PNEUMATOLOGY

(The Doctrine of the Holy Spirit)

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PNEUMATOLOGY
Weekly Homework

Reading: Basic Theology by Charles C. Ryrie
The Charismatics by John F. MacArthur, Jr.

Bible Memory Verses: (See Schedule Below)
Note: All verses are to be memorized from the KJV.

Term Paper:
You will write a three page term paper on any of these topics:

1. The Deity of the Holy Spirit
2. The Baptism of the Holy Spirit
3. The Filling of the Holy Spirit
4. The Holy Spirit's Ministry in the Book of Acts
5. The Purpose of Tongues

DATE		READING	MEMORY VERSE
9/15/97		Ryrie, pp. 343-349	Job 33:4
9/22/97		Ryrie, pp. 350-358	II Peter 1:21
9/29/97		Ryrie, pp. 359-366	Acts 1:8
10/6/97		Ryrie, pp. 367-374	I Cor. 12:13
10/13/97		Ryrie, pp. 375-382	I Cor. 6:19
10/20/97		Ryrie, pp. 383-390	John 3:5-6
10/27/97		MacArthur, pp. 11-39	John 15:26
11/3/97		MacArthur, pp. 40-72	Romans 8:9
11/10/97	*	3 page term paper due *	--------
11/17/97		MacArthur, pp. 73-104	Gal. 5:22
11/24/97		MacArthur, pp. 105-142	Eph. 4:30
12/1/97		MacArthur, pp. 143-180	Eph. 5:18
12/8/97		MacArthur, pp. 181-206	

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I. The PERSON of the Holy Spirit
(Who is the Holy Spirit?)

A. The Definition of the Holy Spirit

1. "Holy" -

O.T. Hebrew - "kadesh"
N.T. Greek - "hagios"

The word "holy" is often used as an adjective describing the Spirit of God.

The full phrase "Holy Spirit" occurs three times in the Old Testament (Ps. 51:11; Is. 63:10, 11), and 93 times in the New Testament [NOTE: In the New Testament, the phrase most often appears as "Holy Ghost" in the 1611 KJV]

NOTE: The Old Testament usually refers to the Holy Spirit as "The Spirit" (Gen. 1:2) or as "My Spirit" (Gen. 6:3). The full title "Holy Spirit" only occurs 3 times in the Old Testament (Ps. 51:11; Is. 63:10, 11).

The reason for less specified references to the Spirit is evidently because God wanted to instill in the minds of Israel that there is one God (unicity) in contrast to the pagan ideas of polytheism.

The word "holy" refers to sacredness, spotless purity, separateness, or exclusiveness. The word basically means to be "set apart."

Since the Spirit of God is so often called "The Holy Spirit," His "set-apartness" is emphasized.

a. The Holy Spirit is set apart from angelic spirits.

b. The Holy Spirit is set apart from human spirits.

The adjective "holy" emphasizes the deity of the Spirit of God.

2. "Spirit" ("Ghost")

O.T. Hebrew - "Ruach" - wind, breath, or spirit

N.T. Greek - "Pneuma" - Like the Hebrew word "ruach," the Greek term"pneuma" is related to the verb "pneo" which means wind (Jn. 3:8) or breath (Rev. 11:11).

This word "spirit" is a fitting term to describe the third person of the Godhead, since the Holy Spirit (like the wind) is:

a. Invisible (Jn. 3:8)

b. Immaterial (Jn. 4:24)

c. Powerful (Acts 2:2)

B. The Symbols of the Holy Spirit

The Scriptures employ a number of metaphors which beautifully illustrate the person and work of the Spirit.

Here are a few symbols:

1. Clothing (Luke 24:49)
   (Symbolic of protective power)

2. Dove (Mt. 3:16; Mk. 1:10; Lk. 3:22; Jn. 1:32)
   (Symbolic of purity and gracefulness)

3. Fire (Acts 2:3)
   (Symbolic of glory - cp. Ex. 24:17; and judgment)

4. Oil (Lk. 4:18; Acts 10:38; II Cor. 1:21; I Jn. 2:20)
   (Symbolic of empowerment)

5. Water (Jn. 7:38-39)
   (Symbolic of refreshment)

6. Wind (Jn. 3:8)
   (Symbolic of His immaterial and invisible essence)

7. Earnest (II Cor. 1:22, 5:5; Eph. 1:14)
   (Symbolic of a downpayment or guarantee)

8. Seal (II Cor. 1:22; Eph. 1:13, 4:30)
   (Symbolic of ownership)

NOTE: Because of these symbols that are used in speaking of the Holy Spirit, some people have come to an erroneous, unBiblical conclusion that the Holy Spirit is a mere impersonal influence or force from God.

C. The Names and Titles of the Holy Spirit

1. The Holy Spirit - Lk. 11:13; Ro. 1:4
2. The Holy Ghost - Matthew 28:19
   ["Ghost" and "Spirit" are the same Greek word]
3. The Spirit of God - II Chron. 15:1; Gen. 1:2; I Cor. 3:16
4. My Spirit - Gen. 6:3; Joel 2:28, 29; Mt. 12:18
5. The Spirit of the Lord - Isaiah 11:2; II Chron. 20:14
6. The Spirit of Holiness - Psalm 51:11; Rom. 1:4
7. The Spirit of Wisdom - Isaiah 11:2
8. The Spirit of Counsel - Isaiah 11:2
9. The Spirit of Understanding - Isaiah 11:2
10. The Spirit of Supplication - Zech. 12:10
11. The Spirit of Truth - John 14:17
12. The Spirit of Comfort - John 14:26
13. The Spirit of Life - Romans 8:2
14. The Spirit of Adoption - Romans 8:15
15. The Spirit of Faith - II Cor. 4:13
16. The Spirit of Love - II Tim. 1:7
17. The Spirit of Might - II Tim. 1:7
18. The Spirit of love, might, and a sound mind - II Tim. 1:7
19. The Spirit of Revelation - Ephes. 1:17
20. The Spirit of Power - Eph. 3:20; Rom. 15:13
21. The Spirit of Eternity or the Eternal Spirit - Heb. 9:14
22. The Spirit of Grace - Heb. 10:29
23. The Spirit of Glory - I Pet. 1:17; I Pet. 4:14

D. The Personality of the Holy Spirit

NOTE: "Who is the Holy Spirit? If we consider only Acts 1:8, 'Ye shall receive power, after that the Holy Spirit is come upon you,' we might think that the Spirit is merely a power, strength from God. However it is easy to demonstrate that the Holy Spirit is more than this. He is a Person." (Pache, Person and Work of the Holy Spirit, p. 11)

The Biblical demonstration of the personality of the Holy Spirit can be developed along several lines.

1. The Holy Spirit performs ACTS which can be performed only by a person.

   That is, several actions are attributed to Him which could not be accomplished by an impersonal "power, influence, or thing."

   a. He teaches and brings to remembrance (Jn. 14:26)

   b. He testifies of Christ (Jn. 15:26)

   c. He convicts (demonstrates the guilt, proves culpability) the world of sin (Jn. 16:8)

   d. He guides into all truth, by hearing, speaking, and showing (Jn. 16:13)

   e. He "bore along" the writers of Scriptures, and He speaks through their writings (II Pet. 1:21; Acts 1:16)

   f. He spoke to Philip, commanding him to go to the eunuch (Acts 8:29)

   g. He called Barnabas and Saul to the ministry (Acts 13:2), and sent them forth in their journeys (13:4)

   h. He forbade Paul and Silas to travel to northern Galatia (Acts 16:6, 7)

   i. He makes intercession for believers (Rom. 8:26)

   j. He bears witness with our spirits (Rom. 8:14)

2. The Holy Spirit is given NAMES and TITLES which demand personality (SEE I C)

3. The Holy Spirit possesses the essential ATTRIBUTES of personality

a. He possesses intellect (knowledge)

1) He is capable of thought; Paul speaks of searching the "mind of the Spirit" (Romans 8:27)

2) The Spirit knows and searches the things of God (I Cor. 2:10, 11)

3) He has the ability to utilize language, or words (I Cor. 2:13)

b. He possesses emotion

1) He can be grieved (Eph. 4:30)

2) He loves (Rom. 15:30)

c. He possess a will

His gifts are distributed as He wills
(I Cor. 12:11)

4. The Holy Spirit can be TREATED like a person.

That is, many of the actions spoken of as performed upon or against the Spirit could not be performed against an impersonal power or influence. For instance, the Spirit can be:

a. Lied to (Acts 5:3)
b. Tempted (Acts 5:9)
c. Resisted (Acts 7:51)
d. Grieved (Eph. 4:30)
e. Outraged (Heb. 10:29)
f. Blasphemed (Mt. 12:31)
g. Called upon (Ezek. 37:9)

5. The Holy Spirit is referred to with masculine PRONOUNS

   a. The Greek Word for "spirit" is pneuma; it is a neuter word

   b. According to the normal rules of Greek grammar, all pronouns to which pneuma served as an antecedent would be neuter pronouns.

      However, the New Testament again and again uses masculine pronouns in referring to the Spirit.
      The point: "The pronoun is masculine to emphasize the fact that the Holy Spirit is a person and not a thing" (Pache, p. 13)

   c. This is true with reference to three different types of pronouns in the Greek New Testament.

      1) Demonstrative pronouns ("this," "that") (Jn. 16:13, 14)

      2) Relative pronouns ("who") (Jn. 15:26; Eph. 1:14)

      3) Personal pronouns ("He") (Jn. 16:7, 8)

   d. "These departures from the normal rules of grammar in connection with the use of several kinds of pronouns are significant proofs of the real personality of the Holy Spirit" (Ryrie, p. 15)

      The Holy Spirit is always referred to as "He" never "it."

      Christ always spoke of the Holy Spirit as a Person and never as a thing or a mere influence (John 14, 16)

E. The Deity of the Holy Spirit

NOTE: Having demonstrated the Biblical truth that the Spirit of God is a person, we come to the question of His deity. Historically, this has not been as much the object of struggle as the deity of Jesus has been.

The word "deity" refers to that which is divine, or God. The Holy Spirit as presented in the Bible has the same essential deity as God the Father and the Son. Therefore, He is to be worshipped, adored, loved, and obeyed as God. The Holy Spirit is God!

Biblical proof of the deity of the Spirit:

1. The Holy Spirit is assigned NAMES and TITLES which can be assigned only to God.

   a. He is called God

      1) Acts 5:3-4 - to lie to the Holy Ghost is to lie to God

      2) Is. 6:9; cp. Acts 28:25 - that which God spoke to Isaiah is said by Paul to have been spoken by the Holy Spirit.

      3) Jer. 31:31-34; cp. Heb. 10:15

   b. His title "Spirit of God" is demonstrated to speak of absolute oneness with God (I Cor. 2:11)

      Just as there is no distinction between man and his spirit (they are one), there is in essence no distinction between God and His Spirit.

   c. Jesus referred to the Spirit as "another of exactly the same kind Comforter" (Jn. 14:16), teaching that the Spirit is co-equal in character with the Son.

2. The Holy Spirit possesses ATTRIBUTES of greatness, which can be possessed only by God.

   a. Omniscience (Is. 40:13-14; I Cor. 2:10-11; Jn. 14:26; I Tim. 4:1)
   b. Omnipresence (Ps. 139:7; Jn. 14:17)
   c. Omnipotence (Zech. 14:6; Micah 3:8; Lk. 1:35: Rom. 15:13)
   d. Omnisapience (Is. 40:13)
   e. Perfect holiness (Lk. 11:13)
   f. Perfect truth (I Jn. 5:6)
   g. Eternality (Gen. 1:2; Heb. 9:14)

3. The Holy Spirit performs WORKS which could only be ascribed to God.

   a. He is responsible for creation (Job 33:4)

   b. He is responsible for the inspiration of Scripture (He "bore men along" in the production of God's Word - I Pet. 1:21).

   c. He performs undeniable miracles
      1) Virgin birth (Lk. 1:35)
      2) Caught away Philip (Acts 8:39)
      3) Signs and miracles through Apostles (Rom. 15:19)
      4) He reveals prophecy (Acts 2:17-18)

   d. He convicts men of sin, righteousness, and judgment (Jn. 16:8)

   e. He regenerates, imparting a Godly nature to a fallen man when he places his faith in God's Word (Jn. 3:5-6; Titus 3:5)

   f. He unites believers to the Body of Christ (I Cor. 12:13)

   g. He comforts as Jesus could comfort (Jn. 14:16)

   h. He intercedes (prays) for God's people (Rom. 8:26, 27)

   i. He sanctifies the yielded child of God (II Thes. 2:13)

   j. He imparts life (Jn. 6:63; Rom. 8:11); He is the direct cause of resurrection (cp. I Pet. 3:18)

   k. He commands and forbids (Acts 8:29, 11:12, 13:2, 16:6-7)

   l. He seals believers (Eph. 4:30)

4. The Holy Spirit is ASSOCIATED with the Father and the Son in ways which definitely speak of oneness of essence.

   a. Lk. 3:21, 22 - He is present with the Father and Son at Christ's baptism

   b. Eph. 2:18 - He gives believers access through the Son to the Father

   c. Jn. 16:13-15 - A co-worker in the Godhead

   d. Mt. 28:19 - in believer's baptism ("in the name of the Father, and of the Son, and of the Holy Spirit")

   e. II Cor. 13:14 - In Paul's benediction

   f. I Cor. 6:29 (cp. I Cor. 3:16; Col. 1:27) - the indwelling Spirit is equated with God the Father and God the Son.

   g. The Spirit is given names which speak of His oneness with God.

      *"The Lord is that Spirit" - II Cor. 3:17

      1) Names showing His oneness with the Father

         a) "The Spirit of your Father" (Mt. 10:20; Acts 1:4)

         b) "The Spirit of the Lord" (Lk. 4:18)

         c) "The Spirit of God" (Mt. 3:16; I Cor. 6:11; I Pet. 4:14)

      2) Names showing His oneness with the Son

         a) "The Spirit of Christ" (Rom. 8:9)

         b) "The Spirit of Jesus Christ" (Phil. 1:9; Acts 16:7)

         c) "The Spirit of His [God's] Son" (Gal. 4:6)

h. The Holy Spirit proceeded from the Father and the Son

1) He came from the Father's presence

John 15:26 - "The Spirit of truth, which proceedeth from the Father"

Note: The word "proceedeth" does not refer to the Holy Spirit coming into existence, but to a new ministry of the Spirit, who always existed.

The Spirit's "proceeding from the Father" is not ontological but economical; ie.e. it is not describing essence but function. The Holy Spirit has a subordinate position in the Triune Godhead but is equal in essence with the Father and the Son.

Gal. 4:6 - "God hath sent forth the Spirit of His Son into your hearts"

2) He was sent by the Son's authority

John 15:26 - "But when the Comforter is come, whom I will send unto you..."

John 16:7 - "I will send Him unto you"

Rom. 8:9 - "The Spirit of God...The Spirit of Christ"

II. The WORK of the Holy Spirit
(What is the ministry of the Holy Spirit?)

A. The Holy Spirit's Work in CREATION

1. The Bible testifies that all three persons of the Trinity had part in creation (Gen. 1:1, 26)

   a. Plural name for God (Gen. 1:1)

      The Hebrew word for "God" is Elohim. This word is plural, meaning God is one God, yet existing in three persons - the Father, Son, and Holy Spirit.

   b. Plural pronouns for God (Gen. 1:26) - "Let us make man in our image, after our likeness"

      The plural pronouns cannot refer to any other beings other than God, since man is said to have been created in God's image (Gen. 1:27).

2. While the Scriptures do not specifically distinguish the particular work of the Father, Son and Holy Spirit in creation, God's Word does attribute creation to each person of the Trinity.

   a. The Bible explicitly teaches that creation was performed:

      By the Father (Rev. 4:11)

      Through the Son (Col. 1:15-16; Heb. 1:2)

      With the Spirit (Ps. 104:30; Job 33:4)

   b. To be more specific, the Bible implicitly teaches that creation was performed:

      By the plan of the Father (Gen. 1:26; cp. Eph. 1:3-11)

      Through the Word of the Son (John 1:1-3; Heb. 11:3)

      With the power of the Spirit (Gen. 1:2, 2:7; Job 33:4)

3. The Holy Spirit was active in creation (Gen. 1:1-2)

a. The Holy Spirit was active in the creation of man (Gen. 2:7; Job 33:4)

The phrase "breath of God" is synonymous with the "Spirit of God." Both words are the same Hebrew word "ruach." SEE: Psalm 33:6-9.

b. The Holy Spirit was active in the creation of animals (SEE: Psalm 104:24-31; *v. 30)

c. The Holy Spirit gave these features to creation:

1) Life - Ps. 104:30; Job 33:4

2) Order - Is. 40:12-13; Job 26:13

3) Adornment - Ps. 133:6; Job 26:13

4) Preservation - Ps. 104:29-30

Note: The Holy Spirit is not only the agent for the initial creation of life, but He is responsible for imparting renewed life.

--Spiritually renewed life (Titus 3:5 - Regeneration)

--Physically renewed life (I Pet. 3:18; Ezek. 37:9, 14 - Resurrection)

B. The Holy Spirit's Work in REVELATION

The word "revelation" simply refers to the truth which God has revealed; the manifestation or disclosure of truth by God to man.

God revealed Himself to man by two means:

--General revelation - God uses natural means to reveal Himself in a general sense to mankind.

He reveals Himself by: Creation (Rom. 1:20; Ps. 19:1-6)
Conscience (Rom. 2:15)

--Special revelation - God used supernatural means to reveal Himself in a special sense to specific individuals (namely Old Testament prophets and New Testament apostles).

Note: Special revelation is closed and complete for today. The Bible is God's specially revealed truth for man.

1. The Holy Spirit is the Author of "Revelation" (II Peter 1:20-21).

Scriptures are not a product of human investigation, reason, or origin, but "Holy men of God spake (in written form) as they were moved (passively carried along) by the Holy Ghost."

a. The Holy Spirit has used various means to author revelation.

He revealed the Word of God by:

1) The spoken Word (Acts 8:29, 10:19, 11:12)

2) The written Word (II Sam. 23:2; I Tim. 4:1; Rev. 2:7, 11, 17, 29; 3:6, 13, 22; 14:13)

3) Dreams and visions (Num. 12:6; Ezek. 8:3, 11:24; Acts 2:17; Rev. 1:10, 4:2, 17:3, 21:10)

b. The Holy Spirit used various persons to author revelation.

1) In the Old Testament, the Spirit spoke through:

a) Kings -
Ex. - Saul (I Sam. 10:6, 10)
David (II Sam. 23:2)

b) Prophets -
Ex - I Sam. 19:20; II Chron. 24:20; I Pet. 1:11; II Pet.1:20-21

2) In the New Testament, the Spirit spoke through:

a) The Son of God - Is. 61:1 and Lk. 4:18; Jn. 1:1, 14; Heb. 1:1-2

b) The Apostles and N.T. prophets - John 14:26; Eph.3:5

2. The Holy Spirit is the Agent for "Inspiration" (II Tim. 3:16)

a. "Inspiration" describes the unique process of the Holy Spirit in which He controlled and directed the hearts, minds, and wills of chosen men as they wrote exactly and totally what God wanted, so that the original manuscript was without error or omission.

b. The word translated "inspiration" is derived from the Greek word "theopneustos"

"Theo" = God
"Pneustos" = breathed or spirited

Note: The word "pneustos" from "Pneuma" refers to both "breath" and "Spirit," implying the divine creative action of the Holy Spirit of God (See: II Thes. 2:8, where the Spirit is associated with the mouth of the Lord).

Just as man's life had its source in the creative breath of the Spirit of God (Gen. 2:7; Job 33:4), the Scriptures came to man the same way: by the creative power of the Holy Spirit.

Important Note: The word "inspiration" or "God breathed" does not suggest that God breathed into Scriptures that already existed; rather, He breathed the Scriptures out of Himself via His Spirit.

c. God's written word came to man by means of the Holy Spirit.

1) The O.T. claims that the Spirit spoke through its writers.

David said: "The Spirit of the LORD spake by me, and His word was in my tongue" (II Sam. 23:2)

2) The N.T. credits the O.T. Scriptures to the Holy Spirit:

a) Mt. 22:42 and Mk. 12:36 credit Ps. 110:1 to the Holy Spirit

b) Acts 1:16 credits Ps. 41:9 to the Holy Spirit

c) Acts 28:25 credits Isaiah 6:9-10 to the Holy Spirit

d) Heb. 3:7 credits Ps. 95:7-11 to the Holy Spirit

e) Heb. 9:7-8 credits Exod. 30;10 and Lev. 16:11-12 to the HOly Spirit

f) Heb. 10:15-16 credits Jere. 31:33-34 to the Holy Spirit

3) Christ promised that it would be the work of the Spirit to lead the Apostles into all truth (Jn. 14:26, 16:13-14).

*Concluding Application: Since the Holy Spirit is the Author of Scripture, He is the means by whom we are illuminated and come to know the Word of God (I Cor. 2:9-16; Eph. 1:17-18; Heb. 6:4, 10:32).

C. The Holy Spirit's Work in THE WORLD (OF MANKIND)

Though unbelievers in the world cannot personally receive the Spirit (John 14:17; Jude 1:19), the Scripture indicates that He is at work in the world.

The Holy Spirit works on behalf of all men (saved and lost) in two general areas:

1) He controls sin

and 2) He convicts of sin

1. The Holy Spirit CONTROLS sin

God's control of man's sin is due to His "common grace" or His undeserved goodness experienced by all men (Psalm 145 - note the repeated word "All").

Examples of God's "common grace":

--God sends rain on the just and unjust (Mt. 5:44, 45)

--God provides food and gladness even for pagans (Acts 14:15-17)

--God restrains man's acts of sin (Gen. 20:6)

--God restrains the effects of sin

Examples:

a. Through law and government - Rom. 13

b. Through discoveries of medicines

c. Through believing Christians - I Cor. 7:14

NOTE: Believers to a large extent are the "moral conscience" of society. A society will reflect the beliefs of its people. God's children are to be salt and light - Mt. 5:13-16.

NOTE: God withheld his catastrophic judgment on Sodom because of the presence of the righteous man Lot (Gen. 18:23-32, 19:21-22)

The person of the Godhead most closely associated with the exercise of "common grace" -- and in particularly controlling sin -- is the Holy Spirit.

a. Genesis 6:3 - "My Spirit shall not always strive with man . . ."

God's Spirit patiently strove with man prior to the flood, but because they did not respond, but rather increased and continued in wickedness (Gen. 6:5-6), God judged that generation (v. 7).

Note: Though God in His mercy and grace does exercise control over the proneness of man's depraved heart, He is under no obligation to do so.

When men persist in sin, and rebel against the "light" God gives them (Ex: creation and conscience), God will let go of them and let them plunge into the depths of sin and subsequent ruin (Romans 1:18-32).

b. II Thess. 2:6-8

V. 6 - "What withholdeth" - Lit. "The One who is restraining" (definite article plus a present, active participle that is neuter in gender, and singular in number).

The word "withhold" means to hold back, to restrain; to grab something and hold it tightly so that it does not get loose and out of control (Ex: holding on the leash of a vicious dog).

V. 7 - "He who now letteth" - the old English way of saying: "He who now restrains or holds back" (same Greek word as in verse 6 - "withholdeth").

Who is the Restrainer?

Some view the restrainer as being Michael the Archangel (Dan. 12:1-2), who at the mid-point of the Tribulation releases his grip on Satan and lets him persecute Israel (Rev. 12:1-17 *v. 7) via his Antichrist (Rev. 13:3-7). At this point the Antichrist's true identity is revealed to Israel (Rosenthal, The Pre-wrath Rapture - Nelson Pub., p. 256-260).

*Another view is that the restrainer is the Holy Spirit.

The Holy Spirit has been holding back the appearing of the Antichrist and the onslaught of sin. One day the Holy Spirit's restraint will be removed.

Note: Scripture does not teach that the Holy Spirit Himself will be removed prior or during the Tribulation period; indeed, He will be on earth sealing and saving souls and performing signs (Joel 2:28-32; Acts 2:16-21; Rev. 7:4; Zech. 12:10; Ezek. 39:29; cp. Is. 44:3 with Rev. 22:17).

The Biblical understanding, therefore, is not that the Spirit Himself is removed, but that His restraining power is removed.

The Holy Spirit's hand, which has been holding back Satan's wickedness and wicked one, will one day be withdrawn. At that time the world will experience the full force of man's evil.

2. The Holy Spirit CONVICTS of sin

SEE: John 16:7-11

a. The Holy Spirit today reproves (or convicts) "the world of sin and of righteousness, and of judgment."

He convicts man about:

1) The sin of unbelief (v. 9)
(the lost do not have faith in Christ)

2) The righteous moral standards (v. 10)
(taught by Christ)

3) The judgment that has come and therefore will come (v. 11)

"The prince of this world" = Satan

"At the cross, Christ triumphed over Satan, serving notice on unbelievers of their judgment to come" (Ryrie KJV Study Bible, p. 1526).

The highest level of conviction cannot come apart from the Bible (Acts 11:28), but men are convinced of basic truth concerning God by means of general revelation (Rom. 1:20).

If this conviction is not rejected but responded to rightly (in faith), God will reward them that seek Him (Heb. 11:6)

Thus, in a real sense, all men are convicted in a general sense by the Spirit in the areas of sin, righteousness, and judgment.

b. The Holy Spirit is busy today inviting all men to come to salvation (Rev. 22:17).

c. The Holy Spirit's conviction is often resisted by the world (Acts 7:51; Heb. 10:29).

d. The Holy Spirit convicts and thereby sanctifies those who are chosen to be heirs of salvation (II Thess. 2:13; I Pet. 1:2).

e. The Holy Spirit's specific message is incomprehensible to the world (I Cor. 2:14). Reason: The world responds to another spirit (Eph. 2:2; I Jn. 4:6).

D. The Holy Spirit's Work in THE OLD TESTAMENT BELIEVER

How did the Holy Spirit minister to the Old Testament believer?

1. The Holy Spirit's relationship toward believers was different under the Old Testament economy than it is today in the Church Age.

   a. Key text: John 14:17 - "He (the Spirit) dwelleth with ("para") you, and shall be in ("en") you."

   b. The Holy Spirit's relationship to the Old Testament saint was one of an abiding presence (He was "with" or "upon" them).

      The Holy Spirit's relationship to the New Testament saint is one of an indwelling presence (He is "in" us).

   c. The Holy Spirit's intimate indwelling was a future promise (not experienced by the Old Testament saint) (Ezek. 36:27; 37:14; Jn. 14:17).

   d. Note: In Isaiah 63:11 the phrase "where is he that put His Holy Spirit within him?" in the Hebrew literally reads: "Where is he that set his holy spirit in among him (Israel)?"

      --Describing the Holy Spirit being in the midst of Israel as she was led out of Egypt and through the wilderness (compare Haggai 2:5 - "According to the word that I covenanted with you when ye came out of Egypt, so my spirit remaineth among you: fear ye not")

2. The Holy Spirit's ministry was different under the Old Testament economy, than it is today in the Church Age.

   Note: This does not mean that God changes, but simply that His methods of dealing with men did change.

   a. Certain specially chosen Old Testament saints experienced the Spirit coming "upon" them.

      Examples:

      1) Moses and the Seventy Elders (Num. 11:17, 25-26)

      2) The Judges

         --Othniel (Judges 3:10)
         --Gideon (Jud. 6:34)
         --Jephthah (Jud. 11:29)
         --Samson (Jud. 13:25, 14:6, 19; 15:14)

      3) King Saul (I Sam. 10:6, 10:10, 11:6)

      4) King David (I Sam. 16:13, 14)

      5) The messengers of Saul (I Sam. 19:20)

      6) Elisha (II Kings 2:15)

      7) Amasai (I Chron. 12:18)

      8) Azariah (II Chron. 15:1)

      9) Zechariah (II Chron. 24:20)

   b. To accomplish God's purpose, the Spirit even "came upon" some individuals whose spirituality is questionable.

      Examples:

      1) Balaam - Num. 24:2

      2) Samson - Jud. 14:6, 19; 15:14

      3) King Saul - I Sam. 10:6, 10; 11:6; 19:23

c. Some Old Testament saints, though not "baptized" with the Spirit, were "filled" with the Spirit for special acts of service.

(Note: This filling, like the New Testament filling describes the control of the Spirit.)

Example: Bezaleel for the building of the Tabernacle (Exod. 31:3, 35:31)

d. The Spirit would come into certain Old Testament saints for specific purposes (Ezek. 2:2, 3:24) and then could be withdrawn (Psalm 51:11).

3. The Holy Spirit had a specific ministry to certain Old Testament believers, for special reasons.

a. Tabernacle building - Exod. 31:3

b. Prophetic ministry - II Chron. 15:1-7; Zech. 7:12

1) The Spirit physically carried God's prophets to different locations
Example:
Elijah - I Kings 18:12
Ezekiel - Ezek. 11:1, 37:1
(Note: The Spirit also carried Ezekiel from place to place in visions - Ezek. 8:3, 43:5)

2) He revealed unknown truth to specific men (as evidenced even by the pagans who witnessed such power)
- Joseph - Gen. 41:38
- Daniel - Dan. 4:8,9,18; 5:11,14

3) The Spirit provoked God's men to preach His Word

- Elihu - Job 32:18
- Ezekiel - Ezek. 11:5
- Micah - Micah 3:8

* The Holy Spirit came upon such men to give them power, judgment, and might (Micah 3:8)

c. Production of Scripture - II Sam. 23:2; II Peter 1:20-21

d. Leadership

1) The Holy Spirit enabled specific leaders (rulers) to rule over God's nation.

2) This ministry of the Spirit is sometimes termed the "Theocratic Anointing"

3) Essentially, the Spirit gave the leaders administrative and judicial abilities far beyond their natural capabilities. (Doug Bookman, PBBC - Syllabus)

Examples:

a) Moses and the Seventy Elders (Num. 11:17, 25-26)

b) Joshua (Num. 27:18; Dt. 34:9)

c) The Judges (Jud. 3:10; 6:34; 11:29; 13:25)

d) The Kings

- Saul (I Sam. 10:6; 10:10)
- David (I Sam. 16:13,14)

4. The Holy Spirit had a general ministry to all O.T. believers for basic reasons.

The Spirit's "Theocratic Anointing" on Old Testament Leaders & Prophets	**The Spirit's Abiding Ministry to Every New Testament Believer**
1) Selective (restricted to specific people)	1) Universal (to all believers)
2) Temporary (His power could be withdrawn)	2) Permanent (His presence remained)

It is important to distinguish the Holy Spirit's specific ministry (in the lives of certain Old Testament leaders, judges, kings, and prophets) from the Holy Spirit's general ministry (in the lives of every Old Testament believer).

The Spirit's "Theocratic Anointing" on Old Testament Leaders & Prophets	The Spirit's Abiding Ministry to Every Old Testament Believer
1) Selective (restricted to specific people)	1) Universal (to all believers)
2) Temporary (His power could be withdrawn)	2) Permanent (His presence remained)

Though the Old Testament says very little about the general ministry of the Spirit to all believers, the following assertions can be made:

a. The Holy Spirit had a personal, abiding, relationship to Old Testament believers.

An Old Testament Salvation Text:

Proverbs 1:23a - "Turn ye at my reproof: behold, I will pour out my Spirit unto you . . ."

"Turn" = Repentance (unto salvation)
"I will pour out my Spirit" = The Presence of the Spirit

1) On largely theological grounds, it seems necessary to conclude that every believer in the Old Testament did enjoy a permanent, abiding ministry of the Holy Spirit (Bookman, Syllabus, p. 12).

2) Theologically, there had to be an abiding ministry of the Spirit in the lives of Old Testament believers for two reasons:

   a) For eternal security

   b) For Godly living

      Old Testament saints, like New Testament saints, were depraved and needed the abiding presence of the Spirit to obey the Law of God. In no dispensation could man obey God in the flesh without the Spirit.

3) The Holy Spirit's ministry was, however, distinct from His ministry to the Church-age saint in these ways:

   a) The Spirit was less intimately related to the Old Testament saint.

      --The Old Testament believers had the Spirit abiding (with) them, whereas the New Testament believers have the Spirit indwelling (in) them).

      --The New Testament terms "baptism" and "indwelling" cannot be applied to the Old Testament saint.

      NOTE: The baptism of the Spirit was future (Prophetic) even from John the Baptist's day (Jn. 3:11). The promise of the baptism of the Spirit was not fulfilled until Pentecost (Acts 1:5, 8;
      2:1-4).

b) The Spirit's person and ministry was not fully understood nor even recognized by the saint himself.

The Holy Spirit's ministry is more understood by the New Testament believer because we have more revelation than the Old Testament saint had. We have the New Testament which has much to say about the person and work of the Holy Spirit.

b. The Holy Spirit taught God's Word to the O.T. believer (Prov. 1:23b)

c. The Holy Spirit gave rest to O.T. Israel (Is. 63:14)

*Note: The Holy Spirit was often rebelled against (resisted - Acts 7:51) and vexed (grieved - Is. 63:10) in the O.T., like in the N.T. (Eph. 4:30).

E. The Holy Spirit's Work in
THE EARTHLY LIFE OF CHRIST

Scripture teaches that the Holy Spirit was involved in:

--The Virgin birth of Christ
--The public ministry of Christ
--The resurrection of Christ

1. The Virgin Birth of Christ

a. The Spirit's work in the virgin birth of Christ is prophesied (Isaiah 48:16; cp. Isaiah 7:14).

". . . the Lord GOD (the Father, and His Spirit (the Holy Spirit), hath sent Me." (the Son - Jesus Christ) (Is. 48:16b)

b. The Spirit's work in the virgin birth of Christ is announced (Luke 1:35 - see Ryrie's note).

c. The Spirit's work in the virgin birth of Christ is fulfilled (Mt. 1:18, 20).

NOTE: Besides the Holy Spirit, the other persons of the Trinity were also certainly involved in the incarnation (the Father - Heb. 10:5; the Son - Heb. 2:14).

2. The Public Ministry of Christ

When Jesus Christ came into the world (via the virgin birth), He humbled Himself greatly (II Cor. 8:9). God became flesh (Jn. 1:14; I Tim. 3:16) and thereby "made Himself of no reputation" (lit. He emptied Himself" - Greek "kenoo" - Phil. 2:7).

The theological term for Christ's self-emptying is called the "kenosis." The Kenosis means that Christ voluntarily surrendered the independent exercise of certain of His divine attributes while He was on the earth.

In other words, while Christ was on earth, He did everything under the direction of the Father (Jn. 5:17-20, 30; 8:29) and by the power of the Spirit (Acts 10:38).

a. Christ was anointed by the Spirit (Acts 10:38).

1) This anointing of the Spirit took place at Christ's baptism (Mt. 3:16; Mk. 1:10; Lk. 3:22; Jn. 1:32-34).

2) This anointing may specifically be called the "theocratic anointing."

a) This anointing remained on Christ (Jn. 1:32) (the Spirit did not come and go as in the Old Testament anointings).

b) This anointing empowered Christ in His Kenosis (Is. 11:2; Acts 10:38) and initiated His public ministry.

c) This anointing for power is:

Prophesied in Isaiah 42:1 and 61:1
and Fulfilled in Matthew 12:18 and Luke 4:18

b. Christ was filled (controlled by) the Spirit (Lk. 4:1).

Unlike any other, the Spirit did not fill (control) Christ in a limited way, but totally! Beyond measure! See: John 3:34.

c. Christ was led (directed) by the Spirit (Mt. 4:1; Mk. 1:12; Lk. 4:1).

d. Christ was empowered by the Spirit (Acts 10:38).

1) Jesus travelled and ministered in the power of the Spirit (Lk. 4:14, 18).

2) Jesus spoke with the power of the Spirit (Jn. 6:63; Acts 1:2).

APPLICATION: If Jesus, during His ministry on earth, depended on the power of the Holy Spirit, how much more should we mortals!

3) Jesus performed miracles by the power of the Spirit (Mt. 12:15-18, 22, 28).

3. The Resurrection of Christ

Christ was resurrected by the power of the Holy Spirit (Rom. 8:11; I Pet. 3:18).

NOTE: Each person of the Trinity was involved in Christ's resurrection (The Father - Rom. 10:9; the Son - Jn. 10:18; and the Spirit).

EXCURSUS:
What is the Sin of "Blasphemy Against the Holy Ghost"?

This "blasphemy against the Holy Spirit" is warned about in all three of the synoptic Gospels (mt. 12:31; Mk. 3:29; Lk. 12:10). In all three cases, Jesus--who cast out demons by the power of the Spirit of God (Mt. 12:28)--is accused by the Scribes and Pharisees of doing it by the power of Satan ("Beelzebub") (Mt. 12:24; Mk. 3:22; Lk. 11:15).

To understand what this blasphemy is, one must understand the context of Christ's statement.

Note the Following Facts:

Fact # 1 - The Holy Spirit's ministry is to uplift Christ - Jn. 16:13-14 (to vindicate Him, to glorify Him).

Fact # 2 - In order to uplift Christ, the Holy Spirit performed miracles (Ex: casting out demons) by Jesus Christ (Mt. 12:18, 28).

Fact # 3 - The unbelieving Jews credited Christ's power to Satan (not the Spirit of God - Mt. 12:24).

Conclusion: Therefore, the unbelieving Jews were blasphemy against the Spirit and thereby discrediting the person and work of Jesus Christ, viewing Him as "corrupt." (v. 33).

To reject the Spirit's testimony about Christ's person and work is unforgivable.

**Definition of the unpardonable sin - The unpardonable sin is: "The willful, continued denial of the Holy Spirit's testimony concerning the person and work of Jesus Christ."

Can the "blasphemy against the Spirit" be committed today?

This sin cannot be committed in the same sense as it was in the days of Jesus, because Jesus is not with us today in the flesh performing miracles by the power of the Spirit.

Today, however, to reject the conviction of the Holy Spirit as He convicts you about Christ's person (deity) and work (sacrificial death) is to reject salvation and thereby be doomed to endless destruction (Jn. 8:24, 3:36; Rev. 22:17).

F. The Holy Spirit's Work in THE NEW TESTAMENT BELIEVER

The Holy Spirit's ministry in the life of every believer is extensive and great! Yet His ministry is often misunderstood or neglected.

Therefore, it is vitally important to understand the Spirit's work in the life of the believer, since every aspect of the believer's spiritual life derives its power exclusively from the direct working of the Holy Spirit.

Everything from salvation to sanctification to power for daily living to our future bodily resurrection is because of the Holy Spirit.

In this section of notes, we will study the following works of the Holy Spirit:

--The new birth of the Holy Spirit
--The baptism of the Holy Spirit
--The sealing of the Holy Spirit
--The indwelling of the Holy Spirit
--The filling of the Holy Spirit
--The power of the Holy Spirit
--The gifts of the Holy Spirit
--The intercession of the Holy Spirit
--The resurrection of the Holy Spirit

1. The New Birth of the Holy Spirit
(The Spirit's work in regeneration)

*The Holy Spirit is responsible for the New Birth (regeneration).

There are two aspects of the new birth. The legal (judicial) aspect whereby the believer is adopted into a new family; and the practical (experiential) aspect whereby the believer receives a new nature.

Both the imputation of new life and the impartation of new life are the works of the Spirit.

a. Adoption into a New Family

1) John 3:3-8

a) NOTE: To be born out of a mother's womb (v. 4) is the same as being born out of (Greek ek) "water" (v. 5 - cp. Job 38:8) or in other words to be born out of (ek) "flesh" (v. 6).

Jesus taught that this physical birth is not enough to enter into "the kingdom of God." A spiritual birth is needed to become part of God's family. This spiritual birth is accomplished by the Spirit of God (v. 3:7; 1:13).

b) Though the "new birth" is provided because of the love of God (I Jn. 3:1), caused by the Word of God (I Pet. 1:23), and received by faith in Christ (Gal. 3:26) -- this spiritual birth would be impossible without the work of the Spirit of God!

NOTE: The Holy Spirit is responsible for sanctifying ("setting apart") an individual who is "elected" (chosen) unto salvation (II Thes. 2:13; I Pet. 1:2).

2) Titus 3:5

"Regeneration" - Greek "palin" = again; "genesis" = birth

"Renewing" - Lit. to make "new again" = when the Spirit of God renews an individual, He imputes the righteousness of Christ to the repentant sinner and thus brings him back to the original relationship which Adam had with God before the fall (SEE Romans 5).

b. Reception of a New Life

1) To those to whom the Holy Spirit gives the new birth, He also gives a new life. He imparts a new nature (II Cor. 5:17), a new "heart" (Rom. 2:29), new spiritual sight (II Cor. 3:14-17), and a desire and ability to live a new lifestyle (II Cor. 6:9-11; cp. Phil. 2:13).

2) SEE: I Cor. 6:9-11 * V. 11 - ". . . by the Spirit of our God."

3) The evidences of the new birth are basically:

a) An enablement to overcome the world (I Jn. 5:4).
b) A lifestyle characterized by righteousness (I Jn. 2:29), not continual sin (I Jn. 3:9; 5:18).
c) A love for God (I Jn. 4:7) and one's brother (I Jn. 3:10)

2. The Baptism of the Holy Spirit
(The Holy Spirit's work in salvation)

a. Spirit baptism began on the Day of Pentecost (Acts 2:1-4).

1) In every instance that Spirit baptism is mentioned before Pentecost, it is mentioned as future (Mt. 3:11; Mk. 1:8; Lk. 3:16; Jn. 1:33; Acts 1:5, 8).

2) After His resurrection, and before His ascension, Jesus still promised that the baptism of the Spirit was future.

--Acts 1:5 - "Not many days hence"

--John 20:22 -"Receive ye the Holy Ghost"

NOTE: Many, wrongly interpret this verse as evidence that the Holy Spirit was given before Pentecost. This is an impossibility for two reasons.

a) The Bible says that the Spirit would only be given after Christ's glorification (John 7:39).

b) Jesus predicted that the promise of the Father (Jn. 14:16) -- that is, the Father's sending of the Spirit -- would be fulfilled after His ascension (Acts 1:4-9) (The Spirit actually came 10 days after Christ's ascension).

The Holy Spirit did not come in John 20;22, but rather Jesus is preparing His disciples to take or accept Him when He does come (Acts 1:4). The reference to "breathing on them" (v. 22) is Jesus' way of showing the association of the Spirit ("pneuma" = wind or breath) with Jesus Christ Himself. The Holy Spirit is the "Spirit of Christ" (Ro. 8:9; Phil. 1:9; Acts 16:7; Gal. 4:6; Jn. 14:16).

3) Peter specifically states that Spirit baptism had its "beginning" at Pentecost (Acts 11:15-17).

b. Spirit baptism unites believers to Christ.

It is the Holy Spirit who unites (joins) believers to Christ and thus spiritually identifies believers with Christ. No one would be saved without Spirit baptism. The reason is simple. It is by means of Spirit baptism that a believer is permanently joined to Jesus Christ!

1) I Cor. 12:13 - "By one Spirit are we all baptized into one body..." - The Spirit joins the believer to the "Body of Christ."

2) Col. 2:12 - "Buried with Him in baptism, wherein also ye are risen with Him . . ."

3) Rom. 6:3 - "Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death?"

Spirit baptism unites believers to the death, burial, and resurrection of Christ (Romans 6:1-8). Christ's death for sin becomes the believer's death to sin; His resurrection is our resurrection.

Water baptism is a vivid expression of the believer's union with Christ in His death, burial, and resurrection.

4) Gal. 3:27 - "For as many of you as have been baptized into Christ have put on Christ."

At the moment one is "baptized into Christ," he is clothed with Christ (v. 27) and becomes "one" in Christ (v. 28).

5) Eph. 4:5 - "One Lord, one faith, one baptism"

The unity of the Spirit (v. 3) among Christians is possible because they all share the same baptism of the Spirit (v. 5).

b. Spirit baptism happens automatically at the moment of conversion.

1) Cornelius and his household, who believed Peter's message, were automatically baptized with the Spirit (Acts 10:43-45; 11:14-18).

2) When anyone puts their faith in Christ Jesus they are automatically baptized into Christ by the Holy Spirit and become partakers of the Holy Spirit (Gal. 3:26-27; compare also Gal. 3:2, 14; 4:6; Eph. 1:13-14).

3) Never does God command or exhort a believer to be baptized by the Spirit! Why not? Because he has already received Spirit baptism upon believing the Gospel (Note, however, that the believer is commanded to be "filled with the Spirit" [Eph. 5:18]).

4) Today, there is no period of waiting before receiving or being baptized by the Holy Spirit.

Note: However, when the Spirit began His baptizing work at Pentecost, there was a time when the Spirit's baptism was delayed beyond the point in time when people put their faith in Jesus Christ. Example - Acts 8:12-17.

--The Samaritans believed (v. 12)
--The Samaritans were water baptized (v. 12, 16)
--But the Samaritans did not yet receive the Holy Spirit (v. 15-16)

Why the delay?

The Biblical answer:

a) The Samaritans should have received the Spirit at the moment of faith, like all believers do. The parenthetical statement in verse 16 indicates that this delay was out of the ordinary. Something should have happened that did not happen yet.

b) The Samaritans, who were enemies of the Jews (John 4:9) and had their own mode and place of worship (John 4:20-23), were not to continue to be isolated from God's people now that the Church had begun. God would not allow this terrible division and antagonism to continue in the Christian church.

c) Therefore, in this instance, "it was imperative that the Samaritans be identified with the Apostles (Peter and John - v. 14) and the Jerusalem church so that there would be no rival Samaritan church. (Ryrie) The Samaritans may have thought that their "brand of Christianity" was distinct from that of Judea if they had received the Holy Spirit without Peter and John being there from Jerusalem.

d) Another reason for the "gap" or delay was to allow the Samaritans to see that they were under Apostolic authority. (MacArthur)

e) Also, the Apostles (especially Peter) needed to learn that the Samaritans were accepted by God just as the Jews were. This event prepared Peter for his ministry to the Gentiles. SEE: Acts 10:47; 15:8 (the "half breed" Samaritans [Acts 8] bridged the gap between the Gospel going to the Jews [Acts 2-7] and later to the Gentiles [Acts 10ff]).

f) For further help regarding questions in the book of Acts about the "baptism of the Spirit," see: The Appendix at the end of this syllabus.

d. Spirit baptism occurs in the life of every believer in this age.

1) "For by one Spirit are we all baptized into one body... and have all been made to drink into one Spirit" (I Cor. 12:13).

2) "For ye are all the children of God by faith in Christ Jesus. For [because] as many of you as have been baptized into Christ have put on Christ . . . ye are all one in Christ Jesus" (Galatians 3:26=28).

3) Again, the Bible gives no example or command to be baptized by the Spirit, since all believers had the baptism of the Spirit the moment they first believed.

e. Spirit baptism occurs only once.

1) "One Lord, one faith, one baptism" (Eph. 4:5).

2) The aorist tense of I Corinthians 12:13 indicates an unrepeated experience (Note: By contrast, the command to be "filled with the Spirit" [Eph. 5:18] is expressed by the present tense, indicating a continual, repetitious experience).

3) "The baptizing work of the Spirit makes a man to be one with Christ; if it can be repeated, it must be that that union can be broken--that the individual can lose his salvation" (Bookman, notes).

4) There is no Bible example of a believer being baptized by the Spirit more than one time.

5) Some (Ex. Charismatics and Pentecostals) claim that the Bible teaches multiple (more than one) baptisms of the Spirit.

a) To support this view by forcing a distinction between baptism by the Spirit (I Cor. 12:13) experienced by all believers, and baptism with the Spirit (Acts 1:5) experienced by only some believers.

b) They say: The phrase "By the Spirit" refers to baptism into the family of God. And the phrase "With the Spirit" refers to a baptism into the Spirit of God.

c) *Note however: There is no such distinction in the Greek. The Greek preposition (en) is identical in both passages. The only distinction is in the English translation.

f. Spirit baptism is a non-experiential work of God.

1) One does not experientially feel the Holy Spirit coming into his life at the moment of salvation [though he does experience the changes that the Holy Spirit immediately makes in his life].

2) Spirit baptism is not based on an experience, but on an understanding of Scripture. It happens whether the believer is conscious of it or not.

3) NOTE: Spirit baptism does give the believer the ability to be filled with the Spirit. The filling of the Spirit is experiential and is objectively evidenced, but the baptism of the Spirit is not.

3. The Sealing of the Holy Spirit
(The Spirit's work in the believer's eternal security)

When someone believes the Gospel message, at the same moment that he is baptized by the Spirit, he is also sealed with the Holy Spirit (Eph. 1:13).

Several important truths should be understood about the "sealing of the Spirit":

a. The sealing of the Spirit occurs at the moment of belief.

"...ye believed (Aorist participle) , ye were sealed (Aorist verb)..." (Eph. 1:13)

b. The sealing of the Spirit is a work of God.

1) "ye were sealed" (passive voice) (Eph. 1:13).

2) It is "God who hath also sealed us" (II Cor. 1:21, 22).

c. The sealing of the Spirit provides the believer with eternal security.

1) "A seal indicates possession and security. The presence of the Holy Spirit, the seal, is the believer's guarantee of the security of his salvation" (Ryrie, KJV Study Bible, p. 1673).

2) Literally, a seal was used to make something secure (Mt. 27:66), to keep something guarded or protected (Rev. 10:4) and to mark something as one's property (Rev. 7:3-8).

3) This sealing of the Spirit is referred to as "the earnest of our inheritance until the redemption of the purchased possession..." (Eph. 1:13).

a) The word "earnest" (Greek arrabon) refers to a "down payment," "pledge," or "guarantee deposit" (cp. LXX - Gen. 38:17-20).

b) A Greek engagement ring is called an "arrabona."

c) The gift of the Holy Spirit, like an engagement ring, is Christ's guarantee that He will return and take His bride unto Himself.

(1) The downpayment ("earnest") of the Holy Spirit is a gift from God (II Cor. 5:5).

(2) This downpayment (seal of the Spirit) rests "in our hearts" (Ii Cor. 1:22).

(3) And the believer is "sealed unto the day of redemption" (Eph. 4:30). This proved that the Christian will never lose his salvation! God will keep His promise of eternal life!

4. The Indwelling of the Holy Spirit
(The Spirit's work in sanctification)

a. The indwelling of the Holy Spirit is personal.

1) Every believer's body is a "temple" (naos) in which the Holy Spirit lives (I Cor. 3:16-17, 6:19-20).

[In the Old Testament, the Shekinah glory of God dwelt in the Temple building (I Kings 8:10-13; II Chron. 7:1-3); now God's "Spirit of Glory" (I Peter 4:14) dwells within the New Testament believer (I Cor. 3:16, 6:9; II Tim. 4:14).]

2) Since the Holy Spirit dwells within each believer, three instructive principles can be learned.

a) The principle of ownership -

(God owns the body that His Spirit dwells in - I Cor. 6:19-30)

b) The principle of purity -

(The Holy Spirit is holy! Therefore, no one should "defile" this physical body with immorality [I Cor. 6:18] or substance abuse [See: I Cor. 3:17])

b. The indwelling of the Holy Spirit is universal.

(All Christians are indwelt by the Spirit)

1) If a man does not have the Spirit, he does not have Christ (he is not a Christian) - Romans 8:9

2) Even sinning Christians are said to possess the Holy Spirit (I Cor. 6:15-20).

3) NOTE:
--When a Christian sins, he "grieves" the Holy Spirit (Eph. 4:30).
--If a Christian defiles his "temple" (in which the Spirit resides), he is in danger of losing his life (I Cor. 3:17).

4) All believers (collectively) form a temple in which God dwells (Eph. 3:18-22 *v. 21-22)

Eph. 3:22 - "Habitation" = dwelling place

c. The indwelling of the Holy Spirit is restricted.

(Only believers are indwelt by the Spirit)

1) The gift of the Holy Spirit is only for those who "obey the Gospel and receive Christ's salvation and remission of sins (Acts 2:38, 5:32).

2) The absence of the Holy Spirit is always considered evidence of an unsaved condition

--Rom. 8:9 - "If any man have not the Spirit of Christ he is none of His."

--I Cor. 2:14 - "the natural man receiveth not the things of the Spirit..."

--Jude 19 - "...having not the Spirit"

d. The indwelling of the Holy Spirit is a gift.

1) The Spirit is given to all who believe, as a free gift (Acts 2:38).

2) The Holy Spirit is not a reward to a certain few, nor is He bestowed because of merit (Rom. 5:5; I Cor. 2:12; II Cor. 5:5; I Thes. 4:8).

e. The indwelling of the Holy Spirit is permanent.

(The Holy Spirit will never leave the believer once he enters his life)

1) God says that the believer has been sealed with the Holy Spirit . . . until the day of redemption (Eph. 1:13-14).

2) To be without the Holy Spirit is to be lost (Rom. 8:9).

3) Christians sometimes "grieve" (Eph. 4:30) or "quench" (I Th. 5:19) the Spirit, but they never lose the Spirit! (because of sin, they may lose [forfeit] His power, but never His presence).

4) Be careful not to confuse the New Testament "indwelling" of the Spirit with the Old Testament "enablement" of the Spirit. (In the Old Testament, some where temporarily empowered - I Sam. 16:13-14; Ps. 51:11 - This is called the "Theocratic Anointing" - See Section II D)

f. The indwelling of the Holy Spirit is provable.

The following are evidences to be found in the believer's life proving that he possesses the Holy Spirit:

1) The Spirit produces fruit in the believer (Gal. 5:22).

2) The Spirit gives a love for God (Rom. 5:5).

3) The Spirit changes one's life (Rom. 8:1, 4, 5, 9; II Cor. 3:3; contrast with Jude 19).

4) The Spirit mortifies sin (Rom. 8:13).

5) The Spirit leads the believer (Rom. 8:14).

6) The Spirit witnesses with our spirit (Rom. 8:16; Gal. 4:6; I Jn. 4:13).

7) The Spirit gives power to obey God (I Jn. 3:24).

8) The one possessing the Spirit will often be persecuted (Gal. 4:29; I Pet. 4:14).

9) The Spirit illuminates one's mind (I Cor. 2:10-12, 2:14; Eph. 1:17).

a) This enablement to understand God's truth is referred to as the "anointing" of the Spirit

b) The concept of the "anointing" of the Spirit only appears in two places in the New Testament - II Cor. 1:21; I Jn. 2:20, 27) and in both contexts anointing refers to the believer's understanding of the Word of God.

(1) The believer has the ability to believe God's promises (II Cor. 1:20-22).

(2) The believer has the ability to know God's truth (I Jn. 2:20-27).

This anointing (to know God's truth):

is from God (v. 20, 27)
is permanent (v. 27 - "abideth in you")
gives discernment (v. 27)

In order to comprehend spiritual truth, one's "spiritual eyes" must be anointed! (Rev. 3:18; Heb. 6:4).

5. The Filling of the Spirit
(The Spirit's work in controlling the believer)

Key Text: Ephesians 5:18

a. What is the filling of the Spirit?

1) The filling of the Spirit is the will of God (Eph. 5:17).

2) The filling of the Spirit is not an option, but an obligation.

It is a command! To not be filled is to be disobedient to God and to be living in sin!

3) The filling of the Spirit is to be a continuous experience of the believer.

a) Proof: The present tense imperative points to the repetitious nature of the Spirit filling a believer throughout his life.

b) There is one baptism of the Spirit (Eph. 4:5), but there are many fillings!

4) The filling of the Spirit is a work of God.

a) Proof: The passive voice of the imperative - "be filled."

b) God is saying allow yourself to be filled. God does the filling as the believer does the yielding.

5) The filling of the Spirit is not a spiritual gift (The Ephesians had all the spiritual blessings in Christ - 1:3; the command for them to be filled proves that not all of the Ephesians were filled).

6) The filling of the Spirit does not refer to the baptism of the Spirit or the indwelling of the Spirit. All Christians have the baptism and the indwelling, but not all are filled.

*See Appendix A for the distinction between the baptism of the Spirit and the filling of the Spirit.

7) The filling of the Spirit refers to the control of the Holy Spirit (verses 18-21).

a) Note the contrast between being filled (controlled) with "wine" (v. 18a, cp. Prov. 20:1, 23:29-35) which leads to "excess" ("riotous" living - Titus 1:6; Lk. 15:13); and being filled (controlled) with the Spirit which leads to spiritual singing (v. 19), thankfulness (v. 20), and Godly submission (v. 21).

b) Note: The filling of the Spirit is not you getting more of the Holy Spirit, but it is you letting the Holy Spirit get more of you!

b. What is the evidence of being Spirit filled?

1) An inward evidence (v. 19) (praise and joy)

The fruits of the Spirit are the evidence
(Gal. 5:22-23 - "The fruit of [produced by] the Spirit is love, joy, peace, longsuffering [patience], gentleness, [lit. kindness], goodness, faith, meekness [gentleness], (and) temperance [self-control] . . .").

2) An upward evidence (v. 20) (thankful heart to God)

3) An outward evidence (v. 21) (a submissive attitude and action)

c. Examples of those who were Spirit-filled.

Who was Filled?	What did the Filling produce?
The disciples at Pentecost	The special ability to speak in foreign dialects ("tongues" - a first century sign to unbelieving Israel - I Cor. 14:21-22)
The Apostle Peter	Unction to preach God's truth (Acts 4:8)
The assembly of believers	Courage to speak God's Word (Acts 4:31)
The deacons	Leadership ability (Acts 6:5)
The deacon Stephen	Peace in the midst of persecution (Acts 7:55)
The Apostle Paul	Spiritual Discernment (Acts 13:9)
The Gentile disciples	Joy (Acts 13:52)

d. What is the key to being Spirit filled?

*Basically, the key to being Spirit filled is a yieldedness to God on a daily basis.

God automatically fills the believer with His Spirit as he/she surrenders to Him. It is God's responsibility to fill us; our responsibility is to allow Him to do so. The Spirit's fullness can be the daily experience of every believer if there is a moment by moment submissive and open heart to the Spirit. Only then will He take full command of the believer's life.
Three conditions for being filled with the Spirit:

1) Don't quench the Spirit (I Th. 5:19).

You quench the Spirit by not allowing God to speak to you - via His Word (I Th. 5:20).

2) Don't grieve the Spirit (Eph. 4:30).

a) To grieve means to cause sorrow to the person of the Holy Spirit.

b) You grieve Him by sin (Eph. 4:29, 31).

*God does not fill dirty vessels!

3) Walk in the Spirit (Gal. 5:16).

This means to live a life of surrender or yieldedness to the Spirit so that the Holy Spirit can direct your steps, actions, and attitudes.

6. The Power of the Spirit
(The Spirit's Work in Enabling the Believer)

The Lord Jesus Christ said to His disciples:

> "But ye shall receive power (ability) after that the Holy Ghost is come upon you . . ." (Acts 1:8)

a. The Holy Spirit's power, though often misunderstood and neglected is still available today!

b. The Christian life, which begins by the power of the Spirit, must also continue by the power of the Spirit (Gal. 3:3).

c. The Holy Spirit desires to daily commune with those He indwells (Phil. 2:1; II Cor. 13:14); He is jealous over His children (James 4:5); He wants to continually speak to His church (Rev. 2:7, 11, 17, 29; 3:6, 13, 22).

d. When the Holy Spirit is allowed to minister in the life of a Christian, He gives him the following abilities:

1) The ability to worship (Jn. 4:24; Phil. 3:3).

2) The ability to pray with wisdom (Eph. 6:18; Jude 20).

3) The ability to understand God's Word (I Cor. 2:10-12, 2:14; Eph. 1:17).

4) The ability to obey God (I Jn. 3:24).

5) The ability to love God (Rom. 5:5).

6) The ability to love others (Col. 1:8; Rom. 15:30).

7) The ability to have unity with other believers (Eph. 4:3).

8) The ability to conquer sin (Rom. 8:13).

9) The ability to be strong in the "inner man" (Eph. 3:16).

10) The ability to be virtuous (Gal. 5:22) (the Spirit produces internal "fruit").

11) The ability to live life without fear (II Tim. 1:7).

12) The ability to be encouraged ("comforted" - Acts 9:31).

13) The ability to have boldness in witnessing (Acts 4:8, 31).

14) The ability to serve God in full-time ministry (Acts 20:28).

It is the Holy Spirit who "calls men" to the ministry (Ex. the pastorate - Acts 20:28).

15) The ability to preach God's Word with divine power (I Cor. 2:4).

7. The Gifts of the Spirit
(The Spirit's Work in Equipping the Believer)

Three key passages describe God's gifts to believers: Romans 12:3-8; I Corinthians 12-14; and Ephesians 4:7-12.

NOTE the following principles regarding spiritual gifts:

*SEE I Corinthians 12

a. The gifts of the Spirit are unmerited or unearned.

1) The Greek word for "gift" is charisma (it occurs five times in I Cor. 12). This word is related to the word "charis" which means "grace."

2) Hence, the word "gift" simply means a result of grace. The gifts of the Spirit are abilities that the Spirit freely gives by grace.

b. The gifts of the Spirit are sovereignly bestowed by the Holy Spirit
(I Cor. 12:4-11).

1) The choice of who gets what gift is left up to the sovereign will of the Spirit. The Spirit divides up the gifts "to every man severally as He will" (v. 11).

c. The gifts of the Spirit are diversified (they are various gifts for various purposes - v. 4-11).

"Diversities (v. 4) . . . differences (v. 5) . . .
Diversities (v. 6) . . . dividing (v. 11)"

d. The gifts of the Spirit are distributed to every believer (v. 7, 11).

"...to every man to profit withal" (v. 7)

"... Spirit, dividing to every man severally as He will (v. 11)

e. The gifts of the Spirit are not all possessed by every believer (v. 14-31).

1) Every believer has at least a gift, but no believer has all the gifts.

2) That is why a church "body" or assembly is needed so that each member can use his gift to help out other members where they are lacking (v. 14-31).

f. The gifts of the Spirit are to be exercised in love (I Cor. 13:1-3).

The motive for using your gift is not to show off your gift, but to genuinely love those to whom you minister your gift.

g. The gifts of the Spirit are temporary (I Cor. 13:8-13).

*Only love will last forever (into eternity)

Some gifts (sign gifts) were limited to the Apostolic Age (the first generation of believers).

1) Temporary gifted offices

a) The gift of Apostle (Eph. 4:11; I Cor. 12:28).

(1) This office was selectively given; Scripture indicates that it was restricted to the twelve apostles to the Jews (including Matthias) and Paul, the Apostle to the Gentiles.

Paul calls himself an apostle "born out of due time" (I Cor. 15:8), meaning he was the last apostle to be chosen.

(2) God gave sign gifts to the Apostles to authenticate them (to prove they had divine authority to dispense revelation (Rom. 15:19; Heb. 2:4).

(3) The Apostles laid the initial foundation of the Church (Eph. 2:20).

After the foundation was laid, the gift of the Apostle ended.

b) The gift of Prophet (Eph. 4:11; Rom. 12:6; I Cor. 12:10, 14:1-40).

(1) The N.T. prophet received and proclaimed revelation directly from God.

(2) This gift of prophet was necessary during the absence of a completed New Testament (especially since the Apostles were limited in number [13] and because the Gospel had spread throughout the known world).

(3) The New Testament prophet (like the Apostles) was temporarily used by God to lay the foundation of the Church (Eph. 2:20).

Like the gift of Apostle, the gift of prophet ended when the church's foundation had been laid, and the New Testament Scriptures had been completed.

2) Temporary sign gifts

All gifts continue today (as in the early church of the Apostolic age), except for the sign gifts.

NOTE: The Bible makes a clear distinction between general gifts and sign gifts.

--Signs were not to be sought after (Luke 11:29).

--The Jews sought signs (I Cor. 1:22).

--Gifts of healing, miracles, and tongues were signs (Mark 16:17, 20; Acts 2:43, 4:30, 5:12, 8:13, 14:3; I Cor. 14:22).

--The Apostles had all the sign gifts to authenticate them as bonafide and authoritative (Acts 2:43; II Cor. 12:12; Heb. 2:4).

--No sign or sign gift in the Bible was permanent.

A sign's purpose is to display God's new and direct intervention int he world during times when written revelation was either being given or fulfilled.

NOTE: Remember this important principle - The book of Acts (a transitional book; an introduction to the Church age) describes the Spirit performing certain acts that are not necessarily the norm for the post-Apostolic age.

EX: Speaking audibly - Acts 8:29, 10:19
Physically carrying away God's prophets - Acts 8:39
Predicting the future - Acts 11:28

Examples of temporary signs:

--The signs which Moses performed before Pharaoh's court were temporary.

--The signs Christ performed were temporary.

--The signs the Apostles performed were temporary.

--The signs that will be displayed on earth and in the sky will be temporary (Joel 2:28-31; Rev. 6:12-17).

A sign by its very nature is temporary since it introduces something new to grab the attention of man to the direct intervention and revelation of God.

a) Sign miracles and healing (I Cor. 12:28; I Cor. 12:9, 28, 30).

(1) These were sign-gifts, given by the Spirit to specially chosen Apostles and prophets for the purpose of proving that their new messages were from God.

(2) Since no Apostles and prophets exist today, therefore these accompanying sign gifts do not exist today.

--God does perform "miracles" today (EX: salvation), but not "sign miracles" (EX: raising the dead, restoring missing limbs).

--God does heal (via prayer - James 5:16) if it is His will (II Cor. 12:7-9), but not through the public display of a "faith healer."

Don't believe every "sign and wonder" you see or hear about! (II Thes. 2:9)

b) Tongues

(1) Biblical tongues were <u>real</u> languages (dialects that were known somewhere in the world, but unknown to the speaker) (Acts 2:2-11)

(2) Biblical tongues were to <u>cease</u> (I Cor. 13:8 - the word translated "cease" is in the middle voice, indicating that tongues ceased <u>on their own</u> [when God's purpose was fulfilled]).

(3) Biblical tongues ceased when the <u>purpose</u> for this sign gift was <u>completed</u>.

What was the specific purpose for tongues?
The purpose of tongues was to be a <u>sign</u> of judgment to <u>unbelieving Israel</u> (I Cor. 14:21-22; compare with Isaiah 28:11-12).

(a) I Cor. 14:21 -

"Other tongues" = other languages (other than Hebrew or Aramaic)

"Will I speak" - Tongues was <u>God</u> speaking

"Unto this people" - this people is specifically a reference to <u>Israel</u> (Is. 28:11-12).

(b) I Cor. 14:22 -

"Tongues are for a sign" - a sign of God's judgment (compare Deut. 28:49; Jer. 5:15)

"Not to them that believe" - Tongues were not for the benefit of believers

"But to them that believe not" - Tongues were to provoke unbelieving Israel to jealousy. Because of national Israel's rejection of Christ, the Gospel would now go to people of other languages (and be veiled, hidden from the sight of those who did not want to hear)

For additional help in regard to understanding God's purpose for tongues, see Appendix B.

h. The gifts of the Spirit are for the use of edifying others (I Cor. 14).

Edifying or building up other Christians is the theme of I Cor. 14.

1) Note the words in I Cor. 14 which stress the need to unselfishly edify others with one's gifts.

"Edification, and exhortation, and comfort (v. 3) . . . edifieth the church (v. 4) . . . that the church may receive edifying (v. 6) . . . profit (v. 6) . . . seek that ye may excel to the edifying of the church (v. 12) . . . thou shalt bless with the Spirit (v. 16) . . . edified (v. 17) . . . teach others (v. 19) . . . convicted (v. 24) . . . let all things be cone unto edifying (v. 26) . . . that all may learn and all may be comforted (v. 31) . . ."

2) The problem with the gift of tongues is if there was no interpreter, no one would be edified, except the one speaking (14:4), and this, Paul says, was the problem of tongues not the purpose of tongues!

3) The reason why God gave to the church spiritual teachers (Eph. 4:11) was so that the saints would be perfected (equipped) to do the work of ministering. The result of which is edification! (v. 12)

i. The gifts of the Spirit are to be used (utilized)! (Romans 12:3-8)

1) The believer is to use his gifts humbly (v. 3-5).

2) The believer is to use his gifts to the fullest extent (v. 6-8)

*Don't let your gift go to waste or collect dust. Use it for God's glory.

8. The Intercession of the Spirit
(The Spirit's Work in Praying for the Believer)

The Holy Spirit intercedes to the Father, on behalf of each and every believer (Rom. 8:26, 27).

a. The Spirit prays when He is needed most (v. 26a).

"The Spirit also helpeth our infirmities" (areas of weakness and spiritual "sickness").

b. The Spirit prays with compassionate feelings (v. 26b) - "groanings" (deep sighs) which cannot be uttered" (thoughts too deep for words).

c. The Spirit prays with the mind (will) of God (v. 27).

The Spirit being of the same divine nature as the Father, knows what the will of the Father is.

G. The Holy Spirit's Work in the FUTURE.

Just as the Holy Spirit had part in the initiation of creation, He will have part in the consummation of it. The Spirit has worked in the past, He is working in the present, and He will work in the future!

1. The Spirit will be involved in the Tribulation.

   a. The Spirit's restrain of sin and the "man of sin" (the Antichrist) will one day be removed (II Thes. 2:6-8).

   b. The Spirit will put words into the mouths of God's saints when they are delivered up for interrogation (Mk. 13:11; Lk. 12:12).

   c. The Spirit will perform signs in Heaven (the sky) and on earth prior to the Day of the Lord (Joel 2:28-32; Acts 2:16-21).

   d. The Spirit will redeem a great number of Jews upon the return of Christ (Zech. 12:10; cp. Rom. 11:25; Rev. 7:4, 14:4).

2. The Spirit will be involved in the resurrection of believers.

   a. A specific resurrection of God's two witnesses will occur at the mid-point of the Tribulation (Rev. 11:11).

   b. The general resurrection of all believers occurs at the Rapture (I Cor. 15:51-55; I Thes. 4:13-18), and it is by the power of the Spirit that believers physically arise from the dead with incorruptible bodies (Rom. 8:11, 23).

   c. The believer who has already experienced imputed righteousness will one day experience imparted righteousness when the believer is glorified by the Holy Spirit (Gal. 5:5; cp. Rom. 8:29-30).

3. The Spirit will be involved in the Millennial Kingdom.

   a. He will indwell believers (Jer. 31:33; Ezek. 36:27; 37:14).

   b. He will fill (control) believers (Joel 2:28, 29; Is. 32:15, 44:3).

   c. The fullness of the Spirit will be evident in the life and ministry of the reigning Christ (Is. 11).

"WHO IS SPIRITUAL?"

One who is spiritual will have:

1. A Miraculous New Birth which imparts a new nature

   John 3:1-8; Titus 3:5; I Cor. 6:9-11, 19-20

2. A Yielded Life which allows the Spirit to take control

   Eph. 5:18-21; Gal. 5:16

3. An Enlightened Mind which discerns between truth and error

   I Cor. 2:10-12, 14; Eph. 1:17; I John 2:20, 27

4. An Obedient Will which submits to God's Commands

   I John 3:24

5. A Virtuous Heart which bears fruitful attitudes and actions

   Gal. 5:22; cp. Rom. 5:5, 15:30; I Peter 2:5, cp. with Heb. 13:15

6. A Gentle Spirit which humbly confronts those who err from the right path

   Gal. 6:1

Appendix A

"THE BAPTISM OF THE SPIRIT"

What are the contemporary misconceptions about the Holy Spirit's ministry in the book of Acts, and what is the explanation for these problems?

I. THE BAPTISM OF THE HOLY SPIRIT AND THE SAMARITANS (Acts 8:12-17)

A. Specific Problem: Newly saved Samaritans were baptized with water but did not receive the Holy Spirit until Peter and John went from Jerusalem to Samaria, prayed, and laid hands on them.

B. Questions:

1. Why was there a delay in the Samaritan believers receiving the Spirit?

2. Why were Peter and John needed?

3. What is the significance of the laying on of hands and prayer?

C. Cultural Setting:

1. The Samaritans were half-breed Jews who were of the northern kingdom, separated from Judah.

2. Along with their mixed race, they were mixed religiously. "They feared the Lord and served their own gods, according to the custom of the nations from among whom they had been carried away" (II Kings 17:33).

3. John, along with his brother James, had once wished to call down fire from Heaven on the Samaritans (Luke 9:54).

4. The Samaritans offered to help the Jews in rebuilding the Temple after the Babylonian captivity, but were refused. So they built a rival temple at Mt. Gerizim, and since that time the Jews had no dealings with the Samaritans.

5. Hatred between the Jews and Samaritans was well known.

D. God's Solution:

1. With the Samaritans becoming believers, this antagonism needed to end. God would not allow this terrible rift to continue in the Christian church.

2. The Samaritans had to be identified as being equal to the believers at Jerusalem where the church began.

3. God's answer to this problem was the withholding of the Holy Spirit.

E. The Passage:

1. V. 14 - The Apostles "sent the two men of their number who had been the most prominent in the work of the Lord since Pentecost" (3:1; 4:13, 19).

2. Peter had been given the keys of the Kingdom of Heaven (Mt. 16:17).

   a. To open the door of the Gospel to the Jews (Acts 2)

   b. To open the door of the Gospel to the Samaritans (Acts 8)

   c. To open the door of the Gospel to the Gentiles (Acts 10)

3. V. 16a - Grammatical points - "For He had not yet fallen upon any of them." Greek word for "not yet" (oudepo) means that something that should have happened hasn't happened yet.

4. V. 16b - The fact that the "Samaritans had been <u>only</u> baptized indicates that enough had not yet occurred" (Unger).

F. The Answer:

1. They, as all believers, should have received the Spirit at the moment of faith.

2. "in this instance, however, it was imperative that the Samaritans be <u>identified</u> with the Apostles and the Jerusalem church so that there would be no rival Samaritan church" (Ryrie). (They mighty have thought that their brand of Christianity was distinct from that of Judea if they had received the Holy Spirit without Peter and John being there from Jerusalem).

3. Another reason for the "gap or delay was to allow the Samaritans to see that they were under apostolic authority" (MacArthur).

4. The Apostles (especially Peter) needed to learn that the Samaritans were accepted by God just as the Jews were. This event also prepared Peter for his ministry to the Gentiles. See Acts 10:47, 15:8. (The Samaritans bridged the gap).

NOTE: The Samaritans receiving the Holy Spirit was not a second Pentecost. Pentecost was an unrepeatable inauguration of the Church age with the fulfillment of Matthew 3:11; Mark 1:8; Luke 3:16; John 1:33, and Acts 1:5. In this sense, the baptism of the Spirit was never repeated. It was a historical event at Pentecost.

5. V. 17 - The laying on of hands further speaks of unity. There is an identification between the Jewish believers and the Samaritans.

   a. "Laying on" - samakh. The root idea seems to have been the symbolic transference of something already possessed by the person performing the ceremony.

   b. Lev. 3:2, 16:21 - used in connection with the sin offering for the symbolic transference of sin.

II. THE BAPTISM OF THE HOLY SPIRIT AND THE EPHESIANS (Acts 19:1-6)

A. Specific Problem: Paul found certain Ephesian disciples who had not received or ever heard of the Holy Spirit until he laid his hands on them. Their indwelling was manifested by tongues and prophesying.

B. Questions:

   1. Were these twelve Ephesians truly saved or not when Paul met them?

   2. What was the baptism of John?

   3. What is the significance of the sign gifts?

C. Context:

   1. This account of the Ephesian "disciples" is preceded by an account of a zealous man named Apollos.

2. Both Apollos and these twelve Ephesians claimed to have been obedient to the baptism of John, who was the forerunner of Jesus Christ.

3. John's baptism signified repentance. It was introductory and incomplete as it pointed to the finisher of salvation, Jesus Christ (Mt. 3:2, 3:11). It was purely preparatory.

4. Hence, Apollos and these twelve were living in transition, remnants of the Old Testament saints, still hanging on, still "looking for their Messiah twenty years after John the Baptist had died" (MacArthur).

5. They, as Apollos, needed to have "expounded unto [them] the way of God more perfectly" (Acts 18:26).

D. The Passage:

1. V. 1 - "Finding certain disciples" - Both the followers of the ministry of John the Baptist and the believers in Christ could be called disciples.

   a. The question is not if they were disciples or if they believed, but who they were disciples of and what they believed.

   b. The object of faith is just as vital as faith itself. Faith can be folly if it is directed toward the wrong object (as we will see, the object of their faith was faulty).

2. V. 2a - The word "since" would be more accurately translated "when." I.e. - "Did you receive the Holy Spirit when you believed?" Or "Did you receive the Holy Spirit, having believed?" Hence the question is not pointing to the time period after their salvation, but tot heir salvation itself.

   a. Why did Paul ask this question?

      1) They may have lacked fruits of the Spirit.

      2) They may have lacked the gifts of the Spirit.

      3) They may have lacked evidence of saving faith (or all three of these).

   b. The question serves as a reminder that faith in the Lord Jesus and the reception of the Holy Spirit go hand in hand; the one leads to the other.

3. V. 2b - Their ignorance of any Holy Spirit at all is evidence that they had not comprehended even John's teaching well, since John prophesied of Christ's ministry of baptizing with the Holy Spirit (Mt. 3:11).

4. V. 4 - Notice how Paul handles their deficiency in understanding the Holy Spirit's ministry.

   a. The remedy is not special instruction or knowledge on access to the Spirit, or a new set of conditions; not added obedience, deeper commitment, or ardent prayer (to receive the Spirit), but instead, the Gospel of faith in the Lord Jesus Christ and baptism in His name.

   b. Their problem was not ignorance of how to experience baptism with the Spirit, but rather failure to have put their faith in Jesus Christ for salvation and to have received water baptism in His name.

5. V. 5 - They were re-immersed.

   a. This is the only instance in the New Testament of a second water baptism and it clearly indicates that baptism followed genuine conversion.

   b. When they "heard" the Word, they obviously "received" (believed) it, as did the believers in Acts 2:41.

6. Summary of how the passage proves that at the time these Ephesians met Paul, they were not true believers in Christ.

   a. They are in a context with Apollos, who at first did not have the clear facts of the Gospel (18:23-28).

   b. The word "disciples" is vague (disciples of whom? V. 3 indicates John) (19:1).

   c. Paul had doubts (19:2).

   d. They had never heard of the Holy Spirit (19:2).

   e. They were in the transition - awaiting their Messiah, being followers of John the Baptist (19:3).

   f. They needed to hear the Gospel (19:4).

   g. They needed to be re-baptized (19:5).

   h. They then received the Holy Spirit for the first time (19:6).

7. V. 6 - This is the third instance of "glossolalia" (tongues) (2:4, 10:46; 19:6).

   a. In each instance, there was a historical transition made.

   b. Signs helped incite (Acts 8:6) and confirm faith.

   c. Tongues were a sign to the Jews of the dispersed common salvation itself, which in this new age is offered to all.

   d. If the original followers of the Lord (Acts 2) needed the outward tokens of the Spirit's coming at Pentecost to assure them of the reality of His presence and power, how much more did these men, with less preparation, need such tokens. Their sign gifts were exactly that: signs to Paul that they had been saved. (See Acts 10:45-48, where God proved to Peter and the Jews [by the use of sign gifts] that the Gentiles had been accepted [saved] by grace.)

III. THE BAPTISM OF THE HOLY SPIRIT AS DISTINGUISHED FROM THE FILLING

A. The baptism of the Spirit "is not a conscious experience (that is, something perceptible by the senses). It is an instantaneous and non-experiential work of God" (Pickering).

   1. Non-experiential (positional) fullness is the ground of experiential fullness, which is the actual, repeatable filling with the Spirit (Acts 2:4; 4:8, 31; 9:17). (The baptizing work of the Spirit is non-experiential, whereas the filling with the Spirit is experiential)

   2. "Baptism" = Positional (Eph. 1:3)

   3. "Filling" = Practical, in that it produces:

      a. Fruits of Christian character (Gal. 5:22, 23)

      b. Boldness for witnessing (Acts 4:31)

      c. Spiritual discernment (Acts 13:9)

      d. Joy (Acts 13:52)

      e. True praise and worship (Eph. 5:18-20)

B. The baptism of the Spirit is not the filling of the Spirit

1. The baptizing work of the Spirit is a once-for-all operation (Rom. 6:3; Gal. 3:27; Col. 2:12).

2. The filling with the Spirit is a continuous process (Acts 2:4; 4:8, 31; 9:17).

3. There is no command for anyone to be baptized with the Spirit (I Cor. 12:13), but there is a distinct injunction for every believer to be filled with the Spirit (Eph. 5:18).

4. The baptizing work of the Spirit is universal among Christians (even the carnal and immature; I Cor. 5:1-10, 3:1-3), whereas the filling is not (but both are received under one condition, that of simple faith).

(The Corinthians were saved and baptized with the Spirit and had gifts of the Spirit [evidence of salvation during historical transition], but did not have the fruits of the Spirit [evidence of being Spirit-filled].)

a. The baptism of the Spirit which occurs at salvation is received by faith that Christ died for you (Acts 16:31).

b. The filling of the Spirit, which is commanded to be continuous for the Christian, is received by faith that you died in Christ - died to sin and self that you might live a surrendered and yielded life unto God and righteousness.

1) SEE: II Cor. 5:14-15; Rom. 6:1-11; Col. 3:3; Gal. 2:20.

2) Heb. 12:1 - "Besetting sin" = unbelief (lack of faith) (cf. Heb. 11).

IV. THE BAPTISM OF THE SPIRIT AS DISTINGUISHED FROM WATER BAPTISM

A. Problem:

1. One extreme position views Spirit baptism as a once-for-all operation at Pentecost (Acts 2) and in Cornelius' house (Acts 10), and maintains that it has ceased today. Hence, they say only water baptism has continued, and Spirit baptism has ceased.

2. Others, adopting the opposite extreme, rule out any practice of water baptism for the Church age. Hence, only Spirit baptism is continued (their proof text: Eph. 4:5 - "One Lord, one faith, one baptism").

B. Answer:

1. Ephesians 4:5 is addressing Spirit baptism (proof is the context--which is dealing with the unity of the Body--and the fact of verse six mentioning God "in you all," which never occurs at water baptism).

2. Romans 6:3, 4 is addressing Spirit baptism, which joins the believer to Christ, separating him from the old life and associating him with the new.

   a. Water baptism is a reminder of this truth.

   b. Cp. I Peter 3:21, which is definitely addressing water baptism as being a figure of the resurrection and a symbol of a changed life and a clean conscience toward God.

3. Colossians 2:12 addresses Spirit baptism as that which renounces the old nature by the spiritual "circumcision of Christ."

4. Galatians 3:27 addresses Spirit baptism, which brings believers into a living union with Christ.

C. Note: "Man is always keenly tempted to substitute ritual for reality in things spiritual" (Unger).

1. Although the above verses are not addressing water baptism, it must be remembered that the ritual (symbol, outward manifestation) of water baptism is always supported by the spiritual reality of the Spirit's baptism at salvation.

2. The ritual is subordinate to the reality.

3. The concept of "baptism" is initiatory (water baptism is the symbol of which Spirit baptism is the reality) (cp. Acts 10:47, 11:16).

* 4. In other words: what happens upon Spirit baptism is vividly portrayed by water baptism. It is by means of Spirit baptism that the believer is joined to Christ (I Cor. 12:13; Rom. 6:2ff), and it is by means of water baptism that the believer symbolically pictures this union and identifies with Christ.

Diagram -

Note the parallels between Spirit baptism and water baptism:

SPIRITUAL
REALITY of faith
(Salvation)

1) Personal Faith Acts 10:43-48 (Justification)	2) Spirit Baptism I Cor.12:13	3) Union to the Body of Christ

1) Public Testimony Acts 8:37 (Confession)	2) Water Baptism Acts 2:41	3) Union to a Local Church Body

PHYSICAL
EXPRESSION of faith
(Obedience)

APPENDIX B

THE GIFT OF TONGUES

INTRODUCTORY ADMONITION:

*We are to base our beliefs on Scripture, not experience or emotional feelings.

Experience cannot dictate doctrine. In other words, we are to test any experience by doctrine, not test doctrine by experience. We must "try the spirits" (I Jn. 4:1; Is. 8:20).

The Bible

For feelings come and feelings go,
And feelings are deceiving.

My warrant is the Word of God;
Naught else is worth believing.

Tho' all my heart should feel oppressed
For want of some sweet token,

There is One greater than my heart,
Whose Word cannot be broken.

I'll trust in God's unchanging Word,
Till soul and body sever;

For tho' all things shall pall away,
His Word shall stand forever!

I. What is the Nature of Tongues?

A. Tongues were literal languages (Acts 2:2-11)
(never gibberish or a "heavenly language")

Proof:

1. The definition of tongues:

a. "Glossa" (from which we derive our English word "glossary")

1) Refers to the literal physical tongue (Rom. 3:13)

2) Refers to a tribe, kindred, people, or nation (Rev. 7:9)

3) Primarily refers to a literal language (Acts 2:4, 11)

b. "Dialektos" (from which we derive our English word "dialect")

Only refers to literal languages (Acts 21:40 - "He spake unto them in the Hebrew tongue...")

NOTE: The words "glossa" and "dialektos" are used synonymously in Acts 2. Acts 2:8, 11 - "We [hear] every man in his own tongue (dialektos). . . we . . . hear them speak in our tongues (glossa)."

2. The demonstration of tongues:
(Acts 2:8-12)

--15 literal languages listed

NOTE: The gift of tongues always involved a literal known ethnic language, though it was unknown to the speaker (he was not speaking a language he knew, but was speaking a language known somewhere in the world).

The word "unknown" in I Cor. 14:2, 4, 13, 19, etc., is italicized, meaning it is not in the Greek.

B. Tongues were revelatory in nature (Acts 2:11)

The Spirit of God was speaking directly to and through those who spoke in tongues.

God is not pouring out new revelation today. The only way He directly speaks today is through the Bible!

C. The gift of tongues was a miraculous sign gift

1. "Miracle" = a supernatural event that occurs in the physical world by the direct power of God for the purpose of proving that God is directly speaking and specifically acting (either independently or through a chosen person).

Greek words: "dynamis - a display of might or power; "teras" - a miracle that causes wonder and amazement.

2. "Sign" = ("semeion") a miraculous mark or token that proves a claim (authenticates) or provides a warning.

   The Jews sought for signs - I Cor. 1:22

3. "Gift" = ("charisma") an endowment of grace given by the Holy Spirit to believers to accomplish God's will (Rom. 12:6; I Cor. 12:28).

   While every believer has a gift or gifts from God,
   **the basic purpose of sign gifts is to confirm (authenticate) a message or messenger.

   Examples:
   --A message confirmed - Heb. 2:3-4
   --Messengers (apostles) confirmed - II Cor. 12:12

II. What is the PROBLEM with Tongues?

Much confusion and unsound doctrine has arisen because of a misunderstanding of Scriptures dealing with the matter of tongues.

In the N.T. the sign gift of tongues is specifically mentioned in only five passages of Scripture:

A. Prophetical Passage - foretold by Jesus, Mark 16:17

B. Historical Passages -

1. The Day of Pentecost (Acts 2:1-13)

2. The House of Cornelius (Acts 10:44-47; 11:15-18)

3. The disciples of John the Baptist (Acts 19:1-7)

[NOTE: An implied reference is in Acts 8:16-18.]

C. Doctrinal Passage - the church in Corinth, I Cor. 12:1-14:40

There is a great need to understand I Cor. 12-14 in its context!

NOTE: The problems in the Corinthian church throughout the book.

The Corinthians are described as "divisive" (1:10) and "carnal" (3:1).

Therefore, the bulk of the teaching Paul gives in this book is corrective in nature. Paul does not condone their practices but actually condemns and corrects their practices (one such practice was their speaking in tongues).

Chapter 12

The need for unity and harmony in the church. The problem at Corinth was that everyone in the church was seeking to be in the limelight (or to be prominent, to have the eye-catching, notable gifts which could be seen by others, such as tongues).

In chapter 12 Paul, therefore, unfolds the importance of every gift and every body part.

Chapter 13

While everyone was busy coveting the "best gifts," Paul in I Cor. 13 shows the prominence and necessity of Love over gifts (specifically over tongues - v. 1, 8).

Chapter 14

In this chapter Paul condemns the improper use of tongues, and shows the priority of "prophesying" (teaching people in a language they know and understand).

Two key ideas in 14:1-19 -

Prophecy edifies, tongues does not (v. 1-12)

Prophecy is understandable, tongues is not (v. 13-19)

[NOTE: In order for tongues to edify or be understood, interpretation was needed - v. 5, 26-28]

III. What is the PURPOSE of Tongues?

SEE: I Cor. 14:20-22

When we understand the purpose of tongues, we then can answer the following questions:

1. What is this unusual sign gift all about?

2. Is tongues for today?

3. If tongues ceased, when did it cease?

Paul gives the purpose of tongues in I Cor. 14:22:

In verse 20 he calls on the Corinthians to grow up (or mature) in their understanding of tongues.

Verse 21

Question: Who is meant by "this people" in verse 21?
Answer: Israel (cp. Ezekiel 3:4-7)

The scripture Paul cites in verse 21 is Isaiah 28:11-12

Because Israel wouldn't listen to Isaiah, he had to lecture them like little children - "precept upon precept, line upon line, here a little, and there a little" (v. 10).

When they mocked this way of teaching, soon God would give them His message in a language they would not understand (Assyrians, then Babylonians) (READ V. 11, 12)

In verse 22, Paul gives his conclusion based on what he just said in verse 21. Tongues are a sign of judgment to unbelieving Israel.

ILLUS: Faith Baptist Church in Corona, Queens, NY is bilingual (in some cases trilingual) for the most part. How would you feel if you were in a group of people who knew your language fluently, but they spoke in their own language about something wonderful. You would feel left out (rejected) and curious. They would be wrong for doing it.

But suppose you were a person who just mocked, made fun of, and didn't believe the conversation that this group always talked about. So then they said, "OK, this guy doesn't want what we have to say. Let's leave him out, by speaking in our second language that he doesn't know." They would be justified for doing this. You don't deserve to hear.

This is what God did by sending tongues.

God used language as an evidence of judgment throughout the Bible:

1) At the Tower of Babel
"The whole earth was of one language, and one speech" (Gen. 11:1).
The people did not obey the command given to Noah to "replenish the earth" (Gen. 9:1) but became proud (Gen. 11:4) and united without God, so God confused their languages and established the parent languages of the earth (today over 3,000 languages and dialects).

2) Deut. 28 Blessings & Cursings - curses were to be a "sign" (v. 46)
Deut. 28:49 - "The Lord shall bring a nation against thee from far, from the end of the earth, as swift as the eagle flieth; a nation whose tongue thou shalt not understand;"

3) Jeremiah the "weeping prophet" preached, and Israel would not repent from her backsliding, so God said He would send judgment.
Jer. 5:14-15 - "Wherefore, thus saith the Lord God of hosts, Because ye speak this word, behold, I will make my words in thy mouth fire, and this people wood, and it shall devour them. Lo, I will bring a nation upon you from far, O house of Israel, saith the Lord: it is a mighty nation, it is an ancient nation, a nation whose language thou knowest not, neither understandest what they say."

4) In the NT (after Mt. 12 - unpardonable sin), Christ spoke in parables because of the hardness of the people's hearts. They would not listen to plain talk, so He veiled His speech by parables. (READ Mt. 13:10-15).

I Cor. 14:22 - Tongues were not for:

1) Self-edification but a sign of judgment
2) Entertainment or amusement but a sign of judgment
3) Spreading the Gospel to other nationalities but a sign of judgment
4) The benefit of the assembly of believers (church) but a sign of judgment
5) private use but for public as a sign of judgment
6) a sign that you finally had the Holy Spirit (Paul said not all spoke in tongues; but all had the Holy Spirit)

Because tongues is a sign of judgment for Israel - it is a sign of blessing for Gentiles.

God's judgment of Israel:

1) Rom. 11:13-24 - natural branch (Israel) broken off; wild olive tree (Gentiles) grafted in.

2) Mt. 21:28-22:14 - 3 parables describing God's judgment on Israel (Mt. 21:43 - "Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof."

The sign of tongues was to show that God was going to accept Gentiles (people of a different tongue). This was a hard lesson for Peter and the apostles to learn.
--So when the Samaritans were saved, they spoke in tongues (Acts 8:17, 18)
--When the Gentiles were saved, they spoke in tongues (10:46)
--When the proselytes of John were saved, they spoke in tongues (19:6)

No longer would God confine Himself to one people as a channel; no longer would God operate His work of grace through one nation and speak one language.

Tongues ceased when their purpose was done. (it was a temporary sign gift).

The church has been in existence now for about 2,000 years. Israel does not need God to still give the sign to them for 2,000 years. They got the message long ago!

Tongues ceased because its specific purpose was fulfilled. In 70 A.D. Titus sacked Jerusalem, killing 1,100,000 Jews and scattering the rest all over the world (MacArthur, The Charismatics).

IV. What is Wrong With Speaking in Tongues?

Answer: Nothing was wrong with the gift of "tongues" -- as it was originally given and during the time when it was given by God.

What is wrong is the "tongues" that is practiced and witnessed today.

See article by Roy E. Knuteson, The Discerner, Vol. IV, #4, Oct.-Dec., 1962, Religion Analysis Service, Inc., Minneapolis, MN.

A. Today's "tongues" is wrong,
because it is encouraged for everyone.

1. All spiritual gifts are given at the discretion and wisdom of the Holy Spirit - "as He will"
(I Cor. 12:11).

2. Not all Christians spoke in tongues (I Cor. 12:30), but all had the Spirit (Rom. 8:9; I Cor. 12:13).

3. Speaking in tongues is never commanded by God.

B. Today's "tongues" is wrong,
because it is interpreted as proof of spiritual maturity.

1. Proof of spiritual maturity does not come from the gifts of the Spirit, but from the "fruits of the Spirit."

The Corinthian church had all the "gifts" (I Cor. 1:7), but did not have the "fruits" - they were carnal babies (I Cor. 3:1-3).

2. For many contemporary Pentecostals and Charismatics, tongues is a "badge of spirituality." Unfortunately, tongues is often all they base their spirituality on.

C. Today's "tongues" is wrong,
because it is claimed to be the sign of the baptism of the Holy Spirit.

1. If tongues were to be the proof of the baptism of the Spirit, why did only some believers have such proof and not all? All believers received the baptism (I Cor. 12:13), but not all spoke in tongues (I Cor. 12:30).

D. Today's "tongues" is wrong,
because it is not practiced according to the rules laid down in Scripture.

1. First: Tongues speaking must acknowledge the Lordship of Christ (I Cor. 12:3).

2. Second: There must be an interpreter (I Cor. 14:5, 27, 28).

   Edification was necessary if the gift was to be exercised in the church (I Cor. 14:3, 4, 5, 6, 17, 19).

3. Third: The "tongues" speaker must realize that "tongues" is not a priority gift (I Cor. 14:19); therefore, boasting of such a gift is unwarranted.

4. Fourth: Tongues should be exercised in the presence of unbelieving Jews (I Cor. 14:21-22).

   Jews require a "sign" (I Cor. 1:22).

   The sign gift of tongues was to "this people" (I Cor. 14:21 - Israel).

5. Fifth: No more than three persons may exercise this gift at any one meeting (I Cor. 14:27).

6. Sixth: Women are not to speak with tongues in church (I Cor. 14:34, 35).

7. Seventh: The gift must be governed by love (I Cor. 13:1), and by orderliness (I Cor. 14:40).

E. Today's "tongues" is wrong,
because God said "Tongues would cease" (I Cor. 13:8).

1. The middle voice of the verb "cease" indicates that tongues ended on its own.

2. When did it end? Answer: When its purpose was finished - that is, when the sign of judgment to unbelieving Israel was no longer needed (I Cor. 14:21-22).

CONCLUSION:

Three explanations for modern day tongues:

1. Intentional counterfeit (many fake it to receive recognition by their peers)

2. Psychological counterfeit (many want "it" so badly, they induce themselves to utter "tongues")

3. Satanic counterfeit (speaking in tongues is not a practice limited to the Charismatics or Pentecostals, but has been widely practiced by spiritists, demon worshippers, and occult groups of many diverse cultures and religions).

"Believe not every spirit..." (I John 4:1)

"Prove all things; hold fast to that which is good..." (I Thess 5:21-22)