

# *The Person And Work Of* **The Holy Spirit**



*“Nevertheless I tell you the truth. It is to your advantage that I go away; for if I do not go away, the Helper will not come to you; but if I depart, I will send Him to you. And when He has come, He will convict the world of sin, and of righteousness, and of judgment...” (John 16:7-8)*

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# **Syllabus: The Person & Work of the Holy Spirit**

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# How the Word Spirit Is Used in the Bible

## **I. The Word “Spirit” Literally Signifies “the Breath”—**

- A. Both the Hebrew and the Greek words mean a breath or blast of air (any lexicon will confirm).
- B. It is used to signify the cycle of respiration (Job 9:18; 2 Thessalonians 2:8; John 20:22).
- C. The breath and life are closely associated (Job 12:9–10; 33:4; 34:14; Acts 17:25; Revelation 13:15).
- D. A man is dead when he has breathed his last (Psalm 104:29; 135:15–17).

## **II. The Word “Spirit” May Signify the Invisible, Immaterial, Eternal Spirit of Man—**

- A. A man is dead when he breathes his last (Genesis 25:17; Job 3:11; John 19:30, Mark 15:37, 44).
- B. The departing of the spirit and the final breath are associated in death (James 2:26; Acts 7:59).
- C. The word spirit signifies our inner man (2 Corinthians 4:16), the heart (Romans 2:28–29), the mind (Romans 7:22–8:16).
- D. The inner man, as the seat of our intellect, affections and will, serves God (Romans 1:9).

## **III. The Word “Spirit” May Identify an Angel, a Demon or the Devil—**

- A. The angels of God are “ministering spirits” (Hebrews 1:7, 14; *cf.* Psalms 103:20–21; 104:4).
- B. A demon is an “unclean spirit” (Matthew 12:43–46; Luke 4:33; Mark 1:23–26; 5:2, 8, 12).
- C. Satan is “the spirit that now worketh in the children of disobedience” (Ephesians 2:2).

## **IV. The Word “Spirit” May Refer to the Very Essence of God—**

- A. God “is Spirit” (John 4:24); He exists outside the material universe.
- B. He is “invisible” (Colossians 1:16; Romans 1:20; *cf.* 1 Timothy 6:16; John 1:18; 1 John 2:5).
- C. The Holy Spirit “is Spirit” because the Bible says He is God (Acts 5:3–4).
- D. In John 4:24 “in spirit and in truth” refers to the true spiritual worship which would be revealed by the Holy Spirit in contrast to the carnal ordinances of the Law (*cf.* John 3:6; 6:63).

## **V. The Word “Spirit” May Refer to an Attitude—**

- A. There are several indisputable examples (Galatians 6:1; Romans 11:8; 2 Corinthians 4:13; Ephesians 1:17–18; 4:23; 2 Timothy 1:7).
- B. Two passages often misunderstood because this fact not observed:
  1. In 1 John 4:6 “the spirit of truth” is not the Holy Spirit (*cf.* John 14:17) but the mind which is under the sway of the Truth revealed by the Holy Spirit (1 Corinthians 12:3; 1 John 4:2–3). The “spirit of antichrist” is not a demon or the Devil, but rather, a mind lost to the error which denies the incarnation (1 John 4:1).
  2. In Galatians 4:6 “the Spirit of His Son” is not the Holy Spirit but the heart of the adopted child of God (v. 5) who in faith can come boldly to the Father (*cf.* Romans 8:14–16; Mark 14:36). This passage does not teach a personal indwelling of the Holy Spirit in the believer.

## **VI. The Word “Spirit” May Refer to the Holy Spirit as a Person Possessing Deity—**

- A. The Holy Spirit is the third person of the Godhead (2 Corinthians 13:14; Acts 5:4; 1 John 5:4–9).
- B. Often the Holy Spirit is mentioned with respect to His unique role within the Godhead:
  - 1. Creation (Genesis 1:2; Job 26:13)
  - 2. Revelation (John 14:16–17, 26; 15:26–27; 16:13; 1 Corinthians 2:10–13; 12:3–6)
  - 3. Sanctification (2 Thessalonians 2:13; 1 Peter 1:2; Hebrews 10:29)
  - 4. Resurrection (1 Peter 3:18–20; Romans 8:11; Hebrews 9:14)
  - 5. The Mission of Jesus (Matthew 1:18; 3:16–17; Acts 2:1–4; 10:38)
- C. Sometimes it refers to that which the Holy Spirit experiences as a person (Acts 5:3–4; 7:1; Ephesians 4:30; Hebrews 10:29; Matthew 12:31).

## **VII. Consider “In the Spirit,” “By the Spirit,” “Of the Spirit” & “Through the Spirit”—**

- A. Sometimes these phrases indicate the Spirit’s miraculous activity.
  - 1. Disciples were led “by the Spirit” (Luke 2:27; 1 Corinthians 12:3, 8–9).
  - 2. Jesus was “led up of the Spirit” and “cast out devils by the Spirit” (Matthew 4:1; 12:28).
  - 3. Jesus was “in the power of the Spirit” when He worked miracles in Galilee (Luke 4:1, 14).
  - 4. N.T. Prophets spoke “through the Spirit” giving special revelation (Acts 11:28; 21:4).
  - 5. The early church acted and spoke “with the Spirit” (1 Corinthians 14:15–16).
  - 6. However, none of these passages indicate a bodily indwelling of the Holy Spirit as a person in Jesus, an Apostle or a disciple because of regeneration.
- B. Sometimes these phrases indicate non-miraculous activity of the Holy Spirit through means.
  - 1. Christians are “led by the Spirit of God” (Romans 8:13–14); however, the Spirit leads by means of His teaching (Romans 8:1–2).
  - 2. We are washed, sanctified and justified “by the Spirit of our God” (1 Corinthians 6:9–11); yet, that washing occurs “with the washing of water through the word” (Ephesians 5:25) and sanctification is effected by “obeying the truth through the Spirit” (1 Peter 1:22).
  - 3. We are circumcised in heart “in the Spirit” and not “in the letter” meaning according to the Gospel and not by the Law of Moses (Romans 2:27; cf. 7:6; 2 Corinthians 3:6; Philippians 3:3).
  - 4. A thing is “by the Spirit” when it is according to the Holy Spirit’s will (1 Corinthians 12:3–13).

## **VIII. Observations:**

- A. Every time the word “spirit” occurs, it does not mean the Holy Spirit.
- B. When the word “spirit” does indicate the Holy Spirit:
  - 1. It may signify the Holy Spirit acting in His unique role within the Godhead.
  - 2. It may signify the Holy Spirit acting miraculously in revelation, inspiration & confirmation.
  - 3. It may indicate the Holy Spirit acting non-miraculously through means.
- C. Never does it indicate a bodily indwelling of the Holy Spirit as a person in either Jesus, an Apostle, or a disciple because of regeneration.

# The Lord Our God Is One

## I. Biblical Monotheism—

- A. Monotheism is the belief that there is only one God (Deuteronomy 6:4).
1. The Bible teaches that the one God is “the God of Abraham, Isaac and Jacob” (Acts 3:12–16), the same God of both the OT and the NT.
  2. Both testaments affirm there is only one God (Genesis 1:1; Deuteronomy 4:35; 6:4; 1 Kings 8:59–60; Isaiah 45:5–6; 46:9; John 1:1; 1 Corinthians 8:4, 6; 1 John 5:19–21).
- B. How do we reconcile the fact of *one God* with the reality of *the Father, the Son and the Holy Spirit*?
1. Not by *modalism*, the one person of God does not merely appear as three manifestations.
  2. Not by *tritheism*, that is, there are not three gods (which would surely be idolatry).
  3. Not by *Arianism*, the Spirit is not only divine substance, that is, He is not a person.
  4. Not by *Anti-Arianism*, that the Holy Spirit is a ministering angel, *i.e.* a person but not divine.
  5. Not by *Monarchianism*, the Holy Spirit is not simply divine force or power, an effect.
- C. Each person of the Godhead possesses the exact same nature (Deuteronomy 6:4).
1. The Hebrew in this passage signifies a “united” one not a “numeric” one.
    - a. A husband and wife are “one flesh” (Genesis 2:24; Ephesians 5:31).
    - b. Thieves have “one purse” (Proverbs 1:14).
    - c. There was “one law” for Israel and the stranger (Exodus 12:49).
  2. Now consider these facts:
    - a. The disciples being many members are one (Romans 12:4; 1 Corinthians 12:12)
    - b. The Father and Son are as the disciples are one (John 17:21).
    - c. Many can be one; the Lord our God (plural; *cf.* Genesis 1:26) is one Jehovah

## II. The Oneness of God Refers to the Divine Nature, State of Being, Godhead—

- A. The New Testament speaks of the Godhead, that is, the state of being God (Acts 17:29; *cf.* Romans 1:20; Colossians 2:9).
- B. Each member of the Godhead possesses ALL the attributes of deity (Acts 17:22–31).
1. Transcendent (Acts 17:24)
  2. Almighty (Acts 17:25–26)
  3. All knowing (Acts 17:26)
  4. Everywhere present (Acts 17:27)
  5. Invisible or immaterial (Acts 17:29)
  6. Eternal (Acts 17:24, 31)
  7. Unchangeable (Acts 17:24–31)
- C. The singular purpose of the Godhead is the redemption of mankind (Ephesians 3:1–11).
1. The Father’s role (Ephesians 3:6; *cf.* 1:3–6)
  2. The Son’s role (Ephesians 3:11; *cf.* 1:7–9)
  3. The Spirit’s role (Ephesians 3:5–7; *cf.* 1:8–10)

#### **IV. The Oneness of God Is Contrasted with Idolatry in Both Testaments—**

##### A. What is idolatry?

1. It is the belief in many gods (1 Kings 18:25; Acts 17:22).
2. Christians accept and worship only one God (1 Corinthians 8:1-6; Matthew 12:29).
3. An idol is nothing; it is a lie (Acts 14:15; Jeremiah 10:18; 14:22; Isaiah 44:20).

##### B. Idolatry consists of many different deities, possessing differing attributes of being, hence they can be no gods (Galatians 4:8).

1. The Greek pantheon of gods (Zeus, Hera, Poseidon, Athena, Apollo, Artemis, Ares, *etc.*).
2. The pagan concept of a pantheon of deities (1 Kings 20:28; Acts 7:48–49; 17:24–30).

##### C. The Biblical distinction between the Father, the Son and the Holy Spirit is in their roles not regarding their nature, or the attributes of their nature (1 John 5:11, 13, 20; Hebrews 9:14; *etc.*).

1. Based on the presentation of Scripture, it is impossible to make a distinction between the Father, Son and Holy Spirit based upon their nature (John 14:7–9).
2. The ONLY means of distinguishing between them is by a consideration of their work unfolding the redemptive plan.

# The Divine Personhood of the Holy Spirit

## I. Review Some Misconceptions Concerning the Holy Spirit—

- A. The Holy Spirit is the Father, that is, there is ONLY one individual in the Godhead that appears in three different manifestations—the Father, the Son & the Holy Spirit (called: *modalism*).
- B. There are three gods (called: *tritheism*), that is, it takes all three parts to equal the one God. (This sometimes illustrated by an egg, or an apple [both of which are NON-BIBLICAL illustrations]).
- C. The Holy Spirit is only divine substance, that is, it does not possess mind, emotion or will (called: *Arianism*).
- D. The Holy Spirit is a ministering angel (a corruption of Hebrews 1:13–14); he is a person, yet not divine, rather created (called: *Anti-Arianism*).
- E. The Holy Spirit is divine force; it is solely the effect of divine activity (called: *Monarchianism*).

## II. What Is Personhood?

### A. Definition:

- 1. **Personhood**, “The state or condition of being a person, especially having those qualities that confer distinct individuality” (*American Heritage Dictionary*).
- 2. A **person** is “a self-conscious or rational being” (*Oxford English Dictionary*).
- 3. **Individual**: “existing as a distinct entity” (*Merriam-Webster Dictionary*).
- 4. **Being**: “the quality or state of having existence...conscious existence...” (*Merriam-Webster*).
- 5. Therefore, a **person** is an individual with conscious existence. **The Holy Spirit does not and cannot exist, if He is not a person.**

### B. There are three persons, distinct individuals, according to Scripture *that exist as God*.

- 1. The New Testament speaks of the Godhead, that is, the state of being God (Acts 17:29; *cf.* Romans 1:20; Colossians 2:9).
- 2. The Father is not the Son; the Son is not the Spirit; the Spirit is not the Father (John 14:10–26). Yet, each One is God: The Father is God (John 1:1-3), the Son is God (John 1:14) and the Spirit is God (Genesis 1:1–2).

## III. The Holy Spirit Possesses the Attributes of Deity—

Indicators of Personality	THE FATHER	THE SON	THE SPIRIT
<b>Recognizable Identity</b>	John 12:27–28	John 8:15–18	John 15:26
<b>Self-awareness</b>	Matthew 3:17	John 8:58	Acts 13:2
<b>Self Determination</b>	Ephesians 3:11	Philippians 2:6–7	1 Corinthians 12:11
<b>Thinks/Reasons</b>	1 Corinthians 2:11,16	John 16:13–15	1 Corinthians 2:12
<b>Emotion</b>	Genesis 6:5–6	Mark 3:5	Ephesians 4:30
<b>Moral</b>	1 John 1:5–7	John 8:46	Ephesians 5:9
<b>Love</b>	Romans 5:8	Romans 5:5	Romans 5:5

# The Holy Spirit in the Old Testament

## **I. The Identity of the Holy Spirit in the Old Testament:**

A. Some of the names given to the Holy Spirit in the Old Testament:

1. "The Spirit of God" (total of 14 times)
2. "The Spirit of the LORD" (total of 25 times)
3. "The Spirit of the Lord Jehovah" (Isaiah 61:1)
4. "My Spirit" (Genesis 6:3; Joel 2:29)
5. "The finger of God" (Exodus 8:19; 31:18; Deuteronomy 9:10)

B. There is seeming less emphasis on His deity and personality (but, see references below).

C. There is only one Spirit revealed in the two testaments (Luke 4:18; Acts 2:17).

## **II. The Holy Spirit's Role Partially Revealed in the Old Testament:**

A. His Role in Creation (Genesis 1:2; *cf.* John 1:1; Job 33:4):

1. He was an active agent in creation (Genesis 1:2).
2. Under the authority of the Word, He brought to completion the Father's eternal purpose in the creation (Job 26:13; *cf.* John 1:3; Colossians 1:16; Hebrews 1:9–10).
3. He was directly involved in the formation of man (Job 33:4, 6; *cf.* Genesis 2:7).

B. His Role in Revelation (Nehemiah 9:20, 30; 2 Timothy 3:14–17):

1. The Holy Spirit delivered the Law to Moses (Exodus 31:18; *cf.* Luke 11:20; Matthew 12:28).
2. The Spirit was the active agent in Old Testament miracles (Exodus 8:19; Isaiah 63:7–14).
3. He guided all the prophets of Jehovah (Nehemiah 9:20, 30; Genesis 6:3; Numbers 11:16–17, 24–26; 1 Peter 1:9–12; 3:18–20; 2 Peter 1:19–21; 2:5).

C. His Role in Redemption (1 Peter 1:11):

1. The Holy Spirit prepared the types and shadows prefiguring Christ (Hebrews 9:8–14; Exodus 31:1–11; 35:30–35; 2 Chronicles 8:14; 29:25, 30; 35:15).
2. He revealed His relation to the Christ that was yet to come (Isaiah 11:1–3; 48:12–16; 61:1–3).
3. However, we find no evidence of the Holy Spirit falling upon a man to cleanse him from sin or beget unto him a special blessing unto sanctification.

## **III. Observations About the Holy Spirit from the Old Testament:**

A. The Godhood and Personhood of the Holy Spirit is indicated in the Old Testament.

B. The role of the Holy Spirit within the Godhead is consistent with His role revealed in the New Testament (*cf.* John 16:1–15).

C. The Holy Spirit's role in inspiration and revelation is consistent, though incomplete, compared to that role revealed in the New Testament (*ibid.*).



# Jesus & the Holy Spirit

## **I. Jesus Was Conceived by the Holy Spirit—**

- A. The Word volunteered to save man (Philippians 2:5–8).
  - 1. In this He submitted to the will of the Father (Hebrews 5:5–10).
  - 2. He became what He was not—flesh (John 1:1–3, 14).
  - 3. He was a man as we are, yet without sin (Hebrews 2:17–18; 4:15–16; Romans 8:3–4).
- B. Jesus became flesh through the Holy Ghost and the power of the Highest (Luke 1:35).
  - 1. Jesus was conceived of the Holy Ghost (Matthew 1:18).
  - 2. Jesus was born of the virgin (Luke 1:34).

## **II. Jesus Was Anointed with the Holy Spirit—**

- A. This anointing occurred at Jesus' Baptism (Acts 10:38; John 1:29–34).
  - 1. The Holy Spirit descended and remained upon Him (John 1:33).
  - 2. This descent of the Spirit identified Jesus as “the Messiah” (Matthew 3:16–17; Mark 1:9–12).
  - 3. From the time of His baptism forward it is indicated that Jesus operated with the power of the Holy Spirit (Luke 3:21–22; 4:1, 14, 18–21, 36; 5:17).
- B. This relationship between Jesus and the Holy Spirit fulfilled O.T. prophecy:
  - 1. “The Spirit of the Lord shall rest upon Him” (Isaiah 11:1–4, *cf.* Romans 15:12).
  - 2. “I have put my Spirit upon Him” (Isaiah 42:1–4; *cf.* Matthew 12:14–21).
  - 3. “The Spirit of the Lord is upon me” (Isaiah 61:1–2; *cf.* Luke 4:14–19).

## **III. The Holy Spirit Aided Jesus in His Work—**

- A. The Holy Spirit helped Jesus work miracles (Matthew 12:18; John 5:30–39).
  - 1. The work of the Holy Spirit was an independent witness to the Messiah.
  - 2. The works Jesus did by the Spirit bore witness of Him (John 3:2; 5:36; 7:26–31; 10:25, 37–38).
- B. The Holy Spirit anointed Jesus to preach (Deuteronomy 18:18; John 7:16; 8:28; 12:49; 14:10, 24).

## **IV. The Holy Spirit Raised Jesus from the Dead—**

- A. Jesus laid down His life and took it up again by the authority of the Father (John 10:17–19)
- B. Jesus was raised by the Father through the power of the Holy Spirit (Romans 1:1–5).
  - 1. He was raised by the Father (Acts 2:31–33; 3:15; 4:10; 10:40; 13:33; 17:31; Romans 6:4–5; 10:9; 1 Corinthians 6:14; 2 Corinthians 4:14; 13:4; Galatians 1:1; Ephesians 1:20; Colossians 2:12; 1 Thessalonians 1:10; Hebrews 13:20; 1 Peter 1:21).
  - 2. He was raised by the Holy Spirit (Romans 1:4; 8:11; 1 Peter 3:18).
  - 3. No passage says Jesus raised Himself from the dead, by His own will and power alone.

## **V. Things the Holy Spirit Did Not Do for Jesus—**

- A. The Holy Spirit did not give Jesus divinity (John 1:1–3).
- B. The Holy Spirit did not prevent Jesus from sinning (Matthew 4; Luke 4; Hebrews 2:10–18).
- C. The Holy Spirit did not take away the will of Jesus (*cf.* 1 Corinthians 14:26–32).

# The Holy Spirit & the Apostles

## **I. The Apostles Received the Baptism with the Holy Spirit (Acts 1:4-9)—**

- A. Christ was the administrator of this baptism (John 1:33; Matthew 3:11; Mark 1:8; Luke 3:16).
- B. The Apostles were the designated recipients:
  - 1. John is vague concerning whom (Matthew 3:7–12; *cf.* Mark 1:5–8; Luke 3:15–16).
  - 2. However, Jesus is specific (Acts 1:1–5).
  - 3. The promise of the Comforter is the baptism with the Holy Spirit (John 15:26–27; Acts 1:6–8).
- C. Christ baptized the Twelve with the Holy Spirit on Pentecost (Acts 2:1–4).
  - 1. He promised it to the Twelve (Acts 1:1–8).
  - 2. It would come upon them in Jerusalem (Luke 24:49).
  - 3. It would come with power (Acts 1:8).
  - 4. Signs, tongues, miracles and prophesying occurred after the Spirit fell (Acts 2:1–4, 6, 11, 43).
  - 5. **QUESTION:** If this was not the baptism with the Holy Spirit when did it occur? If it was, why expect another? (*cf.* Acts 10:44–48; 11:15–17).

## **II. The Apostles Are the Ambassadors of Christ—**

- A. An ambassador is “a senior” (*Strong’s*, 4243), by implication, to act as a representative (2 Corinthians 5:20; Ephesians 6:20; *cf.* 1 Timothy 4:14).
  - 1. An ambassador is commended to those to whom sent (II Corinthians 5:12).
  - 2. An ambassador acts in the stead of another (5:20).
  - 3. An ambassador speaks for another (5:20; Ephesians 6:20).
  - 4. An ambassador must speak as he ought (6:20).
  - 5. An ambassador is not at liberty to speak whatever he will (6:20).
- B. God always sent His representatives with adequate proof of their authority:
  - 1. God sent Moses with signs (Exodus 4:1–9).
  - 2. God sent Joshua with signs (Joshua 3:7).
  - 3. God sent the Judges with signs (Judges 2:18).
  - 4. God sent the prophets with signs (Deuteronomy 18:22).
  - 5. John the Baptist was given a sign (John 10:41; 1:33).
  - 6. Christ was approved by signs (Acts 2:22–24).
  - 7. The Apostles were sent with signs (Acts 2:42–43).
- C. The Unique Relationship of the Spirit to the Apostles:
  - 1. The Holy Spirit as a Comforter (John 14:26; 16:13–14)
  - 2. The Baptism with the Spirit (Acts 1:5, 8; Luke 24:49)
  - 3. The signs of an Apostle (II Corinthians 12:12; Galatians 3:5; I Corinthians 9:2).
  - 4. The signs of Pentecost (Acts 2:1–4; Romans 1:4)
  - 5. The laying on of hands (Acts 8:17; 19:6; I Timothy 4:14; *cf.* Ephesians 6:20; II Corinthians 5:20)
  - 6. Special miracles (Acts 2:42–43; 4:16; 5:15; 19:11–12)
  - 7. Apparent unlimited gifts (I Corinthians 14:18)

# The Holy Spirit & Revelation

## I. The Goal of the Spirit's Work of Revelation Is "All Truth"—

1. Jesus said the Spirit's work as the Comforter was to guide the Apostles into all truth and provide an infallible means of preservation (John 14:16–17, 26–27; 15:26–27; 16:8–16).
2. This work with the Apostles came in two phases (1 Corinthians 13:10–12):
  - a. "That which is in part..." refers to the gradual revelation of the Gospel, "all truth," through the Apostles. This gradual revelation was necessary to the infancy of the New Testament church and the establishment of the veracity of the Gospel message (cf. John 16:8–14).
  - b. "That which is perfect..." refers to the completed or entire Gospel system (cf. Jude 3). Miracles, signs and wonders were never intended to be a permanent characteristic of the Church.
3. To contend for signs which are associated with the Spirit's work of revelation is to deny that we have a complete, sufficient and infallible revelation of the mind of Christ (1 Corinthians 2:16).

## II. The Spirit Provided Inspiration to Achieve Revelation—

1. All Scripture (the OT & the NT) is given by inspiration of God (2 Timothy 3:14–17).
  - a. The word "inspiration" literally means "God-breathed" and refers to the supernatural process by which the Spirit gave the "revelation of the mystery" to the Apostles (Ephesians 3:4–5).
  - b. The revelation by inspiration process was revealed by Christ in the Gospel of John (John 14:16–17, 26; 15:26–27; 16:13–15).
2. This process is described in greater detail by the Apostle Paul in 1 Corinthians 2:9–15.
  - a. The "mystery" was prepared and held in the "mind of the Lord" (vv. 9, 15).
  - b. God "revealed" them through His Spirit, He allowed Him to know and search out "the deep things of God" (vv. 10–11).
  - c. In turn, the Spirit taught these "things" in "spiritual words" to the Apostles and prophets (vv. 12–13). This verse conveys the idea in "God-breathed" which refers to the "words" the Spirit taught (cf. John 14:26; 16:13).

## III. The Spirit Provided Confirmation to Achieve Revelation—

1. The Spirit's work was not complete with inspiration; it required one more step, *confirmation*.
  - a. The word confirm literally means to "establish" or "stabilitate" (*Strong*). It is the word from which we get "base" and "basis." It is from the root word for "foot" used in Acts 3:7.
  - b. The idea is that the Holy Spirit was engaged in setting the Scripture upon its feet that they might stand on their own. How did the Spirit do this?
2. Confirmation was done in conjunction with the preaching of the Gospel (Mark 16:17–20).
  - a. The Holy Spirit empowered the Apostles and other believers to reveal the Gospel and to work miraculous signs of confirmation (John 7:39; Acts 2:17).
  - b. The Apostles were promised unique authority as witnesses of Christ (John 14:12–14; 15:26; Luke 24:45–49; Acts 1:8; 2 Corinthians 12:12).
  - c. They conveyed subordinate authority upon whomsoever they laid hands (Acts 8:15–18; Hebrews 2:3–4).

3. Once this work of confirmation was accomplished, the Gospel was committed to writing by the Apostles and prophets (Ephesians 3:1–6; 2 Timothy 3:16–17).

#### **IV. Conclusions to Consider—**

1. The character of the source is inherent in that which it is derived from it.
2. The very nature of the process necessitates a conclusion and cessation of the process and means by which it came, else there is no certainty in that which claims to be Scripture (1 Corinthians 13:8–9; Hebrews 2:3–4).
3. Since the Spirit has revealed through inspiration and confirmed by miraculous signs, the words of the Apostles are indeed the commandments of the Lord (1 Corinthians 14:37).

# The Spirit & the Early Church

## ***I. Miraculous Gifts Were Imparted to Some Christians in the First Century—***

A. Miraculous gifts were promised to some Christians:

1. Signs would follow believers (Mark 16:17–20).
2. Men and women would possess spiritual gifts (Acts 2:17–18).
3. These gifts were given to whomever the Lord willed (1 Corinthians 12:8–11, *cf.* Acts 2:39).
4. These gifts were given through the imposition of the Apostles' hands (Acts 8:15–18; 1 Timothy 4:14; Hebrews 6:2; 2 Timothy 1:6).
5. Not all had the same gift, not all received a gift (1 Corinthians 12; Romans 12:5–8; *cf.* 1:11).

B. Gifts were necessary for the following reasons:

1. To achieve the revelation of the mystery (John 14:26; 16:12–13).
2. To facilitate the commitment of this revelation to a written format (Ephesians 3:1–6).
3. To provide the churches with adequate edification (Ephesians 4:8–14; 1 Corinthians 12:27–31).
4. To confirm the veracity of the Apostles and prophets (Ephesians 3:5; 1 Peter 1:12).

## ***II. The Character of & the Manner in Which Gifts Were Exercised—***

A. Jesus worked miracles by the Spirit to confirm His claims (John 5:30–38; 10:32–42; 14:10–11).

B. The Apostles worked miracles to confirm themselves as the witnesses of Christ (John 15:26–27; Luke 24:46–49; Acts 1:8; 5:32; 10:39–42).

C. Miracles were not worked for the sake of healing (Luke 4:25–27; 1 Timothy 5:23; 2 Timothy 4:20).

D. The miracles of Christ and the Apostles were certainly signs and wonders:

1. The healing of leprosy and other diseases (Luke 17:10–19)
2. The restoration of mangled and missing limbs (Matthew 15:30)
3. The suspension of natural law (Matthew 14:25)
4. Special knowledge of personal information or events (John 1:48–49)
5. Supernatural transportation (Acts 8:39)
6. Resurrection of the dead (Luke 7:14–15)
7. Prophecy (Mark 14:72)

## ***III. Miracles Are Not Promised to the Church in Perpetuity—***

A. Miracles would cease (1 Corinthians 13:8–13).

1. Prophecy, tongues, knowledge: “they shall cease...” (13:8).
2. The “part” and the “perfect” are of the class “knowledge” and “prophecy”.
3. The “part” refers to the means for arriving at the “complete”.
4. The “part,” the means of prophesying and knowing “shall be done away” when that which the means makes “complete”.

B. Physical healing is not a promise of the atonement of Christ (Matthew 8:17).

1. Isaiah 53:4 refers to the healing of our sin sickness.
2. The miracles Jesus wrought were a means to establishing Him as Messiah (John 7:26–31).
3. Jesus' miracles fulfill Isaiah in that they prove Jesus is the great Physician (Mark 2:1–17).

# The Spirit & the Word of God

## I. The Word of God Is the Sword of the Spirit (Ephesians 6:17)—

A. Observations on Ephesians 6:11–18,

1. The sword is in the hand of the saint (Ephesians 6:10–13a).

a. The imagery is of saints putting on the divine armor for their defense in the spiritual war.

b. Paul says he is wielding this sword in his own conflict in Rome (6:17–18).

b. The “sword” is not empowered by being in the Holy Spirit’s “hands;” rather, the sword, and all the weapons of our warfare, are “of the Spirit” and inherently powerful and “mighty to the pulling down of strongholds,” and that, “through God” (2 Corinthians 10:4).

B. **Conclusion:** The word of God is not inadequate! It is sufficient to completely subdue every sinner to Christ (2 Corinthians 10:5).

a. It is a weapon that can completely rend the heart and turn it to Christ (Hebrews 4:12,13).

b. It will either subdue or destroy (2 Corinthians 10:5–6, *cf.* Acts 7:51; Isaiah 55:11).

c. And, with it we can withstand even the Devil (Ephesians 6:12–13).

C. There are some who scoff at the idea that men can be saved through the preaching of the Word without some sort of supernatural enlightenment, or direct religious experience. However, the Gospel is a living, powerful sword of the Spirit that lays us bare before God judging the thoughts and intents of our hearts (Hebrews 4:12–13; Revelation 1:16; 2:12, 16; 19:15).

## II. In Conviction & Conversion Whatever Is Said the Spirit Is Also Said of the Word—

The Holy Spirit & the Word	
Attributed to the Spirit	Attributed to the Word
Converts (John 16:7–15)	Converts (Matthew 13:15)
New Birth (John 3:5)	New Birth (I Peter 1:22–23)
Saves (Titus 3:5–7)	Saves (James 1:21–22)
Washed (I Corinthians 6:11)	Washed (Ephesians 5:26)
Justified ( <i>ibid.</i> )	Justified (Romans 1:16–17)
Sanctified ( <i>ibid.</i> )	Sanctified (John 17:17)
Quickens (Romans 8:11–13)	Quickens (II Corinthians 3:6)

**The Spirit’s Power to Convert is in the Word (Romans 1:16)**

## III. Scriptural Examples that Demonstrate the Spirit’s Work in Conversion:

A. The Conversions of the Three Thousand on Pentecost (Acts 2:1–42)

B. The Conversion of the Ethiopian Eunuch (Acts 8:26–38)

C. The Conversions in Cornelius’ Household (Acts 10:1*ff.*)

D. The Conversions in Lydia’s Household (Acts 16:13–15)

E. The Conversions in the Jailer’s Household (Acts 16:25–34)

# The Indwelling of the Spirit

## I. What Is the Issue?

A. It is not:

1. Does the Holy Spirit indwell believers? He does (Romans 8:11).
2. Is the Holy Spirit active today. He is (John 14:16).
3. Does the Spirit play an essential role in conversion and sanctification? Yes (Romans 8:14).

B. The question is: How does the Holy Spirit do these things?

1. Does the Holy Spirit work directly, immediately, separate and apart from the Word of God?  
Or, does He do His work indirectly, mediately through the Word of God?
2. Specifically, regarding indwelling, does the Holy Spirit do this personally, that is, as a person, abiding directly within the physical body of the believer? Or, is indwelling descriptive of a relationship in which the Holy Spirit by means, directs and guides the believer?

## II. Consider Some Incredible Difficulties with the Popular Concept of Indwelling:

A. If the Holy Spirit is physically located within our bodies...

1. One is affirming a transcendent, eternal, all powerful being is confined in time and space.
2. This essentially denies the Godhood of the Holy Spirit (2 Chronicles 6:18).
3. Anything else is either an incarnation or a possession, neither is tenable (*cf.* John 1:14).

B. If the Holy Spirit is "in us" by His divine attribute of omnipresence...

1. It is an affirmation of *pantheism*; God is outside of space and time (Isaiah 57:15).
2. If the Holy Spirit is not in the unbeliever, He is not everywhere, and not omnipresent.
3. Nothing exists apart from God's non-spatial and non-temporal existence (Acts 17:28); this is true of every member of the Godhead.

C. There is inherent danger in assigning physical location to the Holy Spirit.

1. It implies materiality (2 Corinthians 4:18; *cf.* 2 Kings 8:27; Acts 17:24).
2. It undermines the divine attributes (Acts 17:28; Romans 1:20).

## III. Indwelling Refers to Relationship, Not Location—

A. The Father was in Jesus and Jesus was in the Father (John 14:10–11).

1. The Father was not physically located in the body of Jesus, nor was the person Jesus located in the Father.
2. Jesus is clearly talking about the relationship He has with the Father which is based on love, faith and obedience (John 5:19–20; 7:16–18; 8:28–29; John 10:37–38; 12:44–46).

B. The disciples are in Jesus and Jesus is in the disciples (John 14:20).

1. It is not the person of Jesus in the bodies of the disciples, nor all the disciples in the body of Jesus.
2. Rather, Jesus describes their relationship based on love, faith and obedience, just as His and the Father's relationship (John 14:15, 21–24; 17:21–26; 1 John 2:3–6; 4:1–15).

C. The *Indwelling of God* (both the Father and the Son) refers to a relationship with men predicated upon love, faith and obedience. Why would the *indwelling of the Spirit of God* be any different?

#### **IV. The Indwelling of the Holy Spirit Is Neither Personal nor Bodily—**

A. Notice the contrast between “walks” (Romans 8:1–4):

1. “Not after the flesh, but after the Spirit...” (8:1)
2. “The Law of the Spirit...the Law...” (8:2)
3. “The Law could not...God...condemned sin in the flesh...” (8:3)
4. “Not after the flesh, but after the Spirit...” (8:4)

B. Each “walk” requires a “mind” (or obedience, *cf.* Romans 6:16–18):

1. To “mind the things of the flesh” is to disregard the will of God in anything (8:5–7).
2. Therefore, to “mind the things of the Spirit” is to submit to the Law of God (8:7).
3. This is to be “in the Spirit” and “have the Spirit of God” and “the Spirit of Christ” (8:9).

C. The Spirit of Christ is dwelling within us when...

1. We are righteous (Romans 8:10; *cf.* 6:18, 22).
2. Our mortal bodies are quickened by the putting to death of the deeds of the body (8:11, 13).
3. We are obedient to the Gospel (8:14–16).
4. We suffer with Christ (8:17).

D. What are “the things of the Spirit”? (*cf.* 1 Corinthians 2:14)

1. Clearly in the context these “things” are “the Law of the Spirit of Life” and “the Law of God.”
2. The relationship of “indwelling,” “leading” and “quickening” exists when “through the Spirit” and “by the Spirit” we are “minding” the “things of the Spirit.”



# The Gift of the Holy Spirit

## I. What Does “Gift of the Holy Spirit” Mean?

- A. Grammatically there is no solution.
  - 1. The phrase is the same in the Greek and English in both occurrences (Acts 2:38 and 10:45).
  - 2. Grammatically, “gift of the Holy Spirit” may mean “the Holy Spirit as a gift” or “the gift which the Holy Spirit gives.”
- B. The phrase “gift of” joined with other names for Deity.
  - 1. The phrase “gift of God” (Acts 8:20; John 4:10) certainly signifies a gift which God bestows.
  - 2. The phrase “gift of Christ” (Ephesians 4:7) signifies a gift which Christ bestows.
- C. Is it reasonable to assert that the phrase means the person of the Holy Spirit is given to every individual believer upon conversion? If *yes*, why not the Father? Why not the Son?

## II. The Spirit Is Named When the Benefits and Blessings He Bestows Are Intended—

- A. Numerous times the NT speaks of the Holy Spirit being given or received:
  - 1. “The Spirit given...” (John 7:39; Acts 5:32; 8:18; Acts 15:8; Romans 5:5; 1 Thessalonians 4:8).
  - 2. “Filled with the Spirit...” (Luke 1:15, 41, 67; 4:1; Acts 2:4; 4:8, 31; 6:3, 5; 7:55; 9:17; 11:24; 13:9).
  - 3. “Receive ye the Spirit...” (John 7:39; 20:22; Acts 8:15, 17, 19; 10:47; Acts 19:2; Galatians 3:2).
- B. It is evident in these passages that the giving and receiving of the Holy Spirit pertains to a miraculous manifestation and not a personal indwelling.
  - 1. It is not the Spirit as a person that is given, but the Spirit’s benefits and blessings in keeping with the redemptive plan.
  - 2. The Holy Spirit was “given” to facilitate the revelation and confirmation of the Gospel.
- C. Consider this overview of “the gift of the Holy Spirit.”
  - 1. The prophets promised that the Kingdom age would be inaugurated with a pouring forth of the Holy Spirit (Acts 2:18–21; Joel 2:28–32).
  - 2. Jesus said His Kingdom would commence with the sending of His Spirit (Luke 24:44–49; Mark 16:15–21; John 7:39; 14:16, 26–27; 15:26–27; 16:8–13; Acts 1:8).
  - 3. The Apostles preached that the events of Pentecost were the fulfillment of these promises, not the complete fulfillment, but the initiation of those prophecies (Mark 16:17–21; Acts 2:17–18; cf. 1 Corinthians 11:4–5; 14:34).
  - 4. The conclusion of Peter’s sermon indicated that further fulfillment would be forthcoming (Acts 2:38–39; cf. 10:45; 15:8).
  - 5. We see the implementation of this promise through the imposition of the Apostles’ hands (Mark 16:15–17; Acts 8:16–17; 19:6; 2 Timothy 1:6; 1 Timothy 4:14).

## III. What Is the Gift of the Holy Spirit?

- A. The context of Acts 2 supports a miraculous benefit to believers from the Holy Spirit.
- B. Acts 10:45, the only other time the phrase is used, is undeniably miraculous (cf. Acts 15:8).
- C. This view of “the gift of the Holy Spirit” is easily harmonized with every passage concerning the miraculous bestowments of the Spirit.

# The Holy Spirit & Prayer

## I. What Is the Issue?

A. It is not:

1. Does the believer struggle in prayer. He does (Romans 8:26; *cf.* Philippians 1:23).
2. Does the Holy Spirit help believers pray? He does (*ibid.*).
3. Is God active in the world today answering prayer? He is (James 5:16–18).

B. The question is: How does the Holy Spirit help the believer pray?

1. Is it the Holy Spirit's work to directly interpret and carry our prayers to the Father in order that they may be answered?
2. Does the Holy Spirit intercede so that our prayers are accomplished through providence?
3. Does the Holy Spirit enlighten us or tell us in our hearts that our prayers are answered?

## II. Romans 8:26 in Context—

1. "Groanings which cannot be uttered..."

- a. Are these unutterable groanings the Holy Spirit's groanings or the believer's (*cf.* 8:22)?
- b. Why are they unutterable or unspeakable (*cf.* 2 Corinthians 5:1–4; Mark 7:34; Acts 7:34)?
- c. It seems that Paul is referring to the tribulations of the suffering saint (*cf.* Philippians 1:23)

2. "We know not what we should pray for..."

- a. Does the believer know how and for what to pray (Matthew 6:9; 1 Timothy 2:1–3)?
- b. If we have instruction, how could any not know?
- c. The word "know" signifies clear discernment (*cf.* 2 Corinthians 5:5–11; Romans 8:15–17).

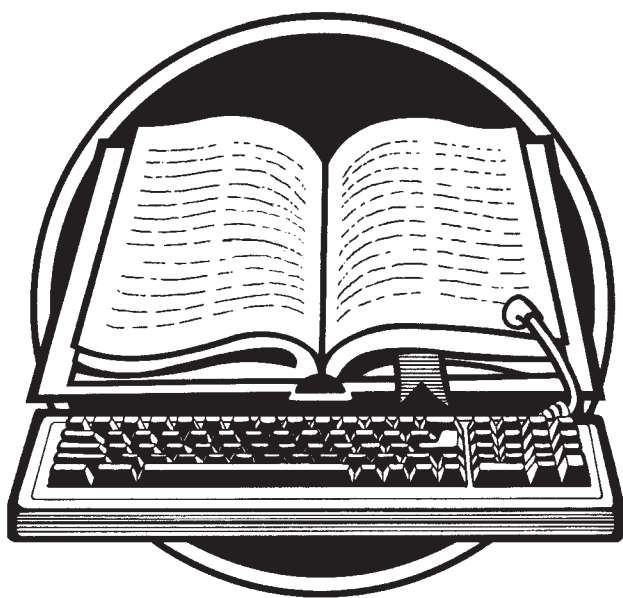
3. "The Spirit also helpeth... [and] maketh intercession for us..."

- a. Recognize "Who" not "how." CONTEXT is the key.
- b. The "heart searcher" is not the same as "the Spirit."
- c. The "groanings" are from "the mind of the Spirit," but we have already established that these are the believer's groanings. The "mind of the Spirit" is the "spiritual mind" (*cf.* Romans 8:6, see: ASV; 1 Corinthians 2:12, 14–15).

4. Throughout the context of Romans 8 the righteous saints are depicted as those who "walk not after the flesh, but after the Spirit" (8:1, 4). They are "after the Spirit" because they mind "the things of the Spirit" (8:5). These are "spiritually minded," that is, they have "the mind of the Spirit" (ASV).

## III. How Does the Holy Spirit Help Us Pray?

1. The Holy Spirit helped making us free from the law of sin and death (Romans 8:1–2).
2. The Holy Spirit helps when we are spiritually minded (8:3–7).
3. The Holy Spirit helps when He dwells in us (8:8–10).
4. The Holy Spirit helps put to death the deeds of the body (8:11–13).
5. The Holy Spirit helps when we receive the adoption of sons unto hope (8:14–25).
6. The Holy Spirit helps us pray from a suffering heart filled with hope (8:26–27).
7. The Holy Spirit helps with assurance that nothing separates us from the love of God (8:28–39).



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