 16:12-13**
2. Notice again that Jesus consistently refers to the Holy Spirit as "He"

E. THE HOLY SPIRIT FORBIDS...

1. He prevented Paul and his companions from going into certain areas of Asia - **Ac 16:6-7**
2. This He did by "forbidding" them, and "not permitting" them, despite their initial efforts

F. THE HOLY SPIRIT INTERCEDES...

1. The "Spirit Himself (note Paul's use of the personal pronoun) makes intercession for us" - **Ro 8:26**
2. Just as Christ "also makes intercession for us" - **Ro 8:34**

[All these **works** of the Holy Spirit manifest personality. But there is more...]

II. THE HOLY SPIRIT POSSESSES PERSONAL CHARACTERISTICS

A. HE HAS A MIND...

1. "the mind of the Spirit" - **Ro 8:27**
2. This suggests thinking on His own

B. HE HAS KNOWLEDGE...

1. He "knows the things of God" - **1 Co 2:11**
2. Just as the "spirit of man" (a personal being) knows certain things

C. HE POSSESSES AFFECTION...

1. Paul speaks of "the love of the Spirit" - **Ro 15:30**
2. When have you known of an "impersonal force" that could love?

D. HE HAS A WILL...

1. "the same Spirit works all these things, distributing to each one individually as He wills" - **1 Co 12:11**
2. It was the Holy Spirit Who decided what person received which gift

[Again, these are all **characteristics** of a being possessing intelligence and personality. Finally, consider how...]

III. THE HOLY SPIRIT SUFFERS PERSONAL SLIGHTS AND INJURIES

A. HE CAN BE GRIEVED...

1. "do not grieve the Holy Spirit of God" - **Ep 4:30**
2. He can be made sorrowful through our willful neglect

B. HE CAN BE BLASPHEMED...

1. That is, to be spoken evil of
2. As in attributing His deeds to the works of Satan, the "unforgivable sin" - **Mt 12:31-32**

C. HE CAN BE INSULTED...

1. One who has "trampled the Son of God underfoot" has also "insulted the Spirit of grace" - **He 10:29**
2. This is done by sinning "willfully" - **He 10:26**

D. HE CAN BE LIED TO...

1. As Ananias and his wife Sapphira were guilty of doing
2. "...why has Satan filled your heart to lie to the Holy Spirit...?" - **Ac 5:3**

E. HE CAN BE RESISTED...

1. As Stephen charged the Jewish leaders of doing - **Ac 7:51**
2. This they did by resisting the message and persecuting the messengers who were inspired by the Holy Spirit - cf. **Ac 7:52-53**

CONCLUSION

1. A mere **principle** or **influence** cannot sustain these slights, only a **personal being**; so it is clear...
 - a. The Bible presents the Holy Spirit as a personal being
 - b. We should regard the Holy Spirit as a "He", not an "it"!
2. But is this personal being also a **supreme** being?
 - a. Angels are personal beings, but not supreme beings
 - b. What does the Bible say about the Holy Spirit?
-- We will next study **the deity of the Holy Spirit**, and how it relates to the concept of God
3. For now, have you considered your personal relationship to the Holy Spirit...?
 - a. How **He** feels for you?
 - b. What **He** has done, and is doing, for you in God's scheme of redemption?
 - c. How **He** reacts to your reception or rejection of the Word **He** has revealed?
4. Might you even be guilty of "**resisting the Holy Spirit**"...?
 - a. By resisting the commands of the apostles and prophets?
 - b. "Who have preached the gospel to you by the Holy Spirit sent from heaven"? - **1 Pe 1:12**; cf. **Ac 2:36-38**

The Holy Spirit Of God

The Deity Of The Holy Spirit

INTRODUCTION

1. At this point in our study, we are simply trying to understand **who** or **what** the Holy Spirit is...
 - a. Our last study concluded that the Holy Spirit is a **personal being**, and not some impersonal force or power
 - b. We noted that His **personality** is manifested by:
 - 1) His works
 - 2) His characteristics
 - 3) His slights and injuries which He can suffer
2. But what else can we learn from the Scriptures concerning His nature? In this lesson...
 - a. We shall present evidence that illustrates His **deity**
 - b. We shall try to reconcile the concept of the Holy Spirit as deity with the Biblical teaching that there is only **one God**

[Let's begin by noting the evidence that...]

I. THE HOLY SPIRIT IS A DIVINE BEING

A. HIS "ATTRIBUTES" REVEAL HIS DIVINE NATURE...

1. He is "omniscient" (knows all things) - **1 Co 2:10-11**
2. He is "omnipresent" (everywhere) - **Psa 139:7-10**
3. He is called the "eternal" Spirit - **He 9:14**

B. HIS "WORKS" REVEAL HIS DIVINE NATURE...

1. He was involved in the "creation" of the world - **Gen 1:2**; cf. also **Job 33:4**
2. He was involved in the "working of miracles" - **Mt 12:28**; **Ro 15:19**
3. He was involved in the "redemption" of man - **He 9:14**
4. He is involved in the "regeneration" of man - **Jn 3:5**; **Ti 3:4-6**

[All this supports thinking of the Holy Spirit as **deity**. In fact, Peter spoke of the Holy Spirit and God interchangeably in **Ac 5:3-4,9**. This makes sense only if the Holy Spirit is indeed God! But if the Holy Spirit is a **personal, divine being**...

- Does that mean the Bible teaches a **polytheistic** concept of God?
- Are there **three** Gods, or only **one** God?
- What relationship does the Holy Spirit maintain with the Father and with Jesus Christ?

These questions that have challenged the minds of men throughout the ages. I don't pretend to set the issue at rest in one simple lesson. But here are some thoughts on the subject...]

II. FOUR DIFFERENT CONCEPTS OF GOD

A. TRITHEISM...

1. This view holds that there are **three** gods
2. That is, that the "Father" is a god, the "Son" (Jesus) is a god, and the "Holy Spirit" is a god - three separate and distinct gods
3. This is truly **polytheism** (a belief in more than one god)
4. **Mormons** hold to a slight variation of this view, in that they do not limit it to just three gods, but believe there many more gods

B. ARIANISM...

1. Named after **Arius**, who lived in Alexandria in the fourth century A.D. and taught this view
2. According to Arius...
 - a. God the Father existed from eternity
 - b. Jesus (God the Son) was created in time by the Father
 - c. The Holy Spirit is a creation of the Son (therefore, a creature of a creature)
3. Members of **The Watchtower Society** (who call themselves "Jehovah's Witnesses") hold similar views, believing that...
 - a. Jesus is a created being
 - b. The Holy Spirit is just an impersonal force sent by God to accomplish His purpose

C. SABELLIANISM...

1. Named after **Sabellius**, who lived in the third century A.D.
2. This view holds that God is **one person**...
 - a. Who has manifested Himself in three different ways or three different modes
 - b. Not simultaneously, but successively; for example...
 - 1) At one moment God presents Himself as Creator (or Father)
 - 2) At another moment, as Redeemer (or Son)
 - 3) Then again, as Revealer (or Holy Spirit)
3. This view is held by many modern theologians, and by those who emphasize baptism in the name of Jesus "only" (**United Pentecostal Church**)

D. TRINITARIANISM...

1. This is the doctrine of the **trinity**
 - a. The word trinity comes from the Latin "trinitas"
 - b. From another Latin word, trinus, which means "threefold"
 - c. Meaning a triad, or "group of three", suggesting both unity and diversity
2. This view holds that God is **one God**...
 - a. But that the one God exists eternally in **three persons** (Father, Son, Holy Spirit)
 - b. That in this one God there is both **unity** and **diversity**:
 - 1) The unity consists, not in the unity of purpose only, but in one common nature, in the sameness of "Godhood"
 - 2) The diversity is seen in that the Father, Son, and Holy Spirit are distinguishable
3. The doctrine of the trinity can be stated in **three propositions**...
 - a. First, God is one God
 - b. Second, the Son is fully God and is distinct from God the Father and God the Spirit

- 1) There is nothing in concept of God (deity), no quality, no attribute, which the Son does not possess
- 2) Yet He is not the same person as the Father or the Spirit
- c. Third, the Spirit is fully God, is distinct from the Father and the Son, and is personal
 - a) The Spirit is not a created being or energy from God, but is deity
 - b) He is different in His "person" and "mission" from the Father and the Son
4. This is the view held by most **Catholics** and **Protestants** today

[Which of these four views is correct? Is the Holy Spirit...

- a god (**Tritheism**)?
- a creature or force emanating from God (**Arianism**)?
- God in just another form, but not in any way distinct from the Father or Son (**Sabellianism**)?
- God, but a distinct personality from the Father and Son who together make up the One True God (**Trinitarianism**)?

Not Tritheism for that is polytheistic, and the Bible teaches "Hear, O Israel: The Lord our God, the Lord is one!" (**Deu 6:4**) Let's consider, then...]

III. WHAT THE BIBLE REVEALS ABOUT GOD

A. THE FATHER, SON AND HOLY SPIRIT ARE DISTINGUISHABLE...

1. All were present, but in different forms, at Jesus' baptism - **Mt 3:16-17**
 2. In His teaching about the Holy Spirit, Jesus clearly makes a distinction...
 - a. "I (Jesus) will pray the Father, and He will give you another (note: another, not the same) Helper (Holy Spirit), that He may abide with you forever." - **Jn 14:16**
 - b. "But the Helper, the Holy Spirit, whom the Father will send in My (Jesus') name..." - **Jn 14:26**
 - c. "But when the Helper (Holy Spirit) comes, whom I (Jesus) shall send to you from the Father..." - **Jn 15:26**
 3. A distinction is made in the command to baptize people in the name "of the Father and of the Son and of the Holy Spirit" - **Mt 28:19**
 4. Paul makes a distinction in his benediction in **2 Co 13:14**
 - a. "The grace of the Lord Jesus Christ..."
 - b. "...and the love of God..."
 - c. "...and the communion of the Holy Spirit..."
 5. John refers to "both the Father and the Son" - **2 Jn 9**
 - a. Note the use of the word "both", which implies two
 - b. How can you have "both" if they are exactly one and the same thing?
- **This evidence rules out "Sabellianism" (or the "oneness" doctrine of the UPC)**

B. THE FATHER, SON, AND HOLY SPIRIT EACH POSSESS DEITY...

1. The **Father** is clearly God (deity) - **1 Co 1:3**
2. The **Son** is also God (deity) - cf. **Jn 1:1-3,14; Mt 1:21-23; Ro 9:5; Ph 2:5-6; Co 2:9; 1 Ti 6:14-16; He 1:8-12**
3. The **Holy Spirit** also possesses deity (as noted earlier)

-- **This evidence makes "Arianism" untenable (or the view propagated by The Watchtower Society, i.e., "Jehovah's Witnesses")**

C. THE TRINITARIAN VIEW IS SUPPORTED THROUGHOUT THE BIBLE...

1. Suggested by a Hebrew name for God (**Elohim**) used throughout the OT - **Gen 1:1**
 - a. The word "elohim" is plural in form, not singular
 - b. The plurality of "personality" in one God is implied in the plural pronouns "us" and "our" in **Gen 1:26**
2. Even the covenant name of God (**YHWH**, Jehovah or Yahweh), is used at times to show a plurality of "personalities" in the **one God**
 - a. Bear in mind that this name can only be applied to the one true God - **Isa 42:8; 45:5**
 - b. Yet notice that this name is used in prophecy to refer to Jesus - **Isa 40:3 (Mt 3:1-3)**
 - c. In at least two passages, when YHWH speaks, He says YHWH sent him!
 - 1) Notice carefully, **Isa 48:12-16** and **Zech 2:8-9**
 - 2) This indicates a plurality of personalities (i.e., Father, Son, and Holy Spirit)!
3. The only way I know to be true to **all** of the Biblical evidence for the nature of God is to draw the conclusion suggested by the words in **Deu 6:4**
 - a. There is **one God** - "The LORD (YHWH, or Jehovah)..."
 - b. But within this "Godhead" are **three distinct personalities** - "...our God (Elohim, suggesting plurality of some sort)"
 - c. These three distinct personalities are **one in substance, essence, purpose** - "the LORD (YHWH) is one (in the sense of being united)"
 - d. Yes, "Jehovah, our Elohim, is united Jehovah"!

CONCLUSION

1. Admittedly, trying to comprehend the nature of God is difficult...
 - a. It is like trying to comprehend the infinite reaches of the universe
 - b. With our finite minds, both are impossible
2. For those who accept the Bible as inspired of God, we must...
 - a. Let the Bible reveal the nature of God
 - 1) Accept what it reveals by faith
 - 2) Even when we cannot comprehend it
 - b. Avoid developing a concept of God (and the Holy Spirit)
 - 1) Through humanistic and rationalistic thinking
 - 2) Twisting the Scriptures to fit such concepts
3. I understand the Bible to reveal the Holy Spirit as...
 - a. A distinct personality, possessing all the attributes of deity
 - b. Yet one in essence, substance, and purpose with the Father and the Son
 - c. A member of what is called the "Godhead"; truly a "mind-boggling" concept!

There is something else that should boggle our minds as well: the love God has for sinners! - cf. **Ro 5:6-11...**

The Holy Spirit Of God

The Work Of The Holy Spirit

INTRODUCTION

1. Thus far we have examined what the Bible reveals about the **nature** of the Holy Spirit...
 - a. The Holy Spirit is a personal being
 - b. The Holy Spirit is a divine being
 - I.e., He is the third Person in the Godhead

2. At this point, it may be beneficial to review the **work** of the Holy Spirit...
 - a. As manifested throughout the history of mankind
 - b. As demonstrated throughout the revelation of God's redemption of man
 - That we might increase our appreciation for the Holy Spirit

[We begin by noting...]

I. THE SPIRIT'S WORK IN CREATION

A. INVOLVED IN THE CREATION OF THE UNIVERSE...

1. God used the Spirit in the creation of the world - **Gen 1:2; Psa 104:30**
2. God used the Spirit in the creation of the heavens - **Job 26:13; Psa 33:6**
- Clearly in conjunction with the work of the Son - cf. **Jn 1:1-3; Co 1:16**

B. INVOLVED IN THE CREATION OF MAN...

1. In the creation of the first man - **Gen 1:26-27**
2. In the creation of every man (as in the case of Elihu) - **Job 33:4**

[From the very beginning, the Spirit was at work. His work continued, especially as God began to slowly reveal His plan of redemption for mankind...]

II. THE SPIRIT'S WORK IN REVELATION

A. IN OLD TESTAMENT TIMES...

1. The prophets of old spoke as they were moved by the Spirit - **2 Pe 1:20-21**; e.g., **2 Sam 23:2**
2. The Spirit was in them, testifying of things to come - **1 Pe 1:10-11**; e.g., **Isa 53:4-6**

B. IN THE NEW TESTAMENT TIMES...

1. The Spirit was to guide the apostles into all the truth - **Jn 16:12-13**; cf. **14:26**
2. This the Spirit did - **1 Co 2:10-13**; e.g., **1 Ti 4:1-3**

[Thus the Spirit's role in the redemption of man included His work of revealing the will of God. In conjunction with the Spirit's work of revelation, we also read of...]

III. THE SPIRIT'S WORK IN CONFIRMATION

A. CONFIRMING JESUS AS THE CHRIST...

1. Jesus was attested by God through the miracles He performed - **Ac 2:22**
2. The Spirit worked with Christ to confirm His work - **Ac 10:38**; cf. **Mt 12:28**; **Lk 4:18-21**

B. CONFIRMING THE APOSTLES OF CHRIST...

1. Confirming their message, through gifts given by the Spirit - **He 2:3-4**
2. As they traveled about proclaiming the gospel of God - e.g., **Ro 15:19**

[As the Word of God was being revealed and confirmed, it was the Spirit of God at work! But as the Word was being preached, the Spirit was also at work on those who listened with good and honest hearts...]

IV. THE SPIRIT'S WORK IN REGENERATION

A. AS THE WORD WAS PREACHED...

1. The Spirit was doing His work of convicting the world - cf. **Jn 16:8**
 2. For example, consider the events on the day of Pentecost
 - a. The Spirit gave the apostles utterance - **Ac 2:4**
 - b. Peter preached Christ to them - **Ac 2:22-24,36**
 - c. People in the audience were convicted of their sins - **Ac 2:37**
 - d. They were encouraged to repent and be baptized - **Ac 2:38-39**
 - e. Those willing to do so, did so gladly - **Ac 2:40-41**
- Thus the Spirit convicts the world through His revealed and confirmed Word whenever it is preached; those with good and honest hearts will bear the proper fruit - cf. **Lk 8:15**

B. AS THE WORD WAS OBEYED...

1. Those who obeyed the Spirit's Word were baptized - cf. **Ac 2:38-41**
 2. In their baptism, they experienced a "washing of regeneration and renewing of the Holy Spirit" - cf. **Ti 3:5-7**; **1 Co 6:11**
- Thus they were being born again (regenerated) not of water only, but of water and the Spirit - cf. **Jn 3:5**

[This work of regeneration by the Spirit in response to the preaching of the Word does not end the work of the Spirit in the life of the Christian. For we also read in the Bible of...]

V. THE SPIRIT'S WORK IN SANCTIFICATION

A. IN OUR INITIAL SANCTIFICATION...

1. Sanctification involves the idea of being "set apart", "consecrated"
 2. Sanctification began in conjunction with our washing and justification - **1 Co 6:11**
 3. This washing, sanctification, and justification occurred "by the Spirit of our God"
- In obedience to the Word of God, we are "sanctified" by the Spirit - cf. **2 Th 2:13**

B. IN OUR ONGOING SANCTIFICATION...

1. Sanctification is an ongoing work - cf. **He 2:11; 10:14**
 - a. Not in the sense of needing redemption - cf. **He 10:10**
 - b. But in the sense of living holy lives - cf. **1 Th 4:3-4; 5:23**
 2. The Spirit plays an important role in living holy lives
 - a. God strengthens us by His Spirit in our inner man - **Ep 3:16**; cf. **3:20**
 - b. It is with aid of the Spirit that we put to death the deeds of the body - **Ro 8:11-13**;
cf. **Co 3:5-9**
- Thus the need to "walk in the Spirit" and be "led by the Spirit" - cf. **Ga 5:16-18**

CONCLUSION

1. In this brief survey we have seen the work of the Holy Spirit in regards to...
 - a. Creation
 - b. Revelation
 - c. Confirmation
 - d. Regeneration
 - e. Sanctification
2. My purpose has not been to provide an exhaustive survey...
 - a. The Lord willing, future lessons will expand on some of the themes mentioned in this study
 - b. My goal is to remind ourselves how blessed we are through the Spirit's work in our lives
3. How important is the work of the Spirit...?
 - a. Our very being (physical creation) is the result of the Spirit's work
 - b. Our eternal destiny (spiritual regeneration) is dependent upon the Spirit's work

Sadly, many people resist the work of the Spirit in their lives. This occurs whenever one refuses to obey the Word of God revealed and confirmed by the Spirit (cf. **Ac 7:51-53**).

How much better to obey the truth, and be born again by the Spirit working through that "incorruptible seed", the Word of God! - cf. **1 Pe 1:22-23**

The Holy Spirit Of God

The Promise Of The Holy Spirit

INTRODUCTION

1. In our previous lesson we surveyed the work of the Holy Spirit in regards to...
 - a. Creation
 - b. Revelation
 - c. Confirmation
 - d. Regeneration
 - e. Sanctification
2. It is evident that the Holy Spirit has been at work throughout...
 - a. The history of mankind
 - b. The redemption of mankind
3. Of special interest is the working of the Holy Spirit in the life of a Christian...
 - a. An area of study in which many have questions
 - b. An area in which there is great diversity of views

[A good place to begin might be the **promise** of the Holy Spirit. Long before Jesus came, God began making promises about the Spirit ...]

I. THE PROMISE OF THE SPIRIT IN THE OLD TESTAMENT

A. THE PROPHECY OF JOEL...

1. Recorded in **Joel 2:28-32** (ca. 800 B.C.)
 2. The elements of this prophecy included:
 - a. The Spirit being **poured out** on all flesh - **Joel 2:28**
 - b. Sons and daughters of Israel prophesying , and Israel's young and old men seeing visions and dreaming dreams (note "your") - **Joel 2:28**
 - c. God's Spirit being **poured out** upon His menservants and maidservants (including Gentiles?) and their prophesying - **Joel 2:29**
 3. This prophecy began to be fulfilled on the Day of Pentecost after the Ascension of Christ
 - a. When the Holy Spirit came upon the apostles in Jerusalem - **Ac 2:1-4**
 - b. Who enabled them to speak in foreign languages - **Ac 2:4-13**
 - c. Note that Peter ties the events of that day with Joel's prophecy - **Ac 2:15-21**
- It will be necessary to consider other passages to determine the full extent of the nature of this **outpouring** of the Spirit and its ramifications for today

B. THE PROPHECIES OF ISAIAH...

1. One recorded in **Isa 44:3-5** (ca. 750 B.C.)
2. Elements of this prophecy include:
 - a. God **pouring** His Spirit upon Israel's descendants - **Isa 44:3**
 - b. Connecting the promise of the Spirit with **the figure of water** given to him who is thirsty - cf. **Jn 7:37-39**
3. Another prophecy that might relate to the promise of the Spirit - **Isa 32:15-17**

- a. Found in a section that appears to have Messianic implications - cf. **Isa 32:1**
- b. The result of this **pouring** of the Spirit: justice, righteousness, and peace - cf. **Ro 14:17**

C. THE PROPHECIES OF EZEKIEL...

1. One recorded in **Ezek 36:26-27**
2. Elements of this prophecy:
 - a. God promises to put His Spirit “within you” (an indwelling)
 - b. It will cause (enable) one to walk in His statutes and keep His judgments - cf. **Ro 8:11-13; Ep 3:16**
3. Another prophecy that might relate to the promise of the Spirit - **Ezek 39:29**
 - a. A prophecy that looks beyond the captivity and restoration of Israel
 - b. One that might not have been fulfilled until the coming of the Messiah

D. THE PROPHECY OF ZECHARIAH..

1. Recorded in **Zech 12:10**
2. Elements of this prophecy:
 - a. The Spirit of grace and supplication to be poured out on the inhabitants of Jerusalem
 - b. Prompting people to look upon Jesus whom they have pierced, and mourn because of Him - cf. **Ac 2:32-37**

[Whether the prophecies of Ezekiel and Zechariah have reference to a promise that would be fulfilled in the age of the Messiah may be questionable, but certainly the prophecy of Joel and Isaiah demonstrate that God promised an “outpouring” of the Spirit in a special way. We now consider...]

II. THE PROMISE OF THE SPIRIT IN THE NEW TESTAMENT

A. THE PREACHING OF JOHN THE BAPTIST...

1. He spoke of One coming who would “baptize you with the Holy Spirit” - **Mt 3:11; Mk 1:7-8; Lk 3:16; Jn 1:33**
2. While he himself administered a baptism in water, there was One coming who would be the administrator of a baptism with the Holy Spirit
3. The promise was made to large crowds; only in its fulfillment can we determine its full extent
 - a. We know that it is somehow tied to the events of Pentecost in **Ac 2:1-4**
 - b. Because of Jesus’ comments in **Ac 1:4-5**

B. THE TEACHING OF JESUS CHRIST...

1. The Spirit would be given to those who ask the Heavenly Father - **Lk 11:13**
2. The Spirit would be given as “living water” to all those who thirst and come to Him in faith, and drink - **Jn 7:37-39**
 - a. Might this “living water” be “the gift of God” Jesus alluded to earlier? - cf. **Jn 4:10-14**
 - b. Note again the comparison of the Spirit to water in Isaiah’s prophecy - **Isa 44:3**
3. To His apostles, Jesus promised the “Spirit of truth” who would...
 - a. Be a Helper, and abide with them - **Jn 14:16-17**
 - b. Bring to their remembrance all things Jesus taught them - **Jn 14:26**
 - c. Bear witness of Christ, together with the apostles - **Jn 15:26-27**
 - d. Convict the world of sin, righteousness, and judgment - **Jn 16:7-11**

- e. Guide the apostles unto all the truth, including things to come - **Jn 16:12-13**
- f. Glorify Jesus, by taking of what is His and declaring it to them - **Jn 16:14**
- 4. Jesus told His apostles to wait in Jerusalem until they received the “Promise of the Father” - **Lk 24:49; Ac 1:4-5**
 - a. Which He clearly connects to the baptism of the Spirit spoken of by John
 - b. In which they (the apostles) would receive power, and be eyewitnesses - **Ac 1:8**

C. THE PREACHING OF PETER...

- 1. On Pentecost, Peter ties the outpouring of the Spirit to the prophecy of Joel - **Ac 2:14-16**
- 2. Then, in the course of his sermon, Peter...
 - a. Speaks of the outpouring of the Spirit as a **promise** Jesus received from the Father - **Ac 2:33; cf. Ac 1:4-5**
 - b. Offers the gift of the Spirit to all who repent and are baptized - **Ac 2:38**
 - c. Says the **promise** is to them and others - **Ac 2:39**
 - 1) What **promise** does Peter have in mind?
 - 2) What **promise** would have immediately come to mind to his hearers?
 - 3) Would it not have been the **promise** he just alluded to?
 - a) The promise received by Christ, and now poured out by Christ - **Ac 2:33**
 - b) I.e., the Spirit which Jesus Himself promised to believers - cf. **Jn 7:37-39**
 - c) “That we are right in referring the word promise, in this sentence, to the promise of the Holy Spirit just made by Peter, is evident from the fact that this is the only promise made in the immediate context.” - J. W. McGarvey
 - d) “For the promise... - Of pardon, and the gift of the Spirit.” - B. W. Johnson
 - e) “Acts 2:39 shows that the gift of the Holy Spirit is to all, Jews and Gentiles, who accept that call of God.” - David Lipscomb

CONCLUSION

- 1. In this study we have seen the following...
 - a. Old Testament prophets promised a special dispensation of the Spirit to come
 - 1) One that would include the manifestation of special gifts
 - 2) One that would enable the people of God to keep His will
 - b. John and Jesus promised a baptism of the Spirit, administered by Jesus
 - c. Peter in his first gospel sermon...
 - 1) Proclaims this promise to be fulfilled with the **outpouring** of the Spirit - **Ac 2:16,33**
 - 2) Appears to offer the Spirit as a **gift** to all who obey the gospel - **Ac 2:38-39**
- 2. This naturally raises several questions...
 - a. Does this mean **the baptism of the Holy Spirit** is for us today?
 - b. What exactly is **the baptism of the Holy Spirit**?
 - Questions I shall attempt to address in our next study

In view of **the promises** made concerning the Spirit, we should not be surprised to read of the work of the Spirit in the life of the Christian. Of course, the challenge will be to discern exactly what the Bible reveals, and not read into the Scriptures any preconceived ideas regarding His work...

The Holy Spirit Of God

The Baptism Of The Holy Spirit

INTRODUCTION

1. In our previous lesson, we considered the **promise** of the Holy Spirit...
 - a. By prophets in the Old Testament, beginning with Joel
 - b. By John and Jesus as they spoke of the Holy Spirit
 - c. By Peter in his sermon on the day of Pentecost in **Acts 2**
 - 1) Declaring that the outpouring of the Spirit was a fulfillment of the promise - **Ac 2:16**
 - 2) Offering the promise of the Spirit to those who repent and are baptized - **Ac 2:38-39**

2. As noted in the conclusion, this naturally raises a few questions...
 - a. Does this mean **the baptism of the Holy Spirit** is for us today?
 - b. What exactly is **the baptism of the Holy Spirit**?

3. It may be of interest to note...
 - a. The Scriptures never speak of the “baptism” of the Holy Spirit
 - 1) In fact, the unity of the Spirit involves only “one baptism” - **Ep 4:3-6**
 - 2) The “one baptism” can only be that commanded by Christ:
 - a) Of everyone in all the world - **Mt 28:19; Mk 16:16**
 - b) For the remission of sins - **Ac 2:38; 22:16**
 - c) A baptism in water - e.g., **Ac 8:35-38; 10:47-48**
 - d) A washing of regeneration and renewing by the Spirit, in which we are born again of water and the Spirit - **Ti 3:5; Jn 3:5**
 - b. When it comes to any “baptism” involving the Spirit, we find only these phrases:
 - 1) “He will baptize you with the Holy Spirit” - **Mt 3:11; Mk 1:8; Lk 3:16**
 - 2) “He who baptizes with the Holy Spirit” - **Jn 1:33**
 - 3) “You shall be baptized with the Holy Spirit” - **Ac 1:5; 11:16**

-- **This is the entirety of what the Bible says about “baptizing” involving the Spirit, with the possible exception of 1 Co 12:13 (see below)**

4. Is this a distinction without a difference? Perhaps, but it may avoid confusion to remember...
 - a. The phrase, “baptism of the Holy Spirit,” does not occur in the Bible!
 - b. On the other hand, phrases connected to the promise of Jesus baptizing with the Spirit include:
 - 1) “I send the Promise of My Father upon you...” - **Lk 24:49**
 - 2) “I will pour out of My Spirit on all flesh...” - **Ac 2:17**
 - 3) “I will pour out My Spirit” - **Ac 2:18**
 - 4) “He poured out this...” - **Ac 2:33**
 - 5) “the gift of the Holy Spirit had been poured out...” - **Ac 10:45**
 - 6) “...the Holy Spirit, whom He poured out on us abundantly” - **Ti 3:5,6**

-- **Whatever the “baptism” of the Holy Spirit, it is intertwined with the “pouring out” (or sending) of the Spirit that occurred on the day of Pentecost**

[The difficulty in defining the “baptism” of the Holy Spirit can be illustrated by briefly surveying...]

I. COMMON VIEWS OF THE “BAPTISM”

A. AN EVENT THAT OCCURRED BUT A FEW TIMES...

1. On the day of Pentecost (**Ac 2**)
 - a. And only upon the apostles
 - b. For the purpose of equipping them for their work
 2. At the conversion of Cornelius and his household, the first Gentiles (**Ac 10,11**)
 - a. Not for the purpose of saving them
 - b. But to show Peter and the Jews that Gentiles could now be saved
 3. Some would add a third occurrence
 - a. Involving Saul at some point (**Ac 9**)
 - b. To equip him for his work as an apostle
 4. Others might include what happened in Samaria and Ephesus
 - a. When the Samaritans received the Spirit by the laying on of hands (**Ac 8**)
 - b. When the Ephesians received the Spirit by the laying on of hands (**Ac 19**)
 5. This view equates the “baptism” of the Spirit with the miraculous manifestations recorded in the passages cited, indicating an overwhelming measure of the Spirit
- Variations of this view are held by most people in churches of Christ today**

B. AN EVENT THAT OCCURS AT EVERY CONVERSION...

1. When a person is saved, they are that moment “baptized” with the Holy Spirit
 - a. Some put this at the point of faith
 - 1) Appealing to the case of Cornelius and his family in **Ac 10**
 - 2) Yet Peter’s explanation reveals that the Spirit came upon them before they heard the words by which they could be saved - **Ac 11:14-15**
 - 3) The purpose was to show Peter and the Jews that Gentiles could now be saved just as they were - cf. **Ac 10:46-48; 11:16-17; 15:7-9**
 - b. Others place it at the point of water baptism
 - 1) Suggesting we are baptized in both water and Spirit - cf. **Jn 3:5**
 - 2) Referring also to the washing of regeneration and renewal by the Spirit - **Ti 3:5**
 2. The key passage used to support this idea is **1 Co 12:13**
 - a. “For by one Spirit we were all baptized into one body” (NKJV)
 - 1) The KJV and NASB also read “**by** one Spirit”
 - 2) The ASV (and NRSV) reads “**in** one Spirit were we all baptized”
 - b. The issue is whether Paul refers to water baptism or “Spirit baptism”
 - 1) The KJV and NASB suggests water baptism of the Great commission
 - 2) The ASV and NRSV suggests some form of baptism involving the Spirit
 - c. It may refer to one baptism involving two elements: water and Spirit - cf. **Jn 3:5**
 3. This view holds that no miraculous manifestation need be present when baptized in the Spirit
- Variations of this view are held by many evangelicals (e.g., George Beasley-Murray), and some in churches of Christ (e.g., Robert Milligan, Moses Lard)**

C. AN EVENT THAT OCCURS AFTER CONVERSION...

1. A “second work of grace” that must be sought diligently

- a. E.g., on Pentecost, believing the Spirit came upon the entire 120 (**Ac 1,2**)
- b. E.g., the Samaritans, upon whom Peter and John laid hands (**Ac 8**)
- c. E.g., the Ephesians, upon whom Paul laid hands (**Ac 19**)
- Of course, the case of Cornelius runs counter to this idea (**Ac 10,11**)
- 2. Many understand that speaking in tongues is a sign of this “baptism” of the Spirit
- 3. Some even say that it is necessary to be truly saved
- 4. This view also equates the baptism of the Spirit with the miraculous signs that occurred
- **Variations of this view are held by Wesleyans, Methodists, and Pentecostals**

[As we seek to understand what is the “baptism” of the Spirit, it is helpful to view it in the context of...]

II. JESUS’ MINISTRY INVOLVING THE SPIRIT

A. WHICH BEGAN ON THE DAY OF PENTECOST...

- 1. Jesus poured out the Spirit on “all flesh” - cf. **Ac 2:17,33**
 - a. This outpouring would affect all mankind
 - b. Not just believers, though they would certainly benefit more
- 2. His ministry with the Spirit would have both temporary and age-lasting effects
 - a. The Spirit’s work in **revelation** and **confirmation** of the Word was **temporary**
 - b. The Spirit’s work in **regeneration** and **sanctification** is **age-lasting**

B. WHEN JESUS Poured OUT THE SPIRIT...

- 1. It was like water going over a fall
 - a. As the water hits the bottom, there is a great splash
 - b. Then the water proceeds downstream
- 2. The initial results of the Spirit’s outpouring made a powerful impact
 - a. As with the apostles on the day of Pentecost - **Ac 2:1-4**
 - b. As with the household of Cornelius - **Ac 10:44-46**
 - c. The powerful impact produced what is commonly called the “baptism” of the Spirit
 - 1) For they were “filled” with the Spirit
 - 2) For the Spirit “fell” upon them
 - Thus overwhelmed or “immersed”, they were “baptized” with the Spirit
- 3. With the “water” (Spirit) poured out, it continued to cascade like a mighty stream
 - a. Close to the source, there were visible evidences of the pouring out
 - 1) As with the Samaritans, upon whom the Spirit was to “fall” - **Ac 8:14-18**
 - 2) As with the Ephesians, upon whom the Holy came - **Ac 19:1-6**
 - In these two cases, the effects of the Spirit came through the laying on of the apostles’ hands, though the effect was similar to what occurred in **Ac 2, 10**
 - b. Downstream, the evidence of the outpouring may be less visible, but it is still present
 - 1) E.g., the Spirit’s role in our regeneration - **Ti 3:5-6**
 - 2) E.g., the Spirit’s role in our spiritual growth - **Ga 5:22-23**

C. EFFECTS OF THE SPIRIT BEING Poured OUT...

- 1. The Spirit became the Lord’s “winnowing fan” - **Mt 3:11-12**
 - a. Used to separate the wheat from the chaff
 - b. For some, He serves only to convict of sin, judgment, and righteousness - **Jn 16:7-11**

- c. For others, He is able to sanctify in service to God - **Jn 16:13**
 -- In this way, the Spirit was truly poured out on “all flesh” - **Ac 2:17**
- 2. The Spirit became available to those who obey God - **Ac 5:32**
 - a. Those who repent and are baptized receive the gift of the Spirit - **Ac 2:38-39**
 - b. As they are baptized into one body, they are made to drink of the Spirit - **1 Co 12:13**;
 cf. **Jn 7:37-39**
 - c. They enjoy the indwelling of the Spirit - **1 Co 6:19-20; Ro 8:9-11**
- 3. Those who received the Spirit were empowered as the Spirit willed - **1 Co 12:11-13**
 - a. For servants of God used in the **revelation** and **confirmation** of His truth...
 - 1) The Spirit empowered the apostles, to equip them for their work as witnesses and apostles of the Lord - **Ac 1:8; 2:1-14**; cf. **Jn 15:25,26**
 - 2) The Spirit imparted spiritual gifts to aid them in this task - **He 2:4; Mk 16:17-20**
 - 3) Spiritual gifts were also imparted by the laying on of the apostles’ hands - **Ac 8:14-17; 19:1-6; Ro 1:11**
 -- Such miraculous effects of the Spirit were **temporary**, ending once God's revelation was complete - cf. **1 Co 13:8-13**
 - b. For all servants of God, the Spirit works in their **regeneration** and **sanctification**...
 - 1) Sanctifying them through the washing of regeneration - **Ti 3:5-7**; cf. **1 Co 6:11**
 - a) As they respond to the gospel and are baptized
 - b) Experiencing not just forgiveness, but renewal by the Spirit
 - 2) Serving as God’s agent by which He strengthens and blesses them - **Ep 3:16,20**
 - a) In the ongoing work of sanctification, walking in holiness - **Ro 8:11-13; 15:13**
 - b) Empowering Christians to whatever degree they require to do His will - cf. **Ph 2:11-12; 4:13**
 -- This sanctifying work of the Spirit **continues** today, and will until Christ returns when the work of sanctification is complete - cf. **1 Th 5:23**

CONCLUSION

- 1. The miraculous reception of the Spirit is likely what was alluded to when...
 - a. John said, “He will baptize you with the Holy Spirit” - **Mt 3:11; Mk 1:8; Lk 3:16**
 - b. Jesus said, “You shall be baptized with the Holy Spirit” - **Ac 1:5; 11:16**
 -- As visibly manifested in the case of the apostles and of the household of Cornelius (perhaps including those who received the Spirit through the laying on of the apostles’ hands)
- 2. Yet the miraculous reception of the Spirit was not normative, even in Bible times...
 - a. Which may be why we do not read of the “baptism of the Spirit”
 - b. Which may be why Paul said there was “one baptism”, not two - cf. **Ep 4:5**
 -- The “one baptism” is that commanded by Christ for everyone - cf. **Mt 28:19; Mk 16:15-16**
- 3. But when a person submits to the “one baptism” commanded by Christ...
 - a. They benefit from the effects of the pouring out of the Spirit on Pentecost - **Ac 2:38-39**
 - b. They experience the washing of regeneration and renewing by the Spirit - **Ti 3:5-6**
 - c. They are born again of water and the Spirit - **Jn 3:5**
 - d. They are baptized into one body, and made to drink into one Spirit - **1 Co 12:13; Jn 7:37-39**
 - e. They enjoy the benefits of the Spirit’s indwelling - **1 Co 6:19; Ro 8:9-13**

- These blessings of the Spirit's outpouring may not be as visible as the miraculous reception, but they are just as real!

If you desire to benefit from the **promise** of the Spirit and the **outpouring** of the Spirit, then make sure that you have submitted to the "one baptism" alluded to by Paul when he wrote:

"But when the kindness and the love of God our Savior toward man appeared, not by works of righteousness which we have done, but according to His mercy He saved us, through the washing of regeneration and renewing of the Holy Spirit,"

"whom He poured out on us abundantly through Jesus Christ our Savior, that having been justified by His grace we should become heirs according to the hope of eternal life." - Ti 3:4-7

In other words, heed the words of the apostle Peter proclaimed on the day of Pentecost:

Then Peter said to them, "Repent, and let every one of you be baptized in the name of Jesus Christ for the remission of sins; and you shall receive the gift of the Holy Spirit."

"For the promise is to you and to your children, and to all who are afar off, as many as the Lord our God will call." - Ac 2:38-39

The Holy Spirit Of God

The Gift Of The Holy Spirit

INTRODUCTION

1. On the day of Pentecost, Jesus poured out the Spirit of God on all flesh...
 - a. As prophesied by Joel - **Ac 2:16-17**
 - b. As proclaimed by Peter - **Ac 2:33**

2. In his sermon, Peter offered hope to his guilt-stricken audience...
 - a. He offered remission of sins
 - b. He promised the gift of the Holy Spirit
 - Provided they repent, and were baptized in the name of Jesus Christ - **Ac 2:37-39**

3. What is the gift of the Holy Spirit?
 - a. Is the gift **the Holy Spirit Himself**?
 - 1) As in “the gift of \$100”?
 - 2) In which the \$100 is the gift?
 - b. Is the gift **something from the Holy Spirit**?
 - 1) As in “the gift of John Brown”?
 - 2) In which John Brown is the giver of the gift?

4. The grammatical construction in English allows for either meaning...
 - a. The Holy Spirit is the gift
 - b. Or the Holy Spirit is the giver of the gift

[As we endeavor to discern what is “the gift of the Holy Spirit”, let’s review some of the different arguments given for both positions. Beginning with...

I. THE GRAMMATICAL ARGUMENTS

A. FOR THE HOLY SPIRIT AS THE GIFT...

1. “gen., receive the Spirit as a gift, Ac 2:38.” - **Arndt & Gingrich**, Dorea, Greek-English Lexicon of the New Testament and Other Early Christian Literature, p.210
2. “With the expegetical gen. of the thing given, the Holy Ghost, Ac 2:38.” - **Thayer**, Dorea, Greek-English Lexicon of the New Testament, p.161
3. “In Ac 2:38, ‘the gift of the Holy Ghost’, the clause is expegetical, the gift being the Holy Ghost Himself.” - **Vine**, Expository Dictionary of New Testament Words, p.147
4. “The genitive is appositional, as in v.33 the promise is the Holy Spirit, so here the gift is the Holy Spirit.” - **Lenski** (The Acts Of The Apostles)
5. “of the Holy Spirit - this clause is an appositional genitive with ‘the gift’ and means ‘the gift, namely, the Holy Spirit.’” - **Kistemaker**, Acts, New Testament Commentary, p.110
- **That the Spirit is the gift in Ac 2:38 is the general consensus of Greek scholars**

B. FOR THE HOLY SPIRIT AS THE GIVER OF THE GIFT...

1. The phrase can easily be Objective Genitive instead of an Appositional Genitive
 - a. E.g., the gift of John Brown; John Brown is the giver of the gift
 - b. E.g., the gift of God; God is the giver of the gift - **Jn 4:10**
2. The meaning must be determined on the basis of doctrinal truth rather on grammatical form - **Franklin Puckett, The Holy Spirit, p.14**
-- **This view questions the doctrinal bias of Greek scholars quoted above**

[Then there are...]

II. THE CONTEXTUAL ARGUMENTS

A. FOR THE HOLY SPIRIT AS THE GIFT...

1. The immediate context
 - a. Jesus spoke of the Spirit to His apostles as “the Promise of the Father” - **Ac 1:4-5**
 - b. Peter spoke of the outpouring of the Spirit as “the promise of the Holy Spirit” - **Ac 2:33**
 - c. Having just mentioned the “the gift of the Holy Spirit”, Peter then says “For the promise is to you...” - **Ac 2:38,39**
 - d. What promise is Peter referring to in **Ac 2:39**?
 - 1) The immediate context suggests the promise already mentioned and just offered as a gift
 - 2) I.e., the promised Holy Spirit who has been poured out is now available as a gift to those who obey
 2. The remote context
 - a. The Spirit is given (i.e., a gift) to those who obey God - **Ac 5:32**
 - b. The same phrase (“the gift of the Holy Spirit”) is used elsewhere when it clearly means the Holy Spirit Himself as the gift - cf. **Ac 10:44-47**
- **That the Spirit is the gift in Ac 2:38 is supported by both the immediate and remote context**

B. FOR THE HOLY SPIRIT AS THE GIVER OF THE GIFT...

1. The promise in verse 39 pertains to the blessing of salvation, the consequent result of the remission of sins - **Franklin Puckett, The Holy Spirit, p.22**
2. The promise relates to the Abrahamic covenant, fulfilled in and through Christ (**Gen 12:1-3; 22:18; Ga 3:14-16**) - *ibid.*, p.22-26
3. This view interprets Paul’s phrase “the promise of the Spirit” (**Ga 3:14**) as that which the Spirit promised
 - a. But Paul may have meant receiving the Spirit was part of the blessing promised to Abraham’s spiritual descendants
 - b. Note the immediate context, in which Paul had been talking about receiving the Spirit - cf. **Ga 3:2,5-9,14**

[Certainly not as strong, but worthy of consideration are what others have understood in the past. What might be called...]

III. THE HISTORICAL ARGUMENTS

A. FOR THE HOLY SPIRIT AS THE GIFT...

1. "The Holy Ghost is one of the promises of the New Testament, Ac 2:38-39." - **Barton W. Stone**, Works of Elder B. W. Stone
 2. "The phrase 'the gift of the Holy Ghost' occurs Ac 2:38, and 10:45, and in both places must be understood as equivalent to the 'the Holy Spirit as a gift' - **T. W. Brents**, The Gospel Plan Of Salvation
 3. "The gift of the Spirit promised in Ac 2:38 was the Spirit itself" - **David Lipscomb**, Queries and Answers
 4. "The expression means the Holy Spirit as a gift" - **J.W. McGarvey**, New Commentary on Acts of Apostles
 5. "Certainly the gift of the Spirit is the Spirit itself given." - **Moses Lard**, Lard's Quarterly
 6. "The gift of the Holy Spirit is not some definite thing the Holy Spirit gives, but the Holy Spirit as a gift." - **R. L. Whiteside**, Reflections
 7. "I believe the Holy Spirit is the gift to those who repent and are baptized." - **Ferrell Jenkins**, The Finger Of God
- **That the Spirit is the gift in Ac 2:38 is a view that has been held by many; these are but a sampling of those in the Restoration Movement**

B. FOR THE HOLY SPIRIT AS THE GIVER OF THE GIFT...

1. "The 'gift of the Holy Spirit' is justification by faith or spiritual salvation." - **Franklin Puckett**, The Holy Spirit, p.26
 2. "The gift of the Holy Spirit promised...is the gift given by the Spirit, not the Holy Spirit Himself." - **Richard E. Black**, "What Do You Know About The Holy Spirit?", edited by Wendell Winkler, p.201
- **This view has increased in popularity in certain circles, though it is comparatively still a minority view**

[Finally, here are some thoughts as to the doctrinal import of this passage. What we might call...]

IV. THE DOCTRINAL ARGUMENTS

A. FOR THE HOLY SPIRIT AS THE GIFT...

1. Different from the "gifts" of the Spirit
 - a. "We must distinguish the gift of the Spirit from the gifts of the Spirit. The gift of the Spirit is the Spirit himself, bestowed by the Father through the Messiah; the gifts of the Spirit are those spiritual faculties which the Spirit imparts, 'dividing to each one severally even as he will' (**1 Co 12:11**)." - **F.F. Bruce**, Commentary on the Book of Acts, p.77
 - b. "We need, however, to distinguish between "the gift" of the Holy Spirit and what Paul called "the gifts" (ta pneumatika, **1 Co 12:1; 14:1**) of that self-same Spirit. "The gift" is the Spirit himself given to minister the saving benefits of Christ's redemption to the believer, while "the gifts" are those spiritual abilities the Spirit gives variously to believers 'for the common good' and sovereignly, 'just as He determines' (**1 Co 12:7,11**). Peter's promise of the 'gift of the Holy Spirit' is a logical outcome of repentance and baptism." - **Richard N. Longenecker**, Expositors' Bible Commentary, Vol. 9, p.283
2. Related to the indwelling of the Spirit

- a. “Since the gift of the Spirit in **Acts 2:38** is promised to all believing penitents who are baptized into Christ, and since the Spirit dwells in all Christians, this is the gift of the Spirit which was promised in **Ac 2:38**. - **James D. Bales**, *The Holy Spirit And The Christian*, p.13
- b. “This indwelling is not accompanied by miraculous manifestations, but by moral and spiritual fruit (**Ga 5:22-23**).” - *ibid*.
- c. If the “gift” is the Holy Spirit Himself, then it likely refers to the “indwelling” of the Spirit
 - 1) A blessing enjoyed by all Christians (cf. **1 Co 6:19; Ro 8:9-11**)
 - 2) Which we shall examine more fully in another study

B. FOR THE HOLY SPIRIT AS THE GIVER OF THE GIFT...

1. As indicated before, this view is that Peter refers to the gift of salvation given by the Spirit (cf. Puckett)
2. This view is generally held by those who...
 - a. Oppose any concept of a literal, personal indwelling of the Spirit
 - b. Believe the Spirit’s indwelling is entirely mediated, i.e., through the Word only
3. This view is generally held by those who...
 - a. Warn against the potential dangers of the opposing view
 - b. Believe it provides a stronger case against certain doctrinal errors
4. Yet these words by **R. L. Whiteside** regarding this view are very sobering: “...much perversion of Scripture is indulged in to support sectarian error, and some perverting is done occasionally to refute the arguments of errorists.” - *Reflections*, p. 218

CONCLUSION

1. What is the gift of the Holy Spirit in **Acts 2:38**? I am mostly persuaded by ...
 - a. The overwhelming consensus of Greek scholars
 - b. The immediate and remote contexts in which the phrase is found
2. Like many others, I believe “the gift of the Holy Spirit” is **the Spirit Himself...**
 - a. Given to those who become children of God - cf. **Ga 4:6**
 - b. A promise related to the indwelling of the Spirit - cf. **1 Co 6:19**
3. The Spirit as the gift is an important element of the promise made to Abraham: “in your seed all the nations of the earth shall be blessed...” - **Gen 22:18**
 - a. A promise fulfilled by Jesus blessing us, in turning us away from our sins - **Ac 3:25-26**
 - b. A promise fulfilled by the work of the Spirit, whom Jesus poured out richly upon us that we might be justified and sanctified - **Ti 3:5-7; 1 Co 6:11**
4. Even if “the gift of the Holy Spirit” in **Ac 2:38** refers to something the Spirit gives...
 - a. Other passages speak of the Spirit as being given to the Christian - **Jn 7:37-39; Ac 5:32**
 - b. What a wonderful gift, one that refreshes the Christian like “rivers of living water”!

We shall learn more of the refreshing benefit of the Spirit in the life of the Christian, when we take a look at the indwelling of the Spirit...

The Holy Spirit Of God

The Indwelling Of The Holy Spirit

INTRODUCTION

1. Several passages speak of the Spirit given to the Christian...
 - a. Jesus promised the Spirit in some way that would be **unique** - cf. **Jn 7:37-39**
 - 1) "...Christ is speaking here of what is peculiar to his own personal reign and administration." - **Robert Milligan**, Scheme of Redemption, p.283
 - 2) "He manifestly refers in this passage to something which had hitherto been enjoyed by no one, and which could be enjoyed by none until after that he himself was glorified." - **ibid.**
 - 3) "This, it would seem, could not have reference to the mediate agency of the Spirit, through the written word and the ordinary workings of God's providence; for through these media the Spirit had always operated on the minds of both Jews and Patriarchs." - **ibid.**
 - 4) This promise also does not have reference to any miraculous manifestation of the Spirit, as such had been experienced prior to the glorification of Jesus - e.g., **Lk 1:41,67**
 - b. Peter promised the Spirit to those who repent and are baptized - cf. **Ac 2:38-39**
 - 1) "The gift of the Spirit promised in **Ac 2:38** was the Spirit itself" - **David Lipscomb**, Queries and Answers
 - 2) "The expression means the Holy Spirit as a gift" - **J.W. McGarvey**, New Commentary on Acts of Apostles
 - 3) "Certainly the gift of the Spirit is the Spirit itself given." - **Moses Lard**, Lard's Quarterly
 - 4) "The gift of the Holy Spirit is not some definite thing the Holy Spirit gives, but the Holy Spirit as a gift." - **R. L. Whiteside**, Reflections
 - c. Other passages to consider are **Ac 5:32; Ro 5:5**
2. Such promises of the Spirit likely refer to what is called the **indwelling** of the Spirit...
 - a. "Since the gift of the Spirit in **Acts 2:38** is promised to all believing penitents who are baptized into Christ, and since the Spirit dwells in all Christians, this is the gift of the Spirit which was promised in **Ac 2:38**. - **James D. Bales**, The Holy Spirit And The Christian, p.13
 - b. "...the reference is to that indwelling of the Holy Spirit by which we bring forth the fruits of the Spirit, and without which we are not of Christ." - **J. W. McGarvey**, New Commentary on Acts of Apostles, p.39 (commenting on **Ac 2:38**)
 - c. "If they would repent and be baptized, receiving and cherishing the word of God in their hearts, this Holy Spirit as the indwelling guest of the church and the Christian would be their portion." - **David Lipscomb**, Queries and Answers, p.222 (commenting on **Ac 2:38**)

[Whether certain passages (such as **Jn 7:37-39; Ac 2:38**) specifically refer to the Spirit's indwelling may be debatable. But one thing is certain, and that is...]

I. THE FACT OF THE SPIRIT'S INDWELLING

A. THE SPIRIT DWELLS IN THE CHURCH...

1. The church is the temple of God, in which the Spirit dwells - **1 Co 3:16**

2. The church is a dwelling place of God in the Spirit - **Ep 2:21-22**
 3. "...God, by means of the Spirit, dwells in the spiritual temple, in the hearts of believers. This temple is composed of 'living stones' (**1 Pe 2:5**), has a holy priesthood, and spiritual sacrifices." - **B.W. Johnson**, People's New Testament (commenting on **Ep 2:22**)
 4. "Christians are builded together in Christ, for a habitation, a dwelling place of God on earth. He dwells in this holy habitation in the person of the Spirit." - **J.W. Shepherd**, A Commentary on the New Testament Epistles, Vol. IV, p.53 (commenting on **Ep 2:22**)
- **Thus the Spirit dwells in the church as a whole, making it possible for the church to be a temple in which God may dwell**

B. THE SPIRIT DWELLS IN THE CHRISTIAN...

1. Necessary to belonging to Christ, to receiving life in our mortal bodies - **Ro 8:9-11**
 - a. If we do not have the Spirit, we are not His
 - b. If we have the Spirit, He will impart life to our mortal bodies
 2. A reason to flee sexual immorality - **1 Co 6:18-19**
 - a. The body is the temple of the Holy Spirit
 - b. What is said of the church as whole in **1 Co 3:16**, is now said here of our bodies
- **Thus the Spirit dwells in each Christian individually, which ought to inspire godly living**

[No Christian disputes the fact of the Spirit's indwelling. What is often disputed is...]

II. THE NATURE OF THE SPIRIT'S INDWELLING

A. THE ISSUE DEFINED...

1. Is the Spirit's indwelling literal, personal?
 - a. Does the Spirit literally dwell in the Christian?
 - b. Does He somehow personally reside in the body of each Christian?
 2. Is the Spirit's indwelling mediated, through the Word only?
 - a. Does the Spirit figuratively dwell in the Christian?
 - b. Does He dwell in the Christian only in the sense that the Word abides in us?
- **I understand the Spirit to literally and personally dwell in the Christian**

B. ARGUMENTS FOR A LITERAL, PERSONAL INDWELLING...

1. Primary support for such a view - **1 Co 6:18-19**
 - a. Note the **metaphor** used by Paul
 - 1) The body of the Christian is the "temple" of the Holy Spirit
 - 2) Just as the body is a tabernacle for our spirit (cf. **2 Co 5:1-4; 2 Pe 1:13-14**)
 - 3) So also the body is a dwelling place for the Spirit of God
 - b. Note the **prepositions** used by Paul
 - 1) The Spirit is "in" the Christian
 - 2) The Christian has the Spirit "from" God
 - c. Note the **line of reasoning** used by Paul
 - 1) Paul argues from the **indicative** to the **imperative**
 - a) From a statement of fact or condition to a command to be obeyed
 - b) Because the Spirit dwells in them (statement of fact), they need to flee sexual

- immorality (command to be obeyed)
- c) Paul argues that because the Spirit is in them, they need to obey the Word
- 2) Through the Word only advocates argue from the **imperative** to the **indicative**
 - a) This view argues that a Christian must obey the word (**imperative**) in order for the Spirit to indwell (**indicative**)
 - b) I.e., one must flee fornication (heed the Word) so the Spirit will dwell in them
 - c) Exactly opposite to the line of reasoning used by Paul!
- Through use of metaphor, prepositions, line of reasoning, Paul depicts the Spirit as dwelling in the body of the Christian
- 2. Other passages for such a view
 - a. God has sent the Spirit “into” our hearts - **Ga 4:6**
 - 1) Note this occurs because we are His sons; i.e., something beyond simply hearing and obeying the Word of God
 - 2) The effect is one of producing endearment in our relationship to God - cf. **Ro 8:15**
 - b. God strengthens us by “His Spirit in the inner man” - **Ep 3:16**
 - 1) God is at work in us as we work out our salvation - **Ph 2:12-13; 4:13**
 - 2) One way He does this is by His Spirit in the inner man - **Ep 3:16**
 - 3) With the Spirit as His instrumental agent, God is “able to do exceedingly abundantly above all that we ask or think, **according to the power that works in us**” - **Ep 3:20**
- **The plain and simple reading of the Scriptures lead me to believe that the Spirit’s indwelling is literal and personal**

[I find arguments against a literal, personal indwelling of the Spirit unconvincing, and may address them in another study. But let’s conclude this lesson by reviewing some of...]

III. THE BENEFITS OF THE SPIRIT’S INDWELLING

A. WE ARE SEALED BY THE SPIRIT...

1. We have been “sealed” by the Holy Spirit of promise - **Ep 1:13**; cf. **2 Co 1:21-22**
2. The word “seal” (Gr. sphragizo) - “mark (with a seal) as a means of identification...; so that the mark which denotes ownership also carries with it the protection of the owner (see **Re 7:3**)... This forms a basis for understanding the symbolic expression which speaks of those who enter the Christian fellowship as being sealed with or by the Holy Spirit” - **Arndt & Gingrich**, p.796
3. “The word “seal” is used in several important senses”
 - a. “A seal authenticates a document and proves its genuineness (e.g., notary public seal or seal of an official on a document)”
 - b. “It is a mark of ownership (e.g., seals on ancient jars, brands on animals)”
 - c. “It is a mark of security (e.g., railroad cars closed and sealed; medicine bottles)”
- **Ferrell Jenkins**, *The Finger of God*, p.19
4. “It is our conviction that when a person obeys the gospel he is given the Holy Spirit. In this way God seals the person.”
 - a. “In effect God says ‘This person belongs to me; let everyone take note.’”
 - b. “The other side of the coin is that the Christian greets this reception of the Spirit as a guarantee (earnest or pledge) of eternal inheritance.” (see point B, mac)

-- **ibid.**, p.19

-- **Though not expressly stated, giving us His Spirit may be how God's "seals" or "marks" us as one of His own - cf. Ga 4:6**

B. WE HAVE THE SPIRIT AS AN EARNEST...

1. The Spirit is given as an "earnest" (KJV) of our inheritance - **Ep 1:13-14**; cf. **2 Co 1:21-22**
 - a. Translated "guarantee" (NKJV)
 - b. Translated "pledge" (NASB, NRSV)
 2. The word "earnest" (Gr. arrabon) - "first installment, deposit, down payment, pledge, that pays a part of the purchase price in advance, and so secures a legal claim to the article in question, or makes a contract valid...in any case, [arrabon] is a payment which obligates the contracting party to make further payments." - **Arndt & Gingrich**, p.109
 3. **Vine** points out that the word is closely connected to the modern Greek word for engagement ring - Expository Dictionary of New Testament Words, Vol. II, p.11
 4. "The Holy Spirit is God's earnest (down payment) to the Christian as assurance of the complete promised inheritance."
 - a. "There is no comfort here for the advocate of the impossibility of apostasy."
 - b. "The Christian can 'grieve' the Spirit (Ep 4:30)."
 - c. "We can forfeit the down payment and not receive the inheritance."-- **Ferrell Jenkins**, The Finger of God, p.19
- **Receiving the Spirit is an indication that we are the children of God, and joint-heirs with Christ of the inheritance of which the Spirit is an "earnest" - Ro 8:14-17**

C. WE ARE STRENGTHENED BY THE SPIRIT...

1. God strengthens us by His Spirit in the inner man - **Ep 3:16**
 2. It is by the Spirit we are able to put to death the deeds of the body - **Ro 8:13**
 3. The Spirit helps in our weaknesses - **Ro 8:26a**
- **The Spirit serves as God's instrumental agent by which He imparts strength and support to the Christian**

D. WE ARE LED BY THE SPIRIT...

1. Necessary if we are to be the sons of God - **Ro 8:14**
 2. Necessary if we are not to fulfill the lust of the flesh - **Ga 5:16**
 3. Necessary if we are not to fall under condemnation of the law - **Ga 5:18**
- **How the Spirit leads, we shall examine more closely in the next lesson**

E. WE BEAR THE FRUIT OF THE SPIRIT...

1. The fruit of a person led by the Spirit includes love, joy, peace, longsuffering, kindness, goodness, faithfulness, gentleness, self-control - cf. **Ga 5:22-23**
 2. We can be filled with peace and all joy in believing, and abound in hope by the power of the Spirit - **Ro 15:13**
- **Producing such fruit is contingent on setting our minds on the things of the Spirit - Ro 8:5-9**

CONCLUSION

1. Exactly how the Spirit indwells the Christian may remain a mystery...
 - a. Many understand the indwelling as literal, with the Spirit personally abiding in the Christian
 - b. Others view it as figurative, the Spirit dwelling through the Word only-- **I used to hold the latter view; I now lean strongly toward the former**

2. Whatever the exact nature of the Spirit's indwelling, we must be careful to not...
 - a. Grieve the Spirit, by whom we sealed for the day of redemption
 - b. Anger the Father, who has given us His Spirit as a pledge of our inheritance-- **Which we can do by continuing in willful sin - cf. He 10:26-31**

3. Whatever the exact nature of the Spirit's indwelling, we must be careful to...
 - a. Bring glory to God, by producing the fruit of the Spirit
 - b. Walk after the Spirit, being strengthened by the Spirit-- **Which we can do by being led by the Spirit, as we set our minds on the things of the Spirit - Ro 8:5-14**

In our next study, we will look more closely at how the Spirit leads. In the meantime, don't forget that the Spirit is given to those who are the sons of God (**Ga 4:6**).

Have you considered how one becomes a child of God? - cf. **Jn 3:5; Ga 3:26-27; Ti 3:5; Mk 16:16**

The Holy Spirit Of God

The Leading Of The Holy Spirit

INTRODUCTION

1. The Scriptures speak of the Christian being led by the Holy Spirit...
 - a. Those led by the Spirit are the sons of God - **Ro 8:14**
 - b. Those led by the Spirit are not under the law - **Ga 5:18**
 - **So it is important that the Christian be led by the Spirit of God**

2. How does the Spirit lead the Christian...?
 - a. Is it by the Word of God only?
 - b. Is through feelings, impressions, visions, dreams, etc.?
 - **There is much confusion as to how the Christian is led by the Spirit**

3. Conflicting ideas on this subject is one reason for much religious confusion...
 - a. Many justify their beliefs and practices saying, "The Spirit led me to this..."
 - b. Catholic, Protestant, Pentecostal, non-Pentecostal, all claiming to be led by the Spirit
 - **Yet the Spirit of truth (Jn 16:13) does not lead people into confusion - cf. 1 Co 14:33**

[How then does the Spirit lead? Here are some thoughts regarding...]

I. HOW THE SPIRIT LEADS THE CHRISTIAN

A. THE SPIRIT LEADS BOTH EXTERNALLY AND INTERNALLY...

1. "The leading is both internal and external. To whatever extent the Holy Spirit by its indwelling strengthens the human spirit to enable it to control the flesh, to that extent the leading is internal; to whatever extent the motives of 'the law of the Spirit,' when brought to bear on the heart in the New Testament, enlighten and strengthen, and so enable it to keep the body in subjection, to that extent the leading is external. The leading, then, consists of the whole of the influences of every kind exercised by the Holy Spirit on the human spirit, enabling it to keep the body under. - **David Lipscomb** and **J.W. Shepherd**, A Commentary on the NT Epistles, Vol. I, Romans, p. 149 (commenting on **Ro 8:14**)
2. "But what kind of "leading" is here meant--an occult, internal, inexplicable leading, or an external, explicable one by the truth? Before replying, let us ask, who are led? Certainly not the unconverted, but Christians. In those led, then, the Holy Spirit already dwells. What kind of leading then is it? I answer, both internal and external. To whatever extent the Holy Spirit by its indwelling strengthens the human spirit, to enable it to control the flesh, to that extent the leading is internal. To whatever extent the motives of the gospel, when brought to bear on the mind in the written word, enlighten and strengthen it, and so enable it to keep the body in subjection, to that extent the leading is external. The leading, then, consists of the whole of the influences of every kind, spent by the Holy Spirit on the human spirit, in enabling it to keep the body under. More definitely than this it would not be wise to attempt to speak." - **Moses Lard**, A Commentary on Romans, p.264 (commenting on

Ro 8:14)

3. “The Spirit leads both externally and internally. Externally, the Spirit supplies the gospel truth as set forth in the New Testament, and the rules and precepts therein found are for the instruction and guidance of God's children. Internally, the Spirit aids by ministering strength and comfort to the disciples in his effort to conform to the revealed truth and will of God.” - **J.W. McGarvey** and **Philip Y. Pendleton**, Thessalonians, Corinthians, Galatians and Romans, p. 361 (commenting on **Ro 8:14**)
 4. “...Christ most likely refers here to an influence of the Spirit, over and above that which it exercises through the word of truth and the ordinary workings of Divine providence; an influence, by means of which it helps our infirmities (**Ro 8:26**); strengthens us with might even into the inner man (**Ep 3:16**); and enables us to bring forth abundantly in our lives the fruits of ‘love, joy, peace, long suffering, gentleness, goodness, fidelity, meekness, and temperance’ (**Ga 5:22,23**).” - **Robert Milligan**, The Scheme of Redemption, p.283 (commenting on **Jn 7:38-39**)
- **Note the distinction made between an external and internal influence by which the Spirit leads; now let's take a closer look at this distinction...**

B. THE SPIRIT LEADS EXTERNALLY THROUGH THE WORD...

1. The Word is the instrument used by the Spirit to instruct and convict...
 - a. The Spirit was sent to convict the world - **Jn 16:7-11**
 - b. The Spirit guided the apostles into all the truth - **Jn 16:12-13**; cf. **Ac 20:27**; **2 Pe 1:3**
 - 1) What the Spirit revealed, the apostles received and preached - **1 Co 2:9-13**
 - 2) What they received, they wrote that we might understand - **Ep 3:3-5**
 - 3) Thus the early church continued steadfastly in the apostles' doctrine - **Ac 2:42**
 - c. Thus the Word is the “sword” (instrument) used by the Spirit - cf. **Ep 6:17**
 2. To resist the Word is to resist the Spirit...
 - a. As when Israel resisted the inspired word given through prophets - **Ac 7:51-53**
 - b. As when we resist the inspired word given through apostles - **1 Co 14:36-37**
 3. When one sets their mind on the things of the Spirit (i.e., His revealed Word)...
 - a. They will live according to the Spirit - **Ro 8:5**
 - b. They will experience life and peace - **Ro 8:6**
 4. When one walks in the Spirit (by heeding His Word)...
 - a. They will not fulfill the lust of the flesh - **Ga 5:16**
 - b. They will be thus led by the Spirit - **Ga 5:18**
 - c. They will so produce the fruit of the Spirit - **Ga 5:22-25**
- **Do you desire to be led by the Spirit? Then let Him lead you through His Word!**

C. THE SPIRIT LEADS INTERNALLY THROUGH HIS INDWELLING...

1. **By strengthening the inner man...**
 - a. God is at work in the Christian - **Ep 3:20**
 - b. Even as we are working out our own salvation - **Ph 2:12-13**; **Ph 4:13**
 - c. The instrument by which God strengthens the Christian is His Spirit in the inner man - **Ep 3:16**
 - d. By His indwelling Spirit, we are able to put to death the deeds of the body - **Ro 8:13**
 - e. In this way the Spirit likewise leads us - **Ro 8:14** (cf. **Ro 8:11**)
2. **In conjunction with the Word...**

- a. When we make effort to heed the Word, the Spirit aids us
 - 1) Supplying what strength we may need
 - 2) So that which is produced may rightly be called the “fruit” of the Spirit
 - b. To illustrate, consider the development of a Christ-like character
 - 1) Peter reminds us of the need for diligence on our part - **2 Pe 1:5-10**
 - 2) Paul explains these qualities produced are the “fruit” of the Spirit - **Ga 5:22-23**
- **Do you desire to be led by the Spirit? Then let Him strengthen you as you obey His Word!**

[The Spirit leads both externally (via the Word of God) and internally (via His strengthening). But there are some misconceptions about the Spirit’s leading that we should be careful to note...]

II. HOW THE SPIRIT DOES NOT LEAD THE CHRISTIAN

A. THROUGH FEELINGS, INTUITION...

- 1. Many people believe their feelings or intuitions are “leadings” of the Spirit
 - 2. Yet the Spirit did not lead people through such **subjective** means - cf. **Ac 16:6-7**
 - a. If Paul and his companions had been led by their own feelings, they would have gone to Asia or Bithynia
 - b. In some audible or visible way, the Spirit forbade them
 - 3. Much religious confusion is the result of failing to note this distinction
 - a. People appeal to “feelings” to justify their beliefs and practices
 - 1) The heart (emotions, feelings) can be a deceptive guide - **Pro 28:26; Jer 17:9**
 - 2) What may “seem” to be right, may not be right - **Pro 14:12; e.g., Ac 26:9**
 - b. Rather than appealing to the Word of God, the sword of the Spirit
 - 1) God is not the author of confusion - **1 Co 14:33**
 - 2) He has provided an **objective** standard by which to know the truth - **2 Ti 3:16-17**
 - 3) That standard is the Word of God, not one’s feelings
- **Don’t let feelings of the human spirit keep you from following the teachings of the Holy Spirit!**

B. THROUGH VISIONS, DREAMS...

- 1. Yes, God did at one time reveal truth through such means
 - a. As exemplified in the example we just considered - **Ac 16:9-10**
 - b. As part of the Spirit’s work in being poured out - **Ac 2:17**
- 2. But this was part of the process of revealing and confirming God’s truth
 - a. Along with signs, wonders, and miracles - cf. **He 2:3-4**
 - b. Which confirmed whether such visions or dreams were from God
 - c. Which was a temporary process, finished when God’s Word was complete - **1 Co 13:8-10**
- 3. Even when such dreams and visions were used by God, tests were provided
 - a. Such as whether it was in harmony with God’s revealed Word - **Deu 13:1-5**
 - b. Such as whether the dream came to pass - **Deu 18:20-22**
- 4. The Scriptures warn against the danger of being led astray by dreams
 - a. They can be vanity - **Ecc 5:7**
 - b. They be the tools of false prophets - **Jer 23:25-32; Zech 10:2**

- c. They can be the product of our imagination - **Jer 29:8**
- **We have God's Word fully and completely revealed; let it be your guide, and not the dreams and visions of others or your own!**

C. THROUGH ENLIGHTENMENT...

1. In order to understand the Word

- a. Many believe that they need the Spirit's leading to understand the Bible
 - 1) Based upon a misapplication of **1 Co 2:14**
 - a) Concluding one cannot understand the Bible without the leading of the Spirit
 - b) Which leads to much religious confusion, because everyone claims the Spirit led them to this interpretation or that one
 - 2) The context is contrasting the apostles with philosophers
 - a) Philosophers cannot know God's will simply by wisdom - **1 Co 1:18-20**
 - b) The apostles have received God's will by the Spirit - **1 Co 2:6-14**
 - 3) The "natural man" is simply one who does not have the benefit of the Spirit's revelation, whereas the "spiritual man" is one like Paul who did!
 - b. The Spirit has revealed God's will to us through the apostles and prophets
 - 1) When we read their writings, we can understand! - e.g., **Ep 3:3-5**
 - 2) When we read the apostles, we can know! - e.g., **1 Jn 5:13**
 - c. We don't need the Spirit's help to understand what the Spirit Himself reveals!
 - 1) We simply need to have good and honest hearts - e.g., **Ac 17:11**
 - 2) We can certainly pray that God help us to be free from preconceived ideas so as to be completely open to His Word - e.g., **Psa 119:18**
- **Let's the Spirit's Word, revealed that we might know and understand God's will by a simple reading and contemplation of it, be your guide!**

2. In order to be led to new truth

- a. Many believe the Spirit is leading His church into new truth
 - 1) Based upon a misapplication of **Jn 16:13**
 - a) Believing the Spirit is still guiding us into new truth
 - b) Which leads to much religious confusion, as people say the Spirit tells them to now accept homosexuality, leadership of women in the church, etc.
 - 2) The context is the work of the Spirit in the lives of the apostles
 - a) Jesus is preparing them for their work as apostles - **Jn 16:1-7**
 - b) Together with the Spirit, they would be witnesses - **Jn 15:26-27**
 - c) The Spirit would aid them in this task, reminding them of what Jesus taught, revealing the rest of what Jesus wanted them to know - **Jn 14:25-26; 16:12-13**
 - b. The Spirit led the apostles into "all" the truth, just as Jesus said He would
 - 1) Paul had received the "whole" counsel of God - **Ac 20:27**
 - 2) Peter had received "all things" that pertain to life and godliness - **2 Pe 1:3**
 - 3) Jude said the faith was "once" (lit., once for all) delivered to the saints - **Ju 3**
 - c. The Spirit fulfilled His work of revealing and confirming the truth
 - 1) With the aid of inspired Scriptures, we have what is need to be "complete, thoroughly equipped for every good work" - **2 Ti 3:16-17**
 - 2) Those who claim to be led by the Spirit to new truth, need to back up with the same sort of signs, wonders and miracles the Spirit used to confirm the apostles!
- **Let the "sword" of the Spirit be your guide, not the pronouncements of human**

councils, synods, or individuals who claim to be led by the Spirit, but unable to prove it!

CONCLUSION

1. It is a wonderful blessing to be led by the Spirit...
 - a. As He **guides** us through His revealed Word
 - b. As He **strengthens** us through indwelling our bodies

2. It is a blessing to know...
 - a. That we have a **Guide** to direct us as we live in this world
 - b. That we have a **Helper** to strengthen us as needed

3. But this blessing is only for those...
 - a. Who become the sons of God - **Ga 4:6**; cf. **Ac 2:38; 5:32**
 - b. Who are willing to set their minds on the things of the Spirit - cf. **Ro 8:5-6**
 - c. Who are willing to diligently work out their salvation - cf. **Ph 2:12-13**

Are you willing to be led by the Spirit? Then walk in the Spirit by heeding His Word and praying that the Father strengthen you by His Spirit in the inner man!

The Holy Spirit Of God

The Fruit Of The Holy Spirit

INTRODUCTION

1. During His ministry, Jesus promised the Spirit to those who believe on Him - **Jn 7:37-39**
 - a. For the believer, “out of his heart will flow rivers of living water”
 - b. Fulfilling Scripture, perhaps the one in **Isa 58:11**
 - In what way does receiving the Spirit produce “rivers of living water”?
2. I believe the answer lies in the “fruit” of the Spirit, that which is born by one...
 - a. Who has received the “gift” of the Spirit
 - b. Who benefits from the “indwelling” of the Spirit
 - c. Who is “led” by the Spirit
 - Which when produced, blesses himself and those around him

[What is the “fruit” of the Spirit? What should we expect to see in one who has received the Spirit as promised by Jesus? In **Ga 5:22-23** the apostle Paul provides the answer...]

I. DEFINING THE FRUIT OF THE SPIRIT

A. A MANIFOLD EXPRESSION OF GRACES...

1. **Love** - active good will, expressed toward God and man
2. **Joy** - gladness, delight, especially in response to God’s grace
3. **Peace** - tranquility, harmony, both with God and our fellow man
4. **Longsuffering** - patience, forbearance, self-restraint in the face of provocation (Vine)
5. **Kindness** - sweetness of temper that puts others at ease (Plummer)
6. **Goodness** - generosity that reaches beyond just giving what is one’s due
7. **Faithfulness** - the virtue of reliability (Barclay)
8. **Gentleness** - a humble and kind demeanor that helps to calm another’s anger
9. **Self-control** - the virtue of one who masters his desires and appetites (Thayer)

B. REGARDING THE EXPRESSION OF THESE GRACES...

1. Paul defines this as the “fruit” (singular) of the Spirit
 - a. These graces produce one “fruit”
 - b. The human spirit may develop some of these graces
 - c. The Holy Spirit produces them all!
2. Paul’s list of graces is likely not exclusive
 - a. Other graces produced by the Spirit include **righteousness, hope** - **Ro 14:17; 15:13**
 - b. Other graces likely include **faith, virtue, knowledge, perseverance, godliness, brotherly kindness** - cf. **2 Pe 1:5-8**

[Where the Spirit indwells, strengthening the Christian (cf. **Ep 3:16**), the “fruit” of the Spirit will be evident. The graces that make up this “fruit” are spiritually refreshing, like “rivers of water” that nourish

both one's soul and those around him. How can we ensure that the Spirit produces this "fruit" in our lives? Again, Paul provides the answer...]

II. DEVELOPING THE FRUIT OF THE SPIRIT

A. WE MUST WALK IN THE SPIRIT...

1. Otherwise we will fulfill the lust of the flesh - **Ga 5:16-17,25-26**
 - a. Unable to do the things we want, such as produce the fruit of the Spirit
 - b. Producing instead the works of the flesh, which prevent true love, joy, peace, etc.
 2. This we do by minding the things of the Spirit - cf. **Ro 8:4-6**
 - a. Those who live according to the Spirit set their minds on the things of the Spirit, such as the Word which the Spirit reveals
 - b. Spiritually minded, they experience true life and peace
- **With minds focused on the Word of God, living in harmony with what the Spirit teaches through the Word, we will walk in the Spirit**

B. WE MUST BE LED BY THE SPIRIT...

1. Only then are we truly the sons of God - cf. **Ro 8:14**
 - a. No longer enslaved to the flesh - **Ro 8:12**
 - b. But able to put to death the deeds of the flesh - **Ro 8:13**
 2. Led by the Spirit as described in our previous study
 - a. Externally through the Word, as He instructs and convicts - **Jn 16:7-8; Ep 6:17**
 - b. Internally through the indwelling, as He empowers and blesses - **Ep 3:16; Ro 15:13**
 3. Lest we overlook the obvious, two tools are essential to being led by the Spirit:
 - a. **The Word of God** - the Spirit instructs and teaches in no other way
 - b. **Prayer** - through which we can ask for strength from the Spirit - **Ep 3:16,20**
- **Through obedience to the Word of God and faithful prayer, we will be led by the Spirit to produce His fruit in our lives**

CONCLUSION

1. To the Samaritan woman, Jesus offered what He called "living water" - cf. **Jn 4:10-14**
 - a. What He referred to also as "the gift of God"
 - b. Producing in those who drink, "a fountain of water springing up into everlasting life"
2. Could Jesus be referring to the gift of the Spirit? Perhaps, for...
 - a. The Spirit is given to those who obey God - **Ac 2:38; 5:32**
 - b. Those who receive the Spirit, "out of his heart will flow rivers of living water" - **Jn 7:37-39**
3. Certainly the figure of "living water" is a fitting depiction of the fruit produced by the Spirit in the life of the Christian...
 - a. Producing graces that spiritually refresh the Christian and those around him
 - b. Producing graces that certainly prepare the Christian for life everlasting

May we be diligent to so walk in the Spirit, and be led by the Spirit, that the fruit of the Spirit is produced in our lives...!

The Holy Spirit Of God

The Gifts Of The Holy Spirit

INTRODUCTION

1. In previous lessons we made frequent reference to the “gift” of the Spirit...
 - a. Promised to all who repent and are baptized - **Ac 2:38-39**
 - b. Referring to the gift of the Spirit Himself - cf. **Jn 7:39; Ac 5:32; Ga 4:6**
 - c. Pertaining to the indwelling of the Spirit in the church and in the Christian - **1 Co 3:16; 6:19**

2. The Bible also speaks of the “gifts” of the Spirit, which is not the same as the “gift” of the Spirit...
 - a. “We must distinguish the gift of the Spirit from the gifts of the Spirit. The gift of the Spirit is the Spirit himself, bestowed by the Father through the Messiah; the gifts of the Spirit are those spiritual faculties which the Spirit imparts, ‘dividing to each one severally even as he will’ (**1 Co 12:11**).” - **F.F. Bruce**, Commentary on the Book of Acts, p.77
 - b. “We need, however, to distinguish between ‘the gift’ of the Holy Spirit and what Paul called ‘the gifts’ (ta pneumatika, **1 Co 12:1; 14:1**) of that self-same Spirit. ‘The gift’ is the Spirit himself given to minister the saving benefits of Christ’s redemption to the believer, while ‘the gifts’ are those spiritual abilities the Spirit gives variously to believers ‘for the common good’ and sovereignly, ‘just as He determines’ (**1 Co 12:7,11**). Peter’s promise of the ‘gift of the Holy Spirit’ is a logical outcome of repentance and baptism.” - **Richard N. Longenecker**, Expositors’ Bible Commentary, Vol. 9, p.283

3. In this study, we shall focus our attention on the “gifts” of the Spirit...
 - a. What were the gifts?
 - b. How did people receive the gifts?
 - c. What was the purpose of the gifts?
 - d. How long were the gifts to last?

[By reading **1 Co 12:8-11**, we can begin to answer the first question...]

I. WHAT WERE THE SPIRITUAL GIFTS?

A. DESCRIBED BY PAUL...

1. “**word of wisdom**” - ability to speak new revelations of divine wisdom, cf. **1 Co 2:6-10**
2. “**word of knowledge**” - ability to speak truths already revealed, e.g., **1 Co 14:6**
3. “**faith**” - not saving faith, but faith to perform miracles, cf. **1 Co 13:2; Mk 11:23**
4. “**gifts of healing**” - ability to heal all kinds of sickness, cf. **Mt 10:1**
5. “**the working of miracles**” - miracles of extraordinary power, e.g., **Ac 19:11**
6. “**prophecy**” - in this context, inspired disclosure of the future, e.g., **Ac 11:27-28; 21:11**
7. “**discerning of spirits**” - ability to tell whether another speaks from the Spirit, or from some other source, either human or demonic, cf. **1 Co 14:29; 1 Ti 4:1; 1 Jn 4:1**
8. “**kinds of tongues**” - ability to speak in various languages, e.g., **Ac 2:4-11; 1 Co 14:18**
9. “**interpretation of tongues**” - ability to interpret languages, e.g., **1 Co 14:27**

- **There may be overlapping in these gifts; I have listed the descriptions given by Jamieson, Faussett, and Brown in their commentary**

B. DELINEATED BY PAUL...

1. These gifts are called “spiritual” (Grk., pneumatikos) - **1 Co 12:1; 14:1**
 - a. Implying that which is of the Spirit, and not natural
 - b. They all come from the same Spirit - **1 Co 12:11**
 2. They were “manifestations” of the Spirit - **1 Co 12:7**
 - a. Manifest - conspicuous, plain; that which illustrates, or makes anything seen or known (Barnes)
 - b. These “spiritual” gifts were visible and audible evidences of the Spirit’s influence
 - c. Perhaps in contrast to other “gifts” which were not as noticeable, but expressions of God’s gracious “gifts” nonetheless - cf. **Ro 12:3-8; 1 Pe 4:10-11**
 3. Not all Christians had these “spiritual” gifts; some may have had no such gift at all
 - a. E.g., not all could speak in tongues - **1 Co 12:28-30**
 - b. Some were even “ungifted” (NASB) - **1 Co 14:16,23-24** (“uninformed”, NKJV)
 4. Possession of these “spiritual” gifts did not ensure spiritual maturity
 - a. The brethren at Corinth came short in no gift - **1 Co 1:4-7**
 - b. Yet they were noted for being “carnal” and “babes” - **1 Co 3:1-4**
 5. These “spiritual” gifts could be abused, but also controlled
 - a. Used for personal benefit, contrary to their purpose (see below) - **1 Co 14:1-5**
 - b. Used improperly, to the shame of the congregation - **1 Co 14:23**
 - c. Used properly, to the edification of all - **1 Co 14:26-32**
- **Note: In this lesson we are talking about the “spiritual” gifts, those gifts that were a miraculous manifestation of the Spirit**

[The next question we shall examine is...]

II. HOW DID PEOPLE RECEIVE THE GIFTS?

A. FROM THE HOLY SPIRIT HIMSELF...

1. The Holy Spirit distributed the gifts to each one as He determined - **1 Co 12:11**
2. Those with certain roles likely received more gifts; e.g., the apostles - cf. **1 Co 14:18**
3. On special occasions, the Spirit came upon individuals and imparted gifts directly
 - a. E.g., the apostles, at Pentecost - cf. **Ac 2:1-4**
 - b. E.g., the household of Cornelius, the first Gentiles - cf. **Ac 10:44-46**

B. THROUGH THE LAYING ON OF HANDS...

1. Definitely through the laying on of the apostles’ hands
 - a. E.g., the Samaritans - cf. **Ac 8:14-19**
 - b. E.g., the Ephesians - cf. **Ac 19:6**
 - c. E.g., the Romans - cf. **Ro 1:11**
2. Possibly through the laying on of hands by others
 - a. Paul may have received the Spirit (along with the gifts) with the laying on of hands by Ananias - cf. **Ac 9:17**
 - b. Timothy may have received a gift by the laying on of hands of elders - cf. **1 Ti 4:14**

- 1) Though the Greek “with” implies that the presbyter’s laying on hands was the mere accompaniment of the conferring of the gift (Jamieson, Fausset, Brown)
 - 2) And “by” (in **2 Ti 1:6**) implies that Paul’s laying on his hands was the actual instrument of its being conferred (ibid.)
- **Though the Spirit (in this miraculous manifestation) was imparted by the laying on of hands, it was the Spirit who determined what gifts one received**

C. ADDITIONAL GIFTS MAY HAVE BEEN RECEIVED THROUGH PRAYER...

1. Paul instructed some to pray that they might receive a gift - cf. **1 Co 14:13**
2. Those who already had the gift of tongues could pray to receive the gift of interpreting tongues - cf. **1 Co 12:10**
3. Could those who had not already received a gift pray for one?

[The Scriptures do not go into detail as to how people received the gifts. The reason for such ambiguity may have been their temporal nature. Before we consider how long gifts were to last, let’s consider the question...]

III. WHAT WAS THE PURPOSE OF THE GIFTS?

A. TO REVEAL AND CONFIRM...

1. To reveal God’s will and confirm that it was His will - cf. **Mk 16:17-20; He 2:3-4**
 - a. Some gifts revealed God’s will (e.g., prophecy)
 - b. Other gifts confirmed God’s will (e.g., tongues, miracles)
 2. Gifts were of little value unless truth was being revealed - **1 Co 14:6**
 - a. Which is why prophesy was valued more highly than tongues - **1 Co 14:5**
 - b. Especially when tongues were spoken without interpreters - **1 Co 14:9-11**
- **Spiritual gifts were an indication the process of revelation was not yet complete**

B. FOR THE PROFIT OF ALL...

1. The gifts of the Spirit were given “for the profit of all” - **1 Co 12:7**
 - a. Not for personal or selfish reasons
 - b. But for the purpose of benefiting others
 2. Thus the purpose of these miraculous gifts were to:
 - a. To instruct and edify the church - cf. **1 Co 14:3-4**
 - b. To convince unbelievers, e.g., speaking in tongues - **1 Co 14:22; Ac 2:4-11**
- **Spiritual gifts were designed to bless the whole church, not individuals**

[Keeping in mind the purpose of spiritual gifts will help us to answer our next question...]

IV. HOW LONG WERE THE GIFTS TO LAST?

A. SPIRITUAL GIFTS WERE TO CEASE...

1. Prophecies were to be done away (NASB) - **1 Co 13:8a**
 2. Tongues would cease - **1 Co 13:8b**
 3. Knowledge (cf. **1 Co 12:8**) will be done away (NASB) - **1 Co 13:8c**
- **The three gifts, prophecy, tongues, and knowledge evidently stand for the whole**

group of spiritual gifts (Ferrell Jenkins)

B. WHEN THAT WHICH IS PERFECT HAS COME...

1. What does “that which is perfect” refer to? - cf. **1 Co 13:9-10**
 - a. Some say Christ, alluding to the time of His return
 - b. Others say heaven, alluding to the same time period
 2. The overall context suggests differently; note carefully...
 - a. **The contrast between partial knowledge, and that which is perfect - 1 Co 13:9-10**
 - 1) “perfect” (teleios) means “brought to its end, finished; wanting nothing necessary to completeness; perfect...” (Thayer)
 - 2) There appears to be a contrast:
 - a) Between the partial knowledge at the time it was being revealed through spiritual gifts
 - b) And the time when such knowledge would be completely revealed (i.e., when God’s revelation was final)
 - b. **The contrast in the two illustrations used by Paul - 1 Co 13:11-12**
 - 1) The first showing a contrast between infancy and maturity
 - a) Spiritual gifts served during the infancy (beginning) of the church
 - b) Once their purpose (to reveal and confirm) was complete, things necessary to the beginning of the church were to be done away
 - 2) The second showing a contrast between a vague image and a clear image
 - a) During the period when knowledge of God’s will was not yet complete, it was like looking at a dim mirror
 - b) Once God’s word was completely revealed, it would be like seeing oneself much more clearly
 - c. **The contrast with what would remain - 1 Co 13:13**
 - 1) While prophecies, tongues, and knowledge would cease...faith, love, and hope would “abide” (Grk., meno, “remain, dwell, continue, tarry, endure”)
 - 2) To say Christ or heaven is “that which is perfect” makes Paul’s point meaningless
 - a) For there will be a time when spiritual gifts have ceased, while faith, love, and hope remain
 - b) Yet when Christ or heaven comes, faith and hope will be no more!
 - 1] We will no longer walk by faith, but by sight! - cf. **2 Co 5:7**
 - 2] We will no longer hope for what is unseen! - cf. **Ro 8:24-25**
 - 3) But if “that which is perfect” refers to completed revelation...
 - a) Then faith, hope, and love, will continue until Christ returns
 - b) Even though spiritual gifts have been done away with
- Spiritual gifts, so important to the beginning and establishment of the Lord’s church, ceased once their purpose (to reveal and confirm God’s Word) was completed**

CONCLUSION

1. Spiritual gifts were important to the beginning of the church, the means by which the Lord...
 - a. Bore witness to His Word and His apostles - **Mk 16:19-20; He 2:3-4**

- b. Provided a full and final revelation of His Will - **2 Pe 1:3; Ju 3; 2 Ti 3:16-17**
2. Yet spiritual gifts, the miraculous manifestations of the Spirit, were simply a means to an end...
 - a. To produce the Word of God, the sword of the Spirit - **Ep 6:17**
 - b. Which in turn produces the “fruit” of the Spirit - **Ga 5:22-23; Ro 8:5-6**
3. More important than tongues, prophecy, knowledge, or any other spiritual gift...
 - a. Are the qualities of love, joy, peace, hope, etc., in the life of the Christian
 - b. I.e., the “fruit” of the Spirit in our life is more important than the “gifts” of the Spirit!

Spiritual gifts may have ceased, but the fruit of the Spirit can be born whenever one is willing to let “the perfect law of liberty” (i.e., the Word of God) transform their life! - cf. **Ja 1:21-25**

The Holy Spirit Of God

The Sins Against The Holy Spirit

INTRODUCTION

1. We have seen where the Holy Spirit is certainly active in God's scheme of redemption...
 - a. Revealing and confirming the Word of Truth - **He 2:3-4**
 - b. Convicting hearts of sin through the Word - **Jn 16:7**
 - c. Regenerating those who respond to the gospel - **Jn 3:5**
 - d. Indwelling those who obey the gospel - **Ac 2:38; 1 Co 6:19**
 - e. Leading those who walk in the Spirit - **Ga 5:16-18,25**
 - f. Producing the fruit of the Spirit in those so led - **Ga 5:22-23**
 - g. Strengthening those seeking to please God - **Ep 3:16**
 - h. Serving as a seal, marking Christians as God's own - **Ep 1:13**
 - i. Serving as an earnest (guarantee) of our inheritance - **Ep 1:14**
2. Because of the Spirit's activity, it is possible for us to sin against the Spirit...
 - a. We can resist the Spirit - **Ac 7:51**
 - b. We can quench the Spirit - **1 Th 5:19**
 - c. We can grieve the Spirit - **Ep 4:30**
 - d. We can insult the Spirit - **He 10:29**
 - e. We can blaspheme the Spirit - **Mt 12:31-32**

[Lest we be guilty of sinning against the Spirit, let's examine how such sins are possible...]

I. RESISTING THE SPIRIT

A. THE WARNING...

1. Stephen condemned his listeners for resisting the Spirit - **Ac 7:51**
 2. How did they do this? By persecuting (i.e., resisting) the prophets - **Ac 7:52**
 - a. Who foretold the coming of Christ
 - b. In whom the Spirit of Christ was working - cf. **1 Pe 1:10-11**
- **Resisting the Spirit-led prophets resulted in their resisting the Spirit!**

B. THE APPLICATION...

1. The same Spirit led the apostles of Christ to preach the gospel- cf. **1 Pe 1:12; Ro 15:19**
 2. We can resist the apostles today
 - a. By refusing to obey their word - cf. **1 Co 14:37**
 - b. By refusing to abide in their doctrine - cf. **Ac 2:42**
- **Are we guilty of resisting the Spirit, by resisting the words of the apostles?**

[Certainly those who refuse to obey the gospel are guilty of resisting the Spirit, but even those who are Christians can be guilty. Christians can also be guilty of...]

II. QUENCHING THE SPIRIT

A. THE WARNING...

1. Written to the church at Thessalonica - **1 Th 5:19**
 2. How could they become guilty of this?
 - a. To quench means to extinguish, suppress, stifle
 - b. To whatever extent the Spirit was at work, they were not to suppress it
 3. Two examples...
 - a. The Thessalonians were not to despise prophecies - cf. **1 Th 5:20** ("Do not despise the words of the prophets" NRSV)
 - b. Timothy was encouraged not to neglect his gift - **1 Ti 4:14; 2 Ti 1:6**
- **Suppressing (or neglecting) the Spirit's work is quenching the Spirit!**

B. THE APPLICATION...

1. The Spirit is at work in our lives today
 - a. Teaching and guiding us through His revealed word - cf. **Ep 6:17**
 - b. Strengthening us through His indwelling - cf. **Ep 3:16,20**
 - c. Producing the fruit of the Spirit as we are so led - cf. **Ga 5:22-23**
 2. But we neglect or stifle the Spirit's effort...
 - a. When we fail to read and heed the Word of God
 - b. When we fail to pray, asking for strength
 - c. When we fail to produce the fruit of the Spirit
- **Are we guilty of quenching the Spirit, through our own neglect?**

[Another sin against the Spirit that Paul warned Christians about is...]

III. GRIEVING THE SPIRIT

A. THE WARNING...

1. Written to the Ephesians - **Ep 4:30**
 2. What does it mean to grieve?
 - a. To make sorrowful, to affect with sadness
 - b. To offend
 3. How could they grieve the Spirit?
 - a. By corrupt speech - cf. **Ep 4:29**
 - b. By bitterness, anger, evil speaking - cf. **Ep 4:31**
- **When Christians sin, they grieve the Spirit who indwells them!**

B. THE APPLICATION...

1. The Spirit desires to produce good fruit in Christians...
 - a. The fruit of graceful words that lift up others - cf. **Ep 4:29**
 - b. The fruit of graceful conduct that bless those around us - cf. **Ep 4:28,32**
2. But we make the Spirit sorrowful every time...
 - a. Unwholesome words proceed from our mouths
 - b. We engage in conduct unbecoming those who have been sealed (marked) for the day of redemption!

-- **Are we guilty of grieving by our speech or conduct the Spirit who indwells us?**

[As bad as it is for Christians to **quench** the Spirit (through neglect) or **grieve** the Spirit (through disobedience), it can get worse! We can even be guilty of...]

IV. INSULTING THE SPIRIT

A. THE WARNING...

1. Written to the Hebrews - **He 10:29**
 2. What does it mean to insult the Spirit of grace?
 - a. KJV, ASV, “despite the Spirit of grace”
 - b. NRSV, “outraged the Spirit of grace”
 3. The context pertains to willful sin - cf. **He 10:26-31**
 - a. Persistent sin with full knowledge and no desire to repent
 - b. Conduct that tramples Christ underfoot, and regards His blood a common thing
 - c. For which remains a fearful and fiery judgment
- **Christians can become so hardened by sin that they insult the Spirit through outrageous conduct!**

B. THE APPLICATION...

1. We need to be aware of the danger of apostasy - **He 3:12-14**
 - a. We can become hardened by the deceitfulness of sin
 - b. We can thereby depart from the living God
 - c. We must hold the beginning of our confidence (faith) steadfast till the end - cf. **Re 2:10**
 2. We become guilty of insulting the Spirit..
 - a. When we sin willfully, with full knowledge of our sin
 - b. When we have no desire to repent - cf. **He 6:4-8**
- **Sinning through ignorance or weakness grieves the Spirit, but sinning willfully insults the Spirit!**

[Finally, we note that Jesus warned about...]

V. BLASPHEMING THE SPIRIT

A. THE WARNING...

1. Jesus told the Pharisees of the unforgivable sin - **Mt 12:31-32**
 - a. He had just healed a demon-possessed man - **Mt 12:22-23**
 - b. The Pharisees attributed His power to Beelzebub (Satan) - **Mt 12:24**
 - c. He illustrates the absurdity of their charge - **Mt 12:25-28**
 - d. He explains the implication and necessity of casting out demons by the Spirit of God
 - 1) The kingdom (rule or reign, power) of God has come - **Mt 12:28**
 - 2) For such to be complete, the strong man (Satan) must be bound - **Mt 12:29**
 - 3) This Jesus ultimately accomplished through His death and resurrection - cf. **Jn 12:31-33; Ro 14:9; Co 2:15; He 2:14-15; Re 1:18**
2. What is the blasphemy of the Holy Spirit?
 - a. It is attributing Jesus' power to an unclean spirit - cf. **Mk 3:28-30**

- b. It is ascribing the work of the Holy Spirit to Satan (B.W. Johnson)
- 3. Why is this sin unforgivable? When one concludes that Jesus' power was of the devil...
 - a. He has rejected the evidence which produces faith in Jesus
 - b. He has rejected the efforts by God to save those in sin
- **When one is willing to believe that Jesus was in league with the devil, saving faith is not possible!**

B. THE APPLICATION...

- 1. We must be careful not to reject the testimony of the Spirit
 - a. He is the means by which God bore witness to Jesus - cf. **Ac 10:38**
 - b. Otherwise we can neglect that "great salvation" - cf. **He 2:3-4**
- 2. If we reject the testimony of the Holy Spirit...
 - a. We reject heaven's last effort to save man (**Ferrell Jenkins**, The Finger Of God, p.45)
 - b. We reject the evidence which convicts of sin (ibid.)
- **The consequences of rejecting the Spirit's testimony are serious, depriving one of the forgiveness found only in Christ!**

CONCLUSION

- 1. Sins against the Holy Spirit can lead progressively into apostasy...
 - a. Resisting the Spirit can lead to quenching the Spirit
 - b. Quenching the Spirit can lead to grieving the Spirit
 - c. Grieving the Spirit can lead to insulting the Spirit
 - d. Insulting the Spirit can lead to blaspheming the Spirit
 - e. Blaspheming the Spirit leads to a condition where forgiveness is not possible
- 2. Note the sad condition of those in full-blown apostasy - cf. **He 6:4-6**
 - a. This passage describes those who at one time:
 - 1) Were enlightened
 - 2) Tasted the heavenly gift
 - 3) Become partakers of the Holy Spirit
 - 4) Tasted the good word of God
 - 5) Tasted the powers of the age to come
 - b. Yet they had fallen to the point:
 - 1) Where it was impossible to renew them to repentance
 - 2) Where they were crucifying again the Son of God, putting Him to open shame

How to prevent such a sad end? Make sure that we are not guilty of **"The Sins Against The Holy Spirit"**!

The Holy Spirit Of God

Summary: The Holy Spirit, Then And Now

INTRODUCTION

1. In this study we have discussed various aspects of the Holy Spirit...
 - a. Why such a study is important
 - b. The personality of the Holy Spirit
 - c. The deity of the Holy Spirit
 - d. The work of the Holy Spirit
 - e. The promise of the Holy Spirit
 - f. The baptism of the Holy Spirit
 - g. The gift of the Holy Spirit
 - h. The indwelling of the Holy Spirit
 - i. The leading of the Holy Spirit
 - j. The fruit of the Holy Spirit
 - k. The gifts of the Holy Spirit
 - l. The sins against the Holy Spirit
2. The Holy Spirit is certainly a challenging subject of study...
 - a. Which may explain the diversity of views that people have
 - b. Which ought to encourage a sense of caution and humility
3. Yet it is a much needed study, for many people...
 - a. Claim the Holy Spirit leads them in this way or that way
 - b. Base their faith upon what they believe the Spirit tells them

-- **But when such people come up with contradictory beliefs, something is wrong!**
4. Part of the difficulty may be a failure to distinguish between the work of the Spirit...
 - a. His work that was temporary, unique to the beginning of the church
 - b. His work that is age-lasting, continuing until Christ comes again

[In this final lesson, I wish to offer a summary with a focus on illustrating this distinction...]

I. THE HOLY SPIRIT THEN

A. THE PROMISE OF THE SPIRIT...

1. Promised by God (via Joel) - **Joel 2:28-29**
 2. Promised by John the Baptist - **Mt 3:11; Mk 1:8; Lk 3:16**
 3. Promised by Jesus Himself - **Ac 1:4-5**
- **The fulfillment of the promise occurs on Pentecost - Ac 2:1-22,32-33**

B. THE WORK OF THE SPIRIT...

1. As defined by John the Baptist - **Mt 3:11-12**
 - a. To serve as a winnowing fan in the hand of the Lord
 - b. Separating the wheat from the chaff, gathering the wheat into the barn
2. As defined by Jesus to His apostles
 - a. To guide them into all the truth - **Jn 16:12-13**
 - 1) By teaching them all things - **Jn 14:26a**
 - 2) By reminding them what Jesus told them - **Jn 14:26b**

- 3) By bearing witness together with the apostles - **Jn 15:26-27**
- **This the Spirit did through signs and wonders, confirming the Word - Mk 16:17-20; He 2:3-4**
- b. To convict the world - **Jn 16:7-11**
 - 1) Of sin - **Jn 16:9**
 - 2) Of righteousness - **Jn 16:10**
 - 3) Of judgment - **Jn 16:11**
- **This the Spirit did through the preaching of the gospel - e.g., Ac 24:24-25**

C. THE BLESSINGS OF THE SPIRIT...

- 1. The gift of the Spirit
 - a. Promised to all who obey - **Ac 2:38; 5:32**
 - b. More on this and related blessings in the next section
- 2. The gifts of the Spirit
 - a. Miraculous manifestations of the Spirit - **1 Co 12:1,4-11**
 - b. Imparted by the laying on of the apostles' hands - e.g., **Ac 8:14-18; 19:1-7; Ro 1:11; 2 Ti 1:6**
 - c. Enjoyed by some, but not all
 - 1) Not all could heal, speak in tongues - cf. **1 Co 12:29-30**
 - 2) Some were "ungifted" (NASB) - cf. **1 Co 14:16,23**
 - d. For the benefit of all, not just the possessors of the gifts
 - 1) To reveal the truth - cf. **1 Co 14:6**
 - 2) To confirm the truth - cf. **1 Co 14:22**
 - e. Temporary in their duration
 - 1) To cease when knowledge is complete - **1 Co 13:8-12**
 - 2) While faith, hope and love will remain - **1 Co 13:13**
- 3. The anointing of the Spirit
 - a. Spoken of by Paul in **2 Co 1:21**
 - b. Also by John in **1 Jn 2:20,27**
 - 1) Enabling one to know all things
 - 2) Not needing to be taught by anyone
 - c. Likely referring to those who possessed the gifts of the Spirit
- **Many of these blessings were related to the process of revealing God's Word**

[The promise, work, and blessings of the Holy Spirit had an amazing and miraculous beginning. While some of this proved temporary, much appears to be age-lasting, continuing until Christ returns. Our focus now turns toward that which should be of special interest to us today...]

II. THE HOLY SPIRIT NOW

A. THE PROMISE OF THE SPIRIT...

- 1. Promised by Jesus - **Jn 7:37-39**
 - a. To all who believe in Him
 - b. A special dispensation of the Spirit, unlike any before; therefore different from...
 - 1) The miraculous workings of the Spirit
 - 2) The normal influences through the Word

2. Promised by Peter - **Ac 2:38-39; 5:32**
 - a. To all who repent and are baptized
 - b. To those who obey God
- **This promise of the Spirit relates to His indwelling and the accompanying blessings (see below)**

B. THE WORK OF THE SPIRIT...

1. To convict the world through the gospel
 - a. To convict them of sin, righteousness and judgment - **Jn 16:7-11**
 - b. Done through the gospel
 - 1) The instrument designed to produce faith - **Ro 10:17; Co 1:5-6**
 - 2) God's power to save - **Ro 1:16-17; 1 Co 1:18; 1 Th 2:13; He 4:12; Ja 1:21**
2. To regenerate those who respond
 - a. Saving them through the washing of regeneration (baptism) - **Ti 3:4-6; Ac 22:16**
 - b. Causing them to be reborn, in conjunction with the Word - **1 Pe 1:22-23**
3. To sanctify those who are saved
 - a. A process begun when washed and justified - **1 Co 6:11**
 - b. A process that continues with the aid of the Word - cf. **Jn 17:17; Ac 20:32; 1 Th 5:23; 2 Ti 2:21**
- **This work of the Spirit is age-lasting, accomplished with the aid of blessings involving the Spirit (see next)**

C. THE BLESSINGS OF THE SPIRIT...

1. The gift of the Spirit - **Ac 2:38-39; 5:32**
 - a. Indwelling the Christian - **Ro 8:9-11; 1 Co 6:19**
 - 1) Enabling us to overcome the flesh - **Ro 8:12-13**
 - 2) Strengthening us in the inner man - **Ep 3:16,20; Ph 2:12-13; 4:13**
 - 3) Interceding in our behalf - **Ro 8:26-27**
 - b. Serving as a seal and an earnest
 - 1) A seal marking us as belonging to God - **Ep 1:13; 4:30; 2 Co 1:22**
 - 2) An earnest or guarantee as a promise of our inheritance - **Ep 1:14; 2 Co 1:22**
2. The fruit of the Spirit in our lives
 - a. Leading those who walk in the Spirit - **Ga 5:16-18; Ro 8:5-6**
 - b. Producing the graces of Christ-like conduct - **Ga 5:22-26**
 - c. Engendering a deepening love for God as our Father- **Ga 4:6; Ro 8:15-16**
 - d. Filling us with hope - **Ro 15:13**
- **These blessings the Spirit provides both internally (via His indwelling) and externally (via the Word of God)**

CONCLUSION

1. The Spirit's promise, work, and blessings at the **beginning** of the Christian age...
 - a. Included the necessary process of revealing and confirming God's Word
 - b. Was accomplished by special offices (apostles, prophets) and gifts (signs, wonders)
- **Once the Word was fully revealed, the miraculous manifestations came to an end**

2. Yet the Spirit's promise, work, and blessings **throughout** the Christian age...
 - a. Includes the important process of convicting, regenerating, and sanctifying souls
 - b. Is accomplished by preaching the gospel, and the gift of the Spirit given to those who obey-- **While not a miraculous manifestation, it is a Divine operation nonetheless**

3. Many challenge the notion that miraculous manifestations of the Spirit ceased when the Word was completely revealed and confirmed...
 - a. But the burden of proof rests upon those who affirm that such gifts continue
 - b. All they need to do is to demonstrate that they do indeed possess the gifts
 - c. For such was the purpose of the gifts, to convince unbelievers! - cf. **1 Co 14:22**-- **When many Bible-believing disciples are not convinced such claims are real, what does that say about the validity of such "signs"?**

4. But in reacting to many false claims about the Holy Spirit, we must be careful not to...
 - a. Quench the Spirit by denying His work in our salvation
 - b. Grieve the Spirit by failing to seek His aid in living holy lives-- **If we live in the Spirit, let us also walk in the Spirit! - cf. Ga 5:25**

We close our study with these two benedictions by the apostle Paul:

"Now may the God of hope fill you with all joy and peace in believing, that you may abound in hope by the power of the Holy Spirit." - Ro 15:13

"The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit [be] with you all. Amen." - 2 Co 13:14