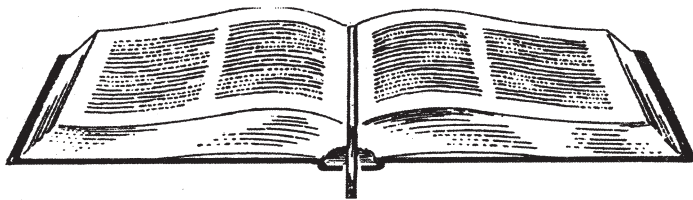


# The Subject of the Holy Spirit Made Simple, A Study



*By James E. Gibbons*

## INTRODUCTION:

***A. The mission of the Holy Spirit in the New Testament makes us hesitate before studying this subject.***

1. He would guide the apostles into all truth and show them things to come—*He has done this and confirmed it* (John 16:12-13; 14:26; 2 Peter 1:3; 2 Timothy 3:16-17; Hebrews 2:3-4).
2. His mission was not to speak about himself, but to speak of Christ and glorify him (John 16:13-14; 15:26).
3. The New Testament puts the emphasis upon preaching Christ (Acts 8:5, 35; 9:20; 1 Corinthians 2:2; Galatians 6:14).

***B. However, the confusion and ignorance on this subject makes us want to know more about it.***

1. The secret things belong to the Lord, but the things that are revealed are for us to know, believe and obey (Deuteronomy 29:29).
2. The Bible is the only source book of revelation and authority in reference to Christianity and religious truth (2 Timothy 3:16-17).
3. To be properly understood it must be rightly divided or handled aright (2 Timothy 2:15).
4. When we read the Bible, we are reading the words of the Holy Spirit (2 Peter 1:20-21; Revelation 2:7; 3:6, 13, 22; Ephesians 3:5; etc.).
5. A man by the Holy Spirit would not deny the words and commands of the Holy Spirit (1 Corinthians 14:37).
6. We are commanded to try the spirits because many false prophets (teachers) have gone out into the world (1 John 4:1-6; 1:1-3; 1 Timothy 4:1; 2 Thessalonians 2:9-12).
7. It is not a question of whether God has the power to do cer-

tain things, but whether God has said He would do these things, for God cannot lie (Matthew 19:26; Hebrews 6:18-19; 2 Timothy 2:13).

8. "Whoso boasteth himself of a false gift is like clouds and wind without rain" (Proverbs 25:14).

### ***C. But what or who is the Holy Spirit?***

1. The Holy Spirit is the Spirit of God.
  - (1) God is Spirit (John 4:24).
  - (2) Ananias and Sapphira lied to the Holy Spirit and lied to God (Acts 5:3-4).
  - (3) This third manifestation of the one God is distinguished from the Father and the Son (Matthew 28:10; 1 Corinthians 12:4-6; 2 Corinthians 13:14; 1 Peter 1:2).
2. The Holy Spirit is not man's emotions.
  - (1) Many have a tendency to identify man's uncontrolled emotions as the Holy Spirit.
  - (2) God is not the author of confusion, and all things are to be done decently and in order (1 Corinthians 14:33,40).
  - (3) Self control is a fruit of the Holy Spirit (Notice various translations on Galatians 5:22-23; 2 Timothy 1:7).
3. The Holy Spirit is not the Word of God.
  - (1) The words of the Lord are spiritual and life producing (Notice the context of John 6:60-63, 66-69).
  - (2) But the Word is not the Holy Spirit any more than my words are me, and your words are you, for the Word is simply the Holy Spirit speaking (2 Timothy 3:16; 2 Peter 1:20-21; Revelation 3:22).
  - (3) The Word is the sword of the Spirit (Ephesians 6:17; Hebrews 4:12-13).

### ***D. Is the Holy Spirit available to men as a gift today?***

1. Christ as the only begotten Son of God had the Holy Spirit without measure, boundless in degree (John 3:34).
  - (1) This implies that someone has, or can have, the Spirit by measure or degree.
  - (2) That someone is man
2. Christ promised to send the Holy Spirit to his disciples (apostles)—some observations.
  - (1) Christ would send the Spirit (John 16:7).
  - (2) He would ask the Father to send the Spirit (John 14:16).
  - (3) He would send the Spirit from the Father (John 15:26).
  - (4) The Father would send the Spirit in Christ's name (John 14:26).

- (5) Christ would come to them (John 14:18).
  - (6) NOTE: Later in this study we will see that the indwelling of the Holy Spirit, and the indwelling of God and of Christ all mean the same thing.
3. The measures of the Spirit manifested in the New Testament.
- (1) The SUPERORDINARY measure as evident in Christ, God incarnate (John 3:34; Colossians 2:9).
  - (2) The EXTRAORDINARY (charismatic) measure as seen in the apostles, those on whom they laid their hands, and the household of the Gentile Cornelius (Acts 2:1-13, 43; 8:18; Hebrews 2:2-3; Acts 11:4-15).
  - (3) The ORDINARY (regular) measure, which is for every Christian (Acts 2:38-39; Romans 8:9).
  - (4) All measures of the Holy Spirit given to man in the New Testament are alike called the "gift" of the Holy Spirit (The apostles and Cornelius' household—Acts 10:45; 11:15, 17; Laying on of apostles' hands—Acts 8:18-20; Measure common to all Christians—Acts 2:38-39).
  - (5) Perhaps Acts 2:16-21, where it says, "I will pour out of my Spirit upon all flesh," is an overview of the entire New Testament age, from beginning to end; first, the kingdom coming with power (Mark 9:1; Acts 1:8), as evident in the special baptism of the Holy Spirit and the distribution of the charismatic gifts of the Spirit and, finally, the regular gift of the personal indwelling of the Spirit that was for "as many as the Lord our God shall call" (Acts 2:38-39).

## I. THE EXTRAORDINARY MEASURE AS SEEN IN THE APOSTLES AND THE HOUSEHOLD OF CORNELIUS

### A. *The Coming of the Holy Spirit Announced and Anticipated*

1. John the Baptist announced that Christ would baptize with the Holy Spirit (John 1:33).
  - (1) From the announcement it is vague as to the ones who would receive this baptism (John 1:33; Matthew 3:11).
  - (2) The night before his crucifixion Christ told his disciples that the Holy Spirit would be sent to them, they would testify of him, and they would be guided into all truth (John 14:26; 15:26-27; 16:13).
  - (3) At one time during his ministry Christ had said that

some standing there would “not taste death, till they have seen the kingdom of God come with power” (Mark 9:1).

2. After his resurrection Christ told the apostles to wait in Jerusalem for the baptism of the Holy Spirit.

- (1) He said, “I send the promise of my Father upon you (the apostles)” (Luke 24:46-53).

- (2) Just before his ascension he told the apostles they would be “baptized with the Holy Spirit not many days hence” (Acts 1:1-9).

- (3) The baptism of the Holy Spirit was not a command, but a promise (in this case to the apostles)—*Men cannot and do not obey promises; they only receive them.*

### ***B. Who were baptized with the Holy Spirit on the Day of Pentecost?***

1. It was originally promised to the apostles, so we know they were baptized in the Holy Spirit (Acts 1:1-5).

2. The apostles were the ones with one accord in one place when the Day of Pentecost came (Acts 1:26-2:1-4).

3. All who had received this special baptism of the Holy Spirit spoke in other tongues (languages) (Acts 2:4)—*If we can identify the ones speaking, we will know who received this outpouring of the Holy Spirit.*

- (1) Men were speaking (Acts 2:13, 37)—In the number of the 120 were women; so this excludes the 120 (Acts 1:13-15).

- (2) All who were speaking were Galileans, and the apostles were strictly Galileans (Acts 2:7; 1:11).

- (3) In the 120 were people, no doubt, other than Galileans, such as Mary, Martha and Lazarus (all from Bethany just outside of Jerusalem, John 11:1) and Mary, mother of John Mark, was from Jerusalem (Acts 12:12); etc.

- (4) It is clear from the account that the apostles were the ones doing the speaking (Acts 2:13-14, 37).

- (5) The kingdom came with power on the Day of Pentecost and the apostles were the ones who received and exercised power (Acts 1:8; 2:1-4, 43; 4:33; 5:12).

- (6) Therefore, we honestly conclude that only the twelve apostles were the ones baptized with the Holy Spirit on the Day of Pentecost in the 2nd chapter of Acts when the church was started. (NOTE: This is significant because most people, it seems, believe the 120 were the ones).



### ***C. Why were the apostles baptized in the Holy Spirit?***

1. What the purpose could not have been.
  - (1) Not to save them because they were already disciples of Christ, and consequently saved.
  - (2) Not to sanctify them from the sin of Adam as some teach—We do not inherit the sin of Adam. (Infants come into the world sinless, (Matthew 18:3; 19:14; Romans 14:12; Luke 3:23-38—2 Corinthians 5:21).
  - (3) Not to give them the Holy Spirit, as such, because they already had the Holy Spirit (John 20:21-23).
2. The purpose as evident in the promise.
  - (1) It equipped the apostles to be the “official” eyewitness of Christ (John 15:26-27; Acts 1:8; 2:32; 4:33)
  - (2) The Holy Spirit directed them into all truth and brought all things to their remembrance as they preached and wrote the Scriptures of the New Testament (John 14:26; 16:13).
3. The purpose as evident in the benefits conferred.
  - (1) It empowered them to perform miracles, signs and wonders, confirming the truth of what they were preaching (Acts 2:43; 5:12; Hebrews 2:3-4).
  - (2) They spoke in other languages that they had not learned



- before, greatly expediting their preaching outreach (Acts 2:4-11; Matthew 28:19-20).
- (3) Obviously they were empowered to pass on the charismatic gift and gifts of the Holy Spirit (Acts 8:14-18; Hebrews 2:3-4).
  - (4) It is not unreasonable to think that Paul was charismatically filled with the Spirit in the apostolic way (Acts 9:17; 2:4) as he fully exercised the powers of an apostle (1 Corinthians 15:7-10; 2 Corinthians 12:11-12; Romans 15:15-19; Acts 19:6).

***D. Why was the household of the Gentile Cornelius baptized with the Holy Spirit?***

1. The household of Cornelius was baptized with the Holy Spirit (Acts 10:44-46; 11:13-15).
  - (1) As pointed out, the record seems to indicate that only the apostles were directly promised this special baptism of the Holy Spirit (Acts 1:1-5).
  - (2) What happened to the household of Cornelius was looked upon as unusual and unexpected—Why did Peter say, “The Holy Ghost [Spirit] fell on them, AS ON US AT THE BEGINNING” (about seven years before), if this was a common everyday experience in conversion?
  - (3) The happening reminded the apostle Peter of the original promise made to the apostles and the likeness of what had taken place with them—*There were similarities as it fell on them directly from heaven* (Acts 11:15-17; 1:1-5).
2. What the purpose of the baptism of Cornelius’ household in the Holy Spirit could not have been.
  - (1) Not to empower them to be apostles (“official” eyewitnesses of Christ)—*Others had been selected for this purpose* (Acts 1:21-22; 1 Corinthians 15:7).
  - (2) Not to save them as some teach (the charismatic giving of the Spirit was never for salvation)—*Peter would tell them what they must “do” to be saved* (Acts 10:6, 33, 48; Acts 11:14—Acts 2:38-41; 1 Peter 3:21); NOTE: As he “*began to speak*, the Holy Ghost [Spirit] fell on them” (Acts 11:14-15; 10:44)—*Before he had a chance to tell them like on the Day of Pentecost* (Acts 2:38-39).
  - (3) Not to make believers out of them as some teach—*Faith comes by hearing the Word of God* (Romans 10:17; Acts 8:12; 18:8).

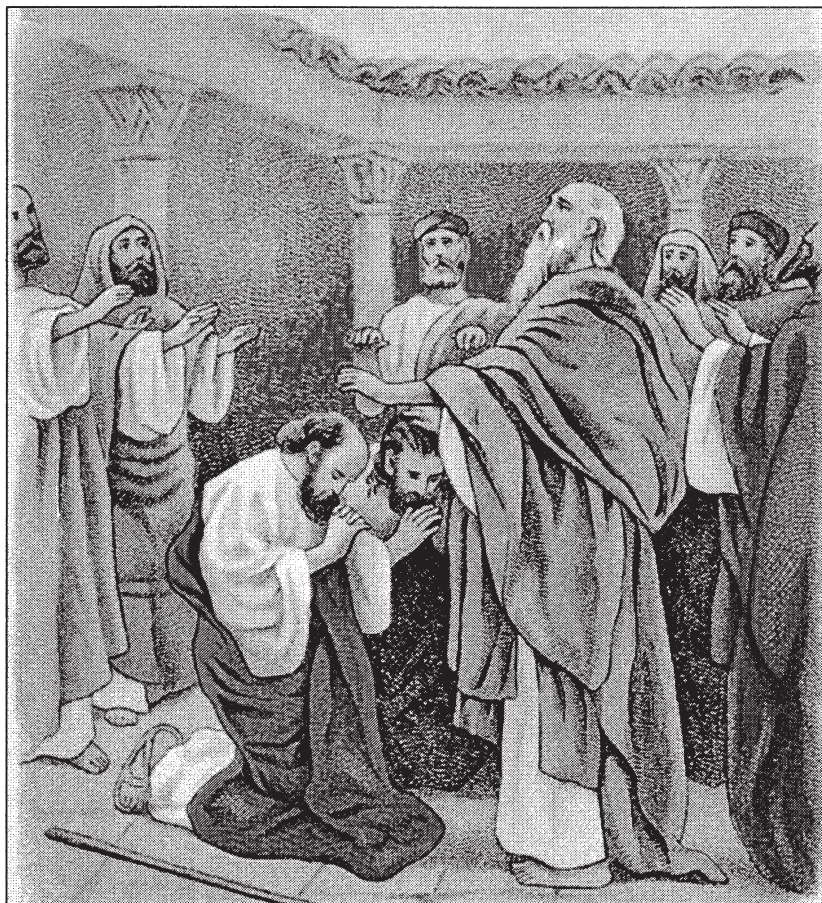
- (4) Not to sanctify them from the sin of Adam as some teach—  
We do not inherit the sin of Adam (Infants come into the world sin-less, Matthew 18:3; 19:14; Romans 14:12; Luke 3:23-38—2 Corinthians 5:21).
  - (5) Not to forgive their sins as some teach—*Sins are washed away by the blood of Christ when we repent and are baptized into his death* (Acts 11:18; 2:38-39; 10:6, 48; 22:16; Revelation 1:5)
  - (6) Therefore, they received the charismatic outpouring of the Holy Spirit before they were told what to do to be saved, and while they were actually in an unsaved condition (the other record of the baptism of the Holy Spirit was just the opposite—*The apostles were already saved men*).
3. The purpose of the baptism of the household of Cornelius in the Holy Spirit.
- (1) Christ said that he had other sheep to bring into the one fold (John 10:16; Ephesians 2:11-16).
  - (2) The Great Commission made it plain that Christ died for “whosoever will” of all nations (Matthew 28:18-20; Mark 16:15-16; Luke 24:47).
  - (3) Even the apostle Peter on the Day of Pentecost said that the promise was for “all that are afar off, even as many as the Lord our God shall call” (Acts 2:38-39; Ephesians 2:12-13); yet about seven years later at the time of Cornelius, the gospel had only been taken to the Jews.
  - (4) Starting with a vision, God prodded the apostle Peter that he should get away from Jewish prejudice and call no man common or unclean (Acts 10:9-16, 28, 34, 35).
  - (5) Now this special charismatic outpouring of the Holy Spirit upon these unsaved Gentiles proved beyond doubt to Peter and to the church that they were proper recipients of the gospel; the gospel should be preached to the Gentiles, too (Acts 10:45-47; 11:17-18; 15:7-9).
  - (6) The Holy Spirit was to be poured out upon “all flesh”—  
This could mean Jewish and Gentile flesh (Acts 2:17; 10:45; 11:15, 17), the Jews on Pentecost and the household of Cornelius representing this; it includes all peoples and classes of humanity, and it includes the giving of the Holy Spirit in the various measures, first with the charismatic and then otherwise to the end of the world (this is the age of the Spirit).

***E. Is this special charismatic outpouring of the Holy Spirit promised today?***

1. Some today claim to have this special baptism of the Spirit, but evidently they don't realize the import of what they are saying.
  - (1) On the day of Pentecost they could HEAR the baptism of the Holy Spirit as the sound of a rushing mighty wind (Acts 2:2, 33).
  - (2) They could SEE the cloven tongues as of fire upon those who received the baptism of the Spirit (Acts 2:3, 33).
  - (4) People today don't manifest the same miraculous works and gifts that accompanied and followed the baptism of the Holy Spirit (Acts 2:4-11, 43; 4:33; 5:12; 9: 32-41; 10:46).
2. No where in the New Testament do we find that it is promised today.
  - (1) It served its special and extraordinary purpose in endowing the apostles for their work and in getting the church established and going (Mark 9:1) and in demonstrating clearly that the Gentiles were to be accepted into the church.
  - (2) This special outpouring of the Spirit had nothing to do with saving a man—The apostles received it, already being saved and Cornelius' household received it, yet unsaved; it was not universally experienced in the early church (Acts 11:15).
  - (3) It originally was a promise made to certain individuals and not a command—*Promises cannot be obeyed; only received.*
3. There is now only one baptism common to the religion of Christ (Ephesians 4:5).
  - (1) There was a time when there were several baptisms: Jewish baptisms, John's baptism, Holy Spirit baptism, the baptism of the Great Commission; etc.—Now there is only one baptism permanently peculiar to the religion of Christ.
  - (2) The baptism of the Great Commission would continue "unto the end of the world [age]" (Matthew 28:19-20).
  - (3) The ONE BAPTISM is the immersion of a believing and repentant sinner in water for the remission of sins (Acts 2:38-39, 22:16; 1 Peter 3:21).
  - (4) Christ did the baptizing with the Holy Spirit directly from heaven (John 1:33; Acts 2:33)—The one in the Great Commission is administered by man.



## II. THE EXTRAORDINARY MEASURE AS SEEN IN THE LAYING ON OF THE APOSTLES' HANDS



### ***A. According to the New Testament, who were the ones who imparted this measure, gift or gifts of the Holy Spirit, in this way?***

1. Those who heard Christ (the apostles) bore witness with “gifts [*meismos*, distributions] of the Holy Ghost [Spirit], according to his [God’s] will” (Hebrews 2:3-4).
2. Philip, one of the seven (Acts 6:5-8), although he could perform miracles, he could not distribute or pass this extraordinary gift of the Spirit on to others, and two apostles came to do this (Acts 8:6-7, 12, 14-21)
3. The apostle Paul was instrumental in giving the Holy Spirit in this capacity to uninformed disciples of John the Baptist

after they had been Scripturally baptized (Acts 19:1-7).

4. Earlier in the book of Acts the apostles laid their hands on the seven, and it is evident that they had this measure for spiritual gifts followed (Acts 6:5-6, 8; 8:5-13).
5. Hence, from the New Testament it is evident that the apostles gave this charismatic measure or gifts of the Holy Spirit by the laying on of their hands, according to God's will (God personally would determine what particular gift each would receive).

***B. What did this measure or gift of the Holy Spirit enable them to do?***

1. Stephen and Philip, possessing this measure, did signs, wonders and miracles (Acts 6:6, 8; 8:5-13).
2. The twelve on whom the apostle Paul laid his hands spoke in other tongues and prophesied (Acts 19:6-7).
3. The Corinthians had, no doubt, received this measure of the Spirit by the laying on of the apostle Paul's hands (Hebrews 2:3-4; 1 Corinthians 15:5-8; 2 Corinthians 12:11-12).
  - (1) The Holy Spirit in this measure would bestow different miraculous gifts upon different people as he so willed (1 Corinthians 12:1-11; Hebrews 2:4), but evidently taking their desire into consideration at times (1 Corinthians 14:1).
  - (2) Notice the nine different gifts that were among the Christians in the church at Corinth (1 Corinthians 12:8-10).
4. The miraculous deeds foretold in the Great Commission according to Mark could well refer to that which came as a result of the laying on of the apostles' hands (Mark 16:15-18).
  - (1) Some say this has reference only to the apostles, and that well could be the case—Christ upbraided the apostles for their unbelief, gave the Great Commission, then said these signs would follow them who believed (Mark 16:14-15, 17, 19-20).
  - (2) Likewise, it would be in harmony with the rest of the New Testament if we said these signs would follow those who believed the immediate preaching of the apostles (Mark 16:14-18).
  - (3) These signs would follow those who believed the apostles, and they did, because they laid their hands on them and on other converts as they so desired.
  - (4) NOTE: It is said these signs would "follow" them—We see the opposite today, as people are seeking after and follow-

ing supposed signs; Jesus said that a wicked and adulterous generation seeks after signs (Matthew 16:4).

5. Special note on the gift of speaking in tongues.

- (1) Because of confusion in our day it is well that we examine what is meant by speaking in tongues.
- (2) The word “tongues” in the New Testament is used to signify languages (Acts 21:40; 22:2; 26:14; 1 Corinthians 13:1).
- (3) The speaking in tongues by the apostles on the Day of Pentecost was preaching in other languages of man (Acts 2:4-11).
- (4) The “tongues” in 1 Corinthians 14 refers to human language because, among other things, in verse 21 Paul quotes from Isaiah 28:11-12, originally referring to the foreign language of those who would carry the Jews into Captivity.
- (5) Paul speaks of what was said being “easy to understand” (1 Corinthians 14:9) and the “unlearned,” implying that which was capable of being learned.
- (6) The word “unknown” in 1 Corinthians 14 (KJV) is not in the Greek New Testament, but is supplied by the translators—*Notice the italics indicating this.*
- (7) When it speaks of “new tongues,” they were new in the sense that they were new to the one speaking them (Mark 16:17).
- (8) Not everyone in the early church had the gift of speaking in tongues (1 Corinthians 12:4, 10, 30)—NOTE: This is significant because certain religionists today claim a person has not received the Spirit until he speaks in what they call “tongues,” and it is expected as a universal experience.
- (9) NOTE: The speaking and praying in tongues in the New Testament could not have been some meaningless gibberish—Jesus said not to use vain repetitions as the heathen did (Matthew 6:7; Isaiah 28:19-20), and Paul asked how could the “unlearned say Amen at thy giving of thanks, seeing he understandeth not what thou sayest?” (1 Corinthians 14:16).
- (10) Therefore, we conclude from the New Testament that speaking in tongues was a divinely imparted gift of speaking in languages of men theretofore unlearned by the speaker.



### *C. Is this measure of the Holy Spirit for God's children today?*

1. This measure with its various manifestations came by the laying on of apostles' hands (Acts 8:14-21; etc.), and there are no living apostles of Christ in the church today.
  - (1) These apostles were the "official" eyewitnesses of Christ personally selected and used in establishing the church and confirming the truths of the New Testament (Acts 1:8, 21, 22, 26; 2:14, 32; 3:15; 4:33; 5:29, 32; 10:39-41; 1 Corinthians 15:7-9; 9:1)—NOTE: Others were called apostles in more of a general sense of one sent, as Barnabas (Acts 14:4, 14—Paul was an apostle in the general sense and in the specific sense), but Barnabas is distinguished from the specific apostles of Christ (Acts 9:27).
  - (2) The church is built upon the foundation of the apostles and prophets, Jesus Christ being the chief corner stone (Ephesians 2:20)—NOTE: This implies there are no apostles in the church today (as well as not another Christ) because foundations are only laid once, then the building is constructed (the church being built on the foundation of the teaching of the inspired apostles and prophets, and the truth of Jesus Christ himself).
  - (3) Hebrews 2:3 and 4 clearly imply that only the apostles made this special distribution of the Holy Spirit, according to God's will.
  - (4) Therefore, when the last apostle died, this type of spiritual gift was no longer given (since only they gave it), and when they on whom the apostles placed their hands died (these people could not pass it on), miracles in such a "wholesale" fashion ceased (we are not discounting God answering prayer today, however).
2. Indications that the spiritual gifts resulting from this measure would cease (1 Corinthians 12:1-10, 28-31; 13:1, 2, 8-13)
  - (1) Prophecies, tongues, and special knowledge, representative of the spiritual gifts, are pictured as one day failing, ceasing, and vanishing away (1 Corinthians 13:8).
  - (2) "For we know in part, and we prophesy in part"—God's revelation of truth in the early church was progressively given (John 14:26; 16:11), sometimes orally and sometimes written, but for a time parts were lacking (1 Corinthians 13:9).

- (3) When the *perfect* (“complete, entire, as opposed to what is partial and limited”—Analytical Greek Lexicon) would come, the “in part” situation would be done away (1 Corinthians 13:10)—There would be no further need of the gift of prophecy, knowledge, etc., when the fullness of the canon of the perfect law of liberty was closed (John 16:13; James 1:25).
- (4) The early church with its partial knowledge, without the fullness of God’s revelation being completed, is compared to a child (1 Corinthians 13:11).
- (5) Then they saw into the mirror of God’s New Testament truth somewhat darkly, but the situation would soon be remedied (James 1:23-25; 2 Corinthians 3:17-18; Hebrews 12-13).
- (6) Faith, hope, and love were the principal and enduring things in Christianity, but love was the greatest and most enduring (1 Corinthians 13:13).
- (7) The Corinthians were “puffed up” over the prospects of who might have the “best” spiritual gifts, whereas these gifts were merely passing things and not the essence of Christianity as brought out in 13:13.

### III. THE ORDINARY (REGULAR) MEASURE COMMON TO ALL CHRISTIANS

#### A. *Is there a gift of the Holy Spirit for all Christians?*

1. There is a measure of the Holy Spirit for all Christians (Acts 2:38-40).
  - (1) It was for those on the Day of Pentecost who would repent and be baptized (Acts 2:37-38).
  - (2) Not only was the promise to them, but it was for their children, to all who were afar off, even for as many as would ever become Christians (Acts 2:39).
  - (3) The Holy Spirit is given to those who obey God (Acts 5:32; John 14:23).
2. We receive the Holy Spirit when we become Christians.
  - (1) The world, as such, cannot receive the Spirit (John 14:17).
  - (2) We are not the temple of the Holy Spirit until we are cleansed, then He dwells in us (Acts 2:38; 1 Corinthians 6:11, 19).
  - (3) Because we are sons, God has sent the Spirit into our hearts (Galatians 4:6-7).



- (4) It is an “earnest” in anticipation of our final redemption (2 Corinthians 1:22; 5:5; Ephesians 1:13-14).
3. The Holy Spirit dwells in Christians, individually and collectively.
- (1) Please notice Romans 8:9, 11; Ephesians 3:16-17; 1 Corinthians 3:16; 6:19; 2 Corinthians 6:16; Ephesians 2:20-22; 1 Thessalonians 4:8; 2 Timothy 1:14.
- (2) We do not necessarily feel the Holy Spirit, but because we have the Holy Spirit, we feel—are alive spiritually (We don’t feel life in our bodies physically speaking, but because we have life in our bodies, we feel).
- (3) If the Spirit does not DWELL IN us, we are none of his (Romans 8:9).

***B. What is the work of the Holy Spirit in conversion?***

1. The Holy Spirit would reprove (convince, convict) the world of sin, of righteousness, and of judgment to come (John 16:8-11).
- (1) The Word is the sword of the Spirit (Ephesians 6:17; Hebrews 4:12-13).
- (2) The Spirit and the bride say “come” (Revelation 22:17).
- (3) Faith comes by hearing the words of the Holy Spirit, the Word of God (Romans 10:17; 2 Timothy 3:15-17; Acts 18:8).
2. We purify our souls and are born again by obeying the truth through the Spirit (1 Peter 1:22-23; John 3:5).
- (1) Through the agency, working and in connection with the one Spirit we are led to be baptized into one body (1 Corinthians 12:13).
- (2) We are washed, sanctified, and justified in the name of Christ and by the Spirit of God (1 Corinthians 6:11).
- (3) We are born again in becoming children of God, and God sends His Spirit into our hearts as an indwelling agent (Acts 2:38; Galatians 3:26-27; 4:6; Titus 3:5).

***C. What is the work of the Holy Spirit in the life of a Christian?***

1. The Holy Spirit bears fruit in our lives.
- (1) The predominant fruit of the Holy Spirit is love, the Spirit himself being the gift of God’s love (Romans 5:5; 1 Peter 1:22; Galatians 5:22-23; 1 John 3:14; 4:12-13; Colossians 1:8; 1 Corinthians 13).
- (2) Notice the fruit of the Holy Spirit (Galatians 5:22-23) in contrast with the works of the flesh (Galatians 5:19-21)—

It is the HOLY Spirit, and by this Spirit we put to death the deeds of the flesh (Romans 8:13; Galatians 5:17).

- (3) Notice: “For the fruit of the Spirit is in ALL goodness and [all] righteousness and [all] truth”—The “all” was intended to apply to all here (Ephesians 5:9).
- (4) Producing all of the Christ-like traits of character is one of the ways the Spirit glorifies Christ (John 16:14; 1 Corinthians 6:19-20; 2 Corinthians 3:18).

## 2. The Holy Spirit empowers and helps us in our Christian living.

- (1) Through Christ we have access by the one Spirit unto the Father (Ephesians 2:18).
- (2) The Holy Spirit is the source of the great spiritual strength experienced by the real Christian (Ephesians 3:16; Romans 15:13; 14:17).
- (3) God has given us the spirit of power, love, and a sound mind (2 Timothy 1:7; Romans 8:15).
- (4) The Holy Spirit comforts and encourages (John 14:16; Acts 9:31; 13:52; Romans 14:17; 15:13).
- (5) The Holy Spirit helps the sincere and surrendered Christian to pray and works through his prayers (Romans 8:26-28; Ephesians 3:20; 6:18; Jude 20; Philippians 1:19).

## 3. The Holy Spirit assures us of our salvation (1 John 3:24; 4:12-13).

- (1) We have the seal of the Holy Spirit upon us in anticipation of final redemption (Ephesians 1:13-14; Matthew 28:19).
- (2) The Holy Spirit testifies jointly with our spirit (two witnesses) that we are the children of God (Romans 8:16).
- (3) Without the Spirit of Christ in us we are none of his (Romans 8:9).
- (4) Those who are led by the Spirit (by the Word of the Spirit, His providence, etc.) are the sons of God (Romans 8:14).
- (5) Because of the presence of the Holy Spirit within us we shall experience a glorious resurrection (Romans 8:11).

## ***D. Can Christians control or limit the work of the Holy Spirit in their lives?***

### 1. Basic Considerations.

- (1) Through repentance and baptism the Holy Spirit initially enters the life of the new Christian (Acts 2:38).
- (2) The Holy Spirit is given to all who obey God (in becoming a

Christian and in remaining a Christian) (Acts 5:32; John 14:23).

- (3) Christ (the Holy Spirit) dwells in our hearts according to our faith (Ephesians 3:16-17; Acts 6:5; 11:24).
  - (4) NOTE: "Be filled with the Spirit" (Ephesians 5:18)—This means we are progressively being filled with the Spirit (It is an ongoing thing that takes place).
2. We must walk in the Spirit.
- (1) By doing this we will find victory over sin (Galatians 5:16).
  - (2) There is no condemnation to those who walk after the Spirit (Romans 8:1, 4).
3. We must sow to the Spirit.
- (1) Sow to the Spirit (opposite of sowing to the flesh) to reap eternal life (Galatians 6:8-9).
  - (2) Paul equates letting the Word of Christ dwell in us *richly* with being filled with the Spirit (Notice these parallel Scriptures, Colossians 3:16 and Ephesians 5:18-19—from epistles written at the same time).
  - (3) The out workings of progressively being filled with the Spirit can be seen in the verses that follow Ephesians 5:18.
4. People can limit and destroy the influence of the Spirit in their lives.
- (1) By resisting the Spirit in not heeding his teaching (Acts 7:51; James 1:19-21).
  - (2) By grieving and quenching the Holy Spirit (Ephesians 4:22-24, 30; 1 Thessalonians 5:19).
  - (3) Sins not repented of will drive the Holy Spirit out, no longer to indwell (Revelation 3:14-20).
  - (4) We must abide in Christ before we can bear fruit (John 15:4-8). □



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