

Sermons on the Holy Spirit



Keith Sharp

List of Topics

Lesson	Page
The Holy Spirit: A Divine Person	1
The Holy Spirit and Christ	2
The Holy Spirit and the Apostles	3
Baptism with the Holy Spirit	4
Spiritual Gifts	6
The Gift of the Holy Spirit	10
How the Holy Spirit Saves Sinners	12
The Witness of the Two Spirits	13
The Indwelling of the Holy Spirit	14
The Spirit and the Word	16
Sins Against the Holy Spirit	18
The Fruit of the Spirit	20

The Holy Spirit: A Divine Person

Introduction:

- A. There is much misunderstanding in the religious world concerning the nature of the Holy Spirit. - e.g., "... God's holy spirit is not a God, not a member of a trinity, not coequal, and is not even a person... It is God's **active force**.... may be likened to a radar beam" (**The Watch Tower** [Jehovah's Witnesses]. July 15, 1957. 432-3)
 - B. There are some things we cannot know about the Holy Spirit, but there is much we can. - Deuteronomy 29:29
 - C. Proposition: The Holy Spirit is a divine person.
- I. The Holy Spirit is a person.
- A. definition of "person"
 1. I do not mean He possesses a physical body. - Luke 24:36-40
 2. "person": "a being characterized by conscious apprehension, rationality, and a moral sense b: a being possessing or forming the subject of personality" (**Webster's Third New International Dictionary** [unabridged]. 2:1686)
 - B. proof of proposition
 1. He is spoken of by Christ as a person (10 uses of personal pronouns which designate a person).
 2. He possesses the characteristics of a person.
 - a. knowledge - 1 Corinthians 2:11
 - b. love - Romans 15:30
 - c. will - 1 Corinthians 12:11
 3. He does the work of a person.
 - a. speaks - 1 Timothy 4:1
 - b. teaches - 1 Corinthians 2:13
 - c. guides - John 16:13
 - d. forbids - Acts 16:6-7
 - e. searches - 1 Corinthians 2:10
 4. He suffers the slights and injuries of a person.
 - a. grieved - Ephesians 4:30
 - b. spited (insulted) - Hebrews 10:29
 - c. lied to - Acts 5:3
- II. The Holy Spirit is divine.
- A. definition:
 1. Acts 17:29 (*theion* - "divine nature" [NASB])
 2. Romans 1:20 (*theiotes* - "divine nature" [Ibid])
 3. Colossians 2:9 (*theiotetos* - "deity" [Ibid])
 - B. proof of proposition
 1. The Spirit is called God. - Acts 5:1-4
 2. He possesses the attributes of deity.
 - a. eternal - Hebrews 9:14
 - b. all-knowing - 1 Corinthians 2:10-11
 - c. all-present - Psalm 139:7-10
 3. He does the work of deity.
 - a. creation - Genesis 1:1-2
 - b. providence of nature - Psalm 104:30
 - c. miracles - Matthew 12:28; 1 Corinthians 12:7-11
- Conclusion:
- A. Therefore, the Holy Spirit is a divine person.
 - B. He invites you to come to Christ. - Revelation 22:17

The Holy Spirit and Christ

A. In the first three centuries of the existence of the church, the nature of Christ and the relationship of the Holy Spirit to Christ were the subjects of ongoing strife and divisions. The Roman Emperor Constantine, who embraced Christendom, called the Council of Nicea to settle the issue of the nature of Christ, and the issue of the relationship of Christ and the Holy Spirit became the primary theological wedge between the Roman Catholic Church and the Greek Orthodox Church.

B. Early in the American "Restoration Movement," those who agreed with the teaching of Thomas and Alexander Campbell and those who agreed with Barton W. Stone were able to accept each other in fellowship by agreeing not to speculate about the nature of Christ beyond what is plainly revealed.

C. It behooves us to accept without question what God has plainly revealed on these sublime subjects and to refuse to go further.- Deuteronomy 29:29; 1 Peter 4:11; 2 John 9

D. What does the Bible reveal about the relationship between Christ and the Holy Spirit?

I. Both Christ and the Holy Spirit are divine Persons in the one Godhead.

A. For the definition of the phrase "divine Person," see the lesson **The Holy Spirit: A Divine Person**.

B. Christ is a divine Person, i.e., He is a Person in the Godhead. - John 1:1-3,14; Colossians 1:13-17; 2:8-10; Hebrews 1:1-8

C. The Holy Spirit is a divine Person. - see lesson **The Holy Spirit: A Divine Person**.

II. But, without ceasing to be God, Christ became a man, with the same nature we have. - John 1:14; Philippians 2:5-8

A. He did this to bring about our salvation.- Hebrews 2:5-18

B. For us, the glorious Son of God became the obedient, suffering Servant. - Isaiah 52:13; 53:3-11; John 5:30; 6:38;8:28; Matthew 26:36-42

III. As a Man, the Servant of God, Christ was directed and empowered to do His work by the Holy Spirit.

A. The Holy Spirit descended upon Him at His baptism. - Luke 3:21-22

B. This identified Him to John as the promised Christ.- John 1:32-34

C. He was anointed by the Holy Spirit to do His work.- Isaiah 61:1-3; Luke 4:16-21

D. He was led by the Spirit into the wilderness to be tempted by Satan.- Matthew 4:1

E. The power of the Spirit was upon Him.- Luke 4:14

F. His great wisdom was from the Holy Spirit.- Isaiah 11:1-2

G. He performed His miracles by the power of the Holy Spirit.- Matthew 12:28; Acts10:36-38

IV. As the glorified Son of God, risen from the dead, He sent the Holy Spirit.

A. He baptized His apostles with the Holy Spirit. - Luke 3:16; John 1:33; Acts 1:1-8

B. The Holy Spirit revealed to them the things of Christ. - John 14:16-17,26;15:26-27; 16:13-15

Conclusion:

A. These profound truths are perhaps beyond our full comprehension, but we must believe them, because they are plainly taught in the Scriptures. - 1 Timothy 3:16

B. But we must not go beyond them in speculation.- 2 John 9

The Holy Spirit and the Apostles

Introduction:

- A. We must note to whom Scripture is speaking. - e.g., Genesis 6:14
- B. Many “Holy Spirit passages” were intended for the apostles alone.
- C. What were the mission and work of the Holy Spirit through the apostles?

I. What are “apostles”?

- A. definition of *apostolos* (78 NT occurrences) “a delegate, messenger, one sent forth with orders” (**SeedMaster** computer Bible program, quoting **Theological Dictionary of the New Testament**)
- B. Jesus is God’s apostle to the world. - Hebrews 3:1
- C. Jesus selected 12 to be His apostles to Israel (Limited Commission). - Luke 6:12-16; Matthew 10:1-7
- D. Eleven of these, plus Matthias, He later sent as His apostles to the world (Great Commission). - Mark 16:14-16; Acts 1:15-26
 - 1. They were eye-witnesses of the raised Lord. - Acts 1:21-22; 10:36-42; 1 Corinthians 9:1
 - 2. They were His ambassadors to deliver with authority His will to the world. - 2 Corinthians 5:20; 2 Peter 3:1-2; Galatians 1:11-12; 1 Thessalonians 2:13
 - 3. He equipped them with authoritative signs as the badge of their office. - 2 Corinthians 12:12
 - 4. Paul was the last of the apostles of Christ. - 1 Corinthians 15:8-10
- E. Other men besides the apostles of Christ were apostles of the churches, i.e., they were sent out by congregations. - e.g., Acts 14:14; Romans 16:7
- F. Our study pertains to the apostles of Christ to the world under the Great Commission.

II. What was their mission?

- A. Jesus promised to send them a “Helper” to take His place. - John 14:16
 - 1. definition: *parakletos*: 1) summoned, called to one's side, esp. called to one's aid 1a) one who pleads another's cause before a judge, a pleader, counsel for defense, legal assistant, an advocate 1b) one who pleads another's cause with one, an intercessor 1c) in the widest sense, a helper, succourer, aider, assistant 1c1) of the Holy Spirit destined to take the place of Christ with the apostles (after his ascension to the Father (**SeedMaster**, quoting **TDNT**)).
 - 2. The promise of the “Helper” (“Comforter,” **King James Version**) was specifically to the apostles. - John 13:1-4, 21-30; cf. Mark 14:17-21; John 14:16-18
- B. By the help of the Holy Spirit the apostles of Christ:
 - 1. received all the truth of the gospel. - John 14:26; 16:13-15
 - 2. were able to bear witness of Christ. - John 15:26-27
 - 3. were able to prophesy the future. - John 16:13

III. Did they fulfill their mission?

- A. They received, revealed, and wrote down for us all the truth of the gospel. - Ephesians 3:1-7
 - 1. This is a once-for-all-time revelation. - Jude 3
 - 2. It is not to be altered. - Galatians 1:6-9
 - 3. It is completely sufficient for our spiritual needs. - 2 Timothy 3:16-17; 2 Peter 1:3-4
- B. They bore witness to Christ. - Acts 2:22-42; 1 Corinthians 15:1-8
- C. They prophesied the future. - e.g. 2 Thessalonians 2:1-4; 2 Peter 3:1-10
- D. Their teaching and testimony were miraculously confirmed. - Mark 16:17-20; Hebrews 2:1-4

Conclusion:

- A. The apostles by the help of the Holy Spirit completed their work.
- B. The result of their work, the New Testament, is our complete rule of faith and practice, and all the guidance we need to please God and go to heaven.
- C. Make it your guide and stay.

Baptism with the Holy Spirit

Introduction:

- A. Pentecostal and charismatic people believe baptism with the Holy Spirit “is a needed and promised experience for every believer” (J.A. Dennis, **The Holy Spirit**. 7).
- B. Is baptism with the Holy Spirit:
 - 1. promised to every believer?
 - 2. needed by every believer?
- I. To whom was baptism with the Holy Spirit promised?
 - A. Baptism in fire, mentioned in connection with the promise of baptism with the Holy Spirit, is eternal punishment (two classes of people, two baptisms). - Matthew 3:10-12; Luke 3:9,17; Revelation 20:14-15
 - B. The tongues that sat upon the apostles were not fire, they were “as of fire.” - Acts 2:3
 - C. “You” does not always apply to all in the audience. - Matthew 3:11; cf. 1 Corinthians 1:2; 6:7-8 (Pentecostals must recognize the promise was not to all assembled, for some refused to believe the gospel.)
 - D. The Promise Specified:
 - 1. The apostles were to receive: - Luke 24:49
 - a. the promise of the Father
 - b. in Jerusalem
 - c. with power
 - 2. The apostles
 - a. were to wait in Jerusalem. - Acts 1:1-4
 - b. to receive the promise of the Father. - Acts 1:4
 - c. that promise was baptism with the Holy Spirit. - Acts 1:5
 - d. to receive power. - Acts 1:8
 - e. to be His witnesses to the world. - Acts 1:8
 - 3. The apostles did receive the Holy Spirit with power and did bear witness of the risen Christ. - Acts 1:26; 2:1-4, 7,14,32,37,42-43
 - E. It was seen and heard not better felt than told. - Acts 2:33
 - F. The promise of baptism with the Holy Spirit was only to the apostles of Christ.
- II. Do all people need baptism with the Holy Spirit?
 - A. What were its purposes?
 - 1. to witness the establishment of the kingdom
 - a. The kingdom was to come with power. - Mark 9:1
 - b. The power and the kingdom were to come when the Holy Spirit came on the apostles. - Acts 1:6-8
 - c. The Holy Spirit did come on the apostles with power. - Acts 2:1-4
 - 2. to empower the apostles to do their work - Acts 1:8
 - 3. Both these purposes, as the promise, pertained exclusively to the apostles.
 - B. There is only one New Testament baptism. - Ephesians 4:5
 - 1. It is a command, whereas baptism with the Holy Spirit was a promise. - Acts 10:46-48; 1:4-5
 - 2. It is administered by men, whereas Holy Spirit baptism was administered directly by Christ. - Matthew 28:19; 3:11
 - 3. Baptism “in the name of the Lord” is water baptism. - Acts 10:46-48

III. . What about Cornelius?

A. Why was it promised to none save the apostles?

B. Why did Cornelius not receive the same power as the apostles? - Acts 1:5,8; John 16:13

C. Acts 10:44-47

1. likenesses

a. Both the apostles and the household of Cornelius received the Holy Spirit without laying on of hands and spoke in tongues.

b. Thus, according to Peter, they “received the Holy Spirit just as we.” - Acts 10:47

2. differences: The apostles were empowered to speak all truth, but Cornelius’ household had to hear the gospel. - Acts 10:33

D. Acts 11:15-17

1. Verse 15 states two similarities between the apostles’ reception of the Holy Spirit and that of Cornelius’ household.

a. The Holy Spirit fell on people, i.e., they received power from Him.

b. The Holy Spirit fell in the same manner, i.e., miraculously and without laying on of hands.

2. Verse 16 indicates the similarities reminded Peter of the baptism with the Holy Spirit.

3. Verse 17: They received the “same gift,” i.e., the Holy Spirit.

E. objection: “If the Gentiles received less than baptism with the Holy Spirit, this would mean they were second class citizens of the kingdom.”

1. If this is correct, everyone who has not received Holy Spirit baptism is a second class citizen.

2. What further proof could one demand that God accepted Gentiles equally with Jews than their miraculous reception of the Holy Spirit without human mediation? - Acts 11:18

F. Acts 15:8-9

1. When the Holy Spirit came upon the apostles, He bore witness the kingdom had come. - Acts 1:6-8

2. When He came upon the Gentile house of Cornelius, He bore witness that they were accepted into the kingdom on equality with the Jews. - cf. Acts 10:47; 11:18; 15:8-9

G. Since the Gentiles received the Holy Spirit as testimony to their acceptance into the kingdom, and no further such testimony is needed, this occurrence gives no comfort to those who seek a miraculous outpouring of the Holy Spirit.

Conclusion:

A. Baptism with the Holy Spirit is neither needed by nor promised to believers in general.

B. I do not minimize the Holy Spirit, nor do I doubt He is real and alive; I simply magnify the Spirit-revealed Word. - Hebrews 4:12

C. Draw closer to God through His Word, not through some emotional experience unsanctioned by the Lord. - 2 Peter 1:3

Spiritual Gifts

I. Introduction:

- A. The popular intellectual climate of our age is sometimes called “postmodernist.”
 - 1. The age of “modernism” subjected all beliefs to the standard of human reason.
 - 2. In reaction to this, “postmodernism” appeals to feelings and emotion.
- B. Thus, in the religious world, “charismatic” claims are all the rage.
- C. Their attempt to justify their practices biblically is the claim that the spiritual gifts of the first century are for all believers until the end of time.
- D. Thus, they are simply a watered down, more respectable version of Pentecostalism.
- E. Does biblical teaching on spiritual gifts support modern charismatic claims?

I. What are the issues?

A. NOT

- 1. honesty of charismatics
- 2. reality of some experience - cf. Jacob’s belief Joseph was dead in Genesis 37.
 - a. There was a real experience involved, but Jacob misinterpreted it.
 - b. Jacob sincerely, deeply believed Joseph was dead, but he was sincerely mistaken.
- 3. existence of miraculous, spiritual gifts in the first century church
- 4. power of God
- 5. unchangeableness of God
- 6. the fact the Holy Spirit is alive and active

B. IS

- 1. Are miraculous, spiritual gifts promised to Christians today?
- 2. Do modern charismatics measure up to the New Testament standard?

II. What were the spiritual gifts?

A. definitions

- 1. “spiritual”: “emanating from the Divine Spirit, or exhibiting its effects and so its character... produced by the sole power of God himself without natural instrumentality, supernatural” (Thayer. 532) - cf. 1 Corinthians 12:1,7
 - a. directly from God
 - b. distinct from the written Word
 - c. miraculous
- 2. gifts”: *charisma: a gift of grace; a favor which one receives without any merit of his own... 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* (Ibid. 667); 1 Corinthians 12:4

B. Those so led by the Spirit would speak truth and only truth. - 1 Corinthians 12:2-3; 14:37

C. All the gifts emanated from one Godhead. - 1 Corinthians 12:4-6 (Thus, His Word, not feelings, emotions, or experiences, must be the standard by which supposed gifts are measured. - 1 John 4:1; 1 Thessalonians 5:21; 2 Corinthians 5:7; Romans 10:17)

D. There were many manifestations of one Spirit. - 1 Corinthians 12:7-11

- 1. “word of wisdom”: miraculously imparted understanding of divine will
- 2. “word of knowledge”: miraculously imparted knowledge of will
- 3. “faith”: miracle working faith, not saving faith - cf. Matthew 17:19-20
- 4. “gifts of healings”: miraculous ability to heal diseases and infirmities - Mark 16:17-18; Acts 3:1-10
- 5. “working of miracles”: (*dunamis*: divine power) - cf. Mark 16:17-18; Acts 9:36-42; 20:7-12
- 6. “prophecy”: speaking for God - cf. Exodus 4:15-16; 7:1-2

7. “discerning of spirits”: ability to know another’s mind - Acts 5:1-4
8. “tongues”
 - a. This was the miraculous ability to speak a language foreign to the speaker. - Acts 2:4-11
 - (1) The word “unknown” is an interpolation (added by the translators). - 1 Corinthians 14:2
 - (2) The “tongues of angels” were still languages and were to be interpreted. - 1 Corinthians 13:1; 14:10,28
 - b. Tongues was the least important of the nine spiritual gifts. - 1 Corinthians 12:7-11,28,31
 - c. Why, then, do our “charismatic” friends so ardently seek this gift?
 - (1) One can more easily deceive himself with this. - 1 Corinthians 12:2
 - (2) It is showy. - 1 Corinthians 14:20
9. “interpretation of tongues” - the miraculous ability to translate a language one could not know by natural means

III. Upon what basis shall we conduct our inquiry?

- A. The gospel appeals to man’s understanding.
 1. One must understand to come to Christ. - John 6:44-45
 2. The new birth is the result of understanding. - 1 Peter 1:22-25
- B. Miracles appealed to the understanding. - John 20:30-31; Mark 16:20
- C. Tongues appealed to the understanding rather than to the emotions.
 1. If the tongue speaker was not understood - 1 Corinthians 14:2,14
 - a. It was unprofitable. - 1 Corinthians 14:6
 - b. It was just so much air. - 1 Corinthians 14:9
 - c. It made the tongue speaker like a barbarian. - 1 Corinthians 14:11
 - d. The hearer could not say, “Amen.” - 1 Corinthians 14:16
 - e. It did not edify. - 1 Corinthians 14:17, cf. verses 12, 26
 - f. Outsiders would think they were insane. - 1 Corinthians 14:23
 2. It was better to speak five understandable words than ten thousand unintelligible ones. - 1 Corinthians 14:19
- D. Thus our appeal will be to reason from the Scriptures, not to relate emotional experiences or tell about feelings.

IV. Have spiritual gifts fulfilled their purposes?

- A. Reveal the Truth
 1. Spiritual gifts were to reveal truth. - 1 Corinthians 14:6
 2. All truth has been revealed. - John 16:13; Galatians 1:6-9
 3. Therefore, spiritual gifts have fulfilled their purpose of revealing truth.
- B. Confirm the Word
 1. Spiritual gifts were to confirm the Word. - Mark 16:17-20
 2. The Word has been confirmed. - Hebrews 2:1-4
 3. Therefore, spiritual gifts have fulfilled their purpose of confirming the Word.
- C. Edify
 1. Spiritual gifts were to edify in the absence of the written Word. - 1 Cor. 14:12-13,26; cf. 13:9
 2. The written Word is now completely sufficient to edify us. - Acts 20:32; 2 Timothy 3:16-17
 3. Therefore, spiritual gifts have fulfilled their purpose of edifying.
- D. Since spiritual gifts have fulfilled all three reasons for which they were given, we should expect that they have ceased.

- V. The New Testament reveals when spiritual gifts were to cease. - 1 Corinthians 13:8-13
- A. “perfect”: “(1) brought to its end, finished 2) wanting nothing necessary to completeness”
(SeedMaster computer Bible program; quoting TDNT) - cf. 1 Thessalonians 3:9-10
 - B. If this speaks of Christ and His return, then faith and hope will continue to abide after His return. - 1 Corinthians 13:13
 1. But faith will become sight. - Hebrews 11:1
 2. Hope will be realized. - Romans 8:24-25
 - C. The context is of complete revelation. - 1 Corinthians 13:9-12
 - D. Thus, when the revelation was completed, the spiritual gifts ceased.

- VI. Spiritual gifts cannot be imparted today.
- A. Spiritual gifts were imparted by and only by the apostles of Christ. - Acts 8:14-19; 19:1-7; Romans 1:11; 1 Timothy 4:14; 2 Timothy 1:6
 - B. There are no apostles on the earth today. - Acts 1:21-22,25-26; 1 Corinthians 15:8
 - C. Therefore, no one today can impart spiritual gifts.

Charismatic Position		
“that which is perfect” is Christ		
1. doesn’t fit the context		
2. involves an insurmountable difficulty		
First Century	Present	After Christ Returns
spiritual gifts	spiritual gifts	
faith, hope, love	faith, hope, love	faith - Hebrews 11:1 hope - Romans 8:24-25 love
The Truth		
“that which is perfect” is the completed revelation		
1. fits the context		
2. involves no scriptural difficulty		
First Century	Present	After Christ Returns
spiritual gifts		
faith, hope, love	faith, hope, love	love

- VII. God is not the author of lies.
- A. God is the author of truth and only truth. - John 17:17; Titus 1:2
 - B. All those who claim to have spiritual gifts today could not possibly be of the truth.
 1. They teach various and conflicting doctrines. - United Pentecostal, Assembly of God, Catholic, Mormon, etc.
 2. Yet they all give the same proof: second hand tales of supposed experiences.
 3. Why should we believe one and reject the others?

VIII. Modern charismatics do not measure up to the first century standard.

- A. Where are those who drink poison and pick up deadly serpents? - Mark 16:17-18 (So, their so-called “full gospel” becomes a three-fifths gospel by their own standard.)
- B. Why do they not raise the dead? - Acts 9:36-42 (If they will raise one; I will raise two. If they will raise two; I will raise the rest of the cemetery. And I don't claim to be able to work miracles!)
- C. They have more than one speaking in tongues simultaneously. - 1 Corinthians 14:27, cf. v. 32
- D. They speak in tongues without interpreters. - 1 Corinthians 14:27-28
- E. They have women preachers. - 1 Corinthians 14:34-35; 1 Timothy 2:11-12
- F. Their assemblies are disorderly. - 1 Corinthians 14:33,40
- G. They use instrumental music in worship. - 1 Corinthians 14:15; Ephesians 5:18-19
- H. Their assemblies are more for entertainment than for worship and edification. - 1 Cor. 14:26

Conclusion:

- A. We have measured the modern charismatic claims by the New Testament standard and have found them lacking. - 1 John 4:1; 1 Thessalonians 5:21
- B. Spiritual gifts were the scaffolding for the building of the New Testament. Since the building is finished, i.e., the New Testament has been completely revealed, confirmed and recorded, the scaffolding has come down.

The Gift of the Holy Spirit

Introduction:

- A. Acts 2:38 is one of the more controversial passages in the Bible.
- B. A less discussed part of its controversial nature is the meaning and application of the phrase “gift of the Holy Spirit.”
- C. What is “the gift of the Holy Spirit”? To whom was it promised?

I. background:

- A. Due to the wide differences between scholarly and loyal brethren over this question, it behooves us to humbly, cautiously and open-mindedly approach the subject. -
1 Thessalonians 5:21
- B. We will use two universally recognized rules of Bible study to arrive at our conclusions:
 1. examine the text in its context and
 2. notice what other passages say on the subject, thus allowing scripture to explain scripture.

II. What is the context of our text?

- A. The Holy Spirit was miraculously poured out on the apostles. - Acts 2:1-4
- B. They spoke in tongues as the result. - Acts 2:5-11
- C. To explain this miracle, Peter appealed to the prophecy of Joel 2:28-32 pertaining to the promise of the miraculous outpouring of the Spirit, the destruction of the Jewish state and salvation to those who would “call on the name of the Lord.” - Acts 2:12-21
- D. Peter expounded Joel 2:28-32 by informing them who the Lord is upon whom they were to call. - Acts 2:22-36
- E. The audience earnestly inquired what to do. - Acts 2:37
- F. Peter explained how to call on the Lord’s name. - Acts 2:38
- G. What is ‘the promise’ of Acts 2:39?
 1. that of the context, that of Peter’s sermon and that of his text, i.e., the miraculous outpouring of the Spirit and salvation by calling on the Lord’s name
 2. This is what Peter promised in Acts 2:38.
 - a. “remission of sins” = “Shall be saved”
 - b. “gift of the Holy Spirit” = “I will pour out of My Spirit on all flesh”
- H. A summary of the context reinforces this conclusion.
 1. The Holy Spirit was miraculously poured out on the apostles.
 2. The audience inquired what this meant.
 3. Peter, in explanation, quoted Joel 2:28-32, a prophecy of the miraculous outpouring of the Holy Spirit.
 4. In explanation of this passage, Peter promised them “the gift of the Holy Spirit.”
- I. Would it not be strange for the apostle, in response to a question about the miraculous work of the Holy Spirit and in explanation of a text dealing with the miraculous work of the Holy Spirit, with no explanation at all, to promise his audience a non-miraculous reception of the Holy Spirit?

III. Will an examination of other passages confirm our conclusion?

- A. The prepositional phrase “gift of the Holy Spirit” is only found twice in the New Testament (**SeedMaster** computer Bible program).
 - 1. Acts 2:38
 - 2. Acts 10:45
- B. What is the “gift of the Holy Spirit” in Acts 10:44-47?
 - 1. Both Luke and Peter identify it as the reception of the Holy Spirit Himself. - verses 44,47
 - 2. Luke indicates it was miraculous. - verse 46
- C. Thus, the “gift of the Holy Spirit” was the miraculous reception of the Holy Spirit.

IV. Does this mean the miraculous reception of the Holy Spirit is for Christians today?

- A. Mark 16:15-18 is parallel to Acts 2:38-39, for the latter fulfilled the former.
 - 1. Peter’s sermon in Acts 2:14-36 was in fulfillment of Mark 16:15.
 - 2. The conditional salvation offered in Acts 2:38 fulfilled Mark 16:16.
 - 3. The promise of the Holy Spirit in Acts 2:38-39 fulfilled Mark 16:17-18.
 - 4. Both the promises, Mark 16:17-18 and Acts 2:38-39, although not limited by their immediate contexts, are limited by other passages as to scope, purpose and duration.
 - 5. This does not mean the promise of salvation in either passage is so limited, for no other passages so limit them.
- B. Acts 2:16-21 is parallel to Acts 2:38-39, for the latter explained the former. - verses 39
 - 1. The “gift of the Holy Spirit” of Acts 2:38 is the outpouring of the Spirit of Acts 2:17-18.
 - 2. The “remission of sins” of Acts 2:38 is the salvation of Acts 2:21.
 - 3. The promise of the Holy Spirit in both passages, although not limited by their immediate contexts, is limited by other passages as to scope, purpose and duration.
 - 4. This does not mean the promise of salvation in either passage is so limited, for no other passages so limit them.

Conclusion:

- A. The “gift of the Holy Spirit” was the miraculous reception of the Holy Spirit.
- B. This was a general promise to Christians of the first century comprehensive of the supernatural activities of the Spirit through them.
- C. It is not a pledge of the indwelling of the Holy Spirit in a nonmiraculous manner for Christians of all centuries.

How the Holy Spirit Saves Sinners

Introduction:

- A. It is common for men to ascribe a direct, supernatural influence by the Holy Spirit in man's salvation.

*God has given us no means by which the conversion of sinners, or the general revival of religion, can be effected, irrespective of the **direct** agency of the Spirit. The gospel itself **will not do it** (J.W. Hayhurst, Baptist preacher, **The Baptist Pulpit**, as quoted by Z.T. Sweeney, **The Spirit and the Word**. 102).*

- B. No Bible believer questions the fact the Holy Spirit saves sinners. - John 3:5

- C. The question is **how**:

- 1. direct operation
- 2. through the influence of the gospel

- D. How does the Holy Spirit save alien sinners?

I. The Testimony of Jesus

- A. John 6:44-45
- B. Matthew 28:18-20
- C. Mark 16:15-16
- D. Luke 24:45-48

II. The Testimony of the Examples in Acts - cf. Mark 16:20; Acts 1:8

- A. 3000 on Pentecost - Acts 2:37,40-41
- B. 5000 Jews - Acts 4:4
- C. Great Company of Priests - Acts 6:7
- D. Samaritans - Acts 8:12-17
- E. Ethiopian Eunuch - Acts 8:26,29,35-38
- F. Saul of Tarsus - Acts 9:3-6; 22:16
- G. Cornelius - Acts 10:44; 11:13-14,17-18; 15:7-8
- H. Lydia - Acts 16:14
- I. Philippian Jailer - Acts 16:29-34
- J. Bereans - Acts 17:10-12
- K. Corinthians - Acts 18:8
- L. Ephesians - Acts 19:5-7

III. The Testimony of Apostolic Statements

- A. Paul
 - 1. Romans 1:16
 - 2. Romans 10:14-17
 - 3. 1 Corinthians 4:15
 - 4. 1 Corinthians 15:1-2
- B. James - James 1:18,21
- C. Peter
 - 1. 1 Peter 1:22-23
 - 2. 2 Peter 1:3

Conclusion:

- A. The Holy Spirit saves sinners by the influence of the gospel. - John 3:5; 1 Peter 1:22-23
- B. If you would be saved, you must accept this gospel. - Romans 1:16

The Witness of the Two Spirits

Introduction:

- A. People want to be able to tell whether or not they are saved. - e.g., New York woman who wrote, “How can I be sure I will go and live with Jesus?”
- B. There is a way we can know whether or not we are saved. - Romans 8:16-17
- C. How can we know we are saved?

I. Are feelings adequate evidence? - Genesis 37; 45:25-28; woman in El Dorado who “wouldn’t trade how I feel inside for a stack of Bibles this high.”

II. Is the word of God adequate evidence?

- A. God cannot lie. - Numbers 23:19; Titus 1:2
- B. If God says it, we know it is true. - Romans 3:3-4
- C. We must walk by faith. - 2 Corinthians 5:7; Romans 10:17

III. How does the Word of God bear witness to our salvation? - Romans 8:16-17

- A. “bears witness **with**” (not TO): “*bear joint witness*” (Thayer. 596)
- B. It takes two witnesses to establish a legal fact. - Deuteronomy 19:15; Matthew 18:16
- C. The Holy Spirit bears witness through the gospel, by telling us how to be saved. - John 6:63; Ephesians 3:1-7
- D. If your spirit can testify honestly and knowledgeably that you have done what the Word of God says to do to be saved, you have the witness of the two spirits. - 1 John 2:5;4:1,6

IV. The witness of the two spirits

- A. Am I saved?
 - 1. the witness of the Holy Spirit - Mark 16:16
 - 2. Can your spirit testify you have done this?
- B. Are my sins forgiven?
 - 1. the testimony of the Holy Spirit - Acts 2:38
 - 2. Can your spirit testify you have done this?
- C. Am I a child of God?
 - 1. the testimony of the Holy Spirit - Galatians 3:26-27
 - 2. Can your spirit testify you have done this?

V. If we have the witness of the two spirits:

- A. We can be confident of our salvation. - Hebrews 6:13-20
- B. We can have peace and joy. - Philippians 4:7; 1 Peter 1:8-9 (Having peace and joy does not prove we are saved, but being saved gives us peace and joy.)

Conclusion:

- A. The eunuch’s salvation brought him great joy. - Acts 8:39
- B. Do you have the right to such peace and joy?
- C. Do you have the witness of the two spirits?

The Indwelling of the Holy Spirit

Introduction:

- A. *It is my conviction that when Jesus left this earth to return to heaven, he requested that another helper be sent who would abide with us through the ages of his absence. That helper came! He is the Holy Spirit.... Let men quibble and dispute about whether the Spirit operates only by citing a passage, or quoting a scripture. I have no time for such debate any longer.... As the Spirit within opens up new insights when I hold the sacred book in my hand and read it, I am drawn ever closer to him who left heaven to become closer to me* (W. Carl Ketcherside, **Mission Messenger** [vol. 23, no. 1. 24,41]).
- B. Over the years many faithful brethren have taken the position that the Holy Spirit dwells in the Christian directly, apart from the Word, yet nonmiraculously.
- C. It is certainly true that the Holy Spirit dwells in every Christian. - Romans 8:9
- D. How does the Holy Spirit dwell in Christians today?

I. Does He dwell **directly, apart from** the Word?

- A. The consequences of this position or either Calvinism or Pentecostalism (What can the Holy Spirit do for us, separate from the Word, that would not fall into one of these categories?).
 - 1. Pentecostalism: Every New Testament example of the direct reception of the Spirit was miraculous. - Acts 2:1-4; 8:14-17; 10:44-47; 19:1-6
 - 2. Calvinism (“inner light” or “illumination”)
 - a. **Westminster Confession of Faith** (Presbyterian): *All those whom God hath predestined unto life, and only those, he is pleased, in his appointed and accepted time, effectually to call, by his word and Spirit, out of that state of sin and death in which they are by nature, to grace and salvation by Jesus Christ; enlightening their minds spiritually and savingly to understand the things of God....*
 - b. quote from Ketcherside
- B. This doctrine contradicts New Testament examples.
 - 1. The Samaritans believed and were baptized, but they had not received the Holy Spirit. - Acts 8:14-17
 - 2. Why did Paul ask the Ephesian disciples if they had received the Holy Spirit, if all disciples receive the direct indwelling of the Holy Spirit? - Acts 19:1-2

II. Does He dwell **through the instrument of the Word**?

- A. Dispelling Some Misunderstanding
 - 1. This is not a denial of the **fact** the Holy Spirit dwells in us; it is an explanation of **how**.
 - 2. This is not a denial of the personal interest of God in our lives; it is a partial explanation of **how** He manifests that interest.
 - 3. This is not to say the Spirit and the Word are identical; it is to say the Word is the instrument of the Spirit. - John 6:63
 - 4. This is not a denial of the work of the Holy Spirit; it is an explanation of **how** He works.

B. An Explanation

1. We recognize that much of the language of Scripture is figurative. - John 10:9
2. God the Father dwells in (fellowships) the Christian. - Ephesians 2:22; 1 John 4:15; 1:3
3. Christ dwells in (fellowships) the Christian. - Ephesians 3:17; 1 John 2:6; 1:3
4. The Holy Spirit dwells in (fellowships) the Christian. - Ephesians 5:18; 2 Corinthians 13:14

C. Scriptural Proof

1. Major Premise: If a person and an instrument perform the same task, the person is working through the instrument. - e.g., mowing the lawn
2. The Holy Spirit (person) and the Word (instrument) both dwell in the Christian (same task). - Ephesians 5:18-19; Colossians 3:16
 - a. Both books were written by Paul (Even their introductions are strikingly similar). - Ephesians 1:1-2; Colossians 1:1-2
 - b. The books have parallel themes.
 - (1) Colossians: Christ, the fullness of God. - Colossians 1:19
 - (2) Ephesians: the church the fullness of Christ. - Ephesians 1:22-23
 - c. Many passages in the two books are parallel and explain each other.
 - d. Ephesians 5:18-19 and Colossians 3:16 are parallel.
 - (1) In Ephesians we are told to let the Spirit dwell in us; in Colossians we are told to let the Word dwell in us.
 - (2) The results are the same; we will sing praises to God.
3. The Holy Spirit dwells in the Christian through the instrument of the Word of God.

Conclusion:

- A. The Holy Spirit dwells in (has fellowship with) Christians through the instrument of the Word of God as we walk in the light of that Word. - 1 John 1:7
- B. If we have not the Spirit of God, we are none of His. - Romans 8:9
- C. Does the Holy Spirit dwell in you?

The Spirit and the Word

Introduction:

- A. For many years faithful gospel preachers have fought the idea of “direct operation” of the Holy Spirit, whether of Pentecostal or Calvinistic variety.
- B. Yet, perplexing as it is, a “Holy Spirit movement” has been running amok through the Lord’s church for a generation. - e.g., “I do not believe the Holy Spirit operates only through the word of God in the life of a Christian” (Jimmy Allen, former head of Bible department, Harding College).
- C. Proposition: The Holy Spirit converts and sanctifies men by the instrument of the Word of God.

I. Definition and Explanation of Proposition

- A. The proposition acknowledges that the Holy Spirit is alive and active and explains **how** He is active in our salvation.
- B. “convert”: “turn to God” - Acts 3:19; 26:20
 - 1. alien sinner
 - 2. erring child of God - James 5:19-20
- C. “sanctify”: make “separate from common condition and use; dedicated, hallowed, pure, righteous, holy” (J.H. Thayer, **A Greek-English Lexicon of the New Testament**) - cf. 2 Thessalonians 2:13
- D. The proposition includes everything done **to** man by the Holy Spirit in human salvation from the time he initially begins to be led to Christ until his spirit wings its flight to paradise.
- E. The proposition affirms the Holy Spirit uses the Word as His instrument to accomplish this work. - 2 Timothy 3:16; 1 Corinthians 2:12-13
 - 1. moral persuasion of the Gospel, not direct power
 - 2. not Spirit equals the Word
 - 3. not Spirit **in** the Word or **with** the Word

II. Proof of Proposition: Syllogism

- A. Major Premise: If a person and an instrument perform the same task, the person is working by the instrument.
- B. Everything the Holy Spirit (person) does in man’s conversion and sanctification (task), the Word (instrument) does.
 - 1. born of - John 3:5; 1 Peter 1:23
 - 2. makes alive - John 6:63
 - 3. testifies - John 15:26; 5:39
 - 4. reproves - John 16:8; 2 Timothy 4:2
 - 5. comforts - Acts 9:31; 1 Thessalonians 4:18
 - 6. makes elders - Acts 20:28; 2 Timothy 2:2; Titus 1:5
 - 7. frees from sin - Romans 8:2; 6:17-18
 - 8. leads - Romans 8:14; Psalm 119:105
 - 9. bears witness - Romans 8:16; 1 John 2:5
 - 10. gives hope - Romans 15:13,4
 - 11. has power - Romans 15:13; 1:16
 - 12. washes - 1 Corinthians 6:11; John 15:3

13. sanctifies - 1 Corinthians 6:11; John 17:17
 14. justifies - 1 Corinthians 6:11; Galatians 2:16
 15. gives faith - 1 Corinthians 12:3; Romans 10:17
 16. changes - 2 Corinthians 3:18; 4:3-5
 17. walk in - Galatians 5:16,25; 2 John 6
 18. produces fruit - Galatians 5:22-23; Colossians 1:5-6
 19. strengthens - Ephesians 3:16; Acts 20:32
 20. gives understanding - Ephesians 3:16-19, 3-5
 21. dwells in - Ephesians 5:18-19; Colossians 3:16
 22. fellowships - Philippians 2:1; 1 John 1:7,3
 23. speaks - 1 Timothy 4:1,6
 24. saves - Titus 3:5; James 1:21
 25. calls - Revelation 22:17; 2 Thessalonians 2:14
- C. Conclusion: Therefore, the Holy Spirit converts and sanctifies man by the instrument of the Word of God.

Conclusion:

- A. The Holy Spirit works through and only through the Word of God in the conversion and sanctification of both alien sinners and Christians. - John 6:63
- B. The Scriptures supply everything we need to successfully live for Christ. - 2 Timothy 3:16-17
- C. Will you make them your rule of life and guide to heaven? - James 1:21

Sins Against the Holy Spirit

Introduction:

- A. People often ask, “What is the unpardonable sin?” and “What is the sin against the Holy Ghost?”
- B. Since the Holy Spirit is a Person in the Godhead, all sin is ultimately against Him. - Psalm 51:4
- C. But several sins are specifically noted as offending the Holy Spirit. - e.g., Matthew 12:31-32
- D. What are the sins against the Holy Spirit?

I. Blasphemy - Matthew 12:31-32

- A. God is willing to forgive even the vilest of sinners. - Isaiah 1:18; 1 Timothy 1:15-16
- B. What is blasphemy against the Holy Spirit?
 - 1. The Lord had worked a miracle to sustain His claims. - Matthew 12:22
 - 2. The people believed, but the Pharisees, while admitting the miracle, attributed it to Satan. - Matthew 12:23-24
 - 3. The Master devastatingly demonstrated the deception of this denunciation. - Matthew 12:25-30
 - 4. In reality, Jesus performed miracles by the power of the Holy Spirit. - Matthew 12:28; cf. Luke 4:14
 - 5. In attributing the work of the Holy Spirit to Satan, the Pharisees blasphemed the Spirit of God (“blasphemy”: “impious and reproachful speech injurious of the divine majesty” [J.H. Thayer, **A Greek-English Lexicon of the New Testament**. 102]). - Matthew 12:31
- C. How is it, then, that blasphemy against the Holy Spirit shall not be forgiven?
 - 1. Jesus performed miracles by the Holy Spirit for the specific purpose of demonstrating He is the Son of God. - John 20:30-31
 - 2. One whose heart was so hardened that he would attribute the miracles of the Holy Spirit to Satan could never be led to believe. - cf. John 12:37-40
 - 3. It was not a matter of unwillingness to forgive on God’s part but of unwillingness to believe on the Pharisees’ part.
- D. Can we blaspheme the Holy Spirit?
 - 1. Since the miraculous manifestations of the Holy Spirit have ceased, we cannot commit this specific sin.
 - 2. However, we can become so hardened of heart we are unreachable.
 - a. alien sinners - Matthew 13:13-15
 - b. erring Christians - Hebrews 3:7-13; 6:4-6

II. Resist

- A. “resist”: “to fall against, to rush against, to stand firm against” (Jimmy Tuten, **The Holy Spirit, His Person and Work**)
 - 1. The Jewish nation didn’t just refuse to hear the prophets; they killed them!
 - 2. The council didn’t just refuse to hear Christ; they killed Him!
 - 3. This very same council both rejected and killed Stephen! - Acts 7:54-60
- B. When one closes his ears to the Word of God and persecutes the preacher, he is fighting, not just a man, but God. - cf. Luke 10:16

III. Tempt - Acts 5:9

- A. When Ananias and Sapphira lied to the apostle Peter, they lied to the Holy Spirit Who empowered Peter to know their thoughts. - Acts 5:1-4
- B. How did they tempt the Holy Spirit?
 - 1. not in the sense of enticing Him to sin - James 1:13
 - 2. rather in the sense of testing (Thayer. 498) His power to know their hearts and actions and His determination to punish sin.
 - 3. They lost in the test. - Acts 5:5-11
- C. We so tempt God by sin and unbelieving disobedience. - Hebrews 3:7-9
- D. We will lose in the test. - Hebrews 3:10-11

IV. Grieve - Ephesians 4:30

- A. Godly parents are terribly grieved when their children sin.
- B. Our Father is saddened when we leave Him. - Hebrews 3:10-13
- C. The Ephesians especially grieved the Holy Spirit because they were “sealed” by Him through the spiritual gifts. - Ephesians 1:13-14; Acts 19:1-7; 2 Corinthians 1:21-22; 1 John 2:20,27 “sealed”: *(1) to set a seal upon, mark with a seal, to seal 1c1) to set a mark upon by the impress of a seal or a stamp.... 1d) in order to prove, confirm, or attest a thing.... 1d1) to confirm authenticate, place beyond doubt* (**SeedMaster** computer Bible program, quoting **Theological Dictionary of the New Testament**)

V. Quench - 1 Thessalonians 5:19

- A. First century Christians could “quench (“suppress, stifle” [Thayer. 572]) the Holy Spirit by
 - 1. discouraging the use of spiritual gifts - 1 Thessalonians 5:20
 - 2. or failing to use spiritual gifts they had. - 2 Timothy 1:6
- B. We are guilty of a parallel sin if we
 - 1. discourage others in their service to God - 1 Samuel 8:1-7
 - 2. or fail to use our opportunities and abilities in service to Christ. - Matthew 25:14-30

VI. Do Despite - Hebrews 10:28-29

- A. “do despite”
 - 1. “insulted” (**New King James Version, New American Standard Bible**)
 - 2. “insult, act with insolence” (W.E. Vine, **An Expository Dictionary of New Testament Words**. 1:301)
 - 3. “treat shamefully” (Thayer. 633)
- B. One insults the Holy Spirit by turning back from following His Word and intentionally living in sin. - Hebrews 10:26
- C. The punishment for this is terrible indeed! - Hebrews 10:27-31

Conclusion:

- A. We should be on guard lest we:
 - 1. reject the testimony of the Spirit in unbelief,
 - 2. resist the Spirit in refusing the Gospel,
 - 3. tempt the Spirit by our sin and disobedience,
 - 4. grieve the Spirit by sin,
 - 5. quench the Spirit by discouraging others in their service to God or failing to work ourselves,
 - 6. or do despite to the Holy Spirit by turning away from His Word to a life of sin.
- B. The Spirit invites all to be saved. - Revelation 22:17

The Fruit of the Spirit

Introduction:

- A. The story is told of a gospel preacher and a Pentecostal preacher in debate. The Pentecostal preacher claimed his shouting, waving his arms, jumping, etc. was proof he was led by the Holy Spirit. In response the gospel preacher read the list of the fruit of the Spirit in Galatians 5:22-23.
- B. To be saved we must be led by the Spirit. - Romans 8:14
- C. If we are led by the Spirit we will produce the fruit of the Spirit. - Galatians 5:22-25
- D. What is the fruit of the Spirit?

I. Love: active good will - Matthew 22:35-40

- A. We must love God. - 1 John 5:3
- B. We must love the brethren. - 1 John 4:20; 3:16-18
- C. We must love all people. - Matthew 5:43-48

II. Joy: delight, gladness

- A. Sin brings temporary pleasure. - Hebrews 11:24-26
- B. Salvation in Christ brings eternal joy. - 1 Peter 1:3-9

III. Peace: harmony, concord

- A. Through Christ we are reconciled to God, so we have peace with Him. - 2 Corinthians 5:18-19; Romans 5:1
- B. This gives us peace of mind. - Philippians 4:6-7
- C. We should strive for peace in the church. - Ephesians 4:1-3
- D. We should try to live at peace with all people. - Romans 12:18

IV. Longsuffering: patient endurance under continual provocation - 1 Peter 2:19-24

V. Gentleness: kindness - Ephesians 4:32; Matthew 7:12; Galatians 6:1-2,9-10

VI. Goodness: benevolent, generous - Romans 5:7; Luke 6:38

VII. Faith: faithfulness, trustworthiness, reliability, the character of one who can be relied on

- A. toward God - Hebrews 10:38-39; 1 Corinthians 4:1-2
- B. toward men - Titus 2:10

VIII. Meekness: the quality of a trained animal: submissive to his master, gentle to others, inner equilibrium

- A. submissive to God - James 1:21
- B. gentle to others - Titus 3:2
- C. inner equilibrium - Numbers 12:3

IX. Temperance: self-control, the quality of one who masters his desires and passions, especially his sensual appetites. - 1 Corinthians 9:24-27

Conclusion:

- A. By incorporating these qualities into life, we will follow the law of God and all just laws of men. - Galatians 5:23
- B. Are you producing the fruit of the Spirit?