

1

The Godhead - A Controversial Concept?

Our first acquaintance with the Spirit is in the Creation Story. From the Genesis account, it is seen that the Spirit of God moved upon the face of the deep. This immediately causes us to connect the Holy Spirit to God. Because of this connection, we will begin our study of the Holy Spirit by examining the Godhead – the Trinity or Triune God. We seek to understand this concept as best we can and examine how the Holy Spirit takes His place alongside the other Members of the Godhead. There are multiple claims made in Old Testament Scripture that God is “One”. What does this mean? How can the Trinity be true doctrine in light of these numerous statements? The Jews were, and remain, a monotheistic group who vigorously defended (and still do today) the teaching that there is only one God. Obviously, a Godhead comprised of three individual Persons, appears to be blatantly opposed to that idea. What should we believe? We’ll tackle that topic first in our study.

Views of the Godhead

Monarchianism (Modalism)

God is a singular Person, Jesus was a man (adopted by God), the Holy Spirit is a force.

God reveals Himself in multiple ways (modes)

Arianism (Subordinationism)

The Son of God was created by God and thus subordinate to Him; not co-equal named after Arias, who propagated this doctrine in the early 300s.

Tritheism

Three separate Gods; denies unity of the three.

Trinitarianism

Equality among the Father, the Son (Jesus; Word), and the Holy Spirit.

Definition of “God”; Who is “God”?

Definition of “God”

Old Testament (Hebrew) El – “deity”

Elohim (strong) (Gen 1.1)

El Shaddai (almighty) (Gen 17.1)

El Elyon (most high) (Gen 14.19)

El Roi (all seeing) (Gen 16.13)

El Echad (one) (Malachi 2.10)

El Emet (truth) (Psalm 31.5)

El Tsaddik (justice) (Isaiah 45.21)

El Olam (everlasting) (Gen 21.33)

Definition of “God”

New Testament (Greek)

Theos (deity)
divine in character or nature

Theotes (Godhead) (Acts 17.29; Col 2.9)
the state of being God
divine nature (NJKV)

“God” is a nature or a quality of being – Wayne Jackson, “The Biblical Doctrine of the Godhead,” *ChristianCourier.com*. 3/28/17 <https://www.christiancourier.com/articles/1488-biblical-doctrine-of-the-godhead-the>

“God” is a name of divine nature. There is but one divine nature. Therefore, there is but one God.” – David Lipe, “*The Lipe-Lewis Debate; 1984*”, p10

Who is “God”?

The Father is God (John 6.27)

“Do not labor for the food which perishes, but for the food which endures to everlasting life, which the Son of Man will give you, because God the Father has set His seal on Him.”

The Son is God (Hebrews 1.8)

“But to the Son He says: Your throne, O God, is forever and ever; A scepter of righteousness is the scepter of Your kingdom.”

The Holy Spirit is God (Acts 5.3-4)

“But Peter said, ‘Ananias, why has Satan filled your heart to lie to the Holy Spirit and keep back part of the price of the land for yourself? While it remained, was it not in your own control? Why have you conceived this thing in your heart? You have not lied to men but to God.’”

Who is “Jehovah” (LORD)?

The Father is Jehovah (Hebrews 1.5 > Psalm 2.7)

The Son is Jehovah (Hebrews 1:10-12 > Psalm 102.25)

The Holy Spirit is Jehovah (Hebrew 10.15-16 > Jeremiah 31)

However, Old & New Testament Passages say there is only one God.

Deuteronomy 4.35, Deuteronomy 4.39, Deuteronomy 6.4, Deuteronomy 32.39, 2 Sam 7.22, 1 Kings 8.60, 2 Kings 5.15, 2 Kings 19.15, 1 Chronicles 17.20, Nehemiah 9.6, Psalm 18.31, Psalm 86.10, Isaiah 37.16, Isaiah 37.20, Isaiah 43.10, 11, Isaiah 44.6, Isaiah 44.8, Isaiah 45.21, Isaiah 46.9, Hosea 13.4, Joel 2.27, Zechariah 14.9, John 10.3, John 17.3, Galatians 3.20, James 2.19, and Jude 25

And yet, Old & New Testaments both imply a plurality in God.

Genesis 1.26, Genesis 2.18*, Genesis 3.22, Genesis 11.7, Isaiah 6.8, Matthew 3.15-17, Matthew 28.19-20, and Luke 1.30-31

Options for the Plurality in Genesis 1.26 – “Then God said, ‘Let Us make man in Our image, according to Our likeness; let them have dominion over the fish of the sea, over the birds of the air, and over the cattle, over all the earth and over every creeping thing that creeps on the earth.’”

1. God (singular Being) is talking to the earth (God providing the soul, the earth providing the material).
2. God (singular Being) is talking to the ‘heavenly hosts’; created angels that are in heaven with Him.
3. God is using the “royal” we.
4. God is speaking to other Beings Who are with Him. ⬅ (this is the correct choice)

One more thought regarding plurality:

Genesis 2.18 – “And the LORD God said, ‘It is not good that man should be alone; I will make him a helper comparable to him.’”

A fundamental point of contention between Judaism and Christianity.

“I and My Father are one.” - John 10.30

How do we reconcile one God with the picture that multiple Beings are called God?

Why does this apparent contradiction exist?

How can these two concepts exist in inspired writing and be correct?

What is meant when God is said to be “one”?

Deuteronomy 6:4

“Hear O Israel: The LORD our God is one!”

The Hebrew word for LORD is “*Jehovah*”. Jehovah means “self-existent/eternal.

The word for God is “*Elohim*”. Elohim is the word for “gods” (i.e., “deity”).

The Hebrew word for one is “*echad*”. It means united, alike, alone, or altogether.

Echad – An examination of Genesis 2.24:

“Therefore, a man shall leave his father and mother and be joined to his wife, and they shall become one flesh.”

The same Hebrew word for “one” (*echad*) is used in Genesis 2.24 that is used in Deuteronomy 6.4.

The Point?

Multiple individuals who are:

- united in their thoughts
- harmonious in their actions
- altogether in their purpose.

The Picture?

A single divine nature that is composed of three equal Persons, united in their thoughts, harmonious in their actions, and altogether in their purpose.

Why is it important for the Old Testament Israelites to understand that their God is one?

- It has to be the idea of Unity and Harmony! – a concept that resounds throughout Scripture.
- Israel's God is not a pantheon of gods with individual areas of responsibility or competition.
 - Canaanite pantheon of gods
 - Roman pantheon of gods

Summary

1. God is the name of a divine nature, state, or character.
2. There is only one divine nature.
3. There are multiple Persons that are God.
4. These multiple Persons exist within the Godhead. They are the Father, the Son, and the Holy Spirit.
5. Monotheism and Trinitarianism are compatible ideologies since there is only one divine nature.
6. Deuteronomy 6.4 is important for the Children of Israel to understand; their God is not a pantheon of gods.

2

Relationships - Essential to Existence

Relationships are significantly important. Nothing is truly successful completely on its own. Once we've determined the authenticity of the doctrine of the Trinity, we'll examine the relationship between the Persons of the Godhead and how their success is dependent upon each member performing His role. Our study will reveal that the interactions of the three Persons of the Godhead are clearly seen in multiple places that we have, perhaps, simply overlooked or not clearly grasped. An understanding into how the Godhead interacted and the roles they each played in a particular event strengthens the foundation we are laying in our study.

In his book *Vinculum Amoris*, David T. Williams presents a compelling case for viewing the Holy Spirit as the *vinculum amoris*, the "bond of love". Augustine wrote that the Holy Spirit was the bond between the Father and the Son. Williams appends to that thought, writing that the Holy Spirit also creates a bonding, or relating, of believers to the Father and Christ, as well as to each other. The Holy Spirit is, in effect, the communion of the believer with the Father and Christ. The Holy Spirit is the "unifying" function of the Godhead (*Williams, Vinculum Amoris, p 14*). This unification, or bonding, action of the Spirit provides the relationship mechanism for believers with the Father and the Son. This is, of course, a spiritual action and indicates "... that God, as spirit, cannot in any way be possessed, but as spirit, can be related to." (*Williams, Vinculum Amoris, p11*).

Definition

1. the way in which two or more concepts, objects, or people are connected, or the state of being connected
2. the way in which two or more people or organizations regard and behave toward each other

Result of Relationship

- Nothing reaches its full potential alone.
- "It is certainly true that things actually only exist in relationship to other things." – (*Williams, Vinculum Amoris, p10*)

Examples

On the smallest scale:

Protons, Neutrons, Electrons

- All these particles are in relationship with each other. Otherwise, the atom doesn't exist. If atoms don't exist, "bigger" things don't exist.

On an every-day scale:

Heart, brain, lungs, circulatory system, nervous system, etc.

- no organ alone makes the body functional; not the heart, nor the brain, nor the lungs. All these organs are in relationship to each other. Otherwise, the body doesn't function.

On the largest scale

- The earth and other planets are in relationship with the sun.
- The earth and moon are in relationship with each other.
- If the earth, moon, and sun are not in the proper relationship, life ceases to exist.

These examples are easily understood and clearly reveal that relationships are fundamental to existence.

Relationships imply roles.

Based on our knowledge (so far) of the Godhead, let's examine some familiar passages to see what we can learn about their relationship and roles that are seen. Keep in mind that the Godhead exists in 3 co-equal Persons.

Jesus, teaching disciples how to pray (Luke 11.2; Matt 6.9):

“Father in heaven...”

Jesus on the cross (Luke 23.46)

“... Father, into Your hands I commit My spirit.”

Jesus to Nicodemus (John 3.16):

“For God so loved the world that He gave His only begotten Son...”

Jesus to his disciples (John 4.34):

“My food is to do the will of Him who sent Me and to finish His work.”

Jesus to the Jews (John. 5.17, 19):

“My Father has been working until now, and I have been working.”

“Most assuredly, I say to you, the Son can do nothing of Himself, but what He sees the Father do; for whatever He does, the Son does in like manner.

Jesus speaking (John 5.43):

“I have come in My Father's name, and you do not receive Me...”

Jesus speaking (John 6.38):

“For I have come down from heaven, not to do My own will, but the will of Him who sent Me. “

Jesus speaking (John 8.28):

“When you lift up the Son of Man, then you will know that I am He, and that I do nothing of Myself; but as My Father taught Me, I speak these things.”

Jesus speaking (John 10.25):

“I told you, and you do not believe. The works that I do in My Father's name, they bear witness of Me.”

Jesus speaking (John 10.29):

“My Father, who has given them to Me, is greater than all; and no one is able to snatch them out of My Father’s hand.”

Jesus speaking (John 12.49):

“For I have not spoken on My own authority; but the Father who sent Me gave Me a command, what I should say and what I should speak.”

Jesus speaking to Judas (not Iscariot) (John 14.26):

“But the Helper (Comforter), the Holy Spirit, whom the Father will send in My name, He will teach you all things...”

Jesus speaking (John 14.29):

“You have heard Me say to you, ‘I am going away and coming back to you.’ If you loved Me, you would rejoice because I said, ‘I am going to the Father,’ for My Father is greater than I.”

Jesus speaking to the apostles (Luke 24.49):

“Behold, I send the Promise of My Father (Holy Spirit) upon you; but tarry in the city until you are endued with power from on high.”

Quick Review:

The Godhead is comprised of the Father, the Word (Son), and the Holy Spirit. All three are called “God” and all three are called “Jehovah”. They are “one”; they do not work separately.

Each appears to have a specific role based on our examination of Jesus’ multiple statements in the Gospel of John.

Father – Authority, Originator of “Will”

Word (Son) – Speaks and does what the Father has taught (given) to Him

Holy Spirit – Helper, Comforter, Source of power (action)

With these roles in mind, let’s look at some specific events where we see the Godhead at work and identify the role of the Holy Spirit.

Creation – Universe (Genesis 1.1-3)

What do we see?

- God (Father, Word (from John 1.1), Spirit)
- The creation of heaven and earth and bringing order to a formless, empty earth.
 - Reference: Psalm 33.8-9
 - The Spirit hovering; brooding (sitting); moving
- God speaking, “Let there be light.”
- A beginning: the physical universe

Creation - Man (Gen 1.26-27; Gen 2.7)

What do we see?

- God (Father, Word (Son), Spirit)
 - God speaking, “Let Us make man...”
- Creation of the first human being and his being made alive (breath into the creation)

- Reference: in Job 33.4 - Elihu says, “The Spirit of God has made me, and the breath of the Almighty gives me life.”
- A beginning: a living human being

The Tabernacle and its Furnishings (Exodus 31.1-11; Exodus 35.30-35)

What do we see?

- The LORD (Jehovah) speaking
- Bezalel and Oholiab filled with the Spirit
- Given the ability to design and build the Tabernacle and its furniture
- A beginning: the first physical “building” where God will meet with the people.

The Conception (Luke 1.26-35)

What do we see?

- Gabriel speaking to Mary
 - The Holy Spirit will come (descend and operate) upon Mary
 - The power of the Highest (i.e., the Father) will overshadow Mary (symbolizing His immediate presence and power)
 - The One to be born (Jesus) is to be called the Son of the Highest
- A beginning: Salvation (the Word coming in human form)

Jesus’ Baptism (Matthew 3.13-17)

What do we see?

- Jesus (and John)
- The Holy Spirit descending as a dove (recall Creation and Day of Pentecost events)
- The Father speaking, expressing approval in His Son
- A beginning: Jesus’ earthly ministry

The Great Commission (Matthew 28.19-20)

What do we see?

- Jesus commissions the eleven to teach (i.e., make disciples), baptizing them in the name of the Father and of the Son and of the Holy Spirit.
 - A strong argument for equality among the Godhead
 - “in the name of” (singular, binding, authority)
- A declaration of baptism’s connection to all members of the Godhead.
 - A beginning: growth/expansion of Christianity (with respect to number and location)
- Three (of many) things to consider when one becomes a baptized believer (disciple); the “beginning” of a child of God
 - They have become heirs of the promise. (See Hebrews 9.15 and 1 John 2.25)
 - They have become part of God’s elect (chosen).
 - They have been reconciled (brought to) God, eliminating the separation caused by sin.

Made Heirs of the Promise (Titus 3.4-7) (#1 connected to Great Commission)

What do we see?

- The kindness and mercy of God (specifically, the Father; see 1 Peter 1.3 “Father’s abundant mercy”) poured out through Jesus, saves believers.
- A renewing (renovation; complete change for the better) of believers by the Spirit
 - This thought is connected to Jesus/Nicodemus conversation

- “Therefore, if anyone is in Christ, he is a new creation...” – 2 Corinthians 5.17
- “For in Christ Jesus neither circumcision nor uncircumcision avails anything, but a new creation.” – Galatians 6.15
- Believers justified by Father’s grace.
- Believers become heirs according to the hope (expectation) of eternal life (see Hebrews 1.14 - “heirs of salvation”; Romans 8.16-17 – joint heirs with Christ; Galatians 3.28 – “heirs according to the promise”)

Becoming one of the “Elect” and Sanctification (1 Peter 1.2) (#2 connected to Great Commission)

What do we see?

- Believers become one of the chosen; they are “elect”
 - Elect according to the foreknowledge of God the Father.
 - “... just as He chose us in Him before the foundation of the world ...” - Ephesians 1.4
 - Reference Isaiah 43.1-7
- The blood of Jesus provides the way for salvation.
- Believers are sanctified (purified) by the Spirit

Reconciliation (1 Peter 3.18) (#3 connected to Great Commission)

What do we see?

- Christ suffered (i.e., died) to bring man to God.
- Recall, God (i.e., the Godhead (Father, Word, Spirit), operating integrally), created man (Genesis 1.26; 2.7). Therefore, reconciliation occurs between God (Father, Word, Spirit) and man.
 - “Now all things are of God, who has reconciled us to Himself through Jesus Christ...” – 2 Corinthians 5.18
 - “...that is, that God was in Christ reconciling the world to Himself, not imputing their trespasses to them...” – 2 Corinthians 5.19
 - Christ was “made alive” by the Spirit
 - “Now if we died with Christ, we believe that we shall also live with Him, knowing that Christ, having been raised from the dead, dies no more. Death no longer has dominion over Him.” – Romans 6.8-9
- There are other passages we could investigate but these give us a good sense of what happens when the Godhead is involved in a particular event.

In general, here’s what we see from our examination:

1. Involvement of all 3 Persons of the Godhead
2. Beginnings (and continuance)
 - a) Physical universe (heaven and earth)
 - b) Man
 - c) Tabernacle (initial place of worship for Israel)
 - d) Jesus’ earthly existence
 - e) Jesus’ earthly ministry
 - f) Spread of Jesus’ teaching (and the specifics of the implication of baptism)
 - g) Believers’ becoming children of God

What roles are implied by the relationship between the Father, the Son, and the Holy Spirit?

- When creating (or causing something to have a beginning), there are 3 things to consider:

- An ‘a priori’ thought, idea, concept, plan, or will (Father)
 - existing in the mind prior to and independent of experience, as a faculty trait or character trait
- An expression of the thought, idea, concept, or plan (Word/Son (i.e., Jesus))
- An inspiration (impetus) for initiating and continuing the thought, idea, concept, or plan (Spirit)

Summary

1. The concept of “relationship” comes from God. It is an eternal, inherent quality within the Godhead.
2. Nothing/no one is successful on its own. Relationships are absolutely essential.
3. Relationships imply roles.
4. The Persons of the Godhead are in perfect relationship with each other and thus, carry out their roles flawlessly. They are successful together.
5. In many instances, the Godhead is a visible participant in significant “beginnings”.
6. The “creation” of a child of God involves the entire Godhead.
7. In general, the Father is associated with thought (will) and authority, the Word (Son) is associated with expression (verbal and non-verbal), and the Spirit is associated with inspiration (action).

3

What Did Jesus Say About the Holy Spirit – A Heavenly Perspective

The Holy Spirit was a very visible participant in the establishment of the church and its early expansion that emanated from Jerusalem. Jesus spoke of the Holy Spirit, specifically as the source of life, during His time of ministry and any student of the New Testament and in particular, the book of *Acts*, can readily understand and accept the fact that the Holy Spirit was the driving force as the Christian Age began. In this lesson, we will look at what Jesus said about the Holy Spirit. These passages follow.

Context: Matthew 10.1-42

Matthew 10.19-20

“But when they deliver you up, do not worry about how or what you should speak. For it will be given to you in that hour what you should speak; for it is not you who speak, but the Spirit of your Father who speaks in you.”

Observations

1. The Spirit speaks through the apostles
2. Jesus’ statement is to the Twelve.

Context: Luke 4.16-30

Luke 4.18

“The Spirit of the Lord is upon Me, because He hath anointed Me to preach the gospel to the poor; he hath sent Me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, ...”

Observations

1. Jesus read this from Isaiah while in the synagogue in Nazareth
2. The Spirit is upon (over, above) Jesus. Similar idea to what the Spirit did in Genesis 1.2
3. The Spirit is upon Jesus for a specific reason. He is how the Father “anointed” Jesus to do all the things identified.
4. Jesus was not “alone” in His ministry. His speech and actions were enabled by the Holy Spirit.

Context: 11.1-13

Luke 11.13

“If you then, being evil, know how to give good gifts to your children, how much more will your heavenly Father give the Holy Spirit to those who ask Him!”

Observations

1. Earthly fathers work continually to give their children the good things they need for physical life (i.e., food (bread, fish, egg))

2. The Holy Spirit is a much greater gift than one any earthly father could give.
3. The heavenly Father will give the Holy Spirit to those who ask Him (eternal life)

Context: John 3.1-21

John 3.5-8

“Most assuredly, I say to you, unless one is born of water and the Spirit he cannot enter the kingdom of God. That which is born of the flesh is flesh, and that which is born of the Spirit is spirit. Do not marvel that I said to you, ‘You must be born again.’ The wind blows where it wishes, and you hear the sound of it, but cannot tell where it comes from and where it goes. So is everyone who is born of the Spirit.”

Observations

1. One must be born of the Spirit to enter the kingdom of God (must also be born of water).
 1. born – regenerated; made over in better form or condition
 2. Also note (in John 3.3) Jesus says one must be “born from above” to understand the kingdom of God
2. Those who are born of the Spirit have no visible indications. Their effects may be seen or heard, just as the effects of the wind can be seen, but there is nothing that physically identifies one who is born of the Spirit. [Note: This is extremely important to grasp for later in our study.]

Context: John 4.1-24

John 4.23-24

“But the hour is coming, and now is, when the true worshippers will worship the Father in spirit and truth; for the Father is seeking such to worship Him. God is Spirit, and those who worship Him must worship in spirit and truth.”

Observations

1. The Father is to be worshiped.
2. True worshipers worship the Father in spirit and in truth.
3. The Father seeks true worshipers.
4. God is Spirit.
5. Worship must be done in spirit and truth.

Context: John 6.22-63

John 6.63

“It is the Spirit who/spirit that gives life (*makes alive*); the flesh profits nothing. The words that I speak to you are life.”

Observations

1. The Spirit gives life.
2. The Jews question the idea of “eating His flesh”.
3. Jesus explains that eating His physical flesh would be of no profit. Life (eternal life) is not connected to the physical flesh. It is connected to the Spirit.
 - a. Since we are spiritual beings (as well as physical), our connection to God and thus, eternal life is via our spirit. Recall John 4.24.

4. Jesus is drawing a distinction between the physical and the spiritual life.

Context: John 15.15-31

John 14.16-17

“And I will pray the Father and He will give you another Helper, that He may abide with you forever – the Spirit of truth, whom the world cannot receive, because it neither sees Him nor knows Him; but you know Him, for He dwells with you and will be in you.”

See also John 14.26 – The Comforter is the Holy Spirit

Observations

1. Jesus is speaking to the apostles (we know this from John 13)
2. The Father will send a Helper when Jesus is gone.
3. This Helper is the Spirit of truth.
4. The Helper will abide (stay) with them (the apostles) forever.

Context: John 15.18-27

John 15.26

“But when the Helper comes, whom I shall send to you from the Father, the Spirit of truth who proceeds from the Father, He will testify of Me.”

Observations

1. Jesus will send (dispatch) the Spirit.
2. The Spirit comes from (departs from) the Father.
3. The Spirit testifies (witnesses) of Jesus.

John 20.19-23

John 20.22

“And when He (Jesus) had said this, He breathed on *them*, and said unto them, ‘Receive the Holy Spirit...’”

Observations

1. Jesus breathed on the apostles. The implication from the Greek word used here is that he blew his breath on them.
2. It is fascinating, and btw not coincidental, to see the connection in Jesus’ breath (*emphusao*: to puff or blow) and the Holy Spirit (*pneuma*; a current of air)
 1. Recall the idea of the Spirit’s association with “movement”.
 2. Recall the movement of the wind in the upper room on the Day of Pentecost.
3. Compare with what we read in Luke 4.18 – “the Spirit of the Lord was upon Me...”
 1. Essentially, Jesus is anointing them with the Holy Spirit, just as He was anointed (with the Holy Spirit) and sent by the Father. They will not, however, receive the baptism of the Holy Spirit (and thus miraculous abilities) until the Day of Pentecost.

Context: Acts 1.1-11**Acts 1.4-5**

“... He (Jesus) commanded them not to depart from Jerusalem, but to wait for the Promise of the Father (see John 14.26), which you have heard from Me; for John truly baptized with water, but you shall be baptized with the Holy Spirit not many days from now.”

Observations

1. The “Promise of the Father” is equated sending of the Holy Spirit.
2. The apostles would be baptized with the Holy Spirit; a very different baptism than the water baptism that John performed.
3. The apostles were told to “wait” for it.
4. Apparently, this baptism was not something they chose but rather something chosen for and done to them.

Acts 1.1-11**Acts 1.8**

“But you shall receive power when the Holy Spirit has come upon you; and you shall be witnesses to Me in Jerusalem and in all Judea and Samaria, and to the end of the earth.”

Observations

1. The Spirit will “come upon” the apostles.
 1. Recall Jesus reading from Isaiah that “the Spirit of the Lord is upon Me.”
2. Power is associated with this coming of the Holy Spirit.

Summary

1. The Spirit is associated with speaking.
2. The Spirit “came upon” Jesus and the apostles
3. The Holy Spirit is associated with the Gospel.
4. The Holy Spirit is associated with life, specifically, eternal life.
5. One must be born of the Spirit to gain entrance into the kingdom of God (must also be born of water).
6. The Holy Spirit was promised to the apostles.
7. The apostles were baptized with the Holy Spirit.
8. Power is associated with the Holy Spirit.

4

What Did the Holy Spirit Do?

The Holy Spirit was a very visible participant in the establishment of the church and its early expansion that emanated from Jerusalem; essentially, it is clear that the Holy Spirit was the driving force as the Christian Age began. We will want to look at the role He played in that initial beginning in Jerusalem on the Day of Pentecost as well as the role in conversions that took place in other locations and the impact He had as the church spread throughout the Roman Empire.

Let's look at these:

1. Holy Spirit Baptism
2. Holy Spirit filled people
3. Holy Spirit Conversions

The Holy Spirit – Baptism

Matt 3.11; Mark 1.8; Luke 3.16; John 1.33; Acts 1.5, Acts 11.16

In all four Gospel accounts, John the Baptist said that One was coming after him who would baptize with the Holy Spirit. This One is clearly identified as Jesus. John's audience included Pharisees and Sadducees.

- Indication is the Holy Spirit is a Revealer of truth and is involved in judgment of responses to that truth
- Non-miraculous

In Acts 1, Jesus, just prior to His ascension, told the apostles that they would be baptized with the Holy Spirit in a few days; He referenced John the Baptist's words.

- Indication is that of the events on the Day of Pentecost.

John the Baptist's message (important concept to grasp):

- i. Baptism of the Holy Spirit occurs when the message of the Gospel is spoken. The Holy Spirit is an "instrument" of truth and judgment. "Every tree which does not bear good fruit is cut down and thrown into the fire."
- ii. Jesus is coming. He will baptize all (i.e., the Jews listening to John) in the sense of exposing them to the truth (i.e., via Jesus' preaching; stated in Luke 4.18). This is a non-miraculous baptism.
 - a. The Holy Spirit is the Revealer of truth - "... as it has now been revealed by the Holy Spirit to His holy apostles and prophets, that the Gentiles should be fellow heirs..." – Ephesians 3.5
 - b. The Holy Spirit is also like a fire that refines the impurities out of something good and consumes something that is bad. See Malachi 3.2-3 [Note: There is some connection here between this thought and the appearance of the tongues of fire on the apostles on the Day of Pentecost.]

Jesus' message:

- i. The Holy Spirit is an “instrument” of revelation.
- ii. The Holy Spirit is a Helper, a Comforter; He (Jesus) will be gone, but the apostles will need not fear what to say.
- iii. The miraculous ability to speak languages they hadn't studied is the first sign/indication that what Jesus told them about the Holy Spirit was indeed true.
- iv. This baptism of the Holy Spirit was limited to the apostles. Acts 1.1. -2.1)

Important takeaways regarding the baptism of the Holy Spirit:

- John the Baptist preached that Jesus would baptize with the Holy Spirit (and fire).
- Jesus told the apostles that they would be baptized with the Holy Spirit (a fulfillment of the promise Jesus had made in John 14).
- John the Baptist's and Jesus' meaning of “the baptism of the Holy Spirit” is different.
- The form of baptism of the Holy Spirit spoken of by John is completely invisible, is upon all who hear the gospel, and is not manifested in any physical way. See John 3.8
- The somewhat visible baptism of the Holy Spirit on the Day of Pentecost produced the ability to speak in different languages (tongues). This form of baptism of the Holy Spirit was limited.
 - This baptism was only on the apostles. Acts 1.26-2.1, 2.14
- In both of these baptisms, the Holy Spirit is a revealer of truth.

The Holy Spirit – Filled People

Luke 1.15 (John the Baptist)

“For he will be great in the sight of the Lord, and shall drink neither wine nor strong drink. He will also be filled with the Holy Spirit, even from his mother's womb. And he will turn many of the children of Israel to the Lord.”

Luke 1.41 (Elizabeth)

“And it happened, when Elizabeth heard the greeting of Mary, that the babe leaped in her womb; and Elizabeth was filled with the Holy Spirit. Then she spoke out with a loud voice and said, ‘Blessed are you among women, and blessed is the fruit of your womb!’”

Luke 1.67 - 79 (Zacharias)

Acts 2.4 (apostles)

The apostles were filled with the Holy Spirit and began to speak in other languages.

Acts 4.8 (Peter)

Peter was filled with the Spirit and spoke to the Jewish council regarding the healing of the lame man at the Temple gate.

Acts 4.31 (Peter's and John's companions)

After Peter and John were released by the Jewish rulers following their questioning of the healing of the lame man, the group to which they returned, prayed and were filled with Holy Spirit. They spoke the message boldly.

Acts 7.55 (Stephen)

Stephen was filled with the Holy Spirit as he was stoned, seeing Jesus at God's right hand, and asking God to forgive the Jews who were involved.

Acts 9.17, 20 (Paul)

Ananias was sent to Paul so that he would receive his sight and be filled with the Holy Spirit. After his baptism, Saul (Paul) immediately began to preach in the synagogues.

Acts 11.24 (Barnabas)

Barnabas, filled with the Spirit, exhorted the church at Antioch to persevere.

Acts 13.9 (Paul)

Paul was filled with the Holy Spirit when he spoke to Elymas, the sorcerer.

Acts 13.52 – 14.1 (Paul and Barnabas)

When Paul and Barnabas were expelled from Antioch in Pisidia, they were filled with the Spirit and came to Iconium where they preached at the synagogue.

Ephesians 5.18-19 (Christians)

“And do not be drunk with wine, in which is dissipation; but be filled with the Spirit, speaking to one another in psalms, hymns, and spiritual songs, singing and making melody in your heart to the Lord.”

2 Peter 1.21 (holy men of God)

“... for prophecy never came by the will of man, but holy men of God spoke as they were moved (brought forward in speech) by the Holy Spirit.”

The Takeaway?

The Holy Spirit is associated with speaking.

“Since the Holy Spirit is to work through man and for man, He has chosen to use words.” - H. Leo Boles

The Holy Spirit – Conversions

Phrases we'll see

1. Through the Holy Spirit...
2. Baptized with the Holy Spirit...
3. Filled with the Holy Spirit...
4. The Holy Spirit came upon ...
5. The Holy Spirit was poured out...
6. Received the Holy Spirit...
7. The Holy Spirit fell on ...
8. The Holy Spirit was given...
9. The gift of the Holy Spirit
10. The promise of the Holy Spirit

Conversion Stories

1. The Day of Pentecost (Acts 1-2)
2. The Samaritans (Acts 8)
3. The Ethiopian eunuch (Acts 8)
4. Saul of Tarsus (Acts 9)
5. The cities of Lydda, Sharon, and Joppa (Acts 9)
6. Cornelius and his family (Acts 10)
7. Sergius Paulus (Acts 13)
8. Lydia of Thyatira (Acts 16)
9. The Philippian jailor (Acts 16)
10. Those in Thessalonica, Berea, and Athens (Acts 17)
11. Crispus and the Corinthians (Acts 18)
12. Disciples at Ephesus (Acts 19)

Prior to Pentecost – Acts 1 and the Day of Pentecost – Acts 2

What do we see?

- Jesus and the apostles are outside of Jerusalem. He had given commandments to the apostles through the Holy Spirit. Now, He tells them to wait in Jerusalem for the promise of the Father (baptism with the Holy Spirit.)
- The apostles would receive power after the Holy Spirit “came upon” them.
- Jesus ascends into heaven.
- The apostles return to Jerusalem (and with the 120) select Matthias to replace Judas Iscariot. The Holy Spirit had spoken through David hundreds of years before of what would happen with Judas.
- The apostles were together, in a house, on Pentecost, several days after Jesus’s ascension.
- A sound from heaven like a rushing wind filled the house where the apostles were staying.
- Immediately after this happened, the apostles had something that looked like tongues of fire rest upon each of them. (recall how the Holy Spirit hovered over the face of the deep when the earth was created - Gen 1.2)
- They were all filled with the Holy Spirit and began to speak with other tongues.
- When this was known in Jerusalem, it drew a crowd.
- People from many nations were there and heard the apostles in their own language. They were amazed!
- Some mocked them and said the apostles were drunk.
- Peter takes this occasion to preach the first gospel sermon.
- 3000 people responded to Peter’s sermon and were baptized.
- Those who were baptized, continued on in the apostles’ teaching, met together to eat and pray.
- The apostles did many wonders and signs and everyone was in awe. (recall Mark 16 where Jesus said to the apostles:
 - “And these signs will follow those who have believed: In my name they will cast out demons; they will speak with new tongues; they will take up serpents; and if they drink anything deadly, it will by no means hurt them; they will lay hands on the sick, and they will recover.”
- Believers shared what they had with others.

Noteworthy Things:

- The apostles are explicitly stated to have the ability to speak in tongues (languages), clearly by empowerment of the Holy Spirit.
- Jesus is said to be at the right hand of God. He had received the promise of the Holy Spirit from the Father.
- Believers were told to repent and be baptized and then they would receive the gift of the Holy Spirit.
- Believers were also told that the promise was to them, to their children, to all who are far off, and to as many as God calls.
- There is no account given of any believer on the Day of Pentecost (other than the apostles) having the ability to speak in tongues or perform any miracle.

The Samaritans – Acts 8

What do we see?

- Philip (the deacon) went to a city in Samaria and preached.
- The people listened to him because of the miracles he did, driving out unclean spirits and healing the lame. This implies that Philip taught them.
- There was great joy in the city because of this.
- Many men and women believed and were baptized.
- The apostles in Jerusalem heard about the conversions in Samaria and sent Peter and John.
- Peter and John arrived in Samaria and prayed that the Samaritan believers would receive the Holy Spirit. Luke tells us that the Holy Spirit had not fallen on them yet.
- Peter and John laid their hands on the Samaritan believers and they received the Holy Spirit.

Noteworthy Things:

- The Samaritans who believed and were baptized did not receive the Holy Spirit until Peter and John came from Jerusalem and laid hands on them.
- Philip could not lay his hands on them to receive the Holy Spirit. The apostles, however, had laid their hands on Philip (Acts 6.6), giving him the ability to perform miracles. Here, we see the limit of the laying on of hands for the purpose of obtaining the miraculous abilities from the Holy Spirit. Philip had it but could not pass it on.
- It is implied that when Peter and John laid their hands on the Samaritan believers, they were able to either speak in tongues or had power to heal. This is why Simon the Sorcerer wanted to buy the ability that Peter and John had.
- The Holy Spirit falling upon the Samaritans was instigated by the apostles' laying on of hands.
- The power of the Holy Spirit is equated to the "gift of God".
- "Receiving" the Holy Spirit and the "falling" of the Holy Spirit must be (at least in this passage) the same thing.

Ethiopian Eunuch – Acts 8

What do we see?

- An angel of the Lord sends Philip to meet the eunuch who is on his way home after worshiping in Jerusalem.
- The Holy Spirit tells Philip to go to the eunuch.
- Philip teaches the eunuch from the passage in Isaiah that he was reading.

- When they came upon some water, the eunuch asked to be baptized.
- After this, the Holy Spirit took Philip away and the eunuch never saw him again. The eunuch rejoiced as he continued on his way home.

Noteworthy Things:

- The Holy Spirit tells Philip to go to the eunuch.
- The eunuch's statement, "I believe that Jesus Christ is the Son of God" is the first time we see a verbalization of belief in a conversion.
- There is no mention of the Holy Spirit's involvement during or after the eunuch's conversion (i.e., no tongues, no miraculous occurrences). All that Luke tells us is that Philip preached to the eunuch about Jesus.

Saul of Tarsus – Acts 9

What do we see?

- Saul encounters Jesus on the road to Damascus.
- Saul asks Jesus what he wanted him to do. Jesus tells him to go to Damascus and he would be told.
- Saul goes to Damascus and is without food and water for 3 days. He is also blind from his encounter with Jesus.
- A disciple there, Ananias, is told to go to the Saul. Ananias is understandably worried about doing this. Jesus tells him that Saul is chosen for a specific work.
- Ananias tells Saul that Jesus sent him so that Saul would receive his sight and that he should be filled with the Holy Spirit.
- Immediately, Saul is able to see and was baptized.
- Saul remained in Damascus for several days. He preached in the synagogues that Jesus was the Son of God.

Noteworthy Things:

- Saul has a personal encounter with Jesus.
- Saul is immediately baptized after his sight is restored and begins to preach Christ in the synagogues.
- There is no mention of Saul having any miraculous ability immediately after his conversion.
 - We do know that Saul (Paul) had the ability to perform miracles during his ministry.

The cities of Lydda, Sharon, and Joppa – Acts 9

What do we see?

- There were Christians in Lydda when Peter arrived.
- Peter heals Aeneas, a man who had been paralyzed for 8 years. [Note: Peter can do this because of his baptism with the Holy Spirit]
- Everyone that lived in Lydda and Sharon saw this miracle and turned to the Lord.
- At Joppa, Dorcas had died.
- Disciples in Joppa knew that Peter was nearby in Lydda and sent for him.
- Peter raises Dorcas from the dead. [Note: Peter can do this because of his baptism with the Holy Spirit]
- Many in Joppa believed because of this miracle.

Noteworthy Things:

- No explicit mention of the Holy Spirit.
- People believed and turned to the Lord because of the miracles they saw.

Cornelius and his family – Acts 10

What do we see?

- Cornelius, a devout man, lived in Caesarea.
- Cornelius saw a vision. In this vision, an angel of the Lord told Cornelius to send to Joppa for Peter.
- In Joppa, Peter has a vision regarding unclean animals. While Peter was thinking about the vision, the Holy Spirit told him that 3 men were seeking him.
- Peter goes to Cornelius. Cornelius reveals to Peter how he was instructed to ask him to come.
- While Peter is speaking to Cornelius about Jesus, the Holy Spirit fell on all who heard him and they spoke in tongues (languages).
- The Jews that traveled to Caesarea with Peter were amazed that the gift of the Holy Spirit was poured out upon Gentiles.
- After the Holy Spirit had fallen upon them, they were baptized.

Noteworthy Things:

- Cornelius is a Gentile.
- Peter is sent to Caesarea to teach Cornelius.
- Anyone, regardless of their nationality, who believes and works righteousness can be saved.
- The Holy Spirit “fell upon” Cornelius and those with him while Peter was speaking. This “falling” was instigated by God.
- The ability to speak in tongues is referred to as “the gift of the Holy Spirit.”
- These Gentiles spoke with tongues before they were baptized.
- No miracles were performed.

Sergius Paulus– Acts 13

What do we see?

- The Holy Spirit commissioned Paul and Barnabas for a missionary work.
- Paul and Barnabas sailed from Antioch to Cyprus. In the city of Paphos, they encounter Elymas, a Jew and a sorcerer.
- Elymas accompanied Sergius Paulus, who was the deputy of the country. Sergius Paulus wanted to hear the word of God.
- Elymas attempts to prevent Sergius Paulus from hearing Paul and Barnabas
- Paul, filled with the Holy Spirit, rebuked Elymas.
- When Sergius Paulus saw Paul strike Elymas with blindness, he believed.

Noteworthy Things:

- Sergius Paulus is a Gentile and an official of the country.
- Elymas, a Jewish sorcerer, was with Sergius Paul and tried to prevent him from hearing Paul and Barnabas teach.
- Paul is filled with the Holy Spirit and rebukes Elymas. Elymas is then blinded by the hand of the Lord.
- When Sergius Paulus saw this happen, he believed.

- There is no mention of Sergius Paulus receiving the Holy Spirit or being given miraculous abilities.

Lydia of Thyatira – Acts 16

What do we see?

- Paul and his company come to the city of Philippi.
- On the Sabbath, Paul met with women who gathered at the riverside.
- Lydia was there and believed what Paul taught. She and her household were baptized.

Noteworthy Things:

- There is no mention of the Holy Spirit or any miraculous works.
- Paul simply taught about Jesus.
- The Lord opened Lydia's heart to listen to what Paul said.

The Philippian jailor – Acts 16

What do we see?

- Paul and Silas are in prison after casting out the spirit who had overtaken a slave girl who was bringing much profit by fortune-telling.
- At midnight, an earthquake caused all the doors of the prison to be opened.
- The jailor was ready to kill himself because he assumed all the prisoners had escaped.
- When Paul called to him and said they were all still there, the jailor asked what he needed to do to be saved.
- Paul and Silas taught (spoke the word of the Lord) to the jailor. He and his family were baptized.

Noteworthy Things:

- There is no mention of the Holy Spirit or any miraculous works.
- Paul and Silas taught (spoke) about Jesus.
- The jailor and his family were baptized.

Those in Thessalonica, Berea, and Athens – Acts 17

What do we see?

- In Thessalonica, Paul repeatedly went to the synagogue on the Sabbath and reasoned with the Jews from the Scriptures about Jesus, explaining and showing how Jesus is the Christ.
- Some Jews and many Greeks were persuaded and joined Paul and Silas.
- After an uproar was created by the unbelieving Jews, Paul and Silas are sent to Berea.
- The Bereans received the word and searched the Scriptures to ensure what they were hearing was true. Many Bereans believed.
- After this, Paul went to Athens and preached about the "Unknown God" at the Areopagus. Most didn't believe, but Dionysius and Damaris, among others did.

Noteworthy Things:

- There is no mention of the Holy Spirit or any miraculous works.
- Paul and Silas reasoned with Jews and Greeks alike about Jesus.
- There were some who believed.

Crispus and the Corinthians – Acts 18

What do we see?

- Paul leaves Athens and comes to Corinth. He stays with Justus, whose house was next door to the synagogue.
- Crispus, who was the director of the synagogue services, believed. His whole house also believed.
- Many Corinthians believed and were baptized.

Noteworthy Things:

- There is no mention of the Holy Spirit or any miraculous works.
- Paul testified (preached) to the Jews that Jesus is the Christ.
- While baptism is not specifically mentioned here for Crispus and his household, it must be assumed that they were since it is mentioned that the Corinthian believers were baptized. Paul mentions in 1 Corinthians 1.14 that he had baptized Crispus.

Disciples at Ephesus – Acts 19

What do we see?

- Paul leaves Corinth and comes to Ephesus.
- He asks the disciples (about 12 of them) there if they had received the Holy Spirit.
- They answered that they didn't even know if there was a Holy Spirit.
- It is determined that they had only been baptized with John's baptism.
- When Paul explained that John the Baptist taught that those who believed should look for the Christ, these disciples were baptized in the name of Jesus.
- Paul laid his hands on them and they received the Holy Spirit and spoke in tongues and prophesied. (Instigated by an apostle)

Noteworthy Things:

- Proper baptism is that done in the name of Jesus. These disciples, who had been baptized in John's baptism, were baptized again.
- The Ephesian disciples did not know about the Holy Spirit.
- They did not receive the Holy Spirit until Paul laid his hands on them, after they were baptized.
- They spoke in tongues and prophesied.

Summary

- The form of baptism of the Holy Spirit spoken of by John is completely invisible, is upon all who hear the gospel, and is not manifested in any physical way.
- Baptism of the Holy Spirit spoken of by Jesus (miraculous speaking in tongues) was only given to the apostles.
- The Holy Spirit is very visible in some of the conversions we have examined. In others, He is hardly seen at all. [Note: this does not mean that He was not involved!]
- The word (gospel) is always spoken (i.e., preached or taught). No believer is miraculously converted without being taught.
- All believers are described as either "turning to the Lord" or being baptized. [Note: It is safe to conclude that these two expressions imply the same action; i.e., all believers were baptized.]
- There are two instances where the Holy Spirit "fell upon" people at God's instigation:

- the apostles on Pentecost
 - Cornelius
- There are two instances where the Holy Spirit “fell upon” people at an apostle’s instigation:
 - the Samaritans (by Peter)
 - the Ephesian disciples (by Paul)
- In all these instances, those upon whom the Holy Spirit fell, spoke.
- There are noticeable differences in these conversions with respect to the Holy Spirit’s involvement in hearers’/believers’ speaking in tongues.
- The Pentecost and Cornelius conversions both mention the “gift of the Holy Spirit” but only the Cornelius account tells us that the hearers of the gospel spoke in tongues.
 - Peter told the Pentecost audience that they would receive the gift of the Holy Spirit after baptism.
 - Cornelius and his family receive the gift of the Holy Spirit (speaking in tongues) before baptism.
- Believers are shown to be given the ability to speak in tongues in only 3 of the 12 conversion stories we’ve examined. (Samaritans, Cornelius, Ephesian disciples). No other believers are shown to be able to speak in tongues.
- There is a message in the glaring point that not all conversions involved the Holy Spirit acting upon the believer in a miraculous way.
- These differences indicate that it is reasonable to conclude that the miraculous abilities given by the Holy Spirit are NOT required for salvation nor are they a sign that someone has been saved.
 - Recall John 3.8 – “The wind blows where it wishes, and you hear the sound of it, but cannot tell where it comes from and where it goes. So is everyone who is born of the Spirit.”
- The purpose for the Holy Spirit coming in a miraculous measure is to emphatically demonstrate that what was happening is from God and is for all men!
- Those who were filled with the Holy Spirit spoke.
- The Holy Spirit uses speech/words to accomplish His work. This is borne out in the conversion stories in Acts. All believers are taught. [He still works this way today!]
- The baptism of the Holy Spirit enabled miraculous speaking in tongues, was limited in its application, and served to “show” that all are accepted by God. No one today is baptized with this measure of the Holy Spirit.
- The baptism of the Holy Spirit never made anyone a Christian.
- The gift of the Holy Spirit in Acts 2.38 (Pentecost) is different than the gift of the Holy Spirit in Acts 10.45 (Cornelius). We will study this more.

5

The Gift of the Holy Spirit and The Holy Spirit's Gifts

A study of the Holy Spirit is obligated to address the topic of miraculous gifts. There isn't any argument that early church members were given special abilities and it is our aim to understand why the gifts were given and to determine their purpose. Are miraculous abilities a sign of salvation as claimed by some today? Once we know why these gifts and abilities were given to those who belonged to the church as it was becoming firmly established, the really pressing question then becomes whether these miraculous abilities are still being given to Christians by the Holy Spirit today. Additionally, an examination of the instances in *Acts* where the Holy Spirit intervened in giving these miraculous abilities shows that there were differences in the timing of His actions. We want to understand, as best we can, why this was the case and why a repeated pattern was not seen in how the various exhibitions of the Holy Spirit played out. What, if anything, is there to be learned from those differences?

What we've learned so far:

- It is difficult for humans to focus on spiritual things. Our distraction with the physical has long been a barrier to our understanding of spiritual matters.
- The Holy Spirit is an active member of the Godhead.
- The Godhead operates flawlessly within a perfect relationship.
- The Holy Spirit is integrally involved in "beginnings".
- The Holy Spirit provides the action that is required for initiating (and continuing) the will of the Father.
- The Holy Spirit is a new concept for the Jews.
- Although the Greek word for Spirit (pneuma) is neuter (i.e., neither masculine nor feminine), the Holy Spirit is always presented in Scripture in the masculine sense.
- Jesus said:
 - The Holy Spirit was upon Him (anointed); prophesied by Isaiah.
 - Peter stated to Cornelius, "... how God anointed Jesus of Nazareth..." - Acts 10.38
 - Entrance into the kingdom of heaven is through the Spirit.
 - God is Spirit; proper worship of God must be done in spirit.
 - The heavenly Father will give the Holy Spirit to those who ask Him.
 - The Holy Spirit would testify of Him.
 - The Holy Spirit would tell the apostles what to say.
 - Baptism with the Holy Spirit was coming.
 - Equating the Holy Spirit's actions with evil is an unpardonable sin.
- The baptism of the Holy Spirit has 2 implications:

- John the Baptist indicated that his entire audience (including Pharisees) would be baptized with the Holy Spirit and fire. (Non-miraculous; indicates hearing the gospel/teaching of Jesus)
- “I indeed baptize you with water unto repentance, but He who is coming after me is mightier than I, whose sandals I am not worthy to carry. He will baptize you with the Holy Spirit and fire.” – Matthew 3.11
- Jesus indicated to the apostles that they would be baptized with the Holy Spirit just before He ascended into heaven. (Miraculous ability to speak in tongues)
 - “... for John truly baptized with water, but you shall be baptized with the Holy Spirit not many days from now.” – Acts 1.5
- The visibility of the Holy Spirit in the conversions of those on Pentecost, the Samaritans, and Cornelius is to show that salvation (eternal life) is for everyone.
- The baptism of the Holy Spirit in the miraculous sense did NOT make anyone a Christian.
- The baptism of the Holy Spirit in the miraculous sense was limited.
- No one today is baptized with the miraculous measure of the Holy Spirit.
- The Holy Spirit used speech/words to accomplish His work. Every conversion account demonstrates that the gospel was spoken/preached/taught.

The Gift of the Holy Spirit

The Gift of the Holy Spirit – Acts 2.38

- The expression “gift of the Holy Spirit” is seen in 2 places in Acts (2.38 and 10.45)
- There appears to be a distinct difference in what this “gift” actually is in these passages.
- Let’s examine them to see what we can learn.

Acts 2.38-39

“Then Peter said to them ‘Repent, and let every one of you be baptized in the name of Jesus for the remission of sins; and you shall receive the gift of the Holy Spirit. For the promise is to you and to your children, and to all who are afar off, as many as the Lord our God will call.’”

We can’t just jump in and begin at this verse (it occurs at the very end of Peter’s Pentecost sermon). We need the entire context. We need to examine Peter’s entire sermon.

Peter’s Pentecost Sermon – Acts 2.14-36: Key Points

- Joel prophesied of what was happening that day.
- God would “pour out of” His Spirit on all flesh.
- Sons, daughters, old men, young men, servants would prophesy.
- Signs on the earth and wonders in heaven would be seen.
- Jesus was attested to the Jews by miracles, signs, and wonders.
- The Jews had crucified Jesus. God raised Him. David prophesied of this very thing – the resurrection of Christ.
- Jesus was exalted (elevated) by the right hand (power) of God.
- Jesus received the promise of the Spirit from the Father.
- David was not raised from the dead.
- Jesus poured out what they were seeing and hearing.

- God made Jesus both Lord and Christ.

Let's look closely at Acts 2.32-33:

“This Jesus God has raised up, of which we are all witnesses. Therefore, being exalted by the right hand of God, and having received from the Father the promise of the Holy Spirit, He poured out this which you now see and hear.”

Notice these statements Peter made about Jesus:

- He was raised up.
- He was exalted (elevated) by the right hand (power) of God.
- He received the promise of the Holy Spirit from the Father.
- He poured out what the Pentecost audience was seeing and hearing.

What is the promise of the Holy Spirit?

- Acts 2.39 seems to imply that it is the same as the gift of the Holy Spirit and that it is given to everyone who repents and is baptized.
- If the promise of the Holy Spirit and the gift of the Holy Spirit are the same, what exactly is it?
- Why did Jesus receive this promise?

- Let's make a comparison:

Acts 2.32-33

“This Jesus God has raised up of which we are witnesses. Therefore being exalted by the right hand of God, and having received from the Father the promise of the Holy Spirit, He poured out this which you now see and hear.”

Ephesians 2.4-9

“But God, who is rich in mercy because of His great love with which He loved us, even when we were dead in trespasses, made us alive together with Christ (by grace you have been saved), and raised us up together, and made us sit together in heavenly places in Christ Jesus, that in the ages to come He might show the exceeding riches of His kindness toward us in Christ Jesus. For by grace you have been saved through faith, and that not of yourselves; it is the gift of God, not of works, lest anyone should boast.”

Acts 2.32-33

“This Jesus God has raised up of which we are witnesses. Therefore being exalted by the right hand of God, and having received from the Father the promise of the Holy Spirit, He poured out this which you now see and hear.”

1 Peter 3.18

“For Christ also suffered once for sins, the just for the unjust, that He might bring us to God, being put to death in the flesh but made alive by the Spirit.”

Revelation 1.18 “I am He who lives, and was dead, and behold I am alive forevermore...”

John 6.63

“It is the Spirit who gives life; ...”

Acts 2.32-33

“This Jesus God has raised up of which we are witnesses. Therefore being exalted by the right hand of God, and having received from the Father the promise of the Holy Spirit, He poured out this which you now see and hear.”

Rom 5.23

“For the wages of sin is death, but the gift of God is eternal life in Christ Jesus our Lord.”

1 John 2.25

“And this is the promise that He has promised us – eternal life.”

- It is the Holy Spirit that gives life.
- Jesus was raised from death never to die again (Romans 6.9). He received eternal life; He received the promise of the Spirit.
- Peter equates the gift of the Holy Spirit to the promise of the Holy Spirit. The promise of the Holy Spirit that Jesus received is the same promise that Peter said was in effect for the audience on Pentecost, “and to their children, and to all who are afar off (see Eph 2.13, 17), as many as the Lord our God will call.”
- Thus, the gift of the Holy Spirit is eternal life. The full realization of eternal life is not yet, but Christians are given the Spirit as a seal, as a guarantee, as a down-payment on God’s promise of eternal life. In this view, the Holy Spirit is a stamp or mark.
- Ephesians 1.13-14: “...you were sealed (Greek - sphragizo: to stamp for security or preservation) with the Holy Spirit of promise, which is the guarantee of our inheritance until the redemption of the purchased possession.” See also 2 Cor 1.22
 - Believers are protected and ensured of the inheritance. See Romans 8.38-39. This same idea is seen in Revelation 7 where the 144,000 are sealed for protection from the destruction of the four winds.
- There is no miraculous ability for believers that accompanies the gift of the Holy Spirit as shown in Acts 2.38.
- God will do for believers just as He did for Jesus through the Holy Spirit. Jesus was the first to receive the promise of eternal life. 1 Corinthians 15.20 – “But now Christ is risen from the dead, and has become the firstfruits of those who have fallen asleep.”
- The gift of the Holy Spirit is the Holy Spirit; the source of eternal life. John 5.24 - “Most assuredly, I say to you, he who hears My word and believes in Him who sent Me has everlasting life, and shall not come into judgment, but has passed from death into life.”

The Gift of the Holy Spirit – Acts 10.45

Acts 10.44-45

“While Peter was still speaking these words, the Holy Spirit fell upon those who heard the word. And those of the circumcision who believed were astonished, as many as came with Peter, because the gift of the Holy Spirit had been poured out on the Gentiles also.”

- It is clear that the expression “gift of the Holy Spirit” in this passage is a direct reference to the speaking in tongues with which Cornelius and his family spoke.
- As Peter rehearsed the events at Cornelius’ house to the Jews in Jerusalem, he equated what happened in Caesarea with what happened to them (the apostles) in the house in Jerusalem on the day of Pentecost.
- The miraculous ability to speak in tongues that was given to the apostles was also given to these Gentiles. (Acts 11.16-17)
- Notice the Jerusalem disciples’ reaction to Peter’s account.
 - It was not: “how great it is that the Holy Spirit came upon them so they can speak in tongues.”
 - It was: “Then God has also granted to the Gentiles repentance unto life.”
- So, what can we conclude?
 - The “gift of the Holy Spirit” in Acts 2.38 was intended for all who repent and are baptized. It is equated with the promise of the Holy Spirit, which is the guarantee of our inheritance of eternal life. This gift bestows no miraculous abilities on believers.
 - The “gift of the Holy Spirit” in Acts 10.45 was a miraculous manifestation of the Spirit enabling the Gentiles to speak in tongues. It is clear that the disciples in Jerusalem glorified God because Gentiles were seen to receive the seal of the Holy Spirit, thus guaranteeing them eternal life. [Note that the Jerusalem Jews praise God for the Gentiles’ access to eternal life, not that they spoke in tongues.]
 - It’s OK for the “gift of the Holy Spirit” to refer to two different measures. This should cause us no consternation and we should not try to force them to mean the same thing. It is clearly apparent that one is miraculous and one is not. [Note: we see similar dual presentations in Scripture for: “baptism of the Holy Spirit,” “laying on of hands,” and “breaking bread.” Always be aware of the context.]
 - Both instances present the Holy Spirit as a gift, but in different measures.
 - The miraculous manifestation of the Holy Spirit was limited to those living in the first century.
 - The non-miraculous manifestation is not limited. This measure of the “gift of the Holy Spirit” is imparted to every believer just as God promised.
 - In summary, we can picture 2 sides to the non-miraculous “gift of the Holy Spirit” coin:
 1. The Holy Spirit is God’s seal or mark on believers.
 2. The Holy Spirit is the guarantee of eternal life, as well as the source of eternal life, for believers.

The Holy Spirit's Gifts (Spiritual Gifts)

There is a difference between the gift of the Holy Spirit and the Holy Spirit's gifts.

- The gift of the Holy Spirit is the Holy Spirit.
- The Holy Spirit's gifts are the various miraculous abilities given to 1st century Christians. There is also a difference between the baptism of the Holy Spirit and the Holy Spirit's gifts.
- The baptism of the Holy Spirit gave the apostles the ability to speak in tongues (Acts 2. 4), perform miracles (Acts 3.6) and to convey that power to others (Acts 8.17).
- The Holy Spirit's gifts are the various miraculous abilities given to 1st century Christians.

What are the Holy Spirit's gifts?

- "There are diversities of gifts, but the same Spirit." 1 Cor 12.4
- "But the manifestation of the Spirit is given to each one for the profit of all; for to one is given the word of wisdom through the Spirit, to another word of knowledge through the same Spirit, to another faith by the same Spirit, to another gifts of healing by the same Spirit, to another the working of miracles, to another prophecy, to another discerning of spirits, to another different kinds of tongues, to another the interpretation of tongues." - 1 Cor 12.7-10

Notice this...

"And God has appointed these in the church: first apostles, second prophets, third teachers, after that miracles, then gifts of healings, helps, administrations, varieties of tongues." - 1 Cor 12.28

This...

"But to each one of us grace was given according to the measure of Christ's gift...And He Himself gave some to be apostles, some prophets, some evangelists, and some pastors and teachers for the equipping of the saints for the work of ministry, for the edifying of the body of Christ, till we all come to the unity of the faith and of the knowledge of the Son of God, to a perfect man, to the measure of the stature of Christ;" - Ephesians 4.7-13

And this...

"Having then gifts differing according to the grace that is given to us, let us use them; if prophecy, let us prophesy in proportion to our faith; or ministry, let us use it in our ministering; he who teaches, in teaching; he who exhorts, in exhortation; he who gives, with liberality; he who leads, with diligence; he who shows mercy, with cheerfulness." - Romans 12.6-8

So, we need to look at the word "gift."

Multiple Greek words are translated to the English word "gift."

- Romans 5.15-17 – "But the free gift (*charisma*) is not like the offense. For if by the one man's offense many died, much more the grace of God and the gift (*dorea*) by the grace of the one Man, Jesus Christ, abounded to many. And the gift (*dorema*) is not like that which came through the one who sinned. For the judgment which came from one offense resulted in condemnation, but the free gift (*charisma*) which came from many offenses resulted in justification. For if by the one man's offense death reigned through the one, much more those who receive abundance of grace and of the gift (*dorea*) of righteousness will one reign in life through the One, Jesus Christ."

doron – a present

- a gift offered as an expression of honor; Matt 2.11 (magi at the birth of Jesus)
- a sacrifice or other gift offered to God; Matt 5.23 (a gift brought to the altar); Matt 8.4, et al
- money cast into the treasury for the purposes of the temple and for the support of the poor; Luke 21.1

dorea – a gift; a gratuity; something given freely

- John 4.10 (Jesus and the woman at the well); Acts 2.38; Acts 8.20; Acts 10.45; Acts 11.17; Romans 5.15, Roman 5.17; 2 Cor 9.15; Ephesians 3.7; Ephesians 4.7; Hebrews 6.4

charisma – a gift of divine grace; a spiritual endowment

- Romans 1.11; Romans 5.15-16; Romans 6.23; Romans 11.29; Romans 12.6; 1 Cor 1.7; 1 Cor 7.7; 1 Cor 12.4, 9, 28, 30, and 31; 2 Cor 1.11; 1 Tim 4.14; 2 Tim 1.6; 1 Peter 4.10 – with the exception of 1 Peter 4.10, this term is used only by Paul.
- According to Thayer, charisma means:
 - “the extraordinary powers, distinguishing certain Christians and enabling them to serve the church of Christ, the reception of which is due to the power of divine grace operating in their souls by the Holy Spirit.”

dorema – a bestowment; something granted or allowed; this term has a connotation of formality

- Mark 15.45 (Pilate granted the body of Jesus to Joseph of Arimathea); 2 Peter 1.3,4; Romans 5.16

dosis – a giving; by implication, a gift

- James 1.17 (“Every good gift (dosis) and every perfect gift (dorea) is from above...”)

doma – a gift; by implication, connected with a benefactor

Matt 7.11 (father giving necessities to his children); Luke 11.13; Ephesians 4.8; Philippians 4.17

What’s their purpose?

- Equip the church for the work of ministry (Ephesians 4)
- Edify the church (Ephesians 4)
 - till all come to the unity of the faith and of the knowledge of the Son of God
 - to become perfect (i.e., complete, mature) (to the measure of the stature of Christ)
 - See 1 Corinthians 13.8-13.
- Establish (strengthen) the church (Romans 1)

Summary

- Spiritual gifts come from all members of the Godhead
- Their purpose? To equip, edify, and establish the church
- All of the gifts listed appear to have been given in a miraculous measure in the 1st century; they are no longer in force in that miraculous measure today. This is because those upon whom the baptism of the Holy Spirit (in a miraculous sense) came have died and those to whom the abilities were given could not pass them on to others.
- Many of the things we see as spiritual gifts in the passages considered in this study are seen today but not in a “miraculous sense.”

- Today, Christians obtain faith, knowledge, wisdom, etc., through interaction with Scripture (i.e., reading it or hearing it spoken to us), not through direct intervention of the Holy Spirit as those in the 1st century experienced. [Note: 1 Cor 13.8 tells us that prophecies, tongues, and knowledge would cease. We'll study this in more detail a little later.]

6

Discussion on the Holy Spirit (Paul, Peter, John)

Paul's letters to first-century churches comprise a significant portion of the New Testament and he addressed the topic of the Holy Spirit to multiple churches, including those in Rome, Corinth, and Ephesus. The teaching that Paul gave regarding the interaction between Christians and the Holy Spirit is rich and extensive and there is tremendous benefit for our study to examine those particular passages in a good level of detail. We will spend time in the letters of Romans, 1st Corinthians, 2 Corinthians, Ephesians, and 2 Timothy. Peter and John also provide insight in their letters.

Discussion on the Holy Spirit

- Paul
 - Romans 7-8
 - 1 Corinthians 2, 3, 6, 12, 13, 14
 - 2 Corinthians 6
 - Galatians 5 (with a reference in Colossians)
 - Ephesians 3-6
 - 2 Timothy 1
- Peter
 - 1 Peter 1, 3; 2 Peter 1
- John
 - 1 John 3, 4, 5

Romans 7

- The latter part of Romans 7 indicates that humans are “caught” in an internal struggle between the spiritual and the carnal (flesh; physical).
- Paul conveys the idea that there is a “war” within man between the law of God and the law of sin. The law of sin “is attacking” the law of God.
- Paul delights in the law of God in his “inward man.” He also calls this law the “law of his mind.”
- This “war” within man creates frustration. This is the case because sin is powerful and man’s ability to overcome/defeat it is weak.
- With the realization that the law of sin has captured him, man understands that he needs to be rescued (i.e., saved). (Rom 7.23-24)

Romans 8

- “There is therefore now no condemnation to those who are in Christ Jesus...” (v1)
- Paul said the law of the Spirit of life freed him from the law of sin. (v2)

- Those who have their minds focused on the flesh live to satisfy their physical desires. This is to be “carnally minded” and leads to spiritual death. (v5-6)
- Those who are carnally minded are enemies of God. They are not able to be in subjection to the law of God. They cannot please God. (v7)
- Believers are not in the flesh if the Spirit of God dwells in them. If they don’t have the Spirit of God in them, they do not belong to God. (V9)
- If one has the Spirit of God in them, their mortal body will be raised from the dead just as Christ was raised. (v11)
- Those who are led by the Spirit are called sons of God. (V14)
- Believers have been given the Spirit of adoption. This is connected to the idea of “being marked” as belonging to God, allowing them to address Him as Father. (v15)
- The Spirit bears witness that believers are God’s children. By crying “Abba, Father”, believers assert their place as a child of God. The Holy Spirit joins in with and confirms that this is, indeed, true. (v15)
- The Spirit helps believers’ weaknesses, helps their prayers, and makes intercession for them. (v26)
- Divine help is available to believers who understand that the Holy Spirit is advocating for them.

Paul’s response to address the dilemma that he describes in chapter 7 reaches toward the Holy Spirit in chapter 8.

How does the Holy Spirit help?

- A key word that Paul uses multiple times in this discussion is “mind.”
 - Greek: nous – the intellect; *phroneo* – inclination or purpose
- We see the word “mind” in the following passages in Romans. 1.28; 7.23, 25; 8.5, 7, 27; 12.2, 16
- In Romans 1, Paul states that God had given (surrendered) those who rejected Him to an “unapproved” (reprobate) mind (*nous*).
- In Romans 7, Paul describes the struggle (war) that takes place in the mind (where man’s intellectual abilities are exercised).
- Paul says there is a “war” against his mind (*nous*)
- In Romans 8, Paul writes that those who lust after (desire, crave) the things of the flesh are being led by their carnal mind (*phroneo*). This inclination (way of thinking) is against God and cannot be subject to the law of God.
- In Romans 12, Paul tells the Roman church not to fashion themselves according to the world, but to be changed by the renewing (renovation) of their mind (*nous*) to agree that God’s will is good, pleasing, and complete. (Romans 12.2)
- “Let this mind be in you which was also in Christ Jesus.” Philippians 2.5 (regarding looking out for others’ interests)
- The Holy Spirit’s dwelling in man (Romans 8.9, 11) must be connected with the seat of man’s reasoning and thinking ability (his intellect).
- This is where the Spirit must reside for this is where all action taken by man originates.
- It is important for us to recognize that what controls our minds controls our actions.

One final thought on Romans 8:

“But this is the covenant that I will make with the house of Israel after those days, says the LORD: I will put My law in their minds, and write it on their hearts, and I will be their God, and they shall be My people.” – Jeremiah 31.33

These words were spoken by Jeremiah as God declares that He is making a new covenant with the house of Israel and the house of Judah.

1 Corinthians 2, 3, 6, 12-14

1 Corinthians 2

- The Spirit investigates (examines) the things in God’s mind that are beyond man’s ability to comprehend. (v10)
- Paul and his companions had received the Spirit to know what God has prepared; no indication that the Corinthian Christians had received this same knowledge directly from the Holy Spirit. Paul and his companions speak by instruction of the Holy Spirit.

1 Corinthians 3

- Paul could not speak to the Corinthians regarding spiritual things because they were carnal. (v3) (reminiscent of Romans 8). He called them “babes in Christ.”
- Collectively, the Corinthian Christians are called “God’s building (v9). Therefore, as the church, they constitute the temple of God in which the Spirit of God dwells. Paul said whoever defiles the temple of God would be destroyed by God. The message from Paul is clear: Do not defile the church by continuing in divisive behavior! (v16-17)
- 1 Corinthians 3 reference - Ephesians 2.19-22
 - “Now, therefore, you are no longer strangers and foreigners, but fellow citizens with the saints and members of the household of God, having been built on the foundation of the apostles and prophets, Jesus Christ Himself being the chief cornerstone, in whom the whole building being fitted together, grows* into a holy temple in the Lord, in whom you also are being built together for a dwelling place of God in the Spirit.”
 - More on this idea of growing comes later...

1 Corinthians 6

- Paul listed some unrighteous behaviors. (v9-10). These parallel the “works of the flesh” that Paul listed for the Galatian churches and result from being “carnally minded.” (Galatians 5.19-21)
- The Corinthian Christians were sanctified and justified by the Spirit. (v11)
- Their bodies are members of Christ. (v15)
- Those who are joined to the Lord are one spirit with Him. (v17)
- Christians should flee fornication because the Holy Spirit dwells within an individual. Paul says that the Corinthian Christians’ bodies are the temple of the Holy Spirit. A believer does not belong to himself/herself but to God. (v19)
- As the temple of the Holy Spirit, individual believers are not free to do as they wish with their bodies.
- Bodies (and spirit) are to be used for glorifying God. (v20)

1 Corinthians 12

- The Spirit gave different gifts to those in the early days of the church. These gifts were given to be profitable to all. (v7) The purpose of these gifts was to help the church grow (mature) in knowledge and understanding.

- All are baptized into one body by the Spirit. All drink from one Spirit (i.e., all are united in one body that is saturated with the Spirit.) (v13)

1 Corinthians 13

- The gifts of prophecy, miraculous knowledge, and tongues will cease. (v8) When does this occur? A quick side-trail:
 - Recall the purpose of spiritual gifts: to edify (build up), to evangelize (teach), and to establish (provide a foundation).
 - Once the foundation is established, the need for these gifts to accomplish that purpose are no longer required.
 - The church was “in a growing up” phase while these gifts were in force.
 - Knowledge, tongues, and prophecies would cease as “childish” parts of the maturing process. Thus, Paul wrote, “when I was a child I spoke as a child, I understood as child, thought as a child: but when I became a man, I put away childish things.”
 - As an infant grows to adulthood, mental maturity takes place. The thinking and behavior of a child gives way to thinking and behavior of an adult. The same was true for the church. [Note: See 1 Cor 3.1-3 and Heb 5.12-6.2]
 - So, the question now, is... when did the church “grow up”?
 - Church maturity must coincide with the time that the power that was connected with the baptism of the Holy Spirit (received by apostles) was no longer in force.
 - We have already seen that those upon whom the apostles laid their hands could not pass on the miraculous abilities. Because of this, eventually the gifts would disappear.
 - When maturity is reached, there is no longer a need for revelation (via miraculous knowledge and actions). All that is needed has been given.
 - Thus, when the last person who was given miraculous abilities by the apostles died, the church had reached maturity.
 - An estimate? John is said to have lived to ~ 100 A.D.
- Some thoughts on maturity:
 - Maturity is learning to move from carnal, fleshly thinking to spiritual thinking.
 - In the first century, the church had to “grow up” in this way of thinking and be established on a solid foundation of spiritual thinking. The church had to learn what that meant.
 - While the church, as an institution, has reached maturity, individuals who become Christians must still “grow up” on a personal basis. As such, while the overall institution is mature, it is made up of varying levels of individual maturity. It’s important for new (and “not so new”) Christians to understand what it means to mature.
 - 1 Peter 2.2 – “... as newborn babes, desire the pure milk of the word that you may grow thereby.”

1 Corinthians 14

- The one who prophesies (Thayer: teaches, refutes, reproves, admonishes, comforts by divine counsel) edifies the whole church. (v4)
- Paul places the gift of prophecy above that of speaking in tongues. (v5)
- It is more important to have a prophecy, a teaching, or revealed knowledge than simply the ability to speak in another language. If no knowledge or doctrine is taught, the language spoken really

doesn't matter. The message is more important than the medium! (the "what" is greater than the "how").

- If everyone in the church spoke in tongues and an unbeliever came in, he would think everyone is crazy. (v23)
- If everyone in the church prophesied and an unbeliever came in, he would be able to understand the message, the thoughts of his heart would be revealed, and he would worship God. (v24-25)
- In other words, prophecy would convert him, where tongues might only serve to make him question what is being done.

2 Corinthians 6

- The Corinthian Christians were identified as the temple of the living God. (v16)
- In Ezekiel 37.26-27, the prophecy is made of the valley of dry bones regarding Israel and Judah becoming one nation. At that time, God said He will "set My sanctuary in their midst forevermore. My tabernacle shall also be with them..."
- Paul references this prophecy in 2 Corinthians 6.16
- Paul made this statement about the church being the temple of God while encouraging them to "escape" from the unbelievers and to not associate with (be attached to) them. Paul tells them that they should be "separated" from those who do not believe.
- The sanctity of the church (God's temple) is emphasized in this discussion. It cannot "hold hands" with those who do not believe and allow carnal influences to intrude.

Galatians 5

- In Galatians 4, Paul compares the earthly Jerusalem (the law) with the heavenly Jerusalem (spirit) by comparing the sons of Hagar and Sarah. (v22-29)
 - The son of Hagar was the offspring of a slave; likened to the Jerusalem of the first century.
 - The son of Sarah was the offspring of a free person; likened to the Jerusalem from heaven. Isaac was born "according to the Spirit."
 - Christians are not children of the slave, but children of the free.
- Believers have been called to freedom (from the law); however, this freedom shouldn't be used to give in to fleshly (carnal) desires. (v13) [Note: those who put themselves under the law have fallen from grace.]
- Serve each other in love. (v13-15). Leading up to making this point, Paul has addressed the issue of division caused by arguments regarding circumcision.
- Walk (live, behave) in the Spirit. This keeps you from giving in to the lust of the flesh. (v16)
- The flesh desires things that against the Spirit and vice versa. This puts a Christian in the position of not being able to do the things they wish (i.e., know) to do. (v17). [Note: Recall Romans 7].
- If they are led by the Spirit, they are not under the law (specifically, in this passage, with regard to circumcision).
- Paul lists some works of the flesh. (v19-21)
- Paul lists the fruit of the Spirit (v22-23)
- Galatians 5 – reference Colossians 3.2-17
 - Colossians 3 is a parallel passage to Galatians 5 (and Romans 8).
 - Set your mind on things that are above (i.e., spiritual). (v2)
 - Eliminate the lusts of the flesh. (v5-8)
 - Have a new mind (like Paul wrote in Romans 12). (v10). This idea also captures the essence of the concept of "repentance."

- Put into practice Spirit-based behavior (i.e., what you've been instructed to set your mind on.) (v12- 17)

Ephesians 3

- The knowledge of the mystery of God that Paul had received was given by the Holy Spirit. (v3, 5)
- Paul prayed that the Holy Spirit would strengthen the Ephesians in their “inner man” (soul, conscience). He also prayed that Christ would dwell in their hearts. (v16-17)

Ephesians 4

- There is one Spirit. Believers are encouraged to be diligent in maintaining a unity that is demanded by the idea of one Spirit in the church. (v3, 4)
- The Ephesians are to be renewed in the spirit of their mind. (v23) [Note: Remember Romans 12]
- Paul lists many carnal behaviors: lying, stealing, corruption communication, anger, bitterness, wrath, etc.
- Do not grieve (distress) the Holy Spirit. (v30) How does a person grieve the Holy Spirit?
 - Engaging in carnal thought and behavior is against the Spirit.
 - Corrupt (worthless) speech “offends” the Holy Spirit.

Ephesians 5

- The fruit (results) of the Spirit is in all things that are good, righteous, and true. (v9)
- Paul told the Ephesians to not be drunk with wine but rather be filled with the Spirit (speaking to each other in singing) (v19)

Ephesians 6

- To fight against principalities and powers, Paul encouraged the Ephesians to use the sword of the Spirit (which is the word of God). (v17)
- They should pray in the Spirit as they battle against these powers. (v18)

2 Timothy 1

- Paul wrote to Timothy to hold on to the sound words (*logos*) that he had spoken to him. Timothy could keep this teaching that was committed to him by the Holy Spirit who, Paul wrote, is the channel for this ability to keep the teaching and who also dwells in them. (v13-14)

1 Peter 1

- The Spirit purifies the chosen. (v22)

1 Peter 3

- The Spirit made Christ alive after his death. (v18)

2 Peter 1

- Prophecy of Scripture came from the Holy Spirit through holy men. (v21)

1 John 3

- Believers know that God is in them by the Spirit that has been given to them. (v24)

1 John 5

- The Spirit is truth and testifies of Jesus. (v7, 8)

Summary

- The struggle that Paul described in Romans 7 (and alluded to Gal 5.17) occurs in the mind. It takes place where intellectual abilities are exercised.
- There are 2 ways for man to think:
 - Carnally
 - Spiritually
- The thoughts and inclinations in a Christian mind are somehow associated with the Holy Spirit.
- The Holy Spirit dwells in a Christian.
- Believers are not in the flesh if the Spirit of God dwells in them. If one doesn't have the Spirit of God in them, they do not belong to God.
 - This is another way of saying that until one has been given the Spirit of God (i.e., baptized; see Acts 2.38), they do not belong to Him.
- Those who are led by the Spirit are called sons of God. This submission keeps Christians from grieving the Holy Spirit.
- The Spirit helps believers' weaknesses, helps their prayers, and makes intercession for them.
- Paul's preaching to the Corinthians was not in his own ability (he said he came in weakness and fear) but rather in demonstration of the Holy Spirit and His power.
- Believers are baptized into one body by the Spirit. This alludes to the fact that while there are many differences in the individuals who make up the local church, they are enabled (spiritual gifts) by the one Spirit whether they are Jew, Gentile, slave, or free. The meaning here is that the Spirit brings those who are baptized into Christ's body together in a spirit of unity. Individual believers are made part of the one body by the Spirit. Paul emphasizes the concept of individuals' commitment to unity in Ephesians 4.3 – "endeavor to keep the unity of the Spirit."
- All drink one Spirit (i.e., all baptized believers are united in one body that is saturated with the Spirit).
- Christians (the church) constitute the temple of God. The Spirit of God dwells in this temple.
- The Spirit gave different gifts to first-century Christians. These gifts were given to be profitable to all (i.e., to help the church reach maturity).
- With respect to the gift of tongues, the message is more important than the language in which it is spoken.
- The gifts of prophecy, miraculous knowledge, and tongues have ceased. This is true because the power given the apostles by the Holy Spirit is no longer in place. As such, the church has reached "maturity." The "childish things" that were needed to bring the church from infancy to maturity are no longer needed. (Heb 5.12-6.2)
- Maturity was reached when knowledge (miraculous), prophecies, and tongues ceased (Paul said this in 1 Corinthians 13). These gifts ceased by the mid-100s A.D., or soon thereafter.
- The Holy Spirit strengthens the inner man (soul, mind).
- The Holy Spirit purifies the chosen.
- Believers know that God is in them by the Spirit that has been given to them. The Holy Spirit is given at baptism. (Acts 2.38)

So, now we come to this...

- The Indwelling of the Holy Spirit.
- Several passages in Scripture plainly tell us that the Spirit dwells in Christians.

- The difficult question to answer is... How?
- This is not easily determined.

7

The In-Dwelling of the Holy Spirit

Among Christians, there has been a long-waged debate regarding the indwelling of the Holy Spirit. Paul wrote to the Roman and Corinthian churches regarding the Spirit of God dwelling in them. And with this in mind, the question is how can the Spirit actually live in someone? Does this mean that the Holy Spirit is incarnating Himself into the believers? There are many who believe that the Holy Spirit does literally live in Christians. Others object to this conclusion and teach that the Holy Spirit indwells the believers through the teaching that has been preserved in the Bible. Again, we are compelled to investigate Scripture carefully to ensure that our understanding of the indwelling nature of the Holy Spirit is accurate.

There are three basic ideas/teachings for how the Holy Spirit “dwells” in Christians:

1. The Holy Spirit dwells in Christians, separately from the word, operating in them in miraculous ways.
2. The Holy Spirit dwells in the Christian, representatively, only through the word that has been given, i.e., Scripture (the Bible).
3. The Holy Spirit dwells in the Christian in conjunction (combination) with the word.

A Good Thing to Keep in Mind

“I see no reason for disturbance among us over this question (indwelling of the Holy Spirit) so long as all believe and teach that the Holy Spirit does dwell in faithful and obedient children of God in some way. The honest but misguided interpretations which may be made in trying to show how the Spirit dwells in us should not, by those of either side, disrupt brotherly love and unity, and ravage our brotherhood. There are many reasons why one’s position as to how the Holy Spirit dwells in us should never be made a test of fellowship. The only reason which needs to be stated now is, that to all who obey the gospel from the heart, the promise will be fulfilled as God planned it, whether or not we understand ‘how’ the Spirit dwells in us.” – Gus Nichols

As we begin:

- The interpretation of the Spirit of God dwelling in a Christian in Romans 8.9 is directly connected to the interpretation of Acts 2.38.
- Those who interpret the gift of the Holy Spirit that is received by Christians in Acts 2.28 to be the Holy Spirit Himself are at ease interpreting the Spirit of God dwelling in a Christian as a literal indwelling.
- Those who interpret the gift of the Holy Spirit that is received by Christians in Acts 2.38 to be the Holy Spirit’s gift (i.e., the promise of salvation, eternal life, etc.) are not forced into an acceptance that the indwelling is literal.

Some Questions to Consider

- If the Holy Spirit literally dwells in a Christian:

- How can both sin and the Holy Spirit dwell in the same place? Paul said sin (and no good thing) dwelt in him.
 - How can the Holy Spirit (who, from our study of the Godhead, is one with God) literally occupy the same space that sin also occupies?
- If the Holy Spirit does indeed literally dwell within a human Christian, why would He allow them to ever commit sin?
- Does the Holy Spirit leave a person's body when they sin? Does the Holy Spirit depart and return every time sin/forgiveness occurs?
- Is a literal indwelling Holy Spirit an incarnation of the Spirit? The Word was incarnate in the physical body of Jesus. Is this what happens with a literal indwelling Holy Spirit in a human Christian? If not, why? If this is indeed what happens, then would Christians become like Jesus, fully human and fully divine?
- The Holy Spirit has always existed and always will; He is eternal. If He literally dwells within a person (even in a non-miraculous way), why does that person not become eternal?
- If the Holy Spirit and the word (scripture) are equivalent:
 - Does it make sense that Peter would have said, "Repent and be baptized for the forgiveness of sins and you shall receive the gift of the 'word'"?
 - Is "receiving the word" equivalent to "receiving the Holy Spirit"?
 - Is the word what Jesus received from the Father in Acts 2.33 (He received the promise of the Holy Spirit)?
 - Can the "word" help our weaknesses?
 - Can the "word" make intercession with groanings that cannot be uttered?

Let's begin...

Romans 8.9

"But you are not in the flesh but in the Spirit, if indeed the Spirit of God dwells in you. Now if anyone does not have the Spirit of Christ, he is not His."

- In Romans 8.4, 8.5, 8.6, and 8.7, Paul wrote about 2 very different mindsets – ways that a person thinks or that describe their inclination (i.e., carnal thinking vs. spiritual thinking). Paul specifically mentioned the "mind" 4 times in three verses (8.5-8.7)
- In Romans 8.8, Paul said that those who were in the flesh cannot please God and then, in Romans 8.9, he said that those who are in the Spirit are not in the flesh.
- How should we understand this point?
- Let's break this verse apart to examine it:
 1. "you are not in the flesh"
 2. "you are in the Spirit"
 3. "the Spirit of God dwells in you"
- We'll consider 2 and 3 above together.
- **"you are not in the flesh"**
 - Literally, the Rome Christians did exist in the flesh (just as you and I do today). They were human beings. Yet Paul said they were not in the flesh.

- So, when Paul said those in the flesh cannot please God, he did not mean that a human being, literally existing in the flesh, cannot please God. Literally, we all exist in the flesh.
- So, since the Rome Christians literally existed in the flesh, what did Paul mean when he said “those in the flesh cannot please God” and “those who are in the Spirit are not in the flesh”?
- Before mentioning the indwelling of the Holy Spirit, Paul wrote that those who were “according to the flesh” mind the things of the flesh. Likewise for the spiritual.
- Paul’s “according to the flesh/spirit” describes the influences that affect how one thinks, what guides his mind.
- **“you are in the Spirit” and “the Spirit of God dwells in you”**
 - From the standpoint of logic:
 - Paul first said that the Christian is in the Spirit.
 - Then he said the Spirit of God is in the Christian.
 - So, can two things be in each other at the same time?
 - Is it possible for a Christian to be in the Spirit at the same time the Spirit is in the Christian?
 - Literally, this cannot occur. One thing can be in another but two things cannot be in each other at the same time.
 - So, perhaps Paul’s message with respect to the indwelling Holy Spirit is not what we understand at first glance in this verse.
 - Examine John 6.22-63 – a figurative parallel (specifically v56)

Consider 1 John 2.20 – 27

“But you have an anointing* from the Holy One and you all know things. I have not written to you because you do not know the truth, but because you know it, and that no lie is of the truth. Who is a liar but he who denies that Jesus is the Christ? He is antichrist who denies the Father and the Son. Whoever denies the Son does not have the Father either; he who acknowledges the Son has the Father also. Therefore let that abide in you which you heard from the beginning. If what you heard from the beginning abides in you, you will also abide in the Son and in the Father. And this is the promise that He has promised us – eternal life. These things I have written to you concerning those who try to deceive you. But the anointing which you have received from Him abides in you, and you do not need that anyone teach you; but as the same anointing teaches you concerning all things, and is true, and is not a lie, and just as it has taught you, you abide in Him.”

* The gift of the Holy Spirit as the efficient aid in getting a knowledge of the truth - Thayer

Other passage for consideration...

Consider what Paul wrote to the Colossians in this conversation:

- Col 3.2 – Set your mind on things above, not on earthly things.

- Col 3.5 – Put to death (i.e., eliminate) fornication, uncleanness, passion, evil desire, covetousness
- Col 3.7 – Put off anger, wrath, malice, blasphemy, filthy language, and lying
- Col 3.10 – Put on the new man that has been renewed (to be completely changed into a new kind of life, opposed to the former corrupt state; same basic word Paul used in Rom 12.2) in knowledge
- Col 3.12 – Put on tender mercies, kindness, humility, meekness, longsuffering, forgiveness, love

And what he wrote to the Galatians:

- Gal 5.10 – Paul is confident in the Galatians that they have no other mind than that of faith working through love (Gal 5.6)
- Gal 5.16 – This mind causes one to walk (live) in the Spirit; the lust of the flesh will not be fulfilled
- Gal 5.17 – the flesh desires things that are contrary to the Spirit. The flesh causes them to not do the things they want (Remember Romans 7)
- Gal 5.22 – the right mind causes the fruit (result) of the Spirit: love, joy, peace, longsuffering, kindness, goodness, faithfulness, gentleness, self-control

And what he wrote to the Corinthians:

- 2 Corinthians 3.3 – Paul said the Corinthians were clearly a letter of Christ, not written with ink and paper, nor on stone tablets, but written on their heart by the Spirit of the living God.

And back to the Romans:

- Romans 15.5-6 – May God grant you to be like-minded toward each other, according to Christ so that you can, with one mind and mouth, glorify God, the Father of Jesus Christ.

What do we find in the Old Testament?

- 1 Chronicles 28.9 - David told Solomon, “As for you my son Solomon, know the God of your father, and serve Him with a loyal heart and with a willing mind; for the LORD searches all hearts and understands all the intent of the thoughts. If you seek Him, He will be found by you; but if you forsake Him, He will cast you off forever.
- Jeremiah 31.33 – “But this is the covenant that I will make with the house of Israel after those days, say the LORD: I will put My law in their minds, and write it on their heart (inward parts); and I will be their God, and they shall be My people.”

Conclusion with respect to Romans 8.9:

- The Christian mind is a significant aspect in what we understand about the indwelling of the Holy Spirit. Our minds are influenced for spiritual thinking based on what we hear/read from Scripture (inspired by the Holy Spirit).
- Christians are in the Spirit when they have the words of Christ in their minds, directing their lives. Jesus’ words are spirit and they are life (John 6.63).

And the Spirit is in Christians when Jesus' words (teaching) is in them and guiding their behavior and attitudes.

- "If you abide in My word, you are My disciples indeed."

Let's now consider the following passages as they relate to each other

1 Corinthians 3.16

2 Corinthians 6.16

Ephesians 2.19-22

(1 Peter 2.4-5 also connects here)

1 Corinthians 3.16

"Do you not know that you are the temple of God and that the Spirit of God dwells in you?"

2 Corinthians 6.16

"...For you are the temple of the living God..."

Ephesians 2.19-22

"Now, therefore, you are no longer strangers and foreigners, but fellow citizens with the saints and members of the household of God, having been built on the foundation of the apostles and prophets, Jesus Christ Himself being the chief cornerstone, in whom the whole building, being fitted together, grows into a holy temple in the Lord, in whom you also are being built together for a dwelling place of God in the Spirit."

1 Peter 2.4-5

"Coming to Him as to a living stone, rejected indeed by men, but chosen by God and precious, you also, as living stones, are being built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices acceptable to God through Jesus Christ."

- In 1 Corinthians 1, Paul addressed the contentions which had divided them. Division was addressed again here in 1 Corinthians 3.
- Paul told the Corinthian church that they were carnal. This was evident because they had envy, strife, and division among them.
- Because their minds were influenced by, and concerned with, things not spiritual, they were not growing or maturing. This lack of growing is seen in Paul's words, "you are still not able" (v2) and "for you are still carnal" (v3). They struggled with:
 - Envy (probably related to spiritual gifts).
 - Strife because of selfishness.
 - Division due to immaturity with respect to the message vs. the messenger.
 - Recall Paul's message to the Ephesians:
 - "the whole building grows into a holy temple"
 - "you also are being built up for a dwelling place of God in the Spirit"
 - Both of these statements imply moving forward from spiritual immaturity (i.e., carnal thinking) toward spiritual maturity (i.e., spiritual thinking).
 - The Corinthians were not doing this!

- As we read through 1 Corinthians 3, we see Paul calling the church at Corinth (and the church universal) God's building. We also see this in Ephesians and in 1 Peter.
- God's building is where He dwells with His people. In the Old Testament that dwelling place was the Tabernacle and then the Temple, both physical structures and where God literally met with the priests. With Christianity, the "building" where God now meets with His people is His people, the church. It is not a physical structure but a spiritual one. The Spirit is in the church because He is in the minds/hearts of its members.
 - Some thoughts about the temple (physical and spiritual):
 - It is where God meets/dwells with his people. Since this true, it is holy.
 - It is constructed at great cost.
 - It is constructed on a solid foundation.
 - It is where sacrifices are offered.
 - A priesthood ministers there.
 -
 - Unique to the spiritual temple is the material of which it is constructed – individual Christians.
 - Because of its living nature, Paul and Peter both present the concept of growing, maturing, and moving forward. Recall that action/movement is a concept of the Holy Spirit we introduced early in our study.
 - Paul wrote to the Galatian (4.18) churches, "My little children, for whom I labor in birth again until Christ is formed in you..."
 - Formed – the idea is a mind and life in complete harmony with the mind and life of Christ. –Thayer
 - It is toward this goal that the Christian must move.

Now, back to the Corinthians. Paul told them they were not growing and that they "walking according to men." (v2,3)

- They were "still carnal." Not everyone, of course, but obviously many of them.
- Their minds were:
 - not united
 - filled with selfish desires
 - not set on things above
 - considering only temporal things (i.e., the "here and now")

What was the root cause for this church thinking carnally?

- Quick answer: they were immature from a spiritual perspective.
- The result: division caused, in large part, by choosing to follow/align with different teachers.
- Paul plainly told them that both he and Apollos were simply God's servants, planting and watering, working together.

Then, Paul begins a lengthy discussion regarding those who would be building on the foundation that he had laid.

- There can only be one foundation for God's building to be based on – Jesus Christ.

- Some would build upon the foundation that Paul had laid with superior material (gold, silver, precious stones – materials that are not consumed by fire).
- Others would build with inferior materials (hay, wood, stubble – materials that are easily consumed by fire).

What does Paul mean when he talks about how the foundation should be built upon?

- Teachers would come/go at Corinth. Teachers are to take care with how they (teach) build on the existing foundation.
- Members of the Corinth church are involved in the building as well.
- The ultimate end for each person in the church at Corinth depended on how well they matured. Did they put away division? Did they put away strife and envy? Did they allow Christ to be “formed” within themselves?
- Did they (teacher and listener) build with the precious material that is not consumed by fire? Did they turn to thinking in ways that produced the fruits of the Spirit (Galatians 5)?
- Or, did they build with the inferior materials that are quickly consumed by fire (unable to endure), remaining mired in carnal thinking and behavior?
- It was up to each individual.
- The quality of their work (building) depended on what they took into their mind and where they set their mind.

Paul reminds them that, individually, they are built together to form the temple of God.

The temple of God is defiled by carnal thinking and spiritual immaturity. This cannot be tolerated because this is where the Holy Spirit lives.

God will destroy those who continue to refuse to “grow up” as well as those who teach and promote carnal thinking.

Points to consider, thus far:

- The Spirit of God dwells in the church.
- First century teachers needed to be very careful about what they taught. That same carefulness is required today.
- The importance of what is taught cannot be over-emphasized.
- If the purity of the gospel message is compromised by a false teaching, the truth that is in the minds of the members is defiled. This, in turn, corrupts the place where the Holy Spirit resides (the church), thus defiling the temple of God.
- This supports the concept that the Holy Spirit residing in a Christian is done so through what is in the mind. Otherwise, Paul would not have so strongly voiced the warning about teaching what is contrary to the foundation he had laid.
- It is also important that Christians mature in a spiritual sense. This prevents division and thus prevents defilement of the temple of God.
- Mature Christians follow the message, not the messenger!

Conclusions with regard to 1 Corinthians 3.16:

- God’s building is a temple. The temple is the church. The church is individual Christians. The Spirit of God dwells in this building/temple/church.
- What is taught to the church is extremely important. False teaching “destroys” this temple of God where the Spirit dwells. False teaching and spiritual immaturity cause division.

- Christians must grow and mature in the way they think. They must move from carnal thinking to spiritual thinking.
- Spiritual growth occurs when the Christian allows the teaching (words of the Holy Spirit) to take preeminence in their mind and direct their behavior. (recall Romans 8)
- False teaching impacts the minds of individual Christians. Teaching that is contrary to the foundation of Jesus Christ corrupts the truth that lives in the Christian's mind, depriving it of the pure truth. And thus, the temple of God is corrupted as well.
- God will destroy those who teach corrupting doctrines.

2 Corinthians 6.16

“And what agreement has the temple of God with idols? For you (we) are the temple of the living God. As God has said, ‘I shall dwell in them and walk among them. I will be their God, and they shall be My people.’”

- In the opening of the letter we know as 1 Corinthians, Paul identified the Christians there as “sanctified.” Set apart, holy. (1.2 and 6.11)
- Paul will emphasize this idea in 2 Corinthians 6.
- Paul is clearly indicating a “separation” when he asks the following rhetorical questions:
 - What fellowship does righteousness have with lawlessness?
 - What communion does light have with darkness?
 - What accord does Christ have with Belial (Satan)?
 - What part does a believer have with an unbeliever?
 - What agreement is there between the temple of God and idols?

Then, in 2 Corinthians 6.16-17 Paul wrote that God said to Ezekiel and Isaiah:

- I will dwell in (and influence for good) them
- I will walk (be) among them
- I will be their God and they shall be My people
- I will receive you (take you into favor)
- I will be a Father to you and you will be My sons and daughters

What is the “takeaway” from these things that Paul wrote and what God said 600-700 years prior?

Continuing forward to 2 Corinthians 7.1, we read:

“Therefore, having these promises (those things God said), beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.”

- Because of the promises God had made, Paul exhorts Christians to do 2 things:
 - cleanse (remove) themselves of all filthiness of the flesh and spirit
 - perfect themselves in holiness (sacredness)
 -
- Paul wrote this same exhortation regarding Christians cleansing themselves to Timothy:
 - 2 Timothy 2.19-21 – “Nevertheless the solid foundation of God stands, having this seal: ‘The Lord knows those who are His’ and ‘Let everyone who names the

name of Christ depart from iniquity.’ But in a great house there are not only vessels of gold and silver, but also of wood and clay, some for honor and some for dishonor. Therefore, if anyone cleanses himself from the latter (i.e., dishonor), he will be a vessel for honor, sanctified and useful for the Master, prepared for every good work.”

- And with respect to God’s promises, we go to 2 Corinthians 1.20-22:
 - “For all the promises of God in Him are Yes, and in Him Amen, to the glory of God through us. Now He who establishes us with you in Christ and has anointed us is God, who also has sealed us and given us the Spirit in our hearts as a guarantee.”
- The Spirit is, here, said to be in the hearts of Christians, meaning the Spirit is in the minds of Christians.
- Conclusion:
 - Christians cleanse their minds and spirits and perfect themselves with help from the Holy Spirit who is in their hearts (minds). This allows them to enjoy those promises that God made. (See Psalm 119.9-16)

Conclusions with regard to 2 Corinthians 6.16:

Connecting the teaching found in 2 Cor 6.16 with the teaching in 1 Tim 2.19-21 and 2 Cor 1.20-22, we see:

- The Corinthian Christians must be separated from unrighteousness, darkness, Satan, unbelievers, and idols. This is because Christians have been sanctified (set apart; made holy).
- God has made promises to those who choose to be His children. Because of these promises, Christians are exhorted to cleanse both body and spirit.
- Christians make their spirit clean by thinking spiritually. This translates to appropriate behavior.
- As individuals, Christians must maintain this separation; it is illogical for a mind with the resident Holy Spirit to be connected to people and actions that are diametrically opposed to what the Christian is always in the process of becoming.
- Christians, cleansing their minds and bodies, matches the picture of the church Paul described to the Ephesians. Christians’ thinking and behavior must be in agreement with the idea that the church is set apart, cleansed, glorious, holy, and without blemish. (Ephesians 5.26-27)
- God has given the Holy Spirit to Christians. He is in the Christian’s heart (mind).

Ephesians 2.19-22

“Now, therefore, you are no longer strangers and foreigners, but fellow citizens with the saints and member of the household of God, having been built on the foundation of the apostles and prophets, Jesus Christ Himself being the cornerstone, in whom the whole building being fitted together, grows into a holy temple in the Lord, in whom you also are being built together for a dwelling place of God in the Spirit.”

- Paul told the Ephesians that they were in the process of being built (all of them collectively) in Jesus Christ into a habitation (dwelling place) for the Spirit.

- This building has a foundation of the apostles and prophets and the chief cornerstone of Christ. Obviously, this is not literally on the apostles and prophets.
- Complete knowledge of the gospel was given to the apostles, who through the Holy Spirit, spread Christianity to the world through their teaching.
 - [Note: this agrees with Paul's writing to the Corinthians in 1 Corinthians 3.10 (recall Paul had laid the foundation at Corinth)]

Conclusion from Ephesians 2.19-22:

- Individual Christians make up the church that is built as a place for the Spirit of God to dwell.
- The Holy Spirit works in the minds of Christians, through spiritual thinking based on knowledge that has been given to them.
 - In the first century, this knowledge came from the apostles, who were enabled by direct intervention of the Holy Spirit.
 - Today, this knowledge comes from what the Holy Spirit inspired holy men to write.
- Our effort, in combination with the Holy Spirit's help, is how we grow into what God wants us to be.

1 Peter 2.4-5

“Coming to Him as to a living stone, rejected indeed by men, but chosen by God and precious, you also as living stones, are being built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices acceptable to God through Jesus Christ.”

- While we have looked extensively at 1 Corinthians 3.16, 2 Corinthians 6.16, and Ephesians 2.19-22, we should also include a quick look at 1 Peter 2.4-5 as it relates to the ideas expressed in Paul's letters.
- Peter agrees with Paul that Christians are the “material” that makes up the temple. Peter calls it a “spiritual house.”
- Peter also agrees with Paul in the concept of “being built” into this spiritual house. They both indicate to their readers that Christians are to be maturing spiritually.
- How is that done?
 - By allowing the mind to become harmonized with the mind and life of Christ.

We have looked at the connection of the Holy Spirit in with the Christian who spiritually minded.

We have also extensively examined the idea of the church being the temple (spiritual house) where the Holy Spirit dwells.

Now, let's look at the responsibility given to individual Christians with regard to the purity and holiness of this temple. Let's look at 1 Corinthians 6.19

1 Corinthians 6.19

“Or do you not know that your body is the temple of the Holy Spirit who is in you, whom you have from God, and you are not your own.”

As we come to 1 Corinthians 6.19, we need to keep in mind the following thoughts from what Paul has written in the preceding portion of this letter:

1. Division has happened due to spiritual immaturity (ch 3).

2. What is taught is important. The teacher, not so much.
3. Timothy was sent to them to “remind them of his (Paul’s) ways in Christ” as he had taught them and as he had taught in every church (ch 4).
4. Paul wanted them to imitate him (ch 4).
5. Appropriate behavior is paramount (ch 5). Separation from worldly influences is commanded.

These thoughts bring us to 1 Corinthians 6. Prior to v 19, in keeping with the idea of separation, Paul had told the Corinthians:

- the body is for the Lord and the Lord is for the body.
 - their bodies were members of Christ
 - members of Christ should not become members of a harlot
 - anyone who is joined to a harlot is one body with her
 - anyone who is joined to the Lord is one spirit with Him.
 - flee sexual immorality
 - whoever commits sexual immorality sins against his own body
- An important concept that Paul teaches in this passage is the strong connection between body and soul (mind).
 - The Corinthians were continuously influenced by the pagan idolatry in the city. Sexual immorality abounded in Corinth, likely connected temple prostitutes.
 - Paul warns the Corinthians that they cannot use their physical bodies in this sexual immorality.

It may seem like an odd question to us today but why did Paul teach this?

- Apparently, some of the members at Corinth were at best, condoning this immorality, and at worst, participating in it.
- An important concept to grasp/re-emphasize here is the strong connection between body and soul (mind).
- If the physical body is connected to a harlot (i.e., temple prostitute), so also is the mind/soul. Yet, the mind is where the Holy Spirit is active.
- For this very reason, the Christian cannot engage in physical interaction with a harlot.
- Paul wrote that a man who commits fornication sins against (within) his own body.

Another aspect of this warning is that “becoming one with a prostitute” involves Christ. It is hard to even think about an action that makes such a connection. Yet, that thought is presented. So, Paul demands, “Do not join Christ to a harlot by engaging in sexual immorality with a temple harlot.”

Paul reinforces that thought by writing,

“But he who is joined to the Lord is one spirit with Him.”

The Christian must be separated from sexually immoral activity both for his own sake and for Christ’s.

This teaching here is specific to the Corinthian church for a specific action. However, the idea is extended to all Christians in all times in all cases of sexual immorality. It is not only with regard to action with a prostitute. It is inclusive of any sexually immoral activity.

Because of sanctification and the working (i.e., residence) of the Holy Spirit within the mind, Christians must avoid defilement of the body with immoral sexual behavior, the temple of the Holy Spirit.

We must understand that actions in the body are the result of the thoughts of the mind. The body and soul (mental capacity) are connected. They cannot be separated. The body cannot do what the mind does not command.

- Paul told the Ephesians that Christians are created in Christ Jesus for good works. What we do with our physical body is important! (2.10)
- Christians' bodies belong to Christ.

Not only does a Christian's body belong to Christ, but his spirit is one with Christ. How is the "oneness" with the spirit of Christ accomplished. (v 17)

Galatians 2.20 will help us...

"I have been crucified with Christ; it is no longer I who live, but Christ lives in me; and the life which I now live in the flesh I live by faith in the Son of God, who loved me and gave Himself for me."

Here's what some commentators say about the phrase "but Christ lives in me":

Meyer's NT Commentary:

... the mind of Christ is in him, the heart of Christ beats in him, and His power is effectual in him.

Ellicott's Commentary:

Consciousness, rigorously examined, tells us that even in the most exalted souls there is no such thing as an actual union of the human and divine. At the same time, there is possible to man an influence from above so penetrating and so powerful that it would seem as if the figure of union could alone adequately express it.

Barnes:

Christ was the source of all the life that he had. Of course, this cannot be taken literally that Christ had a residence in the apostle, but it must mean that his grace resided in him; that his principles actuated him: and that he derived all his energy, and zeal, and life from his grace. The union between the Lord Jesus and the disciple was so close that it might be said the one lived in the other.

Benson Commentary

By his word and Spirit, his truth and grace; and is a fountain of life in my inmost soul, from which all my tempers, words, and actions flow.

Thus, the oneness of the spirit with Christ is achieved by the individual allowing His (Christ's) word and His (Christ's) mind to be in their mind. This is the same way the Holy Spirit "dwells/lives" in a Christian.

Points to consider:

A separation of the oneness with Christ caused by a physical act of sexual immorality also causes a "fracture" in the oneness of spirit that a Christian has with Christ.

Joining Christ with a harlot is something that cannot be allowed to happen.

Substituting the union of body and mind with a harlot (or a union between any 2 people who are not married to each other) for the union of the body and mind with Christ, defiles the temple where the Holy Spirit dwells (the body and mind).

Conclusion from 1 Corinthians 6.19:

- Christians must understand the purpose of their physical body. Actions taken in the body are the result of what the mind directs.
- A Christian's spirit is so closely connected to the Spirit of Christ (and thus the Holy Spirit) that it is considered "one spirit" with Christ.
- The spiritual unity a Christian has with Christ must not be broken by an act of sexual immorality. This defiles both body and mind, and thus defiles the temple of the Holy Spirit.
- Because the body houses the soul/mind, the Christian's body is considered to be the dwelling place of the Holy Spirit.

Ephesians 3.14-18

"For this reason I bow my knees to the Father of our Lord Jesus Christ, from whom the whole family in heaven and earth is named, that He would grant you, according to the riches of His glory, to be strengthened with might through His Spirit in the inner man, that Christ may dwell in your hearts through faith; that you being rooted and grounded in love, may be able to comprehend with all the saints..."

What is Paul teaching here with respect to the indwelling of the Holy Spirit?

- Whole family – all who belong to God
- Strengthened with might – to grow strong in moral power and excellence of soul (mind).
- through His Spirit – the channel/means
- inner man – the soul or conscience
- That Christ may dwell (settle) in the Christian's heart through faith – that Christ may permanently reside in the Christian's soul/mind via (i.e., the channel/means) faith
- And how does faith come?
 - Remember: Faith without works is not faith at all. Faith that is alive is active. (James 2.17)

All this for what purpose?

- So that the Christian can:
 - Understand the extent of the love of Christ
 - Be filled with the fullness of God (i.e., become mature)
 - Ephesians 4.13 – "... till we all come to the unity of the faith and of the knowledge of the Son of God, to a perfect man, to the measure of the stature of the fullness of Christ."
 - The idea is wholly filled and flooded with God.
- Christ is said to dwell in a Christian's heart by (via) that person's faith. [Note: recall that Paul told the Galatians that Christ lived in him – Gal 2.20]
- Why would the dwelling of the Holy Spirit in a Christian be done any differently?
- This passage allows us to add to our confidence that the Holy Spirit dwells in a Christian's mind through faith gained and strengthened by hearing the word

2 Timothy 1.13-14

“Hold fast the pattern of sound words which you have heard from me, in faith and love which are in Christ Jesus. That good thing which was committed to you, keep by the Holy Spirit who dwells in us.”

- Paul told Timothy to hold fast that good thing that was committed to him. This is a reference to the faith instilled in Timothy by his mother and grandmother (1.5) Paul implies that “holding fast” his faith required effort on Timothy’s part.
- The Holy Spirit dwelled in them (Paul and Timothy) in the same way that Paul told the Ephesians He dwelled in them (Recall Ephesians 3.14-19).

Conclusion:

- The Holy Spirit dwells, works, and is active in a Christian in connection with their faith.
- Paul encouraged Timothy to hold on strongly to his faith.

As We Conclude...

- This completes our in-depth study of passages that indicate that the Holy Spirit dwells in a Christian
- Before we state our final conclusions from these examinations, let’s look at this topic from a different viewpoint.
 - Figurative Language
 - Figurative language is pervasive in Scripture, in both Old and New Testaments.
 - As we conclude our discussion on the indwelling of the Holy Spirit, it is important to consider Scripture’s use of figurative language.
 - Here are only a few examples...
 - Matt 5.13-14: salt of the earth, light of the world
 - Matt 16.5-12, 18: bread is leaven of Pharisees; rock is the confession
 - Matt 21.42: Jesus is the cornerstone
 - Matt 23.24: straining out a gnat and swallowing a camel
 - Matt 7.3-5: the plank in the eye
 - John 6.56: He who eats My flesh and drinks My blood abides in Me.
 - John 10.7-9: I am the door
 - John 14.23: We (Father & Son) will make their residence with the ones who love him
 - John 15.1: I am the vine
 - Romans 2.29: circumcision of the heart
 - Romans 11.16-21: you were branches of a wild olive tree
 - 1 Corinthians 3.9: you are God’s field, you are His building

So, now that we've done all this study on the indwelling of the Holy Spirit, what can we say?

Conclusions regarding the indwelling Holy Spirit

- The Christian's mind plays a very significant role in what we understand about the indwelling of the Holy Spirit.
- The passages examined point to an understanding that the Holy Spirit dwells in a Christian through the message of the gospel, as well as the teachings and writings in which He led and moved men to produce.
- The Holy Spirit dwells in Christians, influencing their minds to appropriate thinking (i.e., spiritual thinking). This is done in conjunction with the word.
- Christ dwells in a Christian through their faith. The same is true regarding the Holy Spirit.
- The one who listens to the Spirit (via the word) will submit to what is spoken. They will let the Spirit lead them (via the word) and affect their way of thinking.
- The Holy Spirit dwells in the church, which is also called the temple of God. This is true because the church is comprised of individuals who have the Spirit active within them (in their minds/way of thinking).
- Because of the relationship that exists in the Godhead, we expect a relationship to exist, not only between an individual and the Godhead, but between individual Christians. Ultimately, the entire community of Christians (i.e., the church) is in relationship to the Godhead. The Spirit dwells (is among) this community of believers.
- A Christian's body is considered a temple for the Holy Spirit. The body houses the mind which, in turn, is where the Holy Spirit is at work.
- Because the body is a temple, the sin of sexual immorality is especially significant and must be avoided.
- What a Christian does with their mind and their body demonstrates their understanding of the Holy Spirit working in them.
- Christians cleanse their minds and spirits and perfect themselves with help from the Holy Spirit who works in their hearts (minds). This allows growth into what God wants His children to be. It also allows His children to enjoy His promises.
- While the Holy Spirit aids the Christian, the Christian must provide effort to "set their mind" on spiritual thinking. The Holy Spirit is never forced upon an individual. He must be allowed entrance within an individual.
- Recall that Paul told Timothy to "hold fast" his faith.
- The concept of the Holy Spirit "living" or "dwelling" in a Christian is figurative language that describes how a Christian allows the word of Christ to be the influencing factor in their minds.
- It is indicative of the relationship that has been allowed to form and grow between a Christian and God (Father, Son, and Spirit)
- The ultimate conclusion that we reach is this...
- God desires a relationship with His children. This relationship must exist on a spiritual basis for that is the "common-ness" between God and man.
- The basis for this spiritual relationship is created when we allow the Holy Spirit into our minds (through what is spoken) to do the following:
 - Lead us in the way that forms Christ within us
 - Comfort us
 - Intercede with the Father for us
 - Increase our knowledge/understanding of God
 - Strengthen our faith

- Move us to action (good works)
- This is the indwelling of the Holy Spirit.

A little extra you can do on your own:

- Consider the message of Genesis 6.5 in light of what we've studied with respect to how we think.
- Read the entire book of Proverbs. Take notice of every time you read the words "heart" and "soul".
- Read Psalm 119. Note the number of times the Psalmist writes about the heart, being taught, understanding God's precepts, and meditating on those precepts.
- Read Paul's letter to the Ephesians. Notice how often he speaks of the Holy Spirit in this short letter. In addition, pay attention to the times that he speaks of the human mind.

8

The Holiness Pentecostal (Charismatic) Movement

Although there were elements of Pentecostal behavior exhibited by some of those in attendance at the 1801 Cane Ridge Revival, the Pentecostal Movement that exists today largely began around the beginning of the twentieth century. Its zealous focus on the miraculous gifts of the Holy Spirit and the contagious nature of its doctrine have led to an explosion of churches and television programs that promote the continuance of miraculous abilities for believers. What teaching does this movement promote? What do they believe and why? Does this movement overemphasize the Holy Spirit to the point of detracting from, and diminishing, Jesus?

Montanism

In the late 2nd century, Montanus began a movement within Christianity that believed in “new prophecy”; this “new prophecy” was seen as superseding the authority of Jesus and the Apostles. Eusebius of Caesarea wrote: “And he [Montanus] became beside himself, and being suddenly in a sort of frenzy and ecstasy he raved, and began to babble and utter strange things, prophesying in a manner contrary to the constant custom of the Church handed down by tradition from the beginning.”

Cane Ridge Revival in Kentucky, August 1801

- Organized by Presbyterian minister Barton W. Stone
- Strange behavior exhibited by some on the second night; shrieking, fainting, and convulsive behavior
- Presbyterians distanced themselves from this behavior, but the Methodists embraced it.
- Barton W. Stone accepted this emotionalism; Alexander Campbell considered it excessive.

Holiness – John Wesley’s (Methodist) doctrine of Christian perfection (from which came the church of the Nazarene, the church of God, the Salvation Army, and the Christian Missionary Alliance); Christian perfection is called the “second blessing”. The first blessing is “forgiveness.” [Note: this is not what Scripture teaches about holiness/sanctification]

Pentecostal – coming out of the Holiness movement and connecting to the events that occurred on the Day of Pentecost; the second blessing is the baptism of the Holy Spirit which brings the ability to speak in tongues). [Note: this is the beginning of the charismatic movement]

A quick timeline:

- 1830s: Some Methodists begin to be concerned about the lack of emphasis on the Wesleyan doctrine of “holiness.”
 - John Wesley provided the teaching that launched this movement. He taught a “second blessing” which comes after water baptism and initial forgiveness of sins) that produces “entire (complete) sanctification (perfection).”
 - The Wesleyan Doctrine of Holiness (Second Blessing):
 - The second blessing is the instantaneous moment when believers are filled with the Holy Spirit. Their hearts are perfected at this moment, cleansed from inbred sin. It does not happen at conversion. It comes after one has grown in their faith.
 - “I was converted at the age of six, on Easter morning April 5, 1942. As we were getting ready to go to church, I told my parents I wanted to be a Christian. I knelt at my parents’ bedside, confessed my sins, and asked the Lord to save me. As for the sins in my life, I only remember feeling ashamed at the way I talked back to my parents. I wept as I prayed and felt that God forgave me. I believe I was saved that morning. Several years later as a teenager I felt I was sanctified – this being a second work of grace as my church taught me.” – R.T. Kendall, “*Holy Fire*”, pp95-96
- 1867: Holiness Movement begins in New Jersey.
- 1879: Iowa Holiness Association is started
- 1887: A. B. Simpson (Christian Missionary Alliance) promotes the “Fourfold Gospel”. Simpson believed that “Christ is Savior, Sanctifier, Healer, and Coming King” through dramatic spiritual encounters that changed the direction of his life.” Also known as “Full Gospel.”
 - Jesus is Savior (Acts 4.12)
 - Jesus is Sanctifier (1 Cor 1.30)
 - Jesus is Healer (James 5.15)
 - Jesus is Coming King (Acts 1.11)
- 1900: Charles Parham begins Bethel Bible School with emphasis on the study of the baptism of the Holy Spirit.
- 1901: Agnes Ozman “speaks in tongues” at Bethel Bible School in Topeka, Kansas. Tongues are claimed to be evidence of Holy Spirit baptism (Charles Parham). The charismatic movement begins. [Pentecostal, Apostolic churches spring from this movement.]
- 1902: the first congregation of the church of God is formed in North Carolina
- 1906: the first Assembly of the church of God in Cleveland, TN
- 1906 – 1909: Azusa Street Revival occurs in Los Angeles. The beginning of the Pentecostal movement
- 1908: church of God in Cleveland, TN accepts Pentecostalism

- 1951: Charismatic movement encourages those who had received the “second blessing” to remain in their denomination and spread the doctrine of Holy Spirit baptism within their own congregations.
- 1960s: churches of Christ began to experience members who embraced speaking in tongues and the doctrine of Holy Spirit baptism.
- 1980s:
 - A different approach of the Charismatic Movement. Doctrine teaches that the gift of Holy Spirit baptism comes at conversion, not at a later time in a “second blessing.” Proponents reject speaking in tongues as a spiritual conversion validation but hold to it as a modern-day gift, also holding to healing, casting out demons, and prophesying. Sometimes referred to as the “Signs and Wonders” Movement (Foster; “*Waves Against a Rational Rock*”, p109)

Some teachings:

- The gift of the Holy Ghost is not something that is received automatically and without external evidence when a person is water baptized.” – Kelly Nix, “*Distinctive Doctrines of the Apostolic Church*”, p66
- The Spirit of Jesus literally comes to live inside our bodies. – Kelly Nix, “*Distinctive Doctrines of the Apostolic Church*”, p 62
- “God has chosen to give us a miraculous and unmistakable sign when He fills someone with His Spirit.” – Kelly Nix, “*Distinctive Doctrines of the Apostolic Church*”, p68
- The sign God has chosen is speaking in other tongues. This occurs when God signals that He is indwelling a person. Kelly Nix, “*Distinctive Doctrines of the Apostolic Church*”, p68
 - The reason God chose tongues as a sign is that man has never been able to tame tongue, but with God’s indwelling, He controls the tongue. Nix, “*Distinctive Doctrines of the Apostolic Church*”, pp68-69

9

A Summary

We have studied several topics over the course of this study, including the Godhead, relationships, what Jesus said about the Holy Spirit, how the Holy Spirit was seen to work in the early days of the church, and how the Holy Spirit “in-dwells” a believer. Below is a quick summary of the important “take-aways” from this study.

- “God” is the name of a divine nature, state, or character.
- There is only one divine nature; there are multiple Persons that are divine -They are the Father, the Son, and the Holy Spirit.
- The concept of “relationship” comes from God. It is eternal, inherent, and perfectly enacted within the Godhead.
- Nothing/no one is successful on its own. Relationships are absolutely essential.
- Relationships imply roles. [This is important to understand!]
- The Holy Spirit is in a perfect relationship with the Father and the Word. These Three work together in all things even though one may be more preeminent than the others.
- The Holy Spirit is prominent in beginnings (i.e., creation, the church, a new Christian (child of God))
- When creating (or causing something to have a beginning), there are 3 things to consider:
 - An ‘a priori’ thought, idea, concept, plan, or will existing in the mind prior to and independent of experience, as a faculty trait or character trait (Father)
 - An expression of the thought, idea, concept, or plan (Word/Son (i.e., Jesus))
 - An inspiration (impetus) for initiating and continuing the thought, idea, concept, or plan (Spirit)
- The Spirit is a Revealer of truth. No conversion is recounted in Scripture where the gospel message was not spoken. Through the truth of the gospel, men were (and are) converted.
- The Holy Spirit is responsible for the words of Scripture. He is involved in every conversion because it is through Him that the gospel was spoken and written. Conversions are accomplished the same way today.
- The Holy Spirit is associated with life, specifically, eternal life.
- One must be born (begotten) of the Spirit to gain entrance into the kingdom of God (must also be born of water).
- The Holy Spirit is very visible in some of the conversion stories we examined. In others, He is hardly seen at all.
- The number of times believers were given the ability to speak in tongues at their conversion is very limited (only 3 times). These times appear to be for specific purposes, perhaps for the following:
 - The Samaritans spoke in tongues to show the Jews that those whom they considered inferior were also included in the invitation to be God’s children.

- Cornelius and his family spoke in tongues to show the Jews that Gentiles were also included in the invitation to be God's children.
 - The Ephesian disciples spoke in tongues to show that Christian baptism is different from John's baptism.
- There is a struggle that exists within a Christian regarding what will be allowed to control their thoughts and thus, their behavior.
- Christians are exhorted to "think spiritually." This leads to specific thoughts and attitudes in our minds and behaviors in our bodies that ultimately lead to eternal life.
- Conversely, thinking carnally leads to behaviors that ultimately lead to our death.
- Christians are in the Spirit when they have the words of Christ in their minds, directing their lives.
- Jesus' words are spirit and they are life (John 6.63).
- The Spirit is in Christians when Jesus' words (teaching) is in them and guiding their behavior and attitudes.
 - "If you abide in My word, you are My disciples indeed."
- The Holy Spirit dwells in the church, which is also called the temple of God. The church is comprised of individuals who have the Spirit active within them (in their minds/way of thinking).
- Christians must be separated from unrighteousness, darkness, Satan, unbelievers, and idols. This is because Christians have been sanctified (set apart; made holy).
- Christians must understand the purpose of their physical body. Actions taken in the body are the result of what the mind directs. Behavior is a direct expression of our understanding of what it is to "think spiritually."
- A Christian's spirit is so closely connected to the Spirit of Christ (and thus the Holy Spirit) that it is considered "one spirit" with Christ.
- Our effort, in combination with the Holy Spirit's help, is how we grow into what God wants us to be.
- Effort from the Christian is required in order to make the relationship that God seeks work. Recall that a relationship implies roles.
- The spiritual unity a Christian has with Christ must not be broken by an act of sexual immorality. This act defiles both body and mind, and thus defiles the temple of the Holy Spirit.
- Figurative language plays a major role in the Jesus' teaching while He was on earth.
- The Holy Spirit dwelling within a Christian is best seen as figurative language, describing how one who has submitted to the teaching of Scripture and is allowing it to direct their thoughts and behaviors has the Holy Spirit in them.
- Acts 2.38 is a most important verse in this study.
 - Baptized believers are promised the gift of the Holy Spirit.
 - If we misinterpret what Peter told the Pentecost audience about this gift, we misunderstand what the Holy Spirit does and how He does it.
- God (Father, Word/Son, Holy Spirit) has a longing desire for a relationship with us. It is a spiritual relationship.
- This spiritual relationship is enacted when we allow the Holy Spirit into our minds (through what is spoken) to do the following:
 - Lead us in the way that forms Christ within us
 - Comfort us
 - Intercede with the Father for us

- Increase our knowledge/understanding of God
 - Strengthen our faith
 - Move us to action (good works)
- All three Members of the Godhead are involved in the creation of the opportunity for us to be in a relationship with them. They desperately want that with you and me... desperately enough to make the ultimate sacrifice for that to be possible.
 - The choice is ours... will we accept the invitation?
 - If we accept, will we then listen to what They say to us?
 - Will we listen to the point that we seek to live with thoughts, actions, speech, and behaviors that show we are fully engaged in nurturing that relationship?
- To close, remember this:

“For this reason, I bow my knees to the Father of our Lord Jesus Christ, from whom the whole family in heaven and earth is named, that He would grant you, according to the riches of His glory, to be strengthened with might through His Spirit in the inner man, that Christ may dwell in your hearts through faith; that you being rooted and grounded in love, may be able to comprehend with all the saints...” – Ephesians 3.14-18