

A Study of the

HOLY SPIRIT

HOLY SPIRIT

HIS NATURE & WORK

13 Lessons

Prepared by:
PAUL E. CANTRELL

2004

A Study of the

Holy Spirit

His Nature and Work

13 Lessons

Prepared by:
PAUL E. CANTRELL
84 Northview Drive
Mechanicsburg, PA 17050

pecantrell@juno.com

2004

Preface

A study of the Holy Spirit—His Nature and His Work—is a very interesting and challenging study. The Spirit is said to have been involved in the Creation of all things, that He is the source of miraculous powers exerted among men, and that He is the means of the new birth into the kingdom of God. More is attributed to Him that we will be looking at in this study.

Why study about the Holy Spirit? A general answer that might satisfy certain people would be that it is a Biblical subject and should be studied. But for those that might like further reasons, the following might be an incentive:

- 1) To be a good servant of God (2 Timothy 2:15; 3:16-17).
- 2) To be able to answer religious errors taught about the Holy Spirit (Jude 3; Titus 1:9).
- 3) To guard against extreme reactions to wrong teachings that can lead to erroneous teaching on our part.
- 4) To have a deeper appreciation of God's work among men: "*A person cannot be godly without God; nor can a person be a Christian without Christ; neither can a person be spiritual without the Holy Spirit!*"
- 5) To restore a proper concept of the Personality, Deity and Work of the Holy Spirit.

“Did you receive the Holy Spirit when you believed?” (Acts 19:2). Why would such a question be asked of anyone? And, how would you answer the question if you were the one being asked? And, what would be the basis of your answer? The understanding of the Holy Spirit is so clouded at times by emotionalism that it is hard to get a Biblical answer to many questions concerning the Holy Spirit.

We are hopeful that this study will furnish you with sufficient information to answer any reasonable question about the Holy Spirit using the Bible as your basis for your answer. Good study!!

Paul E. Cantrell
2004

Table of Contents

LESSONS	TOPICS	PAGES
	Preface	
1 --	A Brief History of the Controversy Over the Holy Spirit	1-3
2 --	A Brief History of the Holiness, Pentecostal, and Charismatic Movements	4-6
3 --	The Nature of the Holy Spirit	7-9
4 --	An Overview of the Holy Spirit	10-11
5 --	The Holy Spirit and the Word of God	12-13
6 --	Reception of the Holy Spirit that Empowers People	14-15
7 --	The Miraculous Gifts of the Spirit	16-18
8 --	The Gift of Speaking in Tongues	19-21
9 --	Duration of the Miraculous Gifts of the Spirit	22-24
10--	The Holy Spirit in Conversion	25-27
11--	The Indwelling of the Holy Spirit	28-30
12--	The Work of the Holy Spirit in the Lives of Christians	31-32
13--	Special Questions About the Holy Spirit	33-34

Lesson One

“A Brief History of the Controversy over the Holy Spirit”

American religious thinking has been greatly dominated by Calvinism and Roman Catholicism up until around the early part of the 19th Century. A third force that has come into play is a movement that has been characterized by three terms: Holiness, Pentecostal, and Charismatic. The third term would probably identify the uniting of the first two terms and giving more force in its effect upon American's religious views. These efforts were not only an effort at reform of Protestantism, but Roman Catholicism as well. They have also preached a change in some basic views towards salvation, such as:

- 1) That Christ died for all and all who accept Him as Savior can be saved—in contrast to the teaching of Calvinism that only an elect few can be saved.
- 2) That man can exercise his free will and refuse the offer of salvation—in contrast to the idea that if you are the elect, you cannot refuse salvation.
- 3) That man can even lose his salvation by falling into sin and backsliding—in contrast to the concept of eternal security.

But, controversy over the Holy Spirit is certainly not a new thing for “Christianity.” The purpose of this lesson is to take a quick look at some of the earlier times of controversy that are merely being resurrected in our present times.

CONTROVERSY FROM 30 A.D. UP TO 1500 A.D.

30 A.D. up to 170 A.D. The Presence of the Apostles and Miraculous gifts helped to keep the controversy over the Holy Spirit to a very minimum until after the turn of the first century. But upon the death of the Apostles and the ceasing of the gifts, men began to arise claiming to have what the Apostles had—power, gifts, and the ability to receive special revelations. A great number were won as adherents to their teaching. This movement was identified as MONTANISM. Efforts to deal with this teaching helped to solidify two main points of teaching in relation to the Holy Spirit:

- 1) It established that the Scriptures were closed, finalized, and no further revelation would be given.
- 2) It indicated that gifts were never promised as a permanent inheritance of the church.

170 A.D. up to 350 A.D. Other problems began to arise about the Holy Spirit. A group known as SABELLIANISM were supposed to have denied that God exists in three persons; and another group known as ARIANISM were supposed to have taught that Christ and the Holy Spirit were both created by the One True God. Thus, for some time, the controversy raged in the church over the Deity of the Holy Spirit. These errors were sufficiently dealt with that the Deity of the Holy Spirit was not questioned by most in the churches.

350 A.D. up to 530 A.D. One of the next controversies that men had to deal with in the church was over the question of the WORK of the Holy Spirit. Augustine (354-430 A.D.) had advocated the necessity of the Holy Spirit to work on the individual before he could believe or obey God. This is referred to as “Efficacious Grace” or “Experience of Grace.”

- 1) The Western Churches (Later Roman Catholicism) were greatly affected by Augustine
- 2) The Eastern Churches (Later Greek Orthodox Catholicism) were influenced by such men as Chrysostom, Cyril of Jerusalem, Gregory Nazianzen, Basil and others, who taught that man could believe without grace first.
- 3) Pelagius brought all of this problem out into the open. He had advocated that original sin was not right. That man was also able to do good apart from divine grace. Augustine fought these and other ideas.
- 4) The Council of Ephesus in 431 A.D. condemned Pelagius and other adherents. The Eastern Church did not accept Pelagius’ views, but neither were they willing to go as far as Augustine’s views. This prepared the way for SEMI-PELAGIANISM, which became the view ultimately of the Roman Catholic Church.
- 5) The Synod of Orange in 529 A.D. further opposed SEMI-PELAGIANISM—condemning it point by point. This brought the church at that time closer to Augustine’s views.

530 A.D. up to 1054 A.D. Another controversy during this time was over the question of “from whom did the Holy Spirit Proceed: The Father or the Son or both?” One of the reasons for the break between the EASTERN CHURCHES and the WESTERN CHURCHES in 1054 A.D. was over a difference in belief over this question. The EASTERN CHURCHES considered the WESTERN CHURCHES’ stand as heretical. Yet, they both believed in the Deity of the Holy Spirit. This difference may still be found in these churches yet today.

1054 A.D. up to 1500 A.D. There was not much controversy over the Holy Spirit during most of this time. The main points had been hammered out and accepted as the truth by the churches. There were a few isolated efforts to revive the belief in spiritual gifts, but were of no consequence among the churches.

CONTROVERSY FROM THE REFORMATION (1500 A.D.) UP TO 1700 A.D.

Calvin and some of the Reformation leaders renewed the teachings of Augustine about the Holy Spirit. They were pretty much united until the 1600s. Emphasis was being given to the necessity of the work of the Holy Spirit upon a man before he could be saved. The term “Regeneration” was used frequently indicating that such was the work of the Holy Spirit bringing about a direct miraculous change in a person’s life. This miraculous change had to take place before a person could obey God or follow Jesus.

Before the Reformation, it was advocated that only the “priest” could interpret the Scriptures. The Reformers were advocated, however, that all people could read and understand the Bible. They advocated that men could be taught the Word of God directly by the Holy Spirit. By 1555 A.D., controversy over these matters caused a softening of Augustinian or Calvinistic doctrines. **Melanchthon** in Germany believed that the will of man could cooperate with the

Holy Spirit in Justification. **Arminius** (1560-1609 A.D.) held that the human will decided the matter of Salvation, not the work of the Holy Spirit. The **Synod of Dort** (1618-1619 A.D.) reaffirmed the viewpoint of the Reformers giving a set-back to the teaching of Arminius. But his teachings were fairly strong in Holland and in France.

The **Puritan Movement** in England tended toward what was called “Mysticism”—looking for spiritual and emotional experiences helped by the Spirit. This led to claiming things not in the Scriptures and to an expectation that the Holy Spirit would reveal things to people directly without the means of the Word of God.

The **Pietism Movement** (Moravian) was primarily brought about by Philip Spener (1635-1708 A.D.). Thus, again more attention was turn to the Holy Spirit and Spiritual Life, but such brought its errors also. The fruits of this movement spread to the Scandinavian countries and to America.

CONCLUDING THOUGHTS

Our next lesson will continue with a brief historical view of the controversy over the Holy Spirit from 1700 A.D. up to the present time. Christianity has and always will be plagued with controversy. The Apostle Paul’s first letter to Corinth shows the reason for this—Carnality (1 Corinthians 3:1-4). Man’s wisdom versus the wisdom of God is where the real issue lies (1 Corinthians 2:1-13). It is important that we stick with the Word of God, rather than what men may think is correct.

Lesson Two

“A Brief History of the Holiness, Pentecostal, and Charismatic Movements”

The controversy over the Holy Spirit has had a greater effect upon both Protestantism and Catholicism than ever before in the last 300 years (and more in particular, in the last 100 years). The beliefs about the Holy Spirit has degenerated into almost pure subjectivism. We have witnessed a mass turning from objective Truth to subjective feelings. A favorite expression of those who believe in such is: “*I am a born-again, Spirit-filled Christian. Let me tell you about my experience.*” Subjectivism is basically what I feel, not what the Bible says. Thus, subjectivism becomes the path to false doctrines and false religions. God’s cure of such is the Gospel of Christ.

During the Reformation Movement major changes were brought about in “Christianity” as the world viewed it. A major change that has resulted after the Reformation has been how the Holy Spirit is viewed by those who profess to believe in Christ. The more ritualistic the Protestant Churches became, the more efforts were made to change such to a more “spiritual experience”—which led to extremes. In this lesson we will look at how many view the work of the Holy Spirit from 1700s up to the present.

THE HOLINESS MOVEMENT

In 18th century England, a movement was begun in reaction to the dead formalism of the Church of England by a man call John Wesley and his followers. Wesley (1703-1791) was influenced by the Moravian Movement in his revivalism. He was a very successful itinerant evangelists of “emotionalism and faith only” doctrine. His effect on the national life of England was remarkable. But, his influence was also felt in America. He began forming worshipping societies and stressed spiritual concepts. These societies later became the beginnings of the Methodist Church in America in particular.

John Wesley emphasized two works of grace: (1) Being Justified before God (saved); and (2) Complete sanctification. He advocated, but did not preach it that much, that man could attain unto spiritual perfection in this life. The Holiness movement was advanced in this country by Revival meetings that emphasized the “experiences of grace,” and resulted in great emotional excesses and religious fervor. Unusual things began to occur in these meetings: “the holy jerks, holy laughs, barking like a dog, wild dancing, godly hysteria, falling and rolling in the isles.”

Later, in the mid 19th century, Charles Finney added his influence to the movement. He also emphasized “sanctification” and challenged people to seek a holiness of experience (Crisis theology). He stressed to the people to find God in a very dramatic, emotional, and inward experience of the heart. This began to spill over into other churches. At this time, the Methodist Church was the largest Protestant church in America. In 1867, the movement was formed into

“The National Holiness Association.” They had Camp Ground Holiness Meetings. They had traveling Evangelists, Holiness Colleges, Holiness Publishing houses, and regional Associations, etc. As the movement grew, doctrines became more well-defined:

- 1) Instant conversions by the Holy Spirit;
- 2) Instant Sanctification;
- 3) Instant Divine healings;
- 4) Instant Baptism of the Holy Spirit.

By the 1890s, the Methodist Church was faced with a decision of what to do about the extremes of this movement within her. They took a stand against the movement in 1894. In the next 10 years, some 23 separate Holiness Denominations were founded out of Methodism:

- 1) Church of the Nazarene;
- 2) Pilgrim Holiness Church;
- 3) Church of God of Anderson, Indiana;
- 4) Salvation Army;
- 5) Christian and Missionary Alliance;
- 6) The full (4-fold) Gospel Church of God;
- 7) Fire-Baptized Holiness Church

Some well-known men in the movement were A. B. Simpson, Boardman, Inskip, Torrey, and Andrew Murray.

THE PENTECOSTAL MOVEMENT

Controversy led to a split in the Holiness Movement. Questions arose over how to tell when one had truly received the “Baptism of the Holy Spirit.” Charles Fox Parham came up with the answer—a person had to be able to speak in tongues. Another preacher, William J. Seymour, helped to spread this concept world-wide. He held a revival for 3 years (day and night) catching the imagination of the religious world. From this, preachers were spread around the United States and the world to help spread this new movement “Pentecostalism.” Their emphasis upon speaking in tongues and the revival of miraculous gifts was what brought about the split from the Holiness Movement. Pentecostals were looked upon as a lunatic fringe group and were disowned by nearly all Holiness groups.

In 1943, the Organization of the National Association of Evangelicals accepted the Pentecostals into their fellowship which gave them recognition. Following World War II, Pentecostalism began having more impact on American religious life. They began having “salvation-healing” revivals and tent meetings. Such men as Oral Roberts, William Branham, Jack Coe, etc., and women like Katherine Kuhlman, etc., helped to push the movement. By 1960, they had attained a world-wide membership of about 8,000,000.

THE NEO-PENTECOSTAL OR CHARISMATIC MOVEMENT

In the 1960s, a remarkable change began to take place—Pentecostalism began to jump denominational boundary lines and to penetrate the mainline Protestant churches. Thousands in the Episcopalian, Methodist, Lutheran, Baptist, Presbyterian, Congregationalist, and other

Protestant churches became “Pentecostals,” but remained in their churches. These people felt they had more in common with each other than with the non-charismatics in the same church. What helped to bring this about was an organization called “The Full Gospel Business Men’s Fellowship International” (FGBMFI). This opened the door to bringing their message to the business men in the community. Preachers, as well as members, of the traditional churches were impressed with what they saw and heard.

By 1976, well-organized Charismatic Fellowships were found within the Lutheran, Presbyterian, Episcopal, and Mennonite denominations. Also, the Catholic Church was more open to this charismatic influence than before. The movement began attracting the support of cardinals, bishops, and thousands of priests and nuns. And since Roman Catholics are now receiving the identical “Pentecostal experience” as Protestants, the old-line Pentecostals are having to re-evaluate their attitude toward Roman Catholicism. Catholics stand in good favor to gain tremendously by the Pentecostal movement.

Why has this Movement grown so rapidly? Many reasons might be given, but we feel that at least the following three things have paid a major role:

- 1) **Popularity.** By people accepting these teachings and “experiences” in most of the major denominations it has been much easier to make converts. The FGBMFI has greatly enhanced its popularity. TV programs have helped its popularity. Hollywood movie-stars have also added their part to its popularity and acceptability.
- 2) **People tired of Liberalism in Mainline Churches.** Pentecostals appear to be more conservative than these mainline churches. They claim to accept the Bible as the Word of God. They have done away with formalism and made their assemblies alive with activity.
- 3) **Ignorance of Scripture teaching on the Work of the Holy Spirit.** People are more impressed with excitement than what the Bible teaches. “Speaking in Tongues” helps to give something tangible to hold on to. Where before people only “felt” they were saved, now they can have “Tongues” to prove that they are saved.

CONCLUDING THOUGHTS

It should be obvious to those who know and love the Word of God that a study of this kind is greatly needed to fortify God’s people in the midst of so much “subjectivism.” The last two lessons should show a clear need for such a study. We will be looking at what the Bible teaches about the Holy Spirit’s Nature, His Work, and His Reception—along with the fruit that He bears in the life of the Christian. We will hope that this study shows a clear distinction between Truth and error. We want to avoid extremes in our understanding of the Holy Spirit. But we must let the Bible be the basis for determining what we understand that the Holy Spirit does, not someone’s subjective thinking or emotions, or emotional experiences.

Lesson Three

“The Nature of the Holy Spirit”

Our past two lessons show that unified understanding about the Holy Spirit has been hard to come by. Even in our present religious situation, there are various false concepts about the Spirit of God—not only about His work, but about His very being (nature). An early controversy arose over the question of His Personage and Deity. The Arians taught that Jesus nor the Holy Spirit were Deity. They advocated that they were created by God. They also taught that the Holy Spirit was only an exerted energy of God manifested in the created world. Socinianism revived the controversy during the Reformation Movement. He taught that the Holy Spirit was merely the eternal proceeding energy of God and laid the foundation for the Unitarian Church. The “Jehovah Witness” religious group teaches that the Spirit is only an influence, not a person. There are others, today, who believe that He is a person, but not Deity. The purpose of this lesson is to look at what the Scriptures indicate about the Nature of the Holy Spirit.

THE PERSONAGE OF THE HOLY SPIRIT

Because we are human and basically understand things from a human (person) standpoint, we use the term “person” to identify with God, the Father, but also the Son and the Holy Spirit. A person to us has life, thought, volition, action, individuality, character, and influence. The Bible indicates that the Holy Spirit has all of these things: He lives, He wills, He acts, He has a separate individuality from the Father and the Son, He has a particular character and possesses influence. His personage is indicated by the fact that He: (1) Possesses a mind (Rom. 8:27); (2) Has knowledge (1 Cor. 2:11); (3) Has affections (Rom. 15:30); and (4) Has a will (1 Cor. 12:11). His personage is indicated by the names and titles attributed to Him. There are approximately 400 Scripture references to the Holy Spirit. Over 50 use different terms, titles, names to identify the Holy Spirit (Spirit of Truth, Comforter, Spirit of God, Spirit of Christ, etc.). Also, personal pronouns show His personage. The Holy Spirit is referred to as a “He” (John 14:26). Even though the word for Spirit is neuter (Pneuma), it is always followed by a masculine pronoun. The Holy Spirit is not a “thing,” nor an “it.” Pronouns are used to refer to people.

Personage can also be shown by abilities and activities, as well as by the fact that He can be offended, etc. See the following that illustrates:

- | | |
|--|--|
| 1) He speaks (1 Tim. 4:1). | 1) He can be grieved or vexed (Eph. 4:30). |
| 2) He testifies (John 15:26). | 2) He can be despised (Heb. 10:29). |
| 3) He teaches and quickens and
brings to remembrance (Jn. 14:26). | 3) He can be resisted (Acts 7:51). |
| 4) He guides (John 16:13) | 4) He can be lied to (Acts 5:3). |
| 5) He searches (1 Cor. 2:10) | 5) He can be blasphemed (Matt. 12:31). |
| 6) He intercedes (Rom. 8:26) | |
| 7) He restrains and forbids (Acts 16:6-7). | |
| 8) He convinces the world of sin, righteousness, and judgment (John 16:8). | |
| 9) He commands (Acts 13:2). | |

THE DEITY OF THE HOLY SPIRIT

Several terms are used in Scripture to refer to the Supreme Being of the universe: God, Deity, Divinity, Godhead, Jehovah, God Almighty, Lord, etc. One strong emphasis of Scripture is that there is but One God (not many gods). However, the Bible pictures God as:

- 1) One God, but in three personages of equal rank and dignity.
- 2) Yet, in some sense there is a certain subordination of function and manifestation.
- 3) Three in One—a tri-unity—a trinity!

And, of course, three different terms are used to identify each personage of the God head: Father, Son, and the Holy Spirit. (Matthew 28:18-20)

The Holy Spirit is identified with Deity by a reasoning process. In Acts 5:1-4, Peter said that Ananias had lied to the “Holy Spirit” (verse 3); but, he also said that he had lied to “God” (verse 4). What Isaiah records in Isaiah 6:1-13 as being spoken by Jehovah, Paul by inspiration attributes such to the Holy Spirit in Acts 28:25.

The Holy Spirit is associated on an equal basis with the Father and the Son (Matt. 28:19; 2 Cor. 13:14).

- 1) He was with the Father at creation (Gen. 1:1-3).
- 2) He was with the Father at the baptism of the Son (Luke 3:21-22).
- 3) Jesus speaks of the Father sending the Comforter (John 14:16).
- 4) The Father gives us the Spirit and we become heirs with Christ (Rom. 8:12-17).

For the Holy Spirit to be Deity, He must possess the attributes of Deity. Scripture shows Him to have such attributes:

- 1) He is spoken of as the “eternal Spirit” (Heb. 9:14).
- 2) He is said to know all things, even the mind of God (1 Cor. 2:10-11).
- 3) There is no place man can go from the Spirit of God (Ps. 139:7).
- 4) His holiness is noted by His special name—Holy Spirit.
- 5) He is the giver of life (John 3:5).
- 6) He is all-powerful (Micah 3:8).
- 7) He was involved in the creation of the universe (Ps. 104:30).
- 8) He performs miracles and will be involved in the resurrection of man’s bodies (1 Cor. 12:4-11; Rom. 8:11).

CONCLUDING THOUGHTS

From the above it should be evident that the Holy Spirit is God in every sense of the word.

- 1) He is **not** a created being.
- 2) He is **not** just a mere emanation from God, an influence, exerted energy.
- 3) He is **not** a lesser god in some sense from the One God.
- 4) He is **not** an invisible active force emanating from God.
- 5) He is **God**—just as much as the Father and the Son.

Thus, to take away from His personage and His Deity is not only religious error, but a disrespect to the God of Heaven. The Holy Spirit is due Honor, Respect, Reverence, and Worship that belongs to Deity.

Lesson Four

“An Overview of the Holy Spirit”

One approach to a better understanding of the Holy Spirit is to see how the Bible portrays Him in His activities among men. A general observation to look for is that the Spirit did not dwell in God's people as He is said to do in Christians (Romans 8:9). There were exceptions to this in some special situation, but there doesn't seem to be an indication of a universal abiding of God's Spirit in His people under the Old Covenant. More on this later. We will look briefly at some activities of the Spirit under both the Old and New Covenants.

ACTIVITIES OF THE HOLY SPIRIT IN THE OLD COVENANT

From man's way of trying to express the combined efforts of Deity in Creation, we would say that the Father planned it, The Word (Son) was the active agent, and the Holy Spirit organized it (John 1:1ff; Colossians 1:16; Gen. 1:2; Ps. 104:30). The indication of Scripture is that all three persons of the Godhead were involved in the Creation. The Holy Spirit's work among the people of Israel is indicated in several ways:

- 1) He founded, preserved, and guarded God's people (?).
- 2) He revealed things to them (Gen. 41:16, 38).
- 3) He gave prophetic visions (Num. 23:12; 24:2; Isa. 61:1; Micah 3:8; 2 Pet. 1:19-21).
- 4) He gave power to rulers:
 - a) To Moses (Num. 11:16-17).
 - b) To Joshua (Num. 27:18).
 - c) The Judges (3:10; 6:34; 11:29; 13:25; 14:6, 19; 15:14; 16:20)
- 5) He gave workmanship ability to the people (Exo. 31:1ff)
- 6) He protected providentially (Pa. 139:7-10; Isa. 59:19-21; 63:10-14).

ACTIVITIES OF THE HOLY SPIRIT IN THE NEW COVENANT

There are some 264 references to the Holy Spirit in the New Testament. Various figures and symbols are used of the Holy Spirit, such as: (1) Dove (Matt. 3:16); (2) Anointing Oil (1 John 2:21-22, 27); (3) Seal (Eph. 1:13-14); (4) Water (John 4:11ff; 7:37-39); and (5) Baptized with the Spirit (Acts 1:5).

The Holy Spirit and Christ. This connection began under the Old Testament where the Spirit spoke through the prophets of the coming of the Christ. The Holy Spirit was involved at the birth of Christ (Matt. 1:18-25; Lk. 1:26-35; Jn. 1:14, 18). The Holy Spirit was involved in the Life of Christ as well:

- 1) At His baptism (Matt. 3:16-17).
- 2) At His temptation (Matt. 4:1ff).
- 3) At His preaching (Lk. 4:13-22).
- 4) In Christ's performance of miracles (Matt. 12:28).
- 5) In His praise to the Father (Lk. 10:21).

- 6) At Christ's death (Heb. 9:13-14).
- 7) At His resurrection (1 Pet. 3:18-19).
- 8) In Christ's glorification (John 16:14).

Much of what we know about the Spirit comes from John's Gospel. He is mentioned in Jesus' conversation with Nicodemus (John 3:1-8). It is in John's Gospel that he records Jesus promising to give the Spirit without measure (John 3:34), but that the Spirit would be given to all Christians after His death, burial, resurrection, and ascension to glory (John 7:38-39). He is the one also that tells of Jesus' promise to the Apostles that they would be empowered to forgive or retain the sins of others by the Spirit (John 20:22-23). From his Gospel, we can learn of the coming work of the Spirit: To comfort, speak truth, indwell, teach, witness, convict, and prophecy (tell of things to come) (John 14:16-17, 25-26; 15:26-27; 16:7-11, 12-15).

CONCLUDING THOUGHTS

From these past two lessons, it should be obvious that the Holy Spirit not only is Deity, but that He has been deeply involved in the lives of mankind through the centuries in one way or another—especially, the people of God. The next few lessons will be looking at the receptivity of the Holy Spirit, His gifts, His work in conversion, His indwelling the people of God, and how He still works today.

Lesson Five

“The Holy Spirit and the Word of God”

“In the beginning was the Word, and the Word was with God, and the Word was God.....And the Word became flesh and dwelt among us....” (John 1:1, 14). The identification in these verses is obviously with Jesus the Christ, the Son of God. While we cannot separate entirely Jesus, the Word, from His spoken and written word; yet, in this study we need to make that distinction. We will be looking at the connection between the Holy Spirit and the spoken and written word of God. God chose to make man with the ability to hear and to speak. He chose to communicate with man by words. The expression, “*The Pen is mightier than the Sword!*” helps to illustrate the great importance of the spoken word between human beings. Throughout the Old Testament the expression, “***And the Lord God said.....,***” is used a great number of times—which would be expected. But the emphasis was placed upon what God said, not what man has said! So, what makes the Bible, what is called the Word of God, so important to mankind? It is because it comes from God, not just a group of men. This is what it claims for itself.

THE INSPIRED WORD OF GOD

“All Scripture is given by inspiration of God....” (2 Timothy 3:16). The Scriptures (the Bible) makes a claim as being from God. The literal meaning of the Greek words here is “God breathed.” God spoke through these men and guided them as they wrote down the message. ***“But holy men of God spoke as they were moved by the Holy Spirit.”*** (2 Peter 1:21; Ephesians 3:3-6). The Holy Spirit’s guidance caused their spoken message to be infallible and their written message to be inerrant. But the Spirit was able to accomplish them in a way that did not take away their own feelings and expressions. The Spirit helped them to write only what God wanted written....so it would be in fact “the Word of God!” Additional passages to study: 1 Corinthians 2:6-13; 1 Peter 1:10-12; Matthew 10:19-20). It is important to recognize that the Spirit did not communicate through feelings, etc. (2 Peter 1:21; 1 Timothy 4:1; Matthew 10:20; Luke 4:18), but through words.

SIMILAR ACTIONS OF THE SPIRIT AND THE WORD

A great number of passages can be cited to show that what the Spirit was said to do that the Word also did the same thing. In some instances it will be evident that the Spirit does the action through the inspired word of God. However, a distinction must be made between the Spirit and the Word—they are not the same! (Ephesians 6:17). The Spirit can do some things separate and apart from the Word, while doing most of His work through the Word. The following can show the likenesses in action.

1) In Creation:

- a) The Spirit was there at Creation and evidently taking part (Gen. 1:2; Ps. 104:30).
- b) But it was by the Word of God that Creation happened (Hebrews 11:3; 2 Peter 3:4-5).

2) In Giving Life:

- a) The Spirit gives life (2 Corinthians 3:6).

b) But life is also given by the Word of Truth (James 1:18).

3) In Being Born of God:

a) The New Birth is a spiritual birth brought about by the Spirit (John 3:3-8).

b) But the Word of God is the vessels by which that life can happen (1 Peter 1:23).

4) In Salvation:

a) We are renewed (saved) by the Holy Spirit (Titus 3:5).

b) But it is the implanted word that saves our souls (James 1:21).

5) In Sanctification:

a) We are sanctified from our all sinful life by the Spirit (1 Cor. 6:11; 2 Thess. 2:13).

b) But Jesus prayed that we might be sanctified by His Truth (Word of God)(John 17:17).

6) Indwelling:

a) We are told that the Spirit indwells the people of God (Romans 8:11).

b) But we are encouraged to allow the Word of God to dwell in us richly (Colossians 3:16). The question to be ask is—can both the Spirit and the Word abide in us?

7) Power:

a) God wants us to have joy & peace by the power of the Spirit (Romans 15:14).

b) But God upholds all things by the word of His power (Hebrews 1:3).

THE SPIRIT'S USE OF THE WORD

Since the Spirit has given us the Word and confirmed it by miracles, wonders, and signs (Hebrews 2:3-4), we would naturally assume that there was a good reason for Him giving it to mankind. In other words, He had a use for it in the work that God wanted to accomplish. We know from what is revealed that there are three areas in which the Spirit works, but He operates through the revealed Word to accomplish these tasks.

- 1) The Conviction of man's heart.** God has chosen to communicate with His creatures by His inspired Word. The first purpose of that communication is to bring about a conviction within man of His need of God. The Spirit accomplishes this when the Word of God is read or preached and finds lodgment in good and honest hearts (John 16:8-11; Acts 2:22-39; 7:51-54; Hebrews 4:12).
- 2) The Conversion of man.** If man is to be saved eternally, he must be converted, turned back to God and away from disobedience to God. It is the work of the Holy Spirit to see that such is accomplished—but without taking away man's power of choice. This is simply accomplished by the Word of God finding lodgment in a good and honest heart. The following Scriptures show clearly the involvement of both: John 3:5; Titus 3:4-8; James 1:18; 1 Peter 1:23; Romans 10:13-17; 1:16-17).
- 3) The Sanctification of man.** To be sanctified means that we are cleansed and set apart to do service unto God. Again, both the Spirit and the Word are involved in the process, but it seems evident that it is the Spirit working through His tool, the Word of God. (1 Corinthians 6:11; 2 Thessalonians 2:13; John 17:17; Ephesians 5:26).

CONCLUDING THOUGHTS.

It is important to remember that the Spirit is one of the three personages of the Godhead and is accomplishing what Deity had decided before the foundation of the world. The Spirit's powerful tool is the Word of God to bring man back to Himself!

Lesson Six

“Reception of the Holy Spirit that Empowers People”

To be empowered by the coming of the Holy Spirit was not a new thing to the Apostles or the early church. The Old Testament has many examples of such. The Holy Spirit enabled people to do things that they ordinarily could not do. Samson is a good illustration of this. The Holy Spirit stirred him (Judges 13:25). When a lion came against him, the Spirit came upon him mightily so that he tore the lion as one tears a young goat (Judges 14:5-6). Events like this happened upon several occasions. The one that is possibly remembered the most is when he was able to collapse a building and kill many of the Philistines (Judges 16:28-30). Both Old and New Testaments have examples of such empowering by the coming of the Holy Spirit upon people.

TERMS THAT DESCRIBE RECEPTION

It is important to understand that the reception of the Holy Spirit does not automatically guarantee that one has supernatural powers. The context usually makes this clear in most instances. The following may help to make a distinction in regards to whether power is received or not.

1. Terms that indicate reception of Miraculous powers:

- | | | |
|-------------------------|------------------|---------------------------------|
| 1) Pour out upon | 5. Baptized with | 9. Laying on of Apostles' hands |
| 2) Come upon—overshadow | 6. Come unto | 10. Shed forth from heaven |
| 3) Descending upon | 7. Sat upon | 11. Full of power |
| 4) Anointed with | 8. Fell on | |

2. Terms that do not indicate reception of Miraculous powers:

- | | |
|----------------------|--------------------|
| 1) Dwell in | 4. Ministered to |
| 2) Sealed with | 5. Sent forth unto |
| 3) Made partakers of | |

3. Terms that are used either of the above two ways:

- | | |
|----------------|----------------|
| 1) Filled with | 4. Gift of God |
| 2) Full of | 5. Given unto |
| 3) Received | |

EXAMPLES OF OUTPOURING THAT GAVE MIRACULOUS POWERS

The following is certainly not a complete list of all people that may have been empowered by the coming of the Holy Spirit into their lives, especially in the Old Testament.

And it should be quite obvious that we are only given a few instances of such in the New Testament.

1. Examples in the Old Testament:

- a) Joseph was given the ability to interpret dreams that led to his being appointed to a high position in the land of Egypt (Genesis 41:38-40).
- b) The Spirit that had been on Moses that enabled him to perform miracles, God placed on the 70 elders and they prophesied (Numbers 11:25-26).
- c) The Spirit endowed various craftsmen to do the work on the Tabernacle (Exodus 28:3).
- d) The Spirit of the Lord came upon Othniel that enabled him to judge the people of Israel (Judges 3:9-10).
- e) When Samuel anointed David to eventually be king over Israel, the Spirit of the Lord came mightily upon him (1 Samuel 16:12-13).
- f) All the Prophets sent to Israel were given both revelations and had miraculous powers given to them (Ezekiel 2:2; 2 Kings 5:1-14).

2. Before and during the Public Ministry of Jesus:

- a) Zacharias was filled with the Spirit and prophesied (Luke 1:67).
- b) Elizabeth was filled with the Spirit and prophesied to Mary (Luke 1:41-45).
- c) John the Baptizer was to be filled with the Spirit from birth (Luke 1:15).
- d) The Spirit came on Jesus at His baptism that enabled Him to do many mighty works (Luke 4:14-19).
- e) The Apostles and the 70 disciples also received powers by the Spirit (Mark 6:7; Luke 10:17).

3. In the Early Church:

- a) The Apostles received Power when the Holy Spirit came to them (Acts 1:4-5, 8; 2:1-4)
- b) Cornelius & His household were able to speak in tongues when the Holy Spirit came on them (Acts 10:44-47).
- c) The Holy Spirit was given to Paul upon his conversion that enabled him to receive revelations and have unusual powers (Acts 9:17).
- d) Many of the early Christians were able to perform various powers as gifts of the Holy Spirit (Mark 16:17-18).

CONCLUDING THOUGHTS

The point of this lesson is to show that the outpouring of the Spirit upon people occurred both in the Old Testament times as well as New Testament times. This outpouring enabled them to do things that they ordinarily could not do—have visions, revelations, or performed all kinds of miraculous things. This outpouring was not to save a person, but to empower them! It was even done with a donkey on one occasion—was made to talk. The thing to remember is that God was the giver of this outpouring—not man. It was not something man could do to get it, but something God chose to give to certain people. Future lessons will deal with this concept more in detail.

Lesson Seven

“The Miraculous Gifts of the Spirit”

One of the most obvious facts to people who know the Bible very well is that God has given miraculous gifts unto men—both under the Old Covenant and the New. While the study of the miracles performed under the Old Covenant would be of great interest; yet, our primarily thrust in this lesson is to look at the miraculous gifts God has given under the New Covenant. The word “gifts” is used to identify the powers that were given to early Christians (1 Corinthians 12:1-4). God chose to give us a listing of these gifts in His Word so that we might be aware of what helped to start and keep Christianity going until the inspired Word of God was completed (1 Corinthians 13:8-12).

LISTING & DEFINING OF GIFTS

(1 Corinthians 12:1-11, 27-31; Mark 16:17-18)

The Word of Wisdom. The ability to know and understand things beyond your years of study and experience.

The Word of Knowledge. The ability to know something without having to study. To know God’s will for us under the New Testament without having read or heard it.

Faith. Faith comes by hearing the Word of God, but this faith did not have to depend upon hearing it—it was imparted to them. “Faith that can remove mountains.”

Gifts of Healing. All kinds of sicknesses: diseases, blindness, crippled, affected speech and hearing, etc., to let people know that God was behind their efforts.

The Working of Miracles. All kinds of signs and wonders were performed to show that their message was from God and not of men. To confirm the word!

Prophecy. It was to have the ability to know and speak God’s message by revelation and inspiration without having to study. They spoke God’s message to man before it was written down.

Discerning of Spirits. The person had the ability to know if someone was speaking by the Spirit of God or by another spirit.

Divers Kinds of Tongues. The person had the ability to speak in a known language, but unknown to him, so that he could be understood by one who knew the language.

Interpretation of Tongues. The person can translate from one language to another without having to know both languages.

Helps, Governments, Apostles. The early church in its beginning had to be supervised by the Apostles and Prophets in order to keep it faithful to God.

All of the above gifts were exercised in the early church for the benefit of starting and stabilizing the churches until the New Testament could be completed.

HOW WERE THESE GIFTS RECEIVED?

It is critical to a proper understanding of the miraculous gifts that we know how people received these gifts. Did God just pour out the Holy Spirit upon a lot of people so they could have these gifts? Was there anyway that the people could secure the gifts themselves? What role did the Apostles play in these gifts of the Holy Spirit? From the Scriptures we can see two ways that these gifts were passed on to certain people.

They were given with the Baptism of the Holy Spirit. John the Baptizer told people that even though he was baptizing in water, one was coming after him that would baptize with the Holy Spirit (Matthew 3:11; Mark 1:8; Luke 3:16). After the death, burial, and resurrection of Jesus, He appeared to His chosen disciples so that they could be fully persuasion of His being raised from the dead. Before leaving them and ascending back to the Father, He told them to wait in Jerusalem in order to receive the promised coming of the Holy Spirit (John 16:13). Jesus called the coming of the Holy Spirit upon the Apostle a “baptism of the Holy Spirit” (Acts 1:4-5). He told them that when the Holy Spirit came that He would give them power and that they would be witnesses of Jesus into all the world (Acts 1:8). In Acts 2:1-4, the Holy Spirit came upon the Apostles and they all spoke in Tongues (Languages that they had not studied and learned). The Apostle Peter, in his sermon to the people, said that this outpouring of the Spirit was a fulfillment of the prophecy of Joel (Joel 2:28-30).

Saul of Tarsus became an Apostle later on and was told he would receive the Holy Spirit (Acts 9:17-18). From all indications, he must have received the same power and gifts that the other Apostles had received (2 Corinthians 12:11-12). Saul’s conversion and becoming an Apostle was unusual, but was for the blessing of mankind.

Another unusual event occurred when a Gentile and his household receive the outpouring of the Holy Spirit and spoke in Tongues as well. Joel had promised that God would pour out of His Spirit upon “all flesh.” This is generally understood to have reference to both Jew and Gentile. The Jews received the promise when the Apostles and Saul of Tarsus received the outpouring of the Spirit. Now, God’s Spirit needed to be poured out on the Gentiles and Joel’s prophecy would be completed. This is what happened in Acts 10:1-48; 11:1-18). It took three miracles to bring out the conversion of the Gentiles: (1) The Angel appearing to Cornelius and telling him to send for Simon Peter to tell him words whereby he and his house could be saved; (2) Peter receiving a vision and the command to go with the Gentiles that were sent by Cornelius who were waiting at the gate; and (3) As Peter was preaching to the Gentiles, the Holy Spirit fell on them as it did upon the Apostles in Acts 2:1-4—they spoke with Tongues. Peter’s conclusion was God wants the Gentiles to be saved just like the Jews. When this was discussed back with

other Jewish Christians, they drew the same conclusion: "***Then God has also granted to the Gentiles repentance to life.***" (Acts 11:18).

A Second way of receiving the gifts was by the laying on of the hands of the Apostles. When trouble arose in the early church, efforts were made to appoint seven men who could take care of the neglected Grecian Widows (Acts 6:1-4). But when these men were appointed, the Apostles also laid hands on them to impart gifts (6:5-6, 8; 8:5-8). After this both Philip and Stephen were recorded as having gifts (power).

When news came back to Jerusalem to the Apostles that the people in Samaria had been obedient to the Gospel through the preaching of Philip, They decided to send Peter and John up there to check on the situation. Philip could perform miracles, but could not pass on any gift to others. The Apostles were the only ones that God used to pass on the gifts to other. So, when the Apostles had prayed and laid hands on the Christians in Samaria, they received miraculous gifts of the Spirit. The way we know this is that it said that when Simon saw that through the laying on of the Apostles' hands that the Holy Spirit was given, he offered them money. He had to have seen some miraculous activity. (Acts 8:14-19).

When Paul was at Ephesus on one of his mission trips, he ran across 12 men who were disciples, but were not taught correctly. He understood this when he asked them if they had received the Holy Spirit since they believed in Jesus. He discovered they had been baptized with John's baptism, not Jesus'. He then, commanded them to be baptized in the name of Jesus. It was then that Paul laid hands on them, and they spoke in tongues and prophesied (Acts 19:1-7). Thus, Paul was able to do what the other Apostles did in passing on the gifts to Christians. Paul also stated that he had given a gift to Timothy, a constant companion to Paul, by the laying on of his hands (2 Timothy 1:6). Paul also wrote to the church at Rome desiring to come and impart some spiritual gift to them so they could be established (Romans 1:11).

CONCLUDING THOUGHTS

The Apostles seemed to have possessed the use of all the gifts themselves, but those upon whom they laid their hands were given only a gift. And in addition, not all Christians would have to have gifts—only those gifts that were needful for the benefit of stabilizing and strengthening the church would be given. The Holy Spirit, Himself, seems to have determine this (1 Corinthians 12:11). But each congregation would need to have the gifts in their midst to help them until the Word of God could be completely written down and circulated. The purposes of the gifts were:

- a) To perfect and edify the church (Ephesians 4:11-16).
- b) To bear witness to the message as being from God (Hebrews 2:1-4).
- c) To guide the church into all truth (John 16:13).

Note: There was no New Testament, as we know it now, at first....it was being spoken by inspiration and then being written down from about 48-96 A.D.

Lesson Eight

The Gift of Speaking in Tongues

One of the things that will be discussed in a later lesson is the question of “How long did the miraculous gifts last?” Were they to continue on until the end of time, or was there a cut off time for them to end? This becomes a critical issue for anyone that is concerned about what the Bible says. For those who have been taught that these gifts are still possible today are faced with the job of showing us the power to do these miraculous things. One of the easiest of the gifts to imitate is the one we want to look at closer in this study—“The gift of speaking in Tongues.” There is obvious confusion among religious people on exactly what this gift was. The fact that different religious groups claim the same thing, but teach some things radically different in the name of Christ, shows that there is a problem over this gift. There are two Greek words involved in connection with speaking in tongues:

- 1) ***GLOSSA***—“Tongue or language spoken.”
- 2) ***HERMENEUO***—“To interpret, to make know, to explain, to translate.”

“Interpretation of Tongues” will be involved in this study because of the obvious connection and the insight it can give.

SCRIPTURES THAT SPEAK OF “SPEAKING IN TONGUES”

- 1) Mark 16:17—“speak with **NEW** tongues.”
- 2) Acts 2:4—“speak with **OTHER** tongues.”
- 3) Acts 2:6—“every man heard them speak in his **OWN LANGUAGE.**”
- 4) Acts 2:8—“how hear we every man in our **OWN TONGUE.**”
- 5) Acts 2:11—“we do hear them speak in **OUR TONGUES** the wonderful words of God.”
- 6) Acts 10:46—“heard them speak with **TONGUES**, and magnify God.”
- 7) Acts 19:6—“they spake with **TONGUES.**”
- 8) 1 Cor. 12:10—“**DIVERS KINDS OF TONGUES.**”
- 9) 1 Cor. 12:10—“**INTERPRETATION OF TONGUES.**”
- 10) 1 Cor. 12:28—“**DIVERSITIES OF TONGUES.**”
- 11) 1 Cor. 12:30—“Do all speak with **TONGUES?**”
- 12) 1 Cor. 12:30—“Do all **INTERPRET?**”
- 13) 1 Cor. 13:1—“**TONGUES OF MEN & ANGELS**”
- 14) 1 Cor. 13:8—“**TONGUES**, they shall **CEASE.**”
- 15) 1 Cor. 14:2—**UNKNOWN TONGUE**, speaks not unto men, but unto God.” “No man understands him; howbeit in the Spirit he speaks mysteries.”
- 16) 1 Cor. 14:4—“speaks in an **UNKNOWN TONGUE** edifies himself.”
- 17) 1 Cor. 14:5—“I would that you all spake with **TONGUES.**” “Greater is he that prophesies than he that speaks with **TONGUES**, except he **INTERPRET**, that the church may receive edifying.”
- 18) 1 Cor. 14:6—“If I come unto you speaking with **TONGUES**, what shall I profit you?”
- 19) 1 Cor. 14:9—“except you utter by the **TONGUES WORDS EASY TO BE UNDERSTOOD**, how shall it be known what is spoken?”

- 20) 1 Cor. 14:13—"let him that speaks in an **UNKNOWN TONGUE** pray that he may **INTERPRET.**"
- 21) 1 Cor. 14:14—"If I pray in an **UNKNOWN TONGUE**, my spirit prays, but my **UNDERSTANDING** is unfruitful."
- 22) 1 Cor. 14:18—"I thank God, I speak with **TONGUES** more than you all."
- 23) 1 Cor. 14:19—"Rather speak five words with my **UNDERSTANDING**, than ten thousand words in an **UNKNOWN TONGUE.**"
- 24) 1 Cor. 14:21—"In the Law it is written, with men of **OTHER TONGUES** and other lips will I speak unto this people."
- 25) 1 Cor. 14:22—"tongues are for a **SIGN** to them that believe not."
- 26) 1 Cor. 14:23—"if the whole church come together and all speak with **TONGUES**, and there come in those that are unlearned, or unbelievers, will they not say that you are mad?"
- 27) 1 Cor. 14:26—"hath a **TONGUE**....Let all things be done unto **EDIFYING.**"
- 28) 1 Cor. 14:27—"If I speak in an **UNKNOWN TONGUE** let it be by 2 or 3 at the most and that one at a time....and let on **INTERPRET.**"
- 29) 1 Cor. 14:28—"If no **INTERPRETER**, let him **KEEP SILENT** in the church, speaking to himself and to God."
- 30) 1 Cor. 14:39—"forbid not to speak with **TONGUES.**"

The concept in Scripture of "speaking in tongues" and "interpretation of tongues" is the actual ability miraculously for a person to speak fluently and understandably in another language that he has not studied, and then for someone who had the gift of "interpretation of tongues" to be able to **TRANSLATE** what is spoken into a language that the audience does understand. The reason why the word "unknown" is used in the above Scriptures is that when a person speaks in a language that the hearer does not understand, it is unknown to him.

What is popularly called "speaking in tongues" today is actual "unintelligible ecstatic utterances" or "tongues of ecstasy." They speak in a state of being besides one's self....beyond reason or control." To the hearer, it sounds like babbling. To the person speaking, he believes that the Holy Spirit has taken over and supplies the verbalizations that he is uttering. Women are forbidden to speak before the assembly (1 Cor. 14:33), but in many assemblies of those who claim the gift, women speak before the assembly. Often, those who claim the gifts bring about a disorderly and non-edifying condition in their assemblies.

WHAT WAS THE PURPOSE OF SPEAKING IN TONGUES?

Tongues, as a part of the miraculous gifts, were to confirm the word. (Mark 16:17-20; Heb. 2:1-4; 1 Cor. 14:22).

Tongues were a sign to unbelievers. (1 Cor. 14:22; Acts 2:6-8).

Tongues were to enable the Christian to speak in a language he had not studied to believers and unbelievers. (1 Cor. 14:22; Acts 2:6-8).

Tongues were to show God's approval of the Gentiles being saved along with the Jews. (Acts 10:44-47; 11:18).

Tongues were to give understanding, instruction, and edification to hearers. (1 Cor. 14:6-13, 18-19, 26).

Tongues was a means of speaking to God and to self. (1 Cor. 14:4, 28).

WHAT WERE SOME SPECIAL REGULATIONS ABOUT TONGUES

They were to speak to edify the church. (1 Cor. 14:12).

Only three at the most were to speak in the assembly, one by one, with an interpreter. (1 Cor. 14:27).

They were not to speak in the assembly if there was no interpreter. (1 Cor. 14:28)

They were not to forbid people to speak in tongues. (1 Cor. 14:39).

CONCLUDING THOUGHTS

The gift was the ability to speak in a known tongue or language of people. However, people of another country may not understand the language spoken and need an interpreter or translator in order to understand. Paul, by inspiration, strongly regulated this gift because of the abuse of it in the assembly of the saints. Their lack of love was evident and their selfishness was apparent in the way they were conducting themselves with the gifts.

Lesson Nine

“Duration of the Miraculous Gifts of the Spirit”

There are three questions that are important in our study about the miraculous gifts given by the Spirit:

- 1) How were these gifts given to the church?
- 2) For what purpose were these gifts given to the church?
- 3) For how long were these miraculous gifts to last or what was their duration?

We believe that the first two questions are critical to understand before looking at the third question. In fact, proper Biblical answers to the first two questions will help answer the third question. Primarily in this lesson we are examining the Bible to see if there is any indication of just how long these gifts would be available to mankind. If they are still available today, then, we should want to know how we might possess such. If the gifts ended, then we should not expect them today.

HOW WERE THE GIFTS GIVEN?

The Gifts were given by an outpouring by God directly. This seems to have been the case with Jesus possibly as indicated in Matthew 3:16; John 3:24; and Acts 10:38. When the Holy Spirit came upon the Apostles on the day of Pentecost, they received **Power** as promised and began by “speaking in tongues.” However, the Apostles did not seem to be limited in the power that they had access unto as others were (John 14:26; 15:26; 16:7-8, 13; Acts 1:4-5, 8; 2:1-4). But the gift of speaking in tongues were given to Cornelius and his household direct from God for the purpose of convincing the Jewish Christians (as well as the Apostles) that God wanted the Gentiles to be saved just like the Jews were offered salvation (Acts 10:34-48; 11:15-18; 15:8). And the Holy Spirit was sent to Saul (Paul) because he was to become a chosen Apostle (as one born out of due season). He, too, was unlimited in his powers just like the other Apostles (Acts 9:17; 13:9; 2 Cor. 12:11-13). It is important to notice that the outpouring was directly from God, and not man. This outpouring was upon both Jews (at Pentecost) and Gentiles (household of Cornelius)—thus, fulfilling God’s promise through Joel 2:28-30 that He would pour out of His Spirit upon “all flesh.”

These Gifts of the Spirit were given by the laying on of the hands of the Apostles. Three different examples are given to illustrate this fact.

- 1) After the Apostles laid hands on the seven men in Acts 6:2-6, we find that both Philip and Stephen were able to perform miracles (6:8; 8:6-7).
- 2) When the people in Samaria obeyed the Gospel, the Apostles had to go to the city and lay hands on some of the people to impart the miraculous gifts (Acts 8:14-19). Philip, who could perform miracles, was not able to pass on that power to others.
- 3) In Acts 19:1-7, twelve men had been baptized with John’s baptism, but taught about Christ’s coming. Paul taught them correctly and baptized them into Christ. He then laid hands on them and imparted gifts of the Holy Spirit (speaking in tongues and prophesying).

These gifts were evidently not given to all Christians, but only to sufficient number to get the job done of teaching and grounding these new Christians. They were to desire the gifts, but to use them correctly for the building up of the church in their assemblies (1 Cor. 12:31; Chs. 13, 14).

WHAT WERE THE PURPOSES OF THE GIFTS?

If you noticed that the above question indicates the possibility of more than one purpose. In fact the Scriptures clearly indicate three reasons for the giving of these gifts.

Gifts were to reveal God's truth to mankind so that we might know the things that have been freely given to us by God (1 Cor. 2:12).

- a) They made known the mystery that had previously been kept secret (Eph. 3:3-5).
- b) The Apostles were to be guided by the Spirit into all truth (John 16:13; 20:31).
- c) Jude states that the "faith" was once for all delivered unto the saints (Jude 3).
- d) Peter says that we have been given all things that pertain to life and godliness (2 Peter 1:3).
- e) James called it a perfect Law of Liberty (James 1:25).
- f) Paul states that this revelation can make us ready for all good works (2 Tim. 3:16-17).

Gifts were to confirm the message preached as being from God (Mark 16:15-20; Heb. 2:3-4).

- a) Philip's preaching was confirmed by miracles and it helped people to believe that his message was really the message of God (Acts 8:5-13).
- b) The Apostle Paul stated that the signs that he did help to prove his Apostleship and his message as being from God (2 Cor. 12:12).
- c) Speaking in Tongues was especially pointed out to be a sign to unbelievers (1 Cor. 14:22).

Gifts were to be used to edify (build up) the church (1 Cor. 14:5, 26)

WHAT WAS THE DURATION OF THE GIFTS?

The same Bible that tells us about the Gifts and their regulation also tells us they were to cease! It is enlightening to notice that God begins things by a miracle or miracles and continues them, however, without any more miracles. Adam and Eve serve as a good example of this. They were miraculously created by God, but children were brought into the world by a natural birth process designed by God. Miraculous Gifts were evidently necessary at the beginning of the church because they did not possess a completed New Testament. They needed Divine guidance until it could be completed. So, the gifts served a dual purpose: (1) The revealing of the Word of God and (2) The confirmation of that Word by miracles, wonders, and signs. Once completed and confirmed, there would be no further need of the miraculous. This is what 1 Corinthians 13:8-12 is pointing out. Paul states that the gifts would cease (verse 8), and even tells when....when the complete (perfect) has come (verse 10). It should be obvious to all that the spoken revelations in the churches were giving only partial revelations—a little at a time (verse 9). When they are all written down and brought together into a completed book (James 1:25), the Gifts will have served their purposes.

Another approach that could be taken that is a very strong one goes back to the way that these gifts were given in the early church. The Apostles were the only ones that could give such by the laying on of their hands. Upon their death, the Gifts would of necessity have to cease—no one to pass them on. A passage that might strongly support this idea is in Ephesians 4:4-6, where it states that there is “one baptism.” This was written about A.D. 62-63 from Rome by the Apostle Paul by inspiration. However, in Acts 1:4-5; 2:1-4, 38, 41, it clearly shows that there were two baptism—baptism of the Holy Spirit and baptism in water. By the time Paul wrote the Ephesian letter, one of these baptisms had ceased. The logical one to cease would be the one that was a promise, not the one commanded for people to do to be saved.

CONCLUDING THOUGHTS

There are several warnings given in the New Testament of the dangers of false teachers making use of “false signs and wonders” to deceive people into believing their false teaching (Matthew 7:21-23; 24:23-24; 2 Cor. 11:13-15; 2 Thess. 2:8-12, etc.). God has given us a complete Bible to serve as our complete guidance for this life and eternity. We need nothing else. It is not a question of whether God has the power to perform miracles or give such to man, for He has already done it! But, it is a question of what He has said in His Word that we need to be concerned about. The Gifts gave us the inspired, infallible, revealed, and confirmed Word of God. Let’s make the best use of it to God’s glory and the saving of our souls.

Lesson Ten

“The Holy Spirit in Conversion”

Jesus stated that the Holy Spirit would come and convict the world of sin, righteousness, and judgment (John 16:8). From this statement, it should be evident that the Holy Spirit is involved in the conversion process of people turning to God. Thus, the real issue here is not whether He is involved, but in what way or how does He accomplish His work? Some advocate that the Holy Spirit comes down and operates directly on the human heart and gives him an “experience of grace”—which means he has been saved! The problem with this is that none of this is taught in the Scriptures. Such beliefs are mere conjecture or subjective thinking, not provable by Scriptures. In fact, it is in plain contradiction to the teachings of Scripture. The real question that needs to be answered is—Does the Holy Spirit convert the sinner directly or does He accomplish His Work through the preached Word of God and the sinner’s obedience to the Gospel?

DID THE HOLY SPIRIT COME UPON THE APOSTLES TO SAVE THEM?

There is no Scriptures that I am aware of that states such! The Holy Spirit came upon them to empower them for the work of teaching, confirming God’s message, and to pass on these Gifts to Christians to help build up the church. When Jesus promised the holy Spirit to the Apostles, He stated that when He comes He will:

- 1) Teach them all things (John 14:26)
- 2) Testify of Jesus (John 15:26)
- 3) Guide them into all truth (John 16:13)
- 4) Glorify Jesus (John 16:14)
- 5) Equip them to be witnesses into all the world (Acts 1:8).
- 6) Confirm their message as being from God (Heb. 2:3-4).

Out of some 16 different passages that talk about the activities of the Holy Spirit, none state that He would directly come upon anyone to save them. But, again, it is obvious that the Holy Spirit is involved in bringing about the salvation of mankind.

- 1) We are born of the Spirit (John 3:3-8).
- 2) The Spirit gives life (John 6:63; Rom. 8:2, 10; 2 Cor. 3:6).
- 3) We are washed, sanctified, and justified by the Spirit (1 Cor. 6:11).
- 4) It is by one Spirit that we are all baptized into one body (1 Cor. 12:13).
- 5) We are renewed by the Spirit (Titus 3:5).

But the question again is—Does He do these things directly or through an instrument that leads to man’s salvation?

THE HOLY SPIRIT AND THE WORD

In a previous study we pointed out that what the Spirit is said to do, the Word of God is also said to do—not in the absolute, but in most instances. When we look to see what the Word of God does in conversion, it coincides perfectly with what is said of the Spirit.

- 1) The Word convicts the heart of the sinner (Titus 1:9).
- 2) The Word pricks the heart (Acts 2:37)
- 3) The Word begets us unto God (1 Cor. 4:15; James 1:18; 1 Peter 1:23).
- 4) The Word saves us (James 1:21; Romans 1:16).
- 5) The Word purifies us (1 Pet. 1:22).
- 6) The Word sanctifies (John 17:17).
- 7) The Word cleanses us (John 15:3; Eph. 5:26)

If they both do the same thing, it would seem logical that the Word of God is the means that is used by the Holy Spirit to bring about man's salvation (Eph. 6:17). Romans 10:11-18 makes it very clear that man's salvation depends upon his hearing, believing and obeying the Word preached unto him.

EXAMPLES OF CONVERSIONS SHOW THIS

An Overview of Acts:

- 1) 3000—"When they Heard this." (2:37-38).
- 2) 5000—"Many heard the word and believed." (4:4)
- 3) Samaritans—"They believed Philip preaching." (8:12)
- 4) Simon—"He believed also." (8:13)
- 5) The Eunuch—"Philip preached unto him Jesus." (8:35-38)
- 6) Saul—"Shall be told thee what to do" (22:12)
- 7) Cornelius—"Words whereby you shall be saved." (11:14)
- 8) Lydia—"Heard, attended to the things spoken." (16:14)
- 9) Jailor—"Spake unto him the word." (16:32)
- 10) Corinthians—"hearing, believed, and were baptized." (18:8)
- 11) Bereans—"Received the word." (17:2)
- 12) 12 Men at Ephesus—"When they heard this were baptized." (19:5)

The Conversion of the Gentiles shows this clearly (Acts 10:1-48; 11:1-18):

- 1) Cornelius saw a vision that told him to send for Peter.
- 2) Meanwhile, Peter was given a vision and then told to go with the men from Cornelius.
- 3) Peter came for the purpose to speaking words to them that they could be saved.
- 4) Peter preached to them.
- 5) The Holy Spirit fell upon them like it did on the Apostles at the beginning, and they spoke in tongues.
- 6) Peter was convinced, seeing this outpouring of the Holy Spirit, that God wanted the Gentiles to be saved as well as the Jews by an obedient faith.
- 7) So, Peter commanded them to be baptized.

It is obvious that the Holy Spirit was involved in this conversion. It took three miracles to help Peter and the Jewish Christians with him that God wanted the Gentiles to be saved also. The Gentiles were told to do the same thing to be saved as the Jews were (Acts 2:38; Acts 10:43, 47-48). The Holy Spirit gave them power to speak in tongues, but He did not save them by such.

They were told Words to believe and be obedient to like everyone else had been told (Acts 11:14).

CONCLUDING THOUGHTS

For those that would advocate that the Holy Spirit saves a man directly apart from the Word of God, the following things should be honestly dealt with:

- 1) Such a belief contradicts all passages that say that the Word of God saves.
- 2) The Holy Spirit becomes a respecter of persons because He does not convert everyone.
- 3) Preaching to sinners becomes foolishness.
- 4) Such a belief relieves the individual of personal responsibility and accountability.
- 5) It violates man's freedom of choice.
- 6) It contradicts passages that indicate that the Holy Spirit is given to the Sons of God—not sinners (Acts 5:32).

God's Spirit has given us His Word. There is no conversion to God without the preaching of the Word of God (1 Cor. 1:21). There are no Christians where the Word has not gone! Man must respect God's Word, listen to it, believe it, and obey it to be saved.

Lesson Eleven

“The Indwelling of the Holy Spirit”

On the night of Jesus' betrayal, He tried to prepare His disciples for His death and the necessity of His leaving them. But He made it very clear that they would not be left alone, but He would send the Holy Spirit (Helper, Comforter) to help and guide them into all truth (John 16:5-16). They would be sorrowful over Jesus' death, but when He was raised from the dead, their hearts will be filled with joy, and no man can take that joy away from them. The Holy Spirit did come to the Apostles on the day of Pentecost (Acts 2:1-4) and began to guide them the guidance into "all truth." Thus, the Holy Spirit revealed and guided by inspiration what the Apostles taught and wrote down for mankind to believe and obey. This is our assurance of the accuracy of God's Word because the Holy Spirit confirmed their message by miracles, wonders and signs (Hebrews 2:1-4; Mark 16:15-20). The Holy Spirit also empowered the Apostles to lay hands on Christians to give them miraculous gifts so the church could be established in the Truth, strengthen, stabilized, taught, and matured (Ephesians 4:11-16). But God also sent His Spirit to dwell within each of His children (Acts 5:32). Thus, Christians not only had a visible manifestation of the Holy Spirit in their midst, but they also had a non-visible promise from God of His Spirit dwelling within His people.

HOW DO WE KNOW THE SPIRIT DWELLS IN THE CHRISTIAN?

The indwelling of the Spirit in God's people in the Old Testament doesn't seem to have been a promise for them as it is for us today under the New Testament (John 14:17). This indwelling of the Spirit carries with it the idea of being something special for the child of God as we shall see shortly. But how do we know the Spirit dwells in us? It is important that we make a distinction between the Indwelling of the Spirit and having the miraculous gifts of the Spirit. People could know that they had miraculous gifts of the Spirit by their ability to do things that were supernatural (Acts 8:18-19; 19:1-7). But we can only know that we have the Spirit dwelling in us because God said so! In fact, there are some 28 possible passages that state this. John 7:38-39; 14:15-17; Acts 2:38; 5:32; Rom. 5:5; 8:9, 11, 15; 1 Cor. 3:16; 6:19; 2 Cor. 1:22; 5:5; Gal. 3:2, 14; 4:6; Eph. 1:13-14; 2:22; 3:16; 5:18; 1 Thess. 4:8; 2 Tim. 1:14; Titus 3:5-6; Heb. 6:4; James 4:5; 1 John 3:24; 4:4, 13; Jude 19.

There are some who believe that the indwelling concept only has reference to the miraculous gifts and since they have ceased, there is no indwelling of the Spirit in Christians now. But the terminology in many of the above passages would seem to say differently. For instance:

- a) Acts 5:32—The Spirit is given to those who obey Him. Was that intended to be just for the first century Christians?
- b) Acts 2:38—People were told to repent and be baptized so their sins could be forgiven or remitted and they would receive the gift of the Holy Spirit. Was that to only last for the first century Christians?

- c) Romans 8:9—Those who belong to Christ have the Spirit dwelling in them. If we do not have the Spirit we do not belong to Christ. So what about Christians after the first century, if the Spirit no longer dwells in them, do they belong to Christ?

WHY HAS GOD GIVEN US HIS SPIRIT TO DWELL IN US?

In contrast to the miraculous gifts of the Spirit that could be witnessed, the indwelling of the Spirit in the Christian is non-visible and evidently no way to perceive by our five senses that He is there. If this be true, then what would be the point of the Holy Spirit indwelling the child of God?

1. **It would be a way for God to emphasize that we belong to Him.** He has given us His Spirit as an earnest (“down-payment promise”) to what is to come (Eph. 1:13-14; 2 Cor. 1:22).
2. **It can give the child of God great motivation to live pure, clean, upright lives less we defile the temple of God in which God’s Spirit dwells.** It should cause us to mortify (put to death) the evil deeds of the body (Rom. 8:13). It should make us realize the sacredness of our lives before God. It is God’s way of challenging us to holy living (1 Cor. 6:18-20).
3. **It can serve as an assurance of the resurrection of our bodies unto eternal life.** The same Holy Spirit that dwells in us now will also quicken (make alive) our mortal bodies someday (Rom. 8:11-12).

HOW DOES THE HOLY SPIRIT DWELL IN THE CHRISTIAN?

If you have studied up on this question, you will be aware of the differences of opinion as to how the Holy Spirit indwells us. To my knowledge, I know of no one passage that plainly states how He dwells in the Christian—whether personally or through some means. If God had wanted us to know for certain, He would have plainly stated such. Therefore, I conclude that it may not be important for us to know or possibly we could not understand the process if God told us.

1. Observations about the two approaches:

- a) Some suggest, through a reasoning process from Scripture, that the Spirit does not dwell personally in the Christian, but through His Word in our hearts. The one major problem that I can see to this is—many religious people (who have not obeyed the Gospel) have the Word of God in their hearts. Even some Atheists have had a commanding knowledge of the Word of God as well. But, this does pose a possible way for the Spirit to indwell the Christian.
- b) Some suggest that the Holy Spirit actually, personally indwells the Christian. How could He do this? I don’t know! And whether I could ever understand how He dwells in me, must not be all that important for me to know. The importance is that He does dwell in the Christian, but not the sinner (Acts 5:32; John 14:17). I do not know how my spirit dwells in me, but its there—God said so!

2. The Godhead, as well as the Word of God, dwells in the Christian.

- a) God, the Father, dwells in the Christian (1 John 4:12, 13).
- b) God, the Son, dwells in the Christian's heart through faith (Eph. 3:17).
- c) God, the Holy Spirit, dwells in the Christian (Rom. 8:11).
- d) The Word of Christ dwells in the Christian (Col. 3:16).
- e) Deity dwells in the Christian because of his faith and obedience to the Word of God (Eph. 3:17).
- f) Evidently, the "how" is not the important thing—rather, the fact that Deity dwells in His people is important for us to believe and know for sure!

CONCLUDING THOUGHTS

It would also seem to be important for us to note some things about the indwelling of the Holy Spirit in the Christian:

- 1. The Holy Spirit does not give miraculous gifts by this indwelling.**
- 2. The Holy Spirit does not give New Revelations by this indwelling.**
- 3. The Holy Spirit does not give special guidance apart from the Word of God by this indwelling.**
- 4. The Holy Spirit does not give new revelations that would contradict His written Word (Thus, there would be no need of such revelations).**

The Holy Spirit dwells in the Christian as long as the Christian has room for Him. He does not share His dwelling place with the Devil. If He is forced to vacate His temple because of sin and unrighteousness, then spiritual death will be the results (1 Cor. 3:16-17). When the Holy Spirit reigns in our hearts, our lives will reflect it by the "fruit of the Spirit." (Gal. 5:22-23).

Lesson Twelve

“The Work of the Holy Spirit in the Lives of Christians”

We have looked at the miraculous gifts of the Holy Spirit and their purposes and that these gifts were to cease. But they did not cease until the Word of God was: (1) Revealed (John 16:13); (2) Divinely guided in being written down (2 Timothy 3:16-17; 2 Peter 1:21); (3) Confirmed (Hebrews 2:1-4); and (4) A promise of preservation (Matthew 24:35). We have also looked at the promise of the indwelling of the Holy Spirit in all those who obey the Gospel that serves as a strong motivation for us to live holy lives. We have also looked at how the Holy Spirit worked in the lives of the sinner to convert them to God as illustrated in Acts 2:

- a) The Holy Spirit baptized the Apostles giving them power (Acts 1:4-5, 8; 2:1-4).
- b) The Apostles spoke the message that the Holy Spirit gave them (Acts 2:4).
- c) The people heard the WORDS that the Holy Spirit revealed through the Apostles and were pricked in their hearts (believed the message) and cried out what they must do to be right with God (Acts 2:37).
- d) They were told by the Holy Spirit through the Apostles' preaching to repent and be baptized for the remission of their sins (Acts 2:38).
- e) They gladly received these WORDS and were baptized (Acts 2:41).
- f) Thus, the Holy Spirit converted 3000 that day. But how did He do it? It was done through the preaching of the Apostles, the people believing and obeying His Words spoken by inspiration of the Spirit.

We are now ready to look at what the Holy Spirit does in the lives of Christians in this lesson.

THE WORK OF THE SPIRIT IN CHRISTIANS

Basically, what the Bible states the Holy Spirit does in the lives of Christians is also said to be done by His Word! The Holy Spirit does the work, but He does it through His instrument, the Word of God! (Ephesians 6:17). The Sword of the Spirit is the Word of God. The Christian can only be guided by the Holy Spirit if he listens to what the Holy Spirit says in His Word. The process that the Holy Spirit uses to convert the lost is the same process that He uses to guide the Christian—teaching, believing and obeying the Word. Because of this, the Christian is exhorted to:

- 1) Feed on the Word of God (1 Peter 2:1-2).
- 2) He is commanded to be filled with the Word of Christ (Col. 3:16; Eph. 5:18).
- 3) He is to be taught, reproved, corrected, and instructed by the Word of God so that he may be perfected, completely furnished to all good works (2 Tim. 3:16-17).

Also, by the Word of God he can be:

- 1) Assured of salvation (Rom. 8:16).
- 2) Strengthened (built up) (Eph. 3:16; Acts 20:32).
- 3) Comforted (Acts 9:31; Rom. 15:4).
- 4) Led by the Spirit (Rom. 8:14; 2 Tim. 3:16, etc.)

WHAT DOES THE HOLY SPIRIT DO “FOR” THE CHRISTIAN?

Without instruction from the Holy Spirit, we would not even know what He does for us, or even if there be a Holy Spirit (Acts 19:2). The Word of God is God’s revelation of Himself to mankind; thus, we know there is a Holy Spirit since the Word of God says so. We also know that He is concerned about the Salvation of the lost and of the preserving of the saved. We know that He primarily works through His Word to accomplish both of these things. But there seems to be some passages that would indicate that the Holy Spirit does some things for us that the Word does not do. How do we know it—the Word of the Spirit says so! Note the following passages:

- 1) He yearns for us with a jealous envy (James 4:5).
- 2) He helps our infirmities (Rom. 8:26).
- 3) He makes intercessions for us in some sense (Rom. 8:27).
- 4) He is probably involved in an over-all providence care for us (Rom. 8:28).
- 5) He will not suffer us to be tempted above we are able (1 Cor. 10:13).
- 6) There are possibly other activities that are attributed to the Spirit, such as: continual forgiveness, sanctification, answers to prayer, etc.

CONCLUDING THOUGHTS

It is important that we remember that the Word of God is perfect and complete and able not only to save our soul, but to completely furnish us to all good works. It is able to give us that inheritance for which we seek.

We also need to realize that the Father, the Son, nor the Holy Spirit will do anything for us that we can do for ourselves. They will not take away our responsibility to do what we are told to do. We must believe and obey God’s Word to be saved and to remain saved unto eternal life. Deity will never do anything or say anything contrary to His revealed Word (Gal. 1:6-9).

And.....what God does in this world beyond His Word that He has not told us about, is His business! Our knowledge of what God does in and for mankind is plainly stated in the Word of God and it alone!

Lesson Thirteen

“Special Questions About the Holy Spirit”

A brief study like this can not go into the depth of examination and look at the pros and cons of different arguments that man can present about the Holy Spirit. It is for this reason that we have chosen to have an ending chapter to deal briefly with four main problem areas that may be of some benefit to the student.

WHAT IS MAN’S RESPONSE TO THE HOLY SPIRIT?

One of the critical differences in the “Calvinistic” approach to the Holy Spirit and what we believe that the Bible teaches is—man has a choice as to whether he will hear and respond to the teachings of the Holy Spirit. The following Scriptures can illustrate this:

- 1) We can tempt or provoke the Spirit to punish us (Acts 5:9).
- 2) We can resist His teachings (Acts 7:51).
- 3) We can quench (cut off) His work in our lives (1 Thess. 5:19).
- 4) We can grieve Him by not living right (Eph. 4:30).
- 5) We can be led by, live in, or walk in the Holy Spirit—indicating our positive response to His teachings (Gal. 5:18, 25).
- 6) We can blaspheme the Holy Spirit (Matt. 12:31-32; Mark 3:22-30).
 - a) The religious leaders had accused Jesus on several occasions of possessing a demon and casting out demons by Beelzebub, the prince of demons (Matt. 9:34; Mark 3:22, 30; Luke 11:15; John 7:20; 8:48, 52; 10:20).
 - b) They had refused to listen to the message of the Holy Spirit through the teaching of Jesus, and even spoke against Him and His message with contempt.
 - c) Their hearts were so turned away from Truth and Righteousness that they openly spoke against the message.
 - d) Thus, there was no hope of their being brought to repentance (Heb. 6:4-6; 1 Jn. 5:16).

IS THE SPIRIT GIVEN BY MEASURE?

This word “measure” is used one time in reference to Jesus not being given the spirit in measure (John 3:34). The idea seems to be that the work of the Spirit in Jesus’ life was not limited. He had unlimited miraculous powers after the Holy Spirit came upon Him (Matt. 3:13-17). There does seem to be a variation of the works that the Holy Spirit does in connection with mankind.

- 1) There is the baptism of the Holy Spirit.
 - a) This was given to the Apostles (John 16:13; Acts 1:4-5, 8; 2:1-4). They had special abilities (powers) that only they could do. They could even pass on to others one or more miraculous gifts (Acts 8:14-20; 19:1-7).

- b) There evidently were special signs of an Apostle that others could not do, even though some tried (2 Cor. 12:11-12; 11:13-15).
- 2) This outpouring of the Spirit was also given to the Gentiles, but in a very limited sense (Acts 10:1-48; 11:1-18). Its purpose was not to make them Apostles, but to give proof that God wanted the Gentiles saved just like the Jews. It took three miracles to make this happen.
- 3) One or more miraculous gifts were given to some early Christians by the laying on of the hands of the Apostles (Acts 8:5-6; 21:8-9; 1 Cor. 12-14). But, they were not in turn able to pass on these gifts to others as the Apostles had done for them. Only the Apostles seemed to be able to do this (Acts 8:14-20; 19:1-7).
- 4) The ordinary (indwelling) of the Holy Spirit to all Christians (Acts 5:32).

WHAT IS THE DIFFERENCE BETWEEN HOLY SPIRIT BAPTISM AND WATER BAPTISM?

In a previous lesson we looked at the idea of the Baptism of the Holy Spirit. It was pointed out that:

- 1) Such was a promise by God that was fulfilled (Acts 1:4-5; 2:1-4).
- 2) That only Deity can administer such (Acts 2:33).
- 3) Such gave miraculous powers to the Apostles beyond what anyone else could do.
- 4) The purpose was not to save them, but to give them power (Acts 1:8).

It was also pointed out that the Baptism of the Holy Spirit must have ceased by AD 63, for Paul by inspiration stated that there was “one baptism.” (Eph. 4:4-6). The promise was fulfilled and its purpose carried out—and ceased.

The “one baptism” that remains is obviously the one that is commanded for all people to obey in order to have the remission of sins (Acts 2:38). Such a baptism is administered by men into the name of the Father, Son, and the Holy Spirit (Matt. 28:19). This baptism is to last until the end of the world (Matt. 28:20).

WHAT IS MEANT BY THE EXPRESSION “FULL OF THE HOLY SPIRIT?

This expression may be used both in a “miraculous” sense and a “non-miraculous” sense, depending upon the context. When a person is commanded to be “filled with the Spirit,” it would have to be non-miraculous (Eph. 5:18). When such is mentioned in a context of miraculous powers being exerted, it would be in a miraculous sense (Acts 4:31-33).

The letters to the church at Ephesus and Colossae seem to give an answer when used in a non-miraculous sense (Eph. 5:19; Col. 3:16). To be filled with the Spirit is to allow the Word of the Spirit to have full sway in our lives—to be filled with His Word in the sense of acceptance and obedience.

This concludes our study of the Holy Spirit!

