

The Holy Spirit

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Introduction

The Holy Spirit is one of the most popular, yet least understood subjects in the Bible. Many Christians (and churches), are interested in the subject, but have spent little time studying it. Some are even reluctant to study it.

Jesus told Nicodemus, “The wind blows where it wishes and you hear the sound of it, but don’t know where it comes from and where it is going; so is everyone who is born of the Spirit” (John 3.8). That is, the *effects* of the Spirit are more visible than the *workings* of the Spirit. There are some things about the Spirit we won’t know.

Yet Paul assured us that, “we have received, not the spirit of the world, but the Spirit who is from God, that we might know the things freely given to us by God” (1 Corinthians 2.12). The Spirit has searched and revealed to us the mind of God, so that we need not guess at his will for us (1 Corinthians 2.16). Anyone, believer or unbeliever, who studies the Scriptures is convicted by the Spirit (John 16.7-15).

Scripture reveals exactly what we need to know about the Spirit. However, some are dissatisfied with what’s revealed, and go beyond. Others haven’t studied at all, and are no better off than the first group. Still others study, but their views are colored by erroneous ideas they bring with them. Some study in reaction to false teachings about the Holy Spirit. So, if Charismatics believe “x”, then, because they are wrong, then “y” must be correct. They start with the Charismatics rather than Scripture.

In his recent book, *Forgotten God*, author Francis Chan laments that the church has “tragically neglected, and for all practical purposes, forgotten” the Holy Spirit (p 15). But part of the problem is with Scripture itself, the product of the Holy Spirit’s activity and work. The Spirit included only about 250 references to himself, whereas the most common OT names for God (Lord, God and Yahweh) occur over 10,000 times. Some of these may include the Holy Spirit, but many, perhaps most, appear to be speaking of God the Father. Likewise, the most common NT word for God occurs over 2500 times, and God is called our “Father” over 250 times. The words “Jesus” and “Christ” occur over 1500 times in the NT, and references to Jesus as “Lord” occur over 600 times. Some may have “forgotten” about the Holy Spirit, but the simple fact is that we have much less information about him. This was the Spirit’s choice. Perhaps it’s better to think of him as *Obscure God*.

In this study we’ll look at most of these 250 Bible references to the Holy Spirit. We will study various topics and texts relating to the Holy Spirit. Most of these studies involve basic exposition, with a view to better understanding the nature and work of the Spirit.

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Starting Points

As we begin this study, answer the following questions:

1. How many times have you personally studied the subject of the Holy Spirit?
2. How many classes have you participated in?
3. How many sermons have you heard?
4. How many books have you read?
5. In one sentence (or two, or three, or fifty), describe your current understanding of the Holy Spirit.
6. What apprehensions do you have about studying this subject?
7. What do you think are some common misconceptions about it?
8. Have you ever been accused of – or have you ever accused someone of – “putting the Holy Spirit in a box”? What does that mean?

Bible References to the Holy Spirit

Old Testament

Genesis 1.2; 6.3; 41.38
Exodus 31.3; cf 35.31
Numbers 11.17, 25, 26, 29; 24.2; 27.18
Judges 3.10; 6.34; 11.29; 13.25; 14.6,19;
15.14
1 Samuel 10.6, 10; 11.6; 16.13f; 19.20, 23
2 Samuel 23.2
1 Kings 18.12; 22.24
2 Kings 2.16
1 Chronicles 12.18
2 Chronicles 18.23; 20.14; 24.20
Nehemiah 9.20, 30
Job 33.4
Psalms 51.11; 104.29f; 106.33; 139.7;
143.10
Isaiah 11.2; 30.1; 32.15; 34.16; 40.13;
42.1; 44.3; 48.16; 59.21; 61.1; 63.10
Ezekiel 2.2; 3.12, 24; 11.1, 5, 24; 36.27;
37.1, 14; 39.29; 43.5
Joel 2.28f
Micah 2.7; 3.8
Haggai 2.5
Zechariah 4.6; 7.12; 12.10
Malachi 2.15

New Testament

Matthew 1.18, 20; 3.11, 16; 4.1; 10.20;
12.18, 28, 31f; 22.43; 28.19
Mark 1.8, 10, 12; 3.29; 12.36; 13.11
Luke 1.15, 35, 41, 67; 2.25ff; 3.16, 22; 4.1,
14, 18; 10.21; 11.13; 12.10, 22
John 1.32f; 3.5f, 8, 34; 6.63; 7.39; 14.17,
26; 15.26; 16.13; 20.22
Acts 1.2, 5, 8, 16; 2.4, 17, 33, 38; 4.8, 25,
31; 5.3, 9, 32; 6.3, 5, 10; 7.51, 55; 8.15,
17ff, 29, 39; 9.17, 31; 10.19, 38, 44f,
47; 11.12, 15f, 24, 28; 13.2, 4, 9, 52;
15.8, 28; 16.6f; 19.2, 6, 21; 20.22f, 28;
21.4; 21.11; 28.25
Romans 1.4; 2.29; 5.5; 7.6; 8.2, 4ff, 9, 11,
13f, 16, 23, 26f; 9.1; 14.17; 15.13, 16,
19, 30
1 Corinthians 2.4, 10-14; 3.16; 6.11, 19;
7.40; 12.3f, 7ff, 11, 13
2 Corinthians 1.22; 3.3, 6, 8, 17f; 5.5; 6.6;
13.14
Galatians 3.2f, 5, 14; 4.6, 29; 5.5, 16ff, 22,
25; 6.8
Ephesians 1.13; 2.18, 22; 3.5, 16; 4.3f, 30;
5.18; 6.17f
Colossians 1.8
Philippians 1.19; 2.1; 3.3
1 Thessalonians 1.5f; 4.8; 5.19
2 Thessalonians 2.13
1 Timothy 3.16; 4.1
2 Timothy 1.14
Titus 3.5f
Hebrews 2.4; 3.7; 6.4; 9.8, 14; 10.15, 29
James 4.5
1 Peter 1.2, 11f; 4.14
2 Peter 1.21
1 John 3.24; 4.2, 6, 13; 5.7f
Jude 19f
Revelation 1.10; 2.7, 11, 17, 29; 3.6, 13,
22; 4.2; 14.13; 17.3; 22.17

Names & Descriptions of the Holy Spirit

In this lesson, we'll briefly survey some of the designations given to the Holy Spirit in the Bible. Sometimes you can tell a lot about something by looking at the names given to it. The Holy Spirit is no exception. Be aware that some of the references to the "spirit" in this list are debatable.

Generally

1. Revelation 1.4 –
2. Hebrews 9.14 –
3. Ephesians 4.30; Romans 1.4 –

In relation to God the Father

4. Matthew 3.16; Romans 8.9 –
5. 2 Corinthians 3.3 –
6. Matthew 10.20 –
7. Isaiah 61.1 –
8. 1 Corinthians 6.11 –
9. 1 Corinthians 2.12 –

In relation to the Son

10. Romans 8.9 –
11. Philippians 1.19 –
12. Galatians 4.6 –

In relation to believers

9. John 14.17 –

10. Romans 8.2 –

11. Ephesians 1.13 –

12. Hebrews 10.29 –

13. John 14.26 –

14. Romans 8.15 –

Symbols of the Spirit

15. Matthew 3.16; cf Luke 3.22 –

16. Acts 2.2; cf John 3.8 –

17. Acts 2.3f –

18. Ephesians 1.13f –

19. John 7.37ff; cf 3.5; 4.10ff –

20. Isaiah 61.1; cf Luke 4.18f; Acts 10.38 –

The Holy Spirit is God

The Nature of God

In Isaiah, the Lord declared, “Turn to Me and be saved, all the ends of the earth; for I am God, and there is no other” (Isaiah 45.22). Over 100 times in the Bible, God makes this declaration or something similar. It emphasizes the uniqueness of God.

What is it that makes God who and what he is? There are three basic aspects of God’s nature that make him unique, and that help us understand his relationship to prayer: his **eternal** nature; his **infinite** nature; his **moral** nature. After we examine the nature of God, we’ll then look at how this applies to the Holy Spirit.

God’s Eternal Nature

God is **eternal**, meaning he is without beginning and without end. God simply **is**. By implication, this also means that God is **self-existing**. He wasn’t created, but is the origin of all things.

Discuss:

- Exodus 3.14 –
- Psalm 90.1-2 –
- Romans 8.28ff –
- Ecclesiastes 3.11 –
- Acts 17.25 –

God’s Infinite Nature

Several times in the Bible, God challenges someone with the question, “Behold, I am the LORD, the God of all flesh; is anything too difficult for Me?” (Jeremiah 32.27). This is an affirmation of the vast power and resources of God. These can be described in terms of his infinite nature: his **omnipresence**; his **omniscience**; his **omnipotence**.

1. God is **omnipresent**. See Psalm 139.7-10; Philippians 4.5.
2. God is **omniscient**. See Psalm 139.1-4.
3. God is **omnipotent**. See Psalm 135.5-6.

God's Moral Nature.

When God replaced the tablets that were broken by Moses on Mount Sinai, he made a special revelation of himself to Moses. "Then the LORD passed by in front of him and proclaimed, 'The LORD, the LORD God, compassionate and gracious, slow to anger, and abounding in lovingkindness and truth; who keeps lovingkindness for thousands, who forgives iniquity, transgression and sin; yet He will by no means leave *the guilty* unpunished, visiting the iniquity of fathers on the children and on the grandchildren to the third and fourth generations'" (Exodus 34.6-7).

This moral nature can be described in three ways: his *graciousness*; his *holiness*; his *personality*.

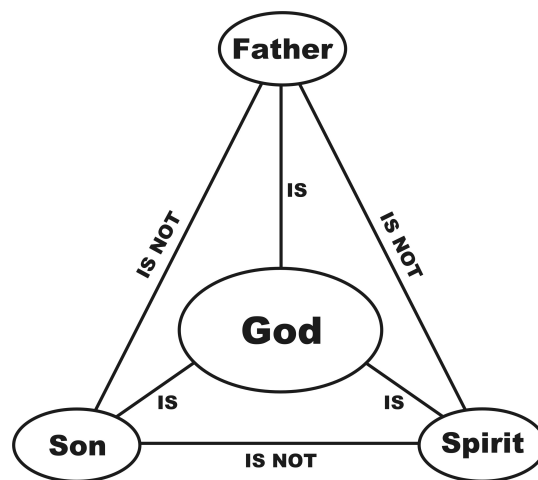
1. God is **gracious**. See Acts 14.17; Psalm 86.5, 10.
2. God is **holy**. See Leviticus 11.44.
3. God is a **person**. See Jeremiah 31.33.

Who is God?

To elaborate on this last point, the Bible identifies three beings who possess these unique qualities of deity. They're called the Father, the Son, and the Holy Spirit. Each one is God. That is, each one possesses the attributes of deity. Each one is distinct. That is, the Father isn't the Son, nor is the Son the Spirit, nor is the Spirit the Father.

All were present at creation (Genesis 1.1f; Colossians 1.15ff). All three were present at the baptism of Jesus (Matthew 3.16f). All are involved in our salvation (Matthew 28.18ff).

An ancient diagram may be helpful.



The Holy Spirit is God

Below are several passages referring to the Spirit. What divine attributes (from the above list are ascribed to the Spirit in each passage?

- Hebrews 9.14 –
- 1 Corinthians 2.10ff; John 16.13f –
- Psalm 139.7-10; 1 Corinthians 3.16; 6.19f –
- Psalm 104.30; 33.6 –

Two incidents in particular establish the fact that the Holy Spirit is God. How do these passages confirm this?

- Acts 5.3f –
- Matthew 12.28; Luke 11.20 –

Numerous passages in the NT mention all three members of the godhead. See Matthew 3.16f; 28.18ff; 1 Corinthians 6.11; 2 Corinthians 13.14; Galatians 4.6; Ephesians 2.18-22; Hebrews 9.14; 1 Peter 1.2f. Briefly discuss these passages. Can you think of others?

Questions

1. Why is it important to think of the Holy Spirit as God?
2. Why is it important to maintain the distinction between God the Father, God the Son and God the Spirit?

The Holy Spirit is a Person

What is a person? We usually think of a person as distinct from an animal or inanimate object. A dictionary definition of the words *person* and *personality* will include the notions of self-will, self-consciousness, intellect, emotions, and uniqueness.

In this lesson we will see that the Holy Spirit possesses the attributes of personality. We should think of the Holy Spirit as a person.

Some Definitions

Here are some dictionary definitions that may help clarify the concept of personality.

1. Webster's *New International Dictionary of the English Language* (1930)
 - a. "Person" – "a rational being"
 - b. "Personality" – "that which constitutes distinction of person; distinctive personal character; individuality. Personality implies complex being or character having distinctive and persistent traits, among which reason, self-consciousness, and self-activity are usually reckoned as essential."
2. Webster's *New Collegiate Dictionary* (1977)
 - a. "Person" – "(1) an individual human being; esp: a human being as distinguished from an animal or thing... (5) the individual personality of a human being: self"
 - b. "Personality" – "(3a) the complex of characteristics that distinguishes an individual or a nation or group (3b-1) the totality of an individual's behavioral and emotional tendencies (3b-2) the organization of the individual's distinguishing character traits, attitudes or habits"
3. Harry Emerson Fosdick's *On Being a Real Person* (1943)
 - a. Fosdick was a Baptist preacher (d. 1969)
 - b. He gives several elements including unity of personality, integration of traits, security, direction, reliability, values, spirituality
4. David G Myers' *Psychology* (1986)
 - a. "Your relatively distinctive and consistent ways of thinking, feeling, and acting"
 - b. Cites Harre & Lamb (1983) – "an individual's enduring response patterns across a variety of situations"

Read and discuss the following passages. For each one discuss how the given personality attribute can be seen in the activities of the Holy Spirit.

- Self-consciousness, distinctiveness
 - Acts 13.2 –

 - Romans 8.16 –

 - Romans 8.26 –

- Self-will
 - 1 Corinthians 12.11 –

- Intellect
 - Acts 13.2, 4 –

 - Acts 16.6f –

 - 1 Corinthians 2.10-13 –

- Uniqueness
 - Ephesians 4.4 –

Actions by the Spirit

In the following verses, what actions or activities are ascribed to the Holy Spirit? How do these suggest personality?

- John 14.26 –

- John 15.26 –

- John 16.13 –

- Acts 15.28 –

- Romans 8.26 –

- 1 Corinthians 12.11 –

- Acts 8.29, 39 –

1 Corinthians 2.10ff –

Acts 16.6f –

Actions Against the Spirit

In the following passages, what can be done to or against the Holy Spirit? How do these things suggest personality?

Acts 5.3 –

Acts 7.51 –

Hebrews 10.29 –

Matthew 12.31f –

Ephesians 4.30 –

1 Thessalonians 5.19 –

Point of Grammar

In some passages in the NT, the Holy Spirit is referred to by the pronoun “he”. This might seem insignificant until you understand a bit about Greek grammar. In Greek, all nouns are classified as masculine, feminine, or neuter. Similarly, if a pronoun is used to refer to a noun, the gender of the pronoun must agree with the gender of its antecedent noun. Thus...

- Bob** is my friend. **He** gave me a bike.
- Sharon** is my cousin. **She** came to our house.
- The house** is big. **It** is ugly.

The standard 3rd person pronoun (him, her, it) in Greek is “autos”, and can be used with different gender nouns. However, “autos” has gender-specific spellings to indicate its agreement with the noun. The English word “spirit” translates the Greek word “pneuma”, which is a neuter noun. But in two different places, a masculine pronoun is used in reference to the Holy Spirit, and both occur on the lips of Jesus.

- ❑ **John 15.26** – “When the Helper (*masculine*) comes, whom (*masculine*) I will send to you from the Father, that is the Spirit (*neuter*) of truth who (*neuter*) proceeds from the Father, He (*masculine*) will testify about me.”

- ❑ **John 16.13-14** – “But when He (*masculine*), the Spirit (*neuter*) of truth, comes, He will guide you into all the truth; for He will not speak on His own initiative (literally, “from *himself*”, *masculine*), but whatever He hears, He will speak; and He will disclose to you what is to come. He (*masculine*) will glorify Me, for He will take of Mine and will disclose it to you.”

So What?

Compare the foregoing discussion with the following statements. According to some, the Holy Spirit is...

- ❑ “Ethereal substance diffused in space” (Mormons)
- ❑ “Not a person... impersonal force” (Jehovah’s Witnesses)
- ❑ “Divine Science” (Christian Scientists)
- ❑ “Creative energy of God”
- ❑ “Power or influence of God”

Unlike *Star Wars*, the Holy Spirit isn’t “The Force”. The Holy Spirit is God, which also means he is a personal being, in the same way that the Father or Son are personal beings. The Holy Spirit isn’t “it”; rather, the Holy Spirit is “He”.

The Holy Spirit in the Old Testament

The fullest biblical teachings about the Holy Spirit are found in the NT. It is here that the information about his nature, personality, and work are most clearly revealed (See “Bible References to the Holy Spirit”, p 9). However, many of the same concepts are also found in the OT, at least in a seminal way. This lesson concentrates on what the OT says about the Holy Spirit.

The Nature of the Holy Spirit

How do the following verses suggest that the *Holy Spirit is a person*?

1. Genesis 6.3 –
2. Psalm 106.32f –
3. Isaiah 63.10 –
4. Zechariah 6.8 (compare KJV & NAS) –

How do the following passages suggest that the *Holy Spirit is deity*?

1. Genesis 41.38 –
2. Exodus 35.31 –
3. Psalm 139.7 –
4. Isaiah 40.13 –
5. Micah 3.8 –

The Work of the Holy Spirit

Creation

What do the following passages suggest about the Spirit's role in creating and maintaining the world?

1. Genesis 1.2 –
2. Job 33.4 –
3. Job 26.13; cf 27.3 (compare KJV & NAS) –
4. Psalm 104.30 –
5. Isaiah 32.15; cf 44.3 –
6. Isaiah 40.12ff –
7. What analogies might help us understand the roles of the Father, Son and Spirit in creation?

Spiritual Gifts

In the following texts, the Holy Spirit gives miraculous abilities or supernatural powers to certain people. Match the passage on the left with the person on the right, and tell what ability was given to each.

- | | | |
|----------------------------------|-------|----------|
| a. Exodus 35.31 (cf 31.3) | _____ | Saul |
| b. Judges 3.10 | _____ | Samson |
| c. Judges 6.34 | _____ | Ezekiel |
| d. Judges 11.29 | _____ | Bezalel |
| e. Judges 13.25; 14.6, 19; 15.14 | _____ | Gideon |
| f. 1 Samuel 11.6 | _____ | Jephthah |
| g. Ezekiel 2.2 | _____ | Othniel |

Revelation & Inspiration

In both the OT & NT, one of the most important roles of the Holy Spirit is the revelation of God's will to men. The Spirit's role in inspiration is more fully developed in the NT, but is no less present in the OT.

Match the NT text on the left with the corresponding OT passage on the right. Each text shows the Spirit involved in the origin of the Scriptures. Who was the human author in each case?

- | | | |
|---------------------------------|-------|--------------------|
| a. Matthew 22.43 (//Mark 12.36) | _____ | Psalm 69.25; 109.8 |
| b. Acts 1.16 (cf v 20) | _____ | Jeremiah 31.33 |
| c. Acts 4.25 | _____ | Isaiah 6.9f |
| d. Acts 28.25 | _____ | Psalm 110.1 |
| e. Hebrews 3.7 (cf 4.7) | _____ | Psalm 2.1f |
| f. Hebrews 10.15 | _____ | Psalm 95.7-11 |

In these OT passages, who is guided to speak by the Holy Spirit?

- Numbers 24. 2 –
(a) Moses; (b) Balak; (c) Barak; (iv) Balaam
- 1 Samuel 10.6, 10 –
(a) Samuel; (b) Saul; (c) David; (iv) Daniel
- 1 Samuel 19.20, 23 –
(a) Saul's messengers; (b) David; (c) Saul; (iv) Baruch
- 2 Samuel 23.2 –
(a) Solomon; (b) Saul; (c) Nathan; (iv) David
- Ezekiel 11.5 –
(a) Ezekiel; (b) Daniel; (c) Hosea; (iv) Joel
- Nehemiah 9.30 –
(a) Ezra; (b) Nehemiah; (c) prophets; (d) Esther
- Isaiah 48.16; 16.1 –
(a) Isaiah; (b) Israel; (c) Hezekiah; (d) the Servant of God
- Zechariah 7.12 –
(a) former prophets; (b) Zechariah; (c) Haggai; (d) Zerubbabel

Providence

Providence is how God arranges circumstances to accomplish his purposes and help his people. See Romans 8.28. In the following passages, what is the Spirit's role in accomplishing the providence of God? (*NOTE: Some of these texts use figurative language. But remember that a figure is valid only if its literal counterpart is true. Also, in Messianic texts, how did the Spirit effect the particular blessing or condition?*)

1. Psalm 104.30 –
2. Isaiah 32.14f –
3. Isaiah 44.3f –
4. Isaiah 63.14 –
5. Ezekiel 36.27f –
6. Ezekiel 37.1-14 –
7. Zechariah 4.1-9 –

Indwelling

The NT gives the fullest treatment of the Holy Spirit's indwelling. The OT gives us a glimpse of it. Match the passage on the left with the person on the right. Some of the people are used more than once.

- | | | |
|------------------------|-------|--------------------|
| a. Numbers 11.17, 25ff | _____ | Ezekiel |
| b. Numbers 27.18 | _____ | David |
| c. 1 Samuel 16.13f | _____ | Moses & the elders |
| d. Psalm 51.11 | _____ | Israel |
| e. Isaiah 59.21 | _____ | Joshua |
| f. Isaiah 63.10f | | |
| g. Ezekiel 2.2 | | |
| h. Haggai 2.5 | | |

The Holy Spirit & Christ

In four different prophecies, Isaiah describes the Servant of the Lord, the Messiah, as one who would have the Spirit of God upon Him. See Isaiah 11.2; 42.1-4; 59.21; 61.1ff. When Jesus visited his hometown of Nazareth (Luke 4.16-21), he took Isaiah 61.1ff as his text, declaring that he was the fulfillment of this prophecy. What was the relationship between God the Son and God the Spirit? That is the subject of this lesson.

The Incarnation

In prophecy, man's redeemer would be descended of woman (Genesis 3.15; Isaiah 7.14; cf Matthew 1.22f; Galatians 4.4). That is, he would be a member of the human race, born in the same way as others and enrobed in flesh.

What role did the Spirit play in the incarnation?

1. Luke 1.35 –
2. Matthew 1.18 –
3. See also Hebrews 2.14; 10.5; cf Psalms 40.6.

The Life of Christ

What events are described below? What role did the Spirit play?

1. Luke 3.22 (cf Matthew 3.16; Mark 1.10); John 1.32ff –
2. Luke 4.18 (cf Isaiah 61.1ff); Acts 4.27; 10.38 (cf Luke 4.14f); Hebrews 1.8f.
What was done to Christ? When?
3. Luke 4.1 (cf Matthew 4.1; Mark 1.12) –
4. Luke 4.1; John 3.34 (cf Isaiah 11.2; 42.1) –
5. Luke 10.21 –

The Work of Christ

Christ's Teachings

- ❑ In some places, we're told that the Holy Spirit guided Christ's teachings. See Acts 1.2; Matthew 12.18 (cf Isaiah 42.1); Luke 4.18 (cf Isaiah 61.1).
- ❑ In some places, we're told that he spoke from the Father (John 5.30; 12.49).
- ❑ In other places, we're told he spoke on his own (Matthew 5.22; 7.24, 28f).

For discussion:

1. How do we reconcile these ideas?
2. What is the particular significance of the Spirit guiding him in his teachings?

Christ's Miracles

- ❑ In some places, Christ's miracles are attributed to the Spirit (Matthew 12.28; Acts 10.38; Luke 4.14f, 18) or the Father (John 5.36).
- ❑ In other places, his miracles are his own (Mark 5.30; Luke 5.12ff; 6.19).

For discussion:

1. How do we explain this?
2. What is the significance of the Spirit empowering Jesus?

The Death & Resurrection of Christ

What part did the Holy Spirit play in the redemptive work of Christ? Discuss the following passages:

1. Hebrews 9.14 –
2. Romans 1.4 –
3. Romans 8.11 –
4. 1 Peter 3.18 –
5. 1 Timothy 3.16 –

Cooperation Between the Spirit and Christ

In what things do both the Spirit and Christ share? Match the passage on the left with the work on the right.

- | | | |
|---|-------|-----------------------|
| a. Matthew 3.11; Mark 1.8; Luke 3.16; John 1.33 | _____ | Knowing Jesus as Lord |
| b. Matthew 28.19; Acts 2.38 | _____ | Access to the Father |
| c. Ephesians 1.13 | _____ | Giving of the Spirit |
| d. Ephesians 2.18 | _____ | Believer's baptism |
| e. 1 Corinthians 12.3 | _____ | Holy Spirit baptism |
| f. John 16.7; Titus 3.5f; 1 John 3.24 | _____ | Sealing believers |

Christ's Teachings About the Holy Spirit

Summarize Christ's teachings about the Spirit. What did he emphasize?

1. Matthew 10.20 (cf Mark 13.11; Luke 12.12) –
2. Matthew 12.31f (cf Mark 3.29; Luke 12.10) –
3. Luke 11.13 –
4. John 3.5ff –
5. John 6.63 –
6. John 7.37ff –
7. John 14.16f, 26 –
8. John 15.26f –
9. John 16.7-15 –
10. Acts 1.5, 8 –

Holy Spirit Baptism

The baptism of the Holy Spirit is among the most controversial aspects of the Holy Spirit's work. What was it? To whom was it given? What was its purpose? What were its effects? Does it differ from water baptism? Do we still need or receive it today? These and other questions are frequently asked. In this lesson we'll try to answer a few of them.

Some Basics

The Promise

The first explicit references to Holy Spirit baptism are in the gospels. Read and discuss the following passages. Who made the promise? To whom it was made? What was its purpose?

1. John 1.33 –
2. Matthew 3.11 (cf Mark 1.8; Luke 3.16) –
3. Acts 1.4f –

Its Administration

Who would administer this Holy Spirit baptism? See the above passages and John 14.26; 15.26.

Baptism With Fire

John the Baptist also reminded his followers that Jesus would baptize not only with the Holy Spirit, but also with fire.

1. What does fire generally symbolize in the Bible? See 1 Corinthians 3.11-15.
2. Read Matthew 3.9-12.
 - a. What is meant here?
 - b. How does this compare with Jesus' mission? See also John 3.17; 9.39.

- c. What is the main difference between Matthew 3.9-12 and Acts 1.5? How does this help us understand the purpose and recipients of Holy Spirit baptism?
- d. Is the fire of John's promise the same as that in Acts 2.3? Why or why not?

Case Studies

Regardless of the different views on Holy Spirit baptism, almost all agree that we have two clear examples of it in the NT: the Apostles (Acts 2), and Cornelius' household (Acts 10-11). While some argue for more examples besides these, all seem to agree that these are, at least, two valid examples. Let's now examine these two cases.

Case #1 – The Apostles on the Day of Pentecost (Acts 2)

1. Read Acts 1.4f.
 - a. Who made the promise here, and to whom?
 - b. Where would this happen?
 - c. How would they know (v 7f)?
 - d. What would this event signify (see Mark 9.1)?
2. Read Acts 2.1-4.
 - a. What physical signs were present?
 - b. Who was affected by these signs (see 1.26; 2.1, 7, 14)?
3. Read Acts 2.14-21.
 - a. What OT passage does Peter claim is being fulfilled?
 - b. What did this prophecy say would characterize the last days?
 - c. What was the purpose of miracles and the ability to speak in tongues? See John 14.26; 16.13; Mark 16.17f; Hebrews 2.1ff. How does this apply to the purpose of Holy Spirit baptism here?
 - d. Was Joel's prophecy completely fulfilled here?

Case #2 – The Household of Cornelius (Acts 10-11)

1. Why is this case of conversion significant?
2. Briefly outline the sequence of events in Acts 10-11.
3. What happens in the middle of Peter’s sermon (10.44-48)?
4. Had any of Peter’s audience been baptized with water yet?
5. Read 11.1-18:
 - a. How did Peter later describe the incident?
 - b. What are the similarities between the events of ch 10 and ch 2 (see Peter’s remark at 11.15ff)?
 - c. Why did this case of Holy Spirit baptism occur? See 2.17, 39; 11.18.
 - d. Did Holy Spirit baptism save Cornelius? See 11.13f.
6. Are these the only cases of Holy Spirit baptism in the NT?

Contrast

Holy Spirit Baptism is often erroneously equated with several other things.

1. In the chart below, match the passage on the left with the corresponding thing on the right to complete this sentence:

“Holy Spirit baptism isn’t the same as...”

- | | | |
|------------------------------|-------|---------------------------|
| a. Acts 2.37ff; 10.47; 11.18 | _____ | “filled with the Spirit” |
| b. Luke 1.15, 41, 67; 4.1 | _____ | receiving spiritual gifts |
| c. Acts 8.16; 19.5 | _____ | water baptism |
| d. 1 Corinthians 12.13 | _____ | salvation |
| e. Acts 2.38; 10.48 | _____ | one body in Christ |

2. List four differences between water baptism and Holy Spirit baptism.
 - a.
 - b.
 - c.
 - d.

3. How did people receive spiritual gifts in NT times? Support your answer.

Summary

The Biblical picture of Holy Spirit baptism is revealed progressively. Consider:

- Joel's prophesied of an age inaugurated by the outpouring of God's Spirit. It would involve all mankind, men and women, young and old.

- John the Baptist told his audiences of one who would follow him, baptizing with the Holy Spirit and fire. God would show John his identity.

- Jesus gave the promise to his apostles at a particular time and place for a particular purpose.

- The day of Pentecost shows the fulfillment of Jesus' words.

- Peter declared that Cornelius' conversion also fulfilled the Lord's words.

Gifts of the Holy Spirit

When Christ ascended into heaven to be enthroned as our king (Acts 1.9ff; 2.32-35), he sent gifts to his people by the Holy Spirit (Ephesians 4.7ff). Questions abound about these gifts:

- What were these gifts?
- How were they given?
- Were any of them limited in extent?
- Could a person possess more than one?
- Does the word *gifts* refer only to supernatural endowments?

We'll consider some of these questions in this lesson.

Note: The phrase "gift of the Holy Spirit" in Acts 2.38 will be treated in Lesson #9.

"He Gives the Spirit Without Measure"

Different Men, Different Measures

Christ received the Spirit "without measure" in order to do the Father's will (John 3.34). If Jesus received the Spirit without measure, this implies that others received a different measure of the Spirit. Thus, in the NT, different men had different abilities. That is, some could do some things but not others. For example:

- During Jesus' ministry, the **apostles** already had the ability to heal and cast out demons (Matthew 10.1ff).
- After Jesus' ministry, the **apostles** were baptized in the HS and could speak in tongues (Acts 2.1-4).
- The **seven deacons** in Jerusalem were full of the HS (Acts 6.3), but there is no indication that they were baptized with the HS.
- Stephen** was one of the seven, was full of the HS and could perform signs and wonders (Acts 6.5, 8). However, his ability to perform wonders is mentioned only after the apostles laid hands on him (v 6).
- Peter and John**, who were baptized with the HS, could also bestow the HS by laying their hands on others (Acts 8.14-18).
- Philip**, one of the seven on whom the apostles laid their hands, could perform miracles (Acts 8.13), but couldn't lay hands on others (v 18).

Three Measures

Some have suggested that for Christians, there are three measures of the HS:

- The indwelling of the HS – Ro 8.9ff (for all Christians in the same way)
- The gifts of the HS – 1 Co 12.8ff (for all Christians in different ways)
- The baptism of the HS – Ac 2, 10-11 (only on two occasions)

Discuss this list. How would you explain the “measures” of the HS?

Gifts & Regifting

Key Words

There are at five different Greek nouns that can be translated as “gift”. In reference to spiritual gifts, only two of them require attention.

1. ***dōrea*** (δωρεα) – gift; conveys the idea of something unwarranted and without merit. In NT usage, may refer to salvation (John 4.10; Romans 5.15, 17) or to spiritual gifts, perhaps as proof of salvation (Acts 8.20; 10.45; Ephesians 4.7).
2. ***charisma*** (χαρισμα) – gift, or spiritual endowment, freely bestowed. Usage shows similar range as ***dōrea***. It can be a reference to salvation (Romans 5.15f; 6.23). It’s primary use is in reference to spiritual gifts (Romans 1.11; 12.6; 1 Corinthians 12.4, 9, 30-31; 1 Peter 4.10).
3. **Note** – Romans 5.15 use both terms. “Free gift” is *charisma*, while the second use in the verse, “gift” is *dōrea*.

How were miraculous spiritual gifts given?

1. Acts 2.1-4; 10.45f –
2. Acts 6.6, 8; 8.14-18; 19.1-7; Romans 1.11 –
3. Is 1 Timothy 4.14 an exception? Compare with 2 Timothy 1.6.

Miscellaneous

1. Who decided who could receive a particular gift? See 1 Corinthians 12.4-11.
2. Could a person gain additional gifts? See 1 Corinthians 12.31; 14.1, 13.
3. To what extent could a person control his gift? See 1 Corinthians 14.26-33 (esp v 32).
4. Could a person neglect a spiritual gift? How? See 1 Timothy 4.14; 2 Timothy 1.6.

Specific Gifts

Below are passages that list spiritual gifts. For each passage, list each gift. Be prepared to discuss what each gift was; differences & similarities in the lists; differences and similarities in the gifts.

1 Corinthians 12.8ff	1 Corinthians 12.28ff	Romans 12.3-8	Ephesians 4.7-13

Discussion Questions

1. What were the purposes of spiritual gifts?
 - a. With respect to believers (Ephesians 4.12-16; 1 Corinthians 14.1-19)?
 - b. With respect to the one who used the gift (Mark 16.17-20; Hebrews 2.3f)?
 - c. With respect to unbelievers (1 Corinthians 14.20-25)?
2. Look at the lists of spiritual gifts again (the chart above), especially Romans 12.8ff and Ephesians 4.7-13.
 - a. Is it necessary to conclude that all spiritual gifts were intended to be miraculous or supernatural? Does the word *gifts* always refer to supernatural abilities? Can it mean ordinary, God-given abilities? See 1 Pe 4:10-11.
 - b. Give some examples of gifts that were also commanded by God of all Christians.

Cessation of Gifts

Has anyone ever asked you, “Do you believe in miracles?” That’s loaded question, because it depends on what they (and you) mean by miracles.

- ❑ In an old Xerox TV commercial, a monk who is running a scriptorium gets a new photocopier, and exclaims, “It’s a miracle!”
- ❑ In 1980, when the USA beat the Russian men’s hockey team in the Olympics, sportscaster Al Michaels asked, “Do you believe in miracles?”
- ❑ Some people think the fact that I ever got married was a miracle.

The NT teaches that at some point, gifts or miracles like tongue-speaking and prophecy would cease (1 Corinthians 13.8-10). The obvious question is “When?” The biblical answer is some time during the NT era. Let’s look at this in some detail.

What is a miracle?

There are four key words used in the NT, each emphasizing a different aspect of miracles. Miracles were for the purpose of **demonstrating divine power**; for **authenticating the authority** and claims of the one doing them; for **verifying the divine origin** or source of the miracle; and for **producing awe and wonder** in the witnesses. Look up these words in Vine’s or in Mounce’s dictionaries. Give a definition for each, and think about the emphasis of each word.

1. **“Signs”** = *semeion* (σημειον) – 77x; mostly in reference to miracles
 - a. See Isaiah 7.11; John 2.18; Mark 16.20
 - b. Definition –
 - c. Emphasis –
2. **“Wonders”** = *teras* (τερος) – 16x; always in reference to miracles
 - a. See Acts 3.10f; Romans 15.19; 2 Thessalonians 2.9
 - b. Definition –
 - c. Emphasis –
3. **“Miracles”** = *dunamis* (δυναμις) – 119x; about 3 dozen times in reference to miracles
 - a. See Mark 6.14
 - b. Definition –
 - c. Emphasis –
4. **“Works”** = *ergon* (εργον) – 169x; 15x in reference to miracles
 - a. See Matthew 11.2; John 5.20, 36; 7.3; 10.25, 32f, 37f; 14.10ff; 15.24
 - b. Definition –
 - c. Emphasis –
5. **Note:** There are NO passages where all four words occur together. The first three words occur together at Acts 2.22; 2 Corinthians 12.12; Hebrews 2.3f.

Using these biblical words, how would you define a miracle?

Arguments for the Cessation of Spiritual Gifts

Is there any evidence in the NT that gifts were intended to be permanent? Is there any evidence that they were intended to cease? The short answer is that the NT teaches the cessation of gifts. Why?

(1) The Need has ceased

1. One of the main purposes of spiritual gifts was the confirmation of authority of speaker (Hebrews 2.3f). The NT ties this specifically to the authority of NT apostles. Since we don't have NT apostles, the purpose of the gifts is nullified.
2. Also, the gospel has been delivered to all mankind (Colossians 1.23), and the plan of redemption has been fully revealed (Jude 3).
3. The need has changed, therefore gifts are no longer necessary.

(2) Means has ceased

1. Spiritual gifts were imparted when the apostles laid their hands upon others. If there are no longer any apostles, then the means of imparting the miracles has ceased.
2. The apostles were eyewitnesses of the resurrection (Acts 1.22); appointed by Jesus (Acts 1.2, 24ff; 10.41; Galatians 1.1); had miraculous abilities to prove their authority (2 Corinthians 12.12).
3. The apostles had the responsibility of imparting spiritual gifts upon others – Acts 6.6, 8; 8.12-18; 19.1-7; 2 Timothy 1.6; Romans 1.8-11.
4. Nobody today has these qualifications, therefore apostles no longer exist.
5. **Note:**
 - a. Apostles were considered the “first” or greatest gift – 1 Corinthians 12.28ff; Ephesians 4.11ff
 - b. If the first/greatest gift has ceased, then it would follow that the other gifts had ceased as well.
 - i. Prophecy, like apostleship, was a foundational gift of limited duration – Ephesians 2.20; it was displaced by the written word – 2 Peter 1.19ff
 - ii. Tongues were equivalent to prophecy when accompanied by an interpreter – 1 Corinthians 14.5

(3) Promise that they would cease

1. See 1 Corinthians 13:8-13. Paul was speaking to a church enamored with gifts (chp 12-14). They needed to understand the relative value of these gifts. Paul then shows (i) the superior nature of love (v 1-7); the limited nature of spiritual gifts (v 8-13).
2. **Paul tells us that gifts would end (v 8)**
 - a. Prophecy and knowledge would be “**done away**” (katargeo) = to leave idle; to make of no effect; to nullify
 - b. Tongues would “**cease**” (pauo) = to cease, to stop; middle voice indicates they would end “of themselves”
3. **Paul tells us that these gifts were partial (v 9f)**
 - a. “**In part**” or “**partial**” (meros) = partial, incomplete, part of the whole
 - b. What they had by means of these miraculous gifts (prophecy, tongues and knowledge) was only partial and incomplete. **For this reason** something complete and “perfect” was needed.
4. **Paul tells us that something perfect would displace them (v 10)**
 - a. “**Perfect**” (to teleion) = complete, perfect; neuter, meaning that it couldn’t refer to Jesus himself (any references to him would be masculine)
 - b. If the knowledge given by prophecy and tongues was partial, then the only way to understand the “perfect” would be complete, full or perfect knowledge.
 - c. **Note** – the “faith, hope, and love” would abide, even as the partial gifts of prophecy, tongues and knowledge were fading. Thus, it isn’t referring to the second coming.

(4) Something greater has been given

1. See Luke 16:19-31. The written word was considered more authoritative and convincing than a miracle (cf Matthew 12:38f; 14:1ff; John 11:45ff).
2. See John 20:30f. John **wrote** about Jesus’ “works” to produce belief.
3. See 2 Peter 1:19ff. Peter said that more sure than eyewitness events is the written record of prophecy.

Discussion

1. How would you answer someone who says that the “partial” and “perfect” of 1 Corinthians 13 is heaven?
2. How do you answer someone who says that the belief that miracles have ceased means that we don’t believe in the Holy Spirit or the work of the Holy Spirit?
3. What if someone tells you that you’re trying to put the Holy Spirit in a box?

4. How would you answer someone who says that you don't believe that God (or the Spirit) is at work today?

5. Is it valid to say that miracles exist today, in the sense that God may intervene in his creation in a way that supersedes natural law, yet doesn't involve human agency. Is human agency a factor when considering whether a thing is a miracle? See Acts 2.22.

The Gift of the Holy Spirit – Acts 2.38

Acts 2:38 tells us, “And Peter said to them, ‘Repent, and each of you be baptized in the name of Jesus Christ for the forgiveness of your sins; and you will receive the gift of the Holy Spirit.’”

This verse has generated several debated questions. Does “for the forgiveness of sins” mean *because of* or *for the purpose of*? Is baptism a prerequisite for the forgiveness of sins? What does it mean to be baptized in the name of Jesus Christ? What is the gift of the Holy Spirit?

This lesson will examine the last question.

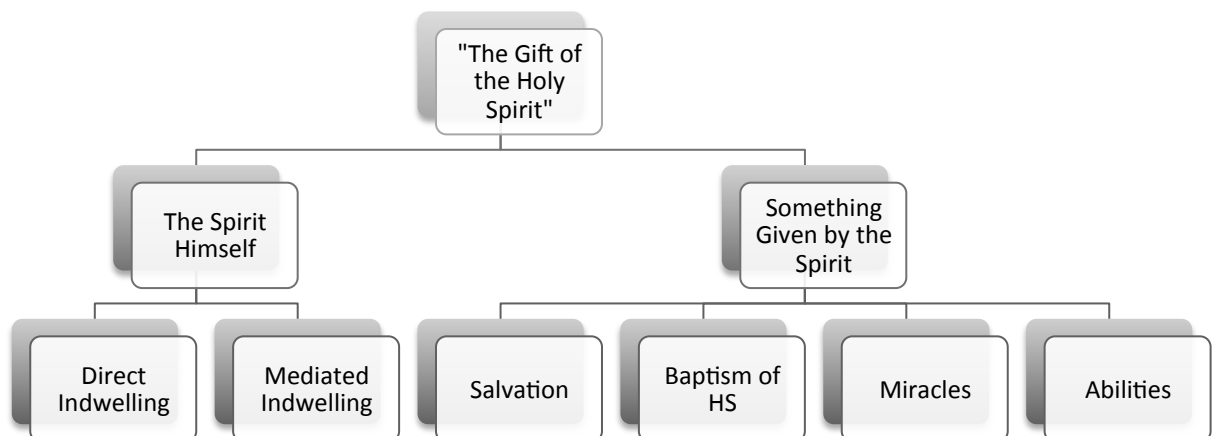
Note: Spiritual gifts are treated in Lesson #7.

Two Views

The phrase *gift of the Holy Spirit* is ambiguous. That is, it can have more than one meaning grammatically. The phrase “the Holy Spirit” is in the genitive case. This is similar to our possessive case, although it can mean much more. Most interpretations fall along two lines:

1. Some think the gift is the Spirit himself.
2. Some think the gift is something bestowed by the Spirit.

Thus:



Both ideas are found in the NT. It isn't unusual to find passages in the Bible that are capable of more than one meaning grammatically. However, the immediate context of a passage, or passages found elsewhere might rule out one or more of the possible interpretations.

In this case, both views about the gift of the Spirit are found elsewhere in the NT. See Acts 5.32, where the Spirit is the gift; and 1 Corinthians 12.4-11, where the Spirit gives gifts. Both views have a basis in NT teaching.

Terminology

In Acts 2.38, the word *gift* is the Greek word *dorea*, which means a gift. It means a gift of grace, and is sometimes synonymous with *charisma* (cf, Romans 5.15ff, where both are used). It can also mean an offering or sacrifice (Hebrews 5.1; 8.3f; 9.9; 11.4). It often refers to a specific thing that is given, such as justification (Romans 3.24), salvation (Ephesians 2.8), or ministry (Ephesians 3.7). Sometimes it is more generic, including any or all of God's gifts (John 4.10; 2 Corinthians 9.15; Hebrews 6.4; James 1.17).

There are several phrases that are similar in construction and meaning. Discuss the meaning of each of these phrases:

1. *Gift of the Holy Spirit*
 - a. Acts 2.38 –
 - b. Acts 10.45 –
 - c. Both texts use the word *dorea*
2. *Gifts of the Holy Spirit*
 - a. Hebrews 2.4
 - b. Uses the word *merisma* (a distribution)
3. *Gift of God*
 - a. Occurs three times with *charisma*
 - i. Romans 6.23 –
 - ii. 1 Corinthians 7.7 –
 - iii. 2 Timothy 1.6 –

- b. Occurs three times with *dorea*
 - i. John 4.10 –
 - ii. Acts 8.20 –
 - iii. Ephesians 2.8 –

4. *Gift of Christ*

- a. Ephesians 4.7 –
- b. Uses the word *dorea*

This survey reinforces the difficulty we face. The **grammar** offers us different meanings; the **vocabulary and word usage** offer us different meanings; and **various contexts** offer us different meanings.

In other words, the only way to decide is the context of the passage.

View # 1 – The Gift is the Spirit Himself

In Acts 2.38, the gift of the Holy Spirit is offered to all who repent and are baptized. Verse 39 refers to a promise that included his immediate audience, their descendants, and others who are far off. This is too inclusive to mean Holy Spirit baptism, which had two fulfillments in the NT. If it refers to a spiritual gift, it seems to imply that all believers would, upon repentance and baptism, receive this gift. But this contradicts passages that mention ungifted believers (cf, Romans 1.11; 1 Corinthians 14.16). Hence, it most likely refers to the Spirit himself.

This view is consistent also with the setting of Acts 2. It begins with the outpouring of the Holy Spirit on the apostles, manifested by their ability to speak in tongues (v 1ff). When asked by the crowd what was happening (v 5-13), Peter referred them to Joel’s prophecy (v 14ff; cf Joel 2.28-32). Joel was predicting the advent of the Messianic era, which he described as the outpouring of the Spirit. This would be characterized by the giving of gifts to mankind. The **event** was the giving of the Spirit; the **proof** was the gifts that everyone witnessed.

It seems clear that Acts 10.44, 47; 11.17 all refer to the Holy Spirit as being the gift. This suggests that the second occurrence of the phrase “gift of the Holy Spirit” in v 45 should be interpreted as a reference to the Spirit as the gift. Also, while these passages mention tongue-speaking by Cornelius’ household, the emphasis is upon the fact that the Spirit had been given to Gentiles. A similar point could be made from Acts 8:20. While this may refer to the apostolic authority of laying hands on others (v 19), it more likely means the Spirit himself: none can purchase what God alone can give. To purchase what God gives is ultimately to own God.

Finally, the Spirit is mentioned explicitly as God's gift to men in what is the closest and most similar reference (Acts 5.32; cf John 20.22). The conclusion is that the gift of the Holy Spirit of Acts 2.38 is the Spirit himself.

If this view is correct, the question then arises, what does it mean that the Spirit is given to us. Is it individually or corporately? Is it a bodily indwelling? Is it through the means or medium of something else?

Note: The indwelling of the Spirit will be discussed in Lesson #10.

View #2 – The Gift is something given by the Spirit.

Here, the gift of the Holy Spirit is a blessing of some sort that is bestowed upon believers. Verse 39 states the reason for receiving the gift, namely, because of the promise to them and their descendants and to those who were far off. This promise is connected with the idea of a promise in other passages (eg, Galatians 3.14), where the promise seems to be some kind of blessing.

In other NT passages, the Spirit is represented as giving gifts to men. See 1 Corinthians 12.4-11; 2 Corinthians 13.14; Hebrews 2.4. The words for gifts (*dorea* and *charisma*) are often used in reference to specific bestowments (see above).

If the gift is some gift given by the Spirit, two variations are usually given:

1. Some believe that the gift was miraculous ability.

- a. The NT era was marked by miracles. The Day of Pentecost, in particular was marked by miracles.
- b. The phrase *gift of the Holy Spirit* is found in two places in the NT: Acts 2.38 and 10.45. In both places, the baptism of the Holy Spirit occurs and miracles are performed.
- c. The promise here is generic and not relevant today. A good parallel is Mark 16.15-18.

2. Some believe that the gift is the offer of salvation.

- a. Joel's prophecy (Joel 2.28-32) is quoted by Peter (Acts 2.17-21). Verse 21 includes the offer of salvation to men as a result of the outpouring of the Spirit. The argument is that the promise of verse 39 is a reference back to verse 21.
- b. Other NT passages refer to salvation as the result of God's promises. See Galatians 3.16; Romans 9.8; Ephesians 3.1ff; Acts 3.19-26.

Here is a passage that is a challenge to believers. Sincere men have debated the meaning of the gift of the Holy Spirit for centuries, so it shouldn't surprise us if we still have questions about it today. The two main views are grammatically possible, and the variations of each view all have some Scriptural support. Here is a case where each disciple must study the Scriptures, weigh the evidence, and be fully persuaded in his own mind.

The Indwelling of the Holy Spirit

One controversial subject is the indwelling of the Holy Spirit. There is no question that he dwells in Christians (see Romans 8.9ff). The controversy arises from that fact. While we should always be ready to discuss this subject, it is a shame that the significance of the indwelling to believers has often been obscured in our discussions.

This lesson examines the nature and significance of the indwelling.

<p><i>Note: Lesson #11 will study the relationship between the Spirit & the Word of God.</i></p>
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The Indwelling is a Fact

In the following verses, who indwells whom?

1. 1 John 4.12-16 –
2. Ephesians 3.17; Colossians 1.27; 2 Corinthians 13.5 –
3. Romans 8.9ff; 1 Corinthians 6.19f; 2 Corinthians 1.21f –
4. John 15.4; 1 John 2.24, 28 –

Is the fact of the indwelling in dispute?

The Meaning of the Indwelling

Discuss the following English statements:

- “You have a lot of your father in you.”
- “You’re in my heart.”
- “He lives on in the lives of his students.”

Now consider the following passages. Each refers to the indwelling of God or Christ or the Spirit. Discuss the meaning of each. What is required for the indwelling to occur?

1. John 14.16f (cf v 20f) –
2. John 15.1-10 (cf v 4-7, 10) –
3. 1 John 2.24-28 (cf v 24, 27) –
4. 1 John 4.12-16 (cf v 12, 15) –
5. Romans 8.9ff (cf v 1, 4ff, 12f) –

The Nature of the Indwelling

1. How does Deity indwell us? See Ephesians 3.17.
2. Where does Deity indwell us? See Ephesians 3.17; 2 Corinthians 1.21f; Galatians 4.6.
3. Whom does Deity indwell? Individuals or a group? See 1 Corinthians 3.16-17; 6.12-20.
4. Does this suggest a bodily indwelling or some sort of personal bodily possession? Is this analogous to demon-possession? Is this figurative language? Is the indwelling through a medium?

The Effect of the Indwelling

If it is true that the Spirit dwells in each Christian, how does that affect each of us personally?

1. Ephesians 1.13f; 2 Corinthians 5.5 –
2. Ephesians 5.18f –
3. Galatians 5.22-25 –
4. Romans 8.12-17 –
5. John 14.16-24 –
6. 1 Corinthians 6.15-20 –

The Spirit and the Word

The Holy Spirit guided men in revealing and recording the will of God in Scripture (2 Peter 1:19ff). Bringing the written word of God into existence is in many ways the distinctive work of the Holy Spirit. This lesson looks at the relationship between the Spirit and the Word.

The Holy Spirit in Revelation & Inspiration

1. Define *revelation*. Discuss the Spirit's role in revelation. See 1 Corinthians 2:10-16; John 16:13; Revelation 1:10; 1 Peter 1:11f.
2. Define *prophecy*. Discuss the Spirit's role in prophecy. See 2 Peter 1:19ff.
3. Define *inspiration*. Discuss the Spirit's role in inspiration. See 2 Timothy 3:16f.
4. Did God simply dictate the words to the writers, or were any of their thoughts or personalities included?
5. Read Matthew 10:16-20; John 14:25f; 15:26f; 16:12-15. To what extent did the apostles have to think about what they said? Was there ever a point at which their need for direct revelation would cease?
6. How did the word of God come into a written form? Is there any evidence from the Bible itself about how the written documents came into being? Is there any evidence from the Bible about how these writings were collected? Is there any evidence about how the writings were preserved over time? Support your answers.

The Indwelling Spirit & the Word

In the previous lesson, we looked at the indwelling of the Spirit. How does the Spirit dwell in us? That is, does he dwell in us through a medium or without any medium?

Read Colossians 3:16. Compare with Ephesians 5:18f. What does this parallel suggest about **how** the Spirit dwells in believers?

Complete the following chart. On the left are passages where an action or effect is ascribed to the Holy Spirit. On the right are passages where the same effect or action is ascribed to the word of God.

Spirit	Action or Effect	Scripture
Galatians 5:22		Romans 10:17
John 3:5f		1 Peter 1:23
John 6:63		Psalms 119:50
Titus 3:5		James 1:21
1 Corinthians 6:11		John 17:17
Ephesians 5:18f		Colossians 3:16
Galatians 5:18		Psalms 43:3
Acts 9:31		Psalms 119:50, 52, 76, 82
Acts 7:51		2 Timothy 3:8
John 15:26		John 5:39
Ephesians 3:16		Psalms 119:28
1 Corinthians 2:13		2 Timothy 3:16f
1 Corinthians 6:11		John 15:3
1 Corinthians 6:11		Galatians 2:16; Romans 3:28
Romans 15:13		Romans 1:16
John 16:8		Titus 1:9
John 16:8		2 Timothy 4:2

Discussion

1. Based on the chart above, how would you describe the relationship between the Spirit and Scripture?

2. If we say that the Spirit's indwelling and work in us is through Scripture, does this mean that the more we know the Scriptures, the more the Spirit indwells us? How would this apply to a new convert? Or, how would this apply to someone who knows the Scriptures well, but doesn't bear the fruit of the Spirit?

3. Are there any areas where the Spirit operates in relation to Christians without the Word? Consider:
 - a. Providence (cf Philippians 1:19; Isaiah 63:10)

 - b. Prayer (cf Jude 20; Romans 8:26f)

 - c. Sustaining and renewing the earth (cf Psalms 104:29f; Isaiah 23:15; 44:3)

Note: *Many passages speak of what the Holy Spirit does without explaining how the Holy Spirit does it. While we tend to insert the explanation, "through the Word," we must be careful that we're not adding something that isn't there.*

The Fruit of the Spirit

Studies of the Holy Spirit tend to focus on the doctrine of the Spirit. Unfortunately, many studies neglect the practical implications. God has given us his Spirit (Acts 5.32). But that is more than merely a teaching; it is a life-changing truth. The Spirit promises us something better than what we have now (Ephesians 1.13f). But until then, the Spirit should have an impact upon all of us (John 16.7-11).

This lesson looks at Galatians 5.16-24 to help us understand how the Spirit affects our lives.

Context

1. Discuss the background of the book of Galatians.
2. Who is addressed in Galatians? Discuss their background.
3. When and why was the letter written?
4. What is the basic thesis of the letter?

Word Usage

1. Briefly discuss how the word *spirit* is used in Galatians.
 - 3:2 –
 - 3:3 –
 - 3:5 –
 - 3:14 –
 - 4:6 –
 - 4:29 –
 - 5:5 –
 - 5:16 –

5:17 –

5:18 –

5:22 –

5:25 –

6:8 –

2. How are flesh and spirit contrasted in the following passages?

Text	Flesh	Spirit
3:3		
4:29		
5:16		
5:17		
6:8		

(Also see 3:2, 5; 5:18)

Deeds of the Flesh

Read Galatians 5.19ff. Define and discuss the deeds of the flesh. (*Note: The KJV adds an extra item. It isn't included in this list, which is based on the NASB.*)

1. Immorality –

2. Impurity –

3. Sensuality –

4. Idolatry –

5. Sorcery –

6. Enmities –

7. Strife –

8. Jealousy –
9. Outbursts of anger –
10. Disputes –
11. Dissensions –
12. Factions –
13. Envy –
14. Drunkenness –
15. Carousings –
16. “Things like these” –

The Fruit of the Spirit

Read Galatians 5.22f. Define and discuss the fruit of the Spirit.

1. Love –
2. Joy –
3. Peace –
4. Patience –
5. Kindness –
6. Goodness –
7. Faithfulness –
8. Gentleness –
9. Self-Control –

10. "Such things" –

Discuss how to avoid fleshly living and how we develop spiritual living. Give practical suggestions.

Miscellaneous Questions

This lesson includes various questions that are often asked about the Holy Spirit. In my opinion, they weren't broad enough to have included them as separate lessons, so I lumped them together here. Some of the passages have already been referenced; some haven't. Be prepared to discuss your answers.

1. What does it mean to quench the Spirit? See 1 Thessalonians 5.19.
2. What is blasphemy against the Holy Spirit? See Matthew 12.31f; cf Mark 2.29; Luke 12.10.
3. What is the seal or pledge of the Spirit? See Ephesians 1.13f; 2 Corinthians 1.22.
4. Does 1 Peter 1.1f teach that the Spirit sets apart or sanctifies people so that they will become Christians?
5. When prophets were moved by the Spirit, did they understand what they were saying and doing? See 1 Peter 1.11f; 2 Peter 1.19ff.
6. How does the Spirit bring about unity? See Ephesians 4.1-6.
7. What does it mean that Christians are born of water and Spirit? See John 3.3, 5.
8. What does it mean to worship God in Spirit and truth? See John 4.23f.
9. What does it mean that Christ had the Spirit without measure? See John 3.34.

Miscellaneous Questions

11. How does the Spirit bear witness with our spirit about our identity as children of God? See Romans 8.14-17; Galatians 4.6.

12. What does it mean to pray in the Spirit? How does the Spirit help us in prayer? See Jude 20; Romans 8.26f; Ephesians 6.18.

13. In what sense is the Christian's body a temple of the Spirit? See 1 Corinthians 6.19.