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The Gift of the Holy Spirit



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Pentecost - Duccio di Buoninsegna (1308) Tempera on wood
Museo dell'Opera del Duomo, Siena

Preface

In Peter's first sermon on Pentecost he issues both a command and a promise:

"Repent and be baptized every one of you in the name of Jesus Christ for the forgiveness of your sins, and you will receive the gift of the Holy Spirit. For the promise is for you and for your children and for all who are far off, everyone whom the Lord our God calls to himself." Acts 2:38-39

Peter's message was "good news" for men convinced of their sinfulness. Forgiveness was possible "in the name of Jesus Christ." The promised Messiah did not come to bring victory over mortal enemies, but to give his life as atonement for sins – even the sins of those who personally crucified the Son of God.

Great disputes have arisen over the relationship between baptism and the forgiveness of sins. Although the passage seems clear that forgiveness of sins is the reason for a repentant believer to submit to baptism, many have doubted that causal relationship because it conflicts with their understanding of justification by faith. Of course, it is proper and necessary to harmonize all of Scripture, but it should serve as a warning when the conclusions we draw contradict the plain reading of the text.

In a similar way, disputes have also arisen over the second part of verse 38: "and you will receive the gift of the Holy Spirit." Who are encompassed within the "you"? Obviously Peter's Jewish audience is intended, but does it also include future Jew and even Gentile believers of the first century? Further, are believers today who obey the gospel message recipients of the gift? And then what is the "gift of the Holy Spirit"?

It is the focus of this study to determine Peter's understanding and intent concerning this "gift of the Holy Spirit". Our study, of necessity, will traverse the whole of Scripture. It is fundamentally presumed in this study that Scripture is consistent with itself. Although revelation may be progressive and the role of the Spirit might change from one age to another, there must be an underlying coherence to Scripture's teaching regarding the Holy Spirit or any other truth.

In some ways, this class is an exercise in polemics. That is, it seems to me that the more common views of the "gift of the Holy Spirit" are incorrect and thus I will be passionately arguing an alternative view. Of course, I may be wrong. Students should never simply accept the teachings of a teacher without testing those teachings against Scripture.

The material prepared for this course is not designed to be studied in preparation for a class session, but rather will consist of lecture notes for each class session that can be reviewed prior to the next session. Biblical quotations will be from the English Standard Version (ESV) unless noted otherwise.

May God bless our study.

Course Outline

Lesson 1	Acts 2 and the "Gift of the Holy Spirit"
Lesson 2	The Spirit – Terminology
Lesson 3	The Spirit in the Old Testament
Lesson 4	The Spirit in the Gospels
Lesson 5	The Spirit and Pentecost
Lesson 6	The Spirit in Acts 2: 38
Lesson 7	The Spirit in Acts
Lesson 8	The Spirit in the New Testament Letters (I)
Lesson 9	The Spirit in the New Testament Letters (II)
Lesson 10	The Spirit in the New Testament Letters (III)
Lesson 11	The Spirit in the New Testament Letters (IV)
Lesson 12	Review / The Duration of Spiritual Gifts

Session 1: Acts 2 and the "Gift of the Holy Spirit"

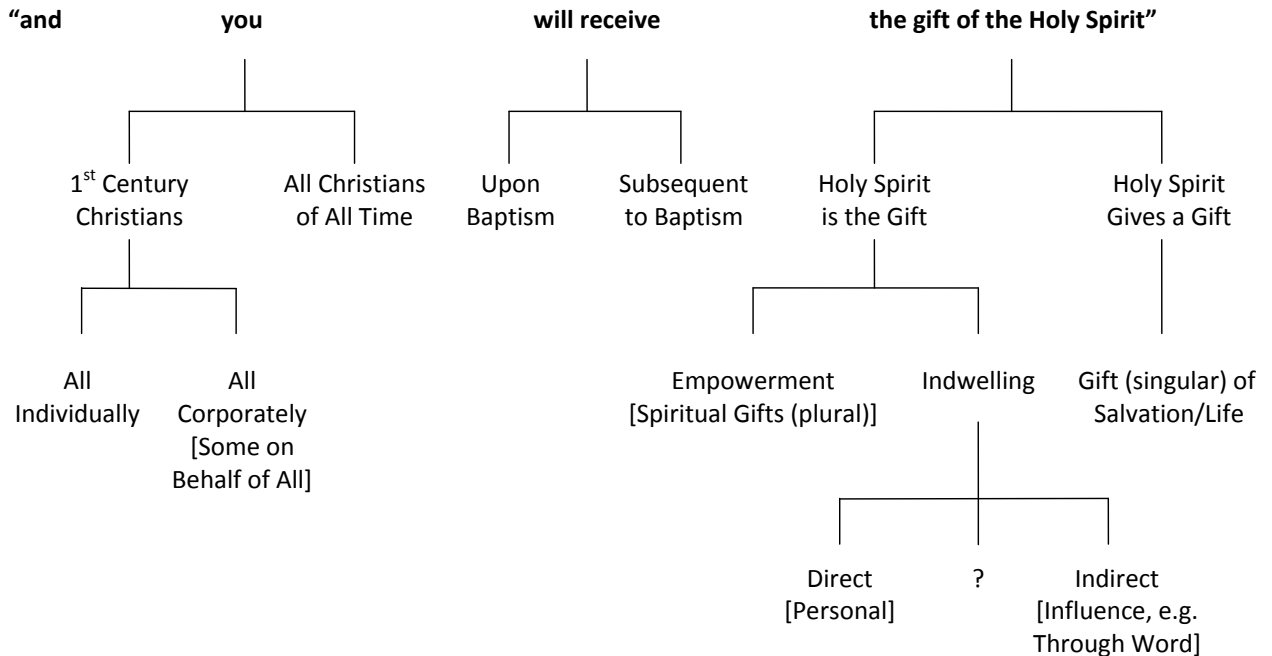
Text Acts 2:37-39

³⁷Now when they heard this they were cut to the heart, and said to Peter and the rest of the apostles, "Brothers, what shall we do?" ³⁸And Peter said to them, "Repent and be baptized every one of you in the name of Jesus Christ for the forgiveness of your sins, and you will receive the gift of the Holy Spirit. ³⁹For the promise is for you and for your children and for all who are far off, everyone whom the Lord our God calls to himself."

Question of Interest What is the "gift of the Holy Spirit"?

Analysis of Views

Acts 2:38b



Comments

1. All of the individual views above are *logically* possible and cannot be discounted automatically. Of course, not every combination of views is logically consistent.
2. To say that one combination of the above views is correct does not necessarily imply that all other views are not scriptural. It simply says that the other view is not taught in this passage. For example, if one holds that this passage teaches that the gift of the Holy Spirit is the empowerment the Spirit gave to some Christians, then it does not necessarily mean that the Spirit does not also indwell all Christians.

View to be Argued "you" → 1st Century Christians → Some on Behalf of All
"will receive" → Subsequent to Baptism
"gift of the Holy Spirit" → Holy Spirit is the Gift → Empowerment

Other Views by Brethren "you" → All Christians/All Time
"will receive" → Upon Baptism
"gift of the Holy Spirit" → Holy Spirit Gives Gift →
Gift of Salvation/Life

or

"gift of the Holy Spirit" → Holy Spirit is the Gift →
Indwelling → ?

or

"gift of the Holy Spirit" → Holy Spirit is the Gift →
Indwelling → Indirect [Influence, e.g. Through Word]

Classical Pentecostal "you" → All Christians *Potentially*/All Time
"will receive" → Subsequent to Baptism
"gift of the Holy Spirit" → Holy Spirit is the Gift → Empowerment

Note: The term "Pentecostal" is quite broad and includes many who hold differing views. Some Pentecostals would see the Spirit given upon conversion, but mainline Pentecostals maintain the giving of the Spirit as a "second work of grace" that is after conversion. Classical Pentecostalism is primarily based on their understanding of Luke-Acts.

Protestant "you" → All Christians/All Time
"will receive" → Upon ~~Baptism~~ Conversion
"gift of the Holy Spirit" → Holy Spirit is the Gift → Indwelling → Personal

Note: Protestants tend to deemphasize Luke-Acts and elevate the letters of Paul to support their view. When Protestants argue that the Spirit indwells Christians personally, they envision the Spirit working within the Christian to enable them to adhere to the law.

Session 2: Terminology of the Spirit

Spirit Both Hebrew *ruach* and Greek *pneuma* have the root meaning of 'air in motion', hence can be translated *wind*, *breath*, or *spirit* depending on the context. [In the LXX, *pneuma* is the primary translation of *ruach*.] As examples, the same word is found in each of the following verses.

Gen. 8:1 *But God remembered Noah and all the beasts and all the livestock that were with him in the ark. And God made a **wind** blow over the earth, and the waters subsided.*

Gen. 7:22 *Everything on the dry land in whose nostrils was the **breath** of life died.*

Gen. 41:8 *So in the morning his **spirit** was troubled, and he sent and called for all the magicians of Egypt and all its wise men.*

John 3:8 *The **wind** blows where it wishes, and you hear its sound, but you do not know where it comes from or where it goes. So it is with everyone who is born of the **Spirit**. [Undoubtedly, an intentional "play on words".]*

Problem #1: Context is sometimes ambiguous; i.e. is wind, breath, or spirit to be understood?

Examples of Ambiguity

Gen. 1:2b *And the **Spirit** of God was hovering over the face of the waters. ESV
...while a **wind** from God swept over the face of the waters. NRSV
...with a divine **wind** weeping over the waters. NJB*

Gen. 6:3 *Then the LORD said, "My **Spirit** shall not abide in man forever, for he is flesh: his days shall be 120 years." ESV*

*The Lord said, "My **breath** shall not abide in man forever, since he too is flesh; let the days allowed him be one hundred and twenty years." Tanakh (Jewish Publication Society)*

Psa. 104:29-30 *Thou hidest thy face, they are troubled: thou takest away their **breath**, they die, and return to the dust. ³⁰Thou sendest forth thy **spirit**, they are created: and thou renewest the face of the earth. KJV (NRSV)*

<i>breath...</i>	<i>Spirit</i>	ASV, NKJV, NIV, ESV
<i>spirit...</i>	<i>Spirit</i>	NASB
<i>spirit...</i>	<i>spirit</i>	REB
<i>breath...</i>	<i>breath</i>	HCSB

Problem #2: Even if 'spirit' is the correct translation, the term 'spirit' has multiple meanings and thus can also be ambiguous. Consider the following meanings:

With Regard to Spirit Beings as opposed to Fleshly Beings:

2 Chron 18:20 Then a **spirit** came forward and stood before the LORD, saying, 'I will entice him.'

Gospels **unclean spirits**

With Regard to Man:

- 1) The life force, or vital principle, that animates a body. [Acts 7:59 *And as they were stoning Stephen, he called out, "Lord Jesus, receive my **spirit**."*]
- 2) The sentient part of a person. [Mark 2:8 *And immediately Jesus, perceiving in his **spirit** that they thus questioned within themselves, said to them, ...*]
- 3) A deposition of mind. [Joshua 2:11 (Rahab speaking) *And as soon as we heard it, our hearts melted, and there was no **spirit** left in nay man because of you...*]

With Regard to God:

- 1) The Holy Spirit, a person in the Godhead. The expression "Holy Spirit" only occurs three times in the OT ("*his Holy Spirit*": Ps.51:11; Is.63:10,11). KJV mostly uses 'Ghost' as a translation of Spirit in the NT when used in conjunction with 'Holy'.
- 2) The presence, power or disposition manifested by God. For example, the expression "Spirit of the Lord" or "the Spirit of God" is very common in OT. Does it refer to Holy Spirit or simply to a particular manifestation of God's activity? This will be considered more in Session 3.

With Regard to the Tone, Feeling, Quality, or Disposition Characterizing Something:

Isa 28:6 ...and a **spirit** of justice to him who sits in judgment, and strength to those who turn back the battle at the gate.

2 Cor. 4:13 Since we have the same **spirit** of faith according to what has been written, "I believed, and so I spoke," we also believe, and so we also speak,...

Examples of Ambiguity

John 3:5-6 Jesus answered, "Truly, truly, I say to you, unless one is born of water and the **Spirit**, he cannot enter the kingdom of God. ⁶That which is born of the flesh is flesh, and that which is born of the **Spirit** is **spirit**." ESV (KJV, NKJV, NRSV, NASB, ASV, HCSB, TNIV, NIV, RSV)

...without being born from water and **spirit**... it is **spirit** that gives birth to **spirit**. REB (also D.A. Carson, John)

...unless birth comes to him from water, and from the **Holy Spirit**. What is born by natural birth is a thing of nature, what is born by **spiritual** birth is a thing of **spirit**. Knox

John 4:23-24 *But the hour is coming, and is now here, when the true worshipers will worship the Father in **spirit** and truth, for the Father is seeking such people to worship him. ²⁴God is **spirit**, and those who worship him must worship in **spirit** and truth.* ESV (NRSV, NASB, HCSB, NIV, REB, RSV)

<i>spirit...</i>	<i>a Spirit...</i>	<i>spirit</i>	KJV, ASV
<i>spirit...</i>	<i>Spirit...</i>	<i>spirit</i>	NKJV
<i>the Spirit...</i>	<i>spirit...</i>	<i>the Spirit</i>	TNIV (also Bruce Milne, John)

James 4:5 *Or do you suppose it is to no purpose that the Scripture says, "He yearns jealously over the **spirit** that he has made to dwell in us?"* ESV

*The **Spirit** God made to dwell in us abhors envy.* (Richard Bauckham, "The Spirit of God in Us Loathes Envy: James 4:5").

Spirit of ... There are numerous instances that use this form.

Zech 12:10 *And I will pour out on the house of David and the inhabitants of Jerusalem a **spirit** of grace and pleas for mercy, ...* ESV

Spirit NASB

Rom 1:4 *...and was declared to be the Son of God in power according to the **Spirit** of holiness by his resurrection from the dead, Jesus Christ our Lord, ...* ESV

spirit ASV, NRSV

Rom 8:14-16 *For all who are led by the **Spirit** of God are sons of God. ¹⁵For you did not receive the spirit of slavery to fall back into fear, but you have received the **Spirit** of adoption as sons, by whom we cry, "Abba! Father!" ¹⁶The **Spirit** himself bears witness with our spirit that we are children of God, ...* ESV (KJV, NKJV, REB, NJB, HCSB, TNIV)

Spirit... *spirit...* *Spirit* ASV, NASB, NAB, NRSV

Gal 4:5-7 *...to redeem those who were under the law, so that we might receive adoption as sons. ⁶And because you are sons, God has sent the **Spirit** of his Son into our hearts, crying, "Abba! Father!" ⁷So you are no longer a slave, but a son, and if a son, then an heir through God.* ESV (KJV, ASV, RSV, NASB, NKJV, REB, NJB, HCSB, TNIV) Is this the Holy Spirit?

Spirit NAB

The Point We must be careful not to assume that the term 'spirit' (even if the 'S' is capitalized) automatically refers to the third person in the Godhead without carefully considering the context.

Session 3: The Spirit in the Old Testament

The Giving of the Spirit of the Lord to OT Characters

Bezalel Exo 31:2-5 *See, I have called by name Bezalel the son of Uri, son of Hur, of the tribe of Judah, ³and I have filled him with the **Spirit of God**, with ability and intelligence, with knowledge and all craftsmanship, ⁴to devise artistic designs, to work in gold, silver, and bronze, ⁵in cutting stones for setting, and in carving wood, to work in every craft.*

Moses Num. 11:16-29 *Then the LORD said to Moses, "Gather for me seventy men of the elders of Israel, ... 17 ... And I will take some of the Spirit that is on you and put it on them, and they shall bear the burden of the people with you, so that you may not bear it yourself alone. ... 25Then the LORD came down ... and took some of the Spirit that was on him and put it on the seventy elders. And as soon as the Spirit rested on them, they prophesied. But they did not continue doing it. 26Now two men remained in the camp, one named Eldad, and the other named Medad, and the Spirit rested on them. ... 27And a young man ran and told Moses, "Eldad and Medad are prophesying in the camp." 28And Joshua the son of Nun, the assistant of Moses from his youth, said, "My lord Moses, stop them." 29But Moses said to him, "Are you jealous for my sake? Would that all the LORD's people were prophets, that the LORD would put his Spirit on them!"*

Balaam The record regarding Balaam is very helpful. On several occasions the Lord said he would give his word to Balaam, and Balaam made it clear to Balak that he could only speak what the Lord told him to speak (Num. 22:20, 35, 38; 23:5, 12, 16, 26). It not as if Balaam was forced by God to only speak his message, but Balaam understood the necessity of only speaking the message given to him by God.

Num. 24:2 *And Balaam lifted up his eyes and saw Israel camping tribe by tribe. And the **Spirit of God** came upon him, ...*

Joshua Num. 27:18 *So the LORD said to Moses, "Take Joshua the son of Nun, a man in whom is the **Spirit**, and lay your hand on him.*

Judges

Othniel Judges 3:10 *The **Spirit of the LORD** was upon him, and he judged Israel. ...*

Gideon Judges 6:34 *But the **Spirit of the LORD** clothed Gideon, ...*

Jephthah Judges 11:29 *Then the **Spirit of the LORD** was upon Jephthah, ...*

Samson Judges 13:24-25 *And the woman bore a son and called his name Samson. And the young man grew, and the Lord blessed him. ²⁵And the **Spirit of the LORD** began to stir him ...*

Judges 14:6 *Then the **Spirit of the LORD** rushed upon him, and although he had nothing in his hand, he tore the lion in pieces as one tears a young goat. But he did not tell his father or his mother what he had done.*

Judges 15:14 *When he came to Lehi, the Philistines came shouting to meet him. Then the **Spirit of the LORD** rushed upon him, and the ropes that were on his arms became as flax that has caught fire, and his bonds melted off his hands.*

Saul 1 Sam. 10:6 Then the **Spirit of the LORD** will rush upon you, and you will prophesy with them and be turned into another man.

1 Sam. 10:10 When they came to Gibeah, behold, a group of prophets met him, and the **Spirit of God** rushed upon him, and he prophesied among them.

1 Sam. 11:6 And the **Spirit of God** rushed upon Saul when he heard these words, and his anger was greatly kindled.

David 1 Sam. 16:13-14 Then Samuel took the horn of oil and anointed him in the midst of his brothers. And the **Spirit of the LORD** rushed upon David from that day forward. And Samuel rose up and went to Ramah. ¹⁴Now the **Spirit of the LORD** departed from Saul, and an **evil spirit from the LORD** tormented him.

1 Sam. 18:10-12 The next day a **harmful spirit from God** rushed upon Saul, and he raved within his house while David was playing the lyre, as he did day by day. Saul had his spear in his hand. ¹¹And Saul hurled the spear, for he thought, "I will pin David to the wall." But David evaded him twice. ¹²Saul was afraid of David because the Lord was with him but had departed from Saul.

2 Sam. 23:2 The **Spirit of the Lord** speaks by me; his word is on my tongue.

Psalms 51:10-11 Create in me a clean heart, O God, and renew a right spirit within me. ¹¹Cast me not away from your presence, and take not your **Holy Spirit** from me.

Psalms 143:10 Teach me to do your will, for you are my God! Let your good **Spirit** lead me on level ground!

Ezekiel 2:2 And as he spoke to me, the **Spirit** entered into me and set me on my feet, and I heard him speaking to me. (also 3:34)

3:12 Then the **Spirit** lifted me up, and I heard behind me the voice of a great earthquake: "Blessed be the glory of the Lord from its place!" (also 3:14; 8:3; 11:1; 43:5)

11:5 And the **Spirit of the Lord** fell upon me, and he said to me, "Say, Thus says the Lord: So you think, O house of Israel. For I know the things that come into your mind. (First time in OT where the Spirit falls upon someone.)

11:24 And the **Spirit** lifted me up and brought me in the vision by the **Spirit of God** into Chaldea, to the exiles. Then the vision that I had seen went up from me.

37:1 The hand of the Lord was upon me, and he brought me out in the **Spirit of the Lord** and set me down in the middle of the valley; it was full of bones.

Micah 3:8 But as for me, I am filled with power, with the **Spirit of the Lord**, and with justice and might, to declare to Jacob his transgression and to Israel his sin.

Zechariah 4:6 Then he said to me, "This is the word of the Lord to Zerubbabel: Not by might, nor by power, but by my **Spirit**, says the LORD of hosts.

7:12 They made their hearts diamond-hard lest they should hear the law and the words that the Lord of hosts had sent by his **Spirit** through the former prophets.

Other Pul, king of Assyria (1 Chr. 5:26); Amasai (1 Chr. 12:18); Azariah (2 Chr. 15:1); Jahaziel (2 Chr. 20:14); Zechariah, the son of Jehoiada (2 Chr. 24:20); Cyrus, king of Persia (2 Chr. 36:22; Ezra 1:1)

Summary

1. The Spirit was given to certain leading individuals: judges, kings, prophets. [In some instances, it might be better to say that the Spirit was given to make leaders.]
2. Terms used of the Spirit's presence: "upon", "rest upon", "on", "came upon", "in whom", "clothed", "began to stir", "rushed upon", "entered into", "lifted up", "fell upon", "filled with", "by", "in".
 - a. Terms seem to be synonymous.
 - b. To my knowledge, the terms "in whom", "entered into", "filled with" or "in" are not taken as evidence of the Spirit personally indwelling an individual. Rather, they are seen metaphorically describing the empowering of the individual.
3. Various 'measures' of the Spirit was given to different individuals: primarily prophecy, but also strength, wisdom, etc.
4. In short, the Spirit empowers God-chosen people for a particular task.

Question Do these OT references to the Spirit *demand* that they be understood as referring to a distinct divine person? To my knowledge, the Jews never even considered the possibility that they did. Rather, they were just seen as expression of the activity and presence of God. Notice the way the Spirit is referred to in both testaments (based on the ESV; my counting may be slightly incorrect).

Expression	OT Occurrences	NT Occurrences
<i>Spirit of the Lord (or LORD)</i>	23	4 (1 is a OT quote)
<i>Spirit of God</i>	14	12
<i>God's Spirit</i>	0	1 (1 Cor 3:16)
<i>your Holy Spirit</i>	1	0
<i>your Spirit</i>	3	0
<i>your spirit</i>	3	0
<i>My Spirit</i>	13	3 (all OT quotes)
<i>my spirit</i>	17	10
<i>the Spirit</i>	16 (Num., 2 Chr., Is., Ez.)	113

The expressions "your (Holy) Spirit" and "My Spirit" are unique to the OT; neither imply a separate divine being.

It is the New Testament teaching concerning the Spirit that conveys the idea that the Spirit is a divine person. Notice the following passages:

Mat. 28:19 *Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, ...*

Luke 3:22 *and the Holy Spirit descended on him in bodily form, like a dove; and a voice came from heaven, "You are my beloved Son; with you I am well pleased."*

Luke 12:12 *for the Holy Spirit will teach you in that very hour what you ought to say.*

John 14:16-17 *And I will ask the Father, and he will give you another Helper, to be with you forever, ¹⁷even the Spirit of truth, whom the world cannot receive, because it neither sees him nor knows him. You know him, for he dwells with you and will be in you.*

2 Cor. 13:14 *The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all.*

Eph. 4:4 *There is one body and one Spirit--just as you were called to the one hope that belongs to your call-- one Lord, one faith, one baptism, one God and Father of all, who is over all and through all and in all.*

Is it conceivable that the personhood of the Spirit would not be revealed in the OT? Is it incorrect for Christians to "read the Spirit back into" the OT texts?

The Promise of the Spirit

The Messiah Isaiah foretells of the Spirit being upon the Messiah.

11:2 *And the **Spirit of the Lord shall rest upon him**, ...*

42:1 *Behold my servant, whom I uphold, my chosen, in whom my soul delights; **I have put my Spirit upon him**; he will bring forth justice to the nations.*

61:1 *The **Spirit of the Lord God is upon me**, because the Lord has anointed me to bring good news to the poor...*

The People of God

Isa 32:14-16 *For the palace is forsaken, the populous city deserted; the hill and the watchtower will become dens forever, a joy of wild donkeys, a pasture of flocks; ¹⁵**until the Spirit is poured upon us from on high**, and the wilderness becomes a fruitful field, and the fruitful field is deemed a forest. ¹⁶Then justice will dwell in the wilderness, and righteousness abide in the fruitful field.*

Isa 44:1-5 *But now hear, O Jacob my servant, Israel whom I have chosen! ... ³For I will pour water on the thirsty land, and streams on the dry ground; **I will pour my Spirit upon your offspring**, and my blessing on your descendants. ⁴They shall spring up among the grass like willows by flowing streams. ⁵This one will say, 'I am the LORD's,' another will call on the name of Jacob, and another will write on his hand, 'The LORD's,' and name himself by the name of Israel.*

Eze 36:24-37 *I will take you from the nations and gather you from all the countries and bring you into your own land. ²⁵I will sprinkle clean water on you, and you shall be clean from all your uncleannesses, and from all your idols I will cleanse you. ²⁶And I will give you a new heart, and a new spirit I will put within you. And I will remove the heart of stone from your flesh and give you a heart of flesh. ²⁷And **I will put my Spirit within you**, and cause you to walk in my statutes and be careful to obey my rules.*

Eze 39:28-29 *Then they shall know that I am the LORD their God, because I sent them into exile among the nations and then assembled them into their own land. I will leave none of them remaining among the nations anymore. ²⁹And I will not hide my face anymore*

from them, when **I pour out my Spirit upon the house of Israel**, declares the Lord GOD.

Joel 2:28-32 *And it shall come to pass afterward, that **I will pour out my Spirit on all flesh**; your sons and your daughters shall prophesy, your old men shall dream dreams, and your young men shall see visions. ²⁹Even on the male and female servants in those days **I will pour out my Spirit**. ³⁰And I will show wonders in the heavens and on the earth, blood and fire and columns of smoke. ³¹The sun shall be turned to darkness, and the moon to blood, before the great and awesome day of the LORD comes. ³²And it shall come to pass that everyone who calls on the name of the LORD shall be saved.*

Session 4: The Spirit in the Gospels

Introduction There is no record of any prophet during the intertestamental period. Presumably God said all he wanted to say through the prophets. But with the coming of Jesus, the Spirit is again active in empowering individuals for the task God assigned to them.

The Birth Narratives of John and Jesus

Luke 1:13-16 *But the angel said to him, "... your wife Elizabeth will bear you a son, and you shall call his name **John**. ... ¹⁵... and **he will be filled with the Holy Spirit**, even from his mother's womb. ¹⁶And he will turn many of the children of Israel to the Lord their God, ¹⁷and he will go before him in the spirit and power of Elijah,"*

Luke 1:41 *And when Elizabeth heard the greeting of Mary, the baby leaped in her womb. And **Elizabeth was filled with the Holy Spirit**, ..."*

Luke 1:67-68 ... **Zechariah was filled with the Holy Spirit and prophesied**, saying, ⁶⁸"Blessed be the Lord God of Israel, for he has visited and redeemed his people ..."

Luke 1:34-35 *Mary said to the angel, "How will this be, since I am a virgin?" ³⁵And the angel answered her, "**The Holy Spirit will come upon you**, and the power of the Most High will overshadow you; therefore the child to be born will be called holy--the Son of God."*
Note the parallelism: Holy Spirit coming upon = Power of the Most High overshadowing.

Matthew 1:18-20 *When his mother Mary had been betrothed to Joseph, before they came together **she was found to be with child from the Holy Spirit**. ... ²⁰But ... an angel of the Lord appeared to him in a dream, saying, "Joseph, son of David, do not fear to take Mary as your wife, for **that which is conceived in her is from the Holy Spirit**."*

Luke 2:25-27 *Now there was a man in Jerusalem, whose name was **Simeon**, and this man was righteous and devout, waiting for the consolation of Israel, **and the Holy Spirit was upon him**. ²⁶And **it had been revealed to him by the Holy Spirit** that he would not see death before he had seen the Lord's Christ. ²⁷And **he came in the Spirit** into the temple, ..."*

Summary The same sort of terms are used that were used in the OT accounts of the Spirit's presence: "filled with", "come upon", etc. Each conveys an empowering by the Spirit.

John's Water Baptism / Jesus' Spirit Baptism

Matthew 3:11-12

*"I baptize you with water for 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**. ¹²His winnowing fork is in his hand, and he will clear his threshing floor and gather his wheat into the barn, but the chaff he will burn with unquenchable fire."*

Mark 1:8

*"I have baptized you with water, but **he will baptize you with the Holy Spirit**."*

Luke 3:16-17

*John answered them all, saying, "I baptize you with water, but he who is mightier than I is coming, the strap of whose sandals I am not worthy to untie. **He will baptize you with the Holy Spirit and with fire**. ¹⁷His winnowing fork is in his hand, to clear his threshing floor and to gather the wheat into his barn, but the chaff he will burn with unquenchable fire."*

John coined the expression "baptize with the Holy Spirit" as a way to compare and show the superiority of Jesus' mission. The purpose or the result of this baptism is not given. John's statement is to the multitudes, thus it is only natural to think the promise of this baptism is to them as well.

Among the interpretations that have been given to the idea of Jesus baptizing "with fire" are:

- 1) This refers to the Spirit's baptism on Pentecost ("tongues, as of fire", Acts 2:3).
- 2) That Jesus baptized with a 'purifying' fire. (cf. Malachi 3:2-3)
- 3) This refers to the eternal punishment of the wicked. (cf. Malachi 4:1)
- 4) A combination of (2) and (3). The same fire that purifies the saints will destroy the wicked.

View 3) or 4) seems to have the best support. Not only does the passage go on to say that chaff will be burned with unquenchable fire, both Matthew and Luke just prior told of John's denunciation of the Pharisees and Sadducees and the analogy of trees that do not bear good fruit being cast into the fire.

Jesus' Baptism

Matthew 3:16-17	Mark 1:10-11	Luke 3:21-22	John 1:32-33
<i>And when Jesus was baptized, immediately he went up from the water, and behold, the heavens were opened to him, and he saw the Spirit of God descending like a dove and coming to rest on him; ¹⁷and behold, a voice from heaven said, "This is my beloved Son, with whom I am well pleased."</i>	<i>And when he came up out of the water, immediately he saw the heavens being torn open and the Spirit descending on him like a dove. ¹¹And a voice came from heaven, "You are my beloved Son; with you I am well pleased."</i>	<i>Now when all the people were baptized, and when Jesus also had been baptized and was praying, the heavens were opened, ²²and the Holy Spirit descended on him in bodily form, like a dove; and a voice came from heaven, "You are my beloved Son; with you I am well pleased."</i>	<i>And John bore witness: "I saw the Spirit descend from heaven like a dove, and it remained on him. ³³I myself did not know him, but he who sent me to baptize with water said to me, 'He on whom you see the Spirit descend and remain, this is he who baptizes with the Holy Spirit.'..."</i>

The Spirit descending on Jesus indicated God's empowering of Jesus (cf. Acts 2:22; 3:27; 10:37-38; 1 Tim.3:16) and fulfillment of Is.11:2; 42:1; 61:1. Consider also:

John 3:34 *For he whom God has sent utters the words of God, for **he gives the Spirit without measure.** Comment: The first "he" refers to Jesus, the second "he" is generally agreed to refer to God (KJV "God giveth...unto him"; Barrett, Beasley-Murray, Bruce, Carson, King, Milne, Morris, Ridderbos; although see Westcott); note v.35.*

The Temptation of Jesus

Matthew 4:1	Mark 1:12-13a	Luke 4:1-2a
<i>Then Jesus was led up by the Spirit into the wilderness to be tempted by the devil.</i>	<i>The Spirit immediately drove him out into the wilderness. ¹³And he was in the wilderness forty days, being tempted by Satan.</i>	<i>And Jesus, full of the Holy Spirit, returned from the Jordan and was led by the Spirit in the wilderness ²for forty days, being tempted by the devil.</i>

The Ministry of Jesus

Luke 4:14-19 *And **Jesus returned in the power of the Spirit** to Galilee, and a report about him went out through all the surrounding country. ¹⁵And he taught in their synagogues, being glorified by all. ¹⁶And he came to Nazareth, where he had been brought up. And as was his custom, he went to the synagogue on the Sabbath day, and he stood up to read. ¹⁷And the scroll of the prophet Isaiah was given to him. He unrolled the scroll and found the place where it was written, ¹⁸"The **Spirit of the Lord** is upon me," [Is.61:1,2]*

Matthew 12:17-21 *This was to fulfill what was spoken by the prophet Isaiah: ¹⁸"Behold, my servant whom I have chosen, my beloved with whom my soul is well pleased. **I will put my Spirit upon him, ...** ." [Is.42:1-3]*

Matthew 12:28

Luke 11:20

*But if it is **by the Spirit of God** that I cast out demons, then the kingdom of God has come upon you.*

*But if it is **by the finger of God** that I cast out demons, then the kingdom of God is come upon you.*

The Promise of the Spirit

To "Those who believed in him":

John 7:37-39 *On the last day of the feast, the great day, Jesus stood up and cried out, "If anyone thirsts, let him come to me and drink. ³⁸Whoever believes in me, as the Scripture has said, 'Out of his heart will flow rivers of living water.'" ³⁹Now this he said about **the Spirit, whom those who believed in him were to receive, for as yet the Spirit had not been given**, because Jesus was not yet glorified. Comment: The earliest manuscripts simply say the "Spirit was not"; cf. NRSV.*

Matthew 7:11

Luke 11:13

*If you then, who are evil, know how to give good gifts to your children, how much more will your Father who is in heaven give **good things** to those who ask him!*

*If you then, who are evil, know how to give good gifts to your children, how much more will the heavenly Father give the **Holy Spirit** to those who ask him!"*

To the Apostles (the following are on three different occasions):

Matthew 10:19-20 *When they deliver you over, do not be anxious how you are to speak or what you are to say, for what you are to say will be given to you in that hour. ²⁰**For it is not you who speak, but the Spirit of your Father speaking through you.***

Mark 13:11 *And when they bring you to trial and deliver you over, do not be anxious beforehand what you are to say, but say whatever is given you **in that hour, for it is not you who speak, but the Holy Spirit.***

Luke 12:11-12 *And when they bring you before the synagogues and the rulers and the authorities, do not be anxious about how you should defend yourself or what you should say, ¹²for **the Holy Spirit will teach you in that very hour** what you ought to say."*

The Farewell Discourse

John 14:16-26 *And I will ask the Father, and he will give you another **Helper**, to be with you forever, ¹⁷even the **Spirit of truth**, whom the world cannot receive, because it neither sees him nor knows him. You know him, for he dwells with you and will be in you. ¹⁸"I will not leave you as orphans; I will come to you. ¹⁹Yet a little while and the world will see me no more, but you will see me. Because I live, you also will live. ²⁰In that day you will know that I am in my Father, and you in me, and I in you. ²¹Whoever has my commandments and keeps them, he it is who loves me. And he who loves me will be loved by my Father, and I will love him and manifest myself to him." ²²Judas (not Iscariot) said to him, "Lord, how is it that you will manifest yourself to us, and not to the world?" ²³Jesus answered him, "If anyone loves me, he will keep my word, and my Father will love him, and we will come to him and make our home with him. ²⁴Whoever does not love me does not keep my words. And the word that you hear is not mine but the Father's who sent me. ²⁵"These things I have spoken to you while I am still with you. ²⁶But **the Helper, the Holy Spirit, whom the Father will send in my name**, he will teach you all things and bring to your remembrance all that I have said to you.*

John 15:26-27 *"But when the **Helper** comes, whom I will send to you from the Father, the **Spirit of truth**, who proceeds from the Father, he will bear witness about me. ²⁷And you also will bear witness, because you have been with me from the beginning.*

John 16:7-13 *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 go, I will send him to you. ⁸And when he comes, he will convict the world concerning sin and righteousness and judgment: ⁹concerning sin, because they do not believe in me; ¹⁰concerning righteousness, because I go to the Father, and you will see me no longer; ¹¹concerning judgment, because the ruler of this world is judged. ¹²"I still have many things to say to you, but you cannot bear them now. ¹³**When the Spirit of truth comes**, he will guide you into all the truth, for he will not speak on his own authority, but whatever he hears he will speak, and he will declare to you the things that are to come.*

Summary

1. The Spirit of truth will "dwell in you, and be in you", and Jesus is "in the Father, and you in me, and I in you." This language signifies a unity of thought based on a unity of practice.
2. The Spirit will teach the apostles all things, in part by helping them understand the significance of the things Jesus taught.
3. The Spirit will bear witness of Jesus.
4. The Spirit will convict the world of sin, righteousness, and judgment.
5. The Spirit will teach the apostles all truth, even beyond what Jesus had taught.
6. The Spirit, like Jesus, is subservient to the will of the Father.

Post-Resurrection Appearance

John 20:22-23 *And when he had said this, he breathed on them and said to them, "**Receive the Holy Spirit.** ²³If you forgive the sins of any, they are forgiven them; if you withhold forgiveness from any, it is withheld."*

Comment: Some see this as conflicting with Luke's account where the apostles do not receive the Spirit until Pentecost. However, there is no requirement in this text that the

apostles receive the Spirit immediately. The words "on them" are not in the original text but have been supplied by the translators. Carson argues the text should read, "And with that he breathed, and said..." The word for "breathed" (Gk. *emphysaō*) is the word used in the LXX in Gen.2:7 where the Lord 'breathed' into man's nostrils the breath of life.

Session 5: The Spirit and Pentecost

Introduction Both John the Baptist and Jesus foretold of the Spirit's coming. Before he ascended, Jesus gave specific instructions (through the Holy Spirit! Acts 1:2) to the apostles to prepare them for the Spirit's coming.

Luke 24:49

⁴⁹ **And behold, I am sending the promise of my Father upon you. But stay in the city until you are clothed with power from on high."**

Acts 1:4-8

⁴ *And while staying with them he ordered them not to depart from Jerusalem, but **to wait for the promise of the Father**, which, he said, "you heard from me;*

⁵ ***for John baptized with water, but you will be baptized with the Holy Spirit not many days from now."***

⁶ *So when they had come together, they asked him, "Lord, will you at this time restore the kingdom to Israel?"*

⁷ *He said to them, "It is not for you to know times or seasons that the Father has fixed by his own authority.*

⁸ ***But you will receive power when the Holy Spirit has come upon you, and you will be my witnesses in Jerusalem and in all Judea and Samaria, and to the end of the earth."***

Comments:

1. In Acts, Jesus is recorded as telling the apostles to wait in Jerusalem for the "promise of the Father" which, according to Luke, Jesus was going to send to them.
2. Jesus applies John's statement about Jesus baptizing with the Holy Spirit to the apostles. That is consistent with John's statement, but it should not necessarily be understood to limit John's statement to just the apostles.

Acts 2:1-4

¹ *When the day of Pentecost arrived, they were all together in one place.*

² ***And suddenly there came from heaven a sound like a mighty rushing wind, and it filled the entire house where they were sitting.***

³ ***And divided tongues as of fire appeared to them and rested on each one of them.***

⁴ ***And they were all filled with the Holy Spirit and began to speak in other tongues as the Spirit gave them utterance.***

Comments:

1. Whether the "they" (v.1) are the apostles or the 120 is rather immaterial, unless one thinks that only the apostles (and Cornelius) were baptized with the Holy Spirit.
2. The visible nature of the Spirit's coming had evidential value to the multitudes.
3. The appropriateness of "wind" is understood (Gk. *pneuma* = wind, spirit). What about the "divided tongues as of fire"? 'Tongues' in view of v.4? 'Fire' as John's 'baptism with fire'? Or, 'fire' as suggestive of God's presence?
4. The tongues are clearly foreign languages the apostles did not know.

Acts 2:12-21

¹² And all were amazed and perplexed, saying to one another, "What does this mean?"

¹³ But others mocking said, "They are filled with new wine."

¹⁴ But Peter, standing with the eleven, lifted up his voice and addressed them: "Men of Judea and all who dwell in Jerusalem, let this be known to you, and give ear to my words.

¹⁵ For these people are not drunk, as you suppose, since it is only the third hour of the day.

Joel 2:28-32

²⁸ "And it shall come to pass afterward, that I will pour out my Spirit on all flesh; your sons and your daughters shall prophesy, your old men shall dream dreams, and your young men shall see visions.

²⁹ Even on the male and female servants in those days I will pour out my Spirit.

³⁰ "And I will show wonders in the heavens and on the earth, blood and fire and columns of smoke.

³¹ The sun shall be turned to darkness, and the moon to blood, before the great and awesome day of the LORD comes.

³² And it shall come to pass that everyone who calls on the name of the LORD shall be saved.

¹⁶ But **this is what was uttered through the prophet Joel:**

¹⁷ "And in the last days it shall be, God declares, that **I will pour out my Spirit on all flesh, and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams;**

¹⁸ **even on my male servants and female servants in those days I will pour out my Spirit, and they shall prophesy.**

¹⁹ **And I will show wonders in the heavens above and signs on the earth below, blood, and fire, and vapor of smoke;**

²⁰ **the sun shall be turned to darkness and the moon to blood, before the day of the Lord comes, the great and magnificent day.**

²¹ And it shall come to pass that everyone who calls upon the name of the Lord shall be saved.'

Comments:

1. Quotes Joel as referring to this giving of the Spirit; one of the OT passages which foretold of the Spirit being 'poured out'.

Acts 2:32-33

³² This Jesus God raised up, and of that we all are witnesses.

³³ Being therefore exalted at the right hand of God, and **having received from the Father the promise of the Holy Spirit, he has poured out this that you yourselves are seeing and hearing.**

Comments:

1. The "promise of the Holy Spirit" is probably better understood as "the promised Holy Spirit" (NIV, REB, NAB). Undoubtedly, a reference to the same promise of 1:4. The things they were "seeing and hearing" were evidence of the "power" they received.
2. Both God and Jesus are portrayed as the one who gives the Spirit. This is consistent with John 14:16, 26; 15:26 and Luke 24:49.
3. In this passage, that which is "poured out" is visible signs and the speaking in tongues, but Joel said that the Spirit would be "poured out". Thus, 'the Spirit poured out' = 'the gifts of the Spirit poured out': figure of speech called *metonymy*.

Acts 2:37-39

³⁷ Now when they heard this they were cut to the heart, and said to Peter and the rest of the apostles, "Brothers, what shall we do?"

³⁸ And Peter said to them, "Repent and be baptized every one of you in the name of Jesus Christ for the forgiveness of your sins, and **you will receive the gift of the Holy Spirit.**

³⁹ **For the promise is for you and for your children and for all who are far off, everyone whom the Lord our God calls to himself.**"

Comments:

1. Is the "promise" of v. 39 the same promise of Luke 24:49; Acts 1:4 and 2:33? (cf Eph.1:13). The simple repetition of the word 'promise' does not necessarily mean it is the same promise, but the most natural reading might suggest that it is.
2. Although in both those passages, the apostles as the recipients of the Spirit are directly in view, it is not unexpected that the promise extends to "everyone whom the Lord our God calls". Note especially that in verse 39, the promise is "for you and for your children" which is in line with the promise of Joel 2, "your sons and your daughters will prophesy." And as noted previously, the words of John the Baptist and Jesus both were broad in their extent, as are the OT prophecies such as Joel 2.
3. What was the promise of the Father that was sent by Jesus? Note the following phrases that appear to be equivalent (i.e. interchangeable): "promise of the Father" = "clothed with power" (Lk 24:49) = "baptized with the Holy Spirit" (Acts 1:5) = Holy Spirit "com(ing) upon" (1:8) = "receive power" (1:8) = "filled with Holy Spirit" (2:4) = "pour out My Spirit" (2:17, 33).

Thus, the "promise" was to be baptized, filled, clothed, poured upon with the Spirit. Hence, to "receive the gift of the Holy Spirit" is best understood as receiving the Spirit as the gift with the further understanding that to receive the Spirit is to receive empowerment of the Spirit.

4. The only other time the expression "gift of the Holy Spirit" is used is Acts 10:44-47 :

*While Peter was still saying these things, the **Holy Spirit fell on all who heard the word.** And the believers from among the circumcised who had come with Peter were amazed, because **the gift of the Holy Spirit was poured out even on the Gentiles.** For they were hearing them speaking in tongues and extolling God. Then Peter declared, "Can anyone withhold water for baptizing **these people, who have received the Holy Spirit just as we have?**"*

In this passage, the "gift of the Holy Spirit" = Holy Spirit; note v.47 – they received the Holy Spirit. Note that the "gift of the Holy Spirit" is "poured out"; the same terminology of Joel 2! This further strengthens the case that the promise of 2:39 is the same promise of 1:4 and 2:33.

5. Compare Peter's report to the Jerusalem Jews as to why he went to a Gentile's home:

Acts 11:15-17: *As I began to speak, the **Holy Spirit fell on them just as on us at the beginning.** And I remembered the word of the Lord, how he said, '**John baptized with water, but you will be baptized with the Holy Spirit.**' If then **God gave the same***

gift to them as he gave to us when we believed in the Lord Jesus Christ, who was I that I could stand in God's way?"

Notice the synonymous terms: 'Holy Spirit fell on them' = 'baptized with the Holy Spirit' = 'God gave ... gift'.

6. Notice also Peter's language while describing the case of Cornelius at the Jerusalem conference: Acts 15:8 "And God, who knows the heart, bore witness to them, by **giving them the Holy Spirit** just as he did to us,... ." Note again: "Giving" the Holy Spirit is also equivalent to all those earlier expressions used in Acts 1 and 2 (see 3 above). Also, who is the "us" when Peter said "just as he did to us"? It would seem to include his audience of Jewish brethren (more than just the apostles).

Conclusion: The "gift of the Holy Spirit" is the Holy Spirit himself that the Father had promised to believers as foretold by Joel, John the Baptist, and Jesus. Further, the unanimous testimony of scripture is that to be given the Holy Spirit is to be given miraculous empowerment to accomplish a God-given task.

The language of "giving" and "receiving" the Holy Spirit is fairly common in the New Testament. *Giving* and *receiving* are two sides of the same coin. To "give" the Holy Spirit is to look at the transaction from God's perspective. There are eight other passages in the New Testament where the Holy Spirit is spoken of as being "given".

*If you then, who are evil, know how to give good gifts to your children, how much more will the heavenly Father **give the Holy Spirit** to those who ask him!* Luke 11:13

*Now this he said about the Spirit, whom those who believed in him were to receive, for as yet the **Spirit had not been given**, because Jesus was not yet glorified.* John 7:39

*And we are witnesses to these things, and so is the **Holy Spirit, whom God has given** to those who obey him.* Acts 5:32

*Now when Simon saw that the **Holy Spirit was given** through the laying on of apostles' hands, he offered them money...* Acts 8:18

*...and hope does not put us to shame, because the love of God has been poured into our hearts through the **Holy Spirit who has been given to us**.* Rom. 5:5

*...and who has also put his seal on us and **given us his Spirit** in our hearts as a guarantee.* 2 Cor. 1:22

*... but **God, who gives his Holy Spirit** to you.* 1 Thess. 4:8

*...we know that he abides in us, by the **Spirit whom he has given** us.* 1 Jn 3:24b

From man's perspective, there are ten passages that speak of the Spirit being received.

*Now this he said about the **Spirit**, whom those who believed in him **were to receive**, ...* Jn 7:39

*... even the **Spirit of truth, whom the world cannot receive**, because it neither sees him nor knows him. You know him, for he dwells with you and will be in you.* John 14:17

*... he breathed on them and said to them, "**Receive the Holy Spirit.**"* John 20:22

*... who came down and prayed for them that they might **receive the Holy Spirit**,...* Acts 8:15

*"Give me this power also, so that anyone on whom I lay my hands may **receive the Holy Spirit.**"* Acts 8:19

*And he said to them, "Did you **receive the Holy Spirit** when you believed?" And they said, "No, we have not even heard that there is a Holy Spirit."* Acts 19:2

*For you did not receive the spirit of slavery to fall back into fear, but you have **received the Spirit of adoption** as sons, by whom we cry, "Abba! Father!" Rom. 8:15 (?)*

*Did you **receive the Spirit** by works of the law or by hearing with faith? Gal. 3:2*

*... so that in Christ Jesus the blessing of Abraham might come to the Gentiles, so that we might **receive the promised Spirit** through faith. Gal. 3:14*

*For if someone comes and proclaims another Jesus than the one we proclaimed, or if you **receive a different spirit from the one you received** ... 2 Cor. 11:4 ["a spirit different from the Spirit already given to you" REB]*

Session 6: The Spirit in Acts 2:38

Introduction The focus of the last session was on the narrative flow of Acts 1 and 2 and to argue that the best understanding of the expression “the gift of the Holy Spirit” in Acts 2:38 is to equate it with the promise of the baptism of the Holy Spirit foretold by John/Jesus and which is the same thing as the outpouring of the Holy Spirit prophesied by Joel. Both the baptism and outpouring of the Holy Spirit were seen in the miraculous speaking in tongues by the apostles. Thus, after replying to his questioners that they must “*Repent and be baptized for the forgiveness of their sins*”, Peter tells his Jewish audience that they, like the apostles, would also be given the Holy Spirit. This is what God had promised.

“Promise of the Father” Luke 24:49; Acts 1:4

Lk 24:49 *“clothed with power from on high”*

Acts 1: 5 *“baptized with the Holy Spirit”*

1:8 *“receive power when Holy Spirit come upon you”*

2:4 *“filled with Holy Spirit and began to speak in other tongues”*

2:17,18 *“pour out My Spirit... and they shall prophesy”*

“Promise of the Father” Luke 24:49; Acts 1:4

↓ same as ↓

“Promise of the Holy Spirit” Acts 2:33

“Being therefore exalted at the right hand of God, and having received from the Father the promise of the Holy Spirit, he has poured out this that you yourselves are seeing and hearing.”

Promise of the Father Luke 24:49; Acts 1:4

↓ same as ↓ Joel 2: *“your sons and your daughters will prophesy”*
v.32b *“those whom the LORD calls”*

Promise of the Holy Spirit Acts 2:33

↓ same as ? **YES** ↓

“For the Promise ...” Acts 2:39

“for you and for your children”
“whom the Lord our God calls”

<p>Acts 1 and 2</p> <p>Promise</p> <p>Apostles baptized w/ HS</p> <p>HS came upon Apostles</p> <p>Apostles filled with HS</p> <p>HS poured out on Apostles</p>	<p>Acts 10</p> <p>HS fell on Cornelius+</p> <p>Gift of HS poured out on Cornelius+</p> <p>Cornelius+ received HS</p> <p>Acts 11</p> <p>HS fell on Gentiles “just as us at the beginning”</p> <p>God gave “same gift” of bapt. of HS</p> <p>Acts 15</p> <p>“God ...bore witness to them, by giving them the Holy Spirit just as he did to us”</p>
<p>Acts 2:38,39</p> <p>...you will receive the gift of the Holy Spirit. For the promise is for you ...</p>	

Postscript: There are some reasons to think that the “promise” refers in some way to the Abrahamic promise. After all, that was “THE” promise that links OT and NT together. Those who think the passage is saying that Spirit gives the gift of salvation think this is the promise, and the only promise, in view. More correctly, I think, one could say that both the Abrahamic promise and the promise of the Spirit are in view because you really cannot have one without the other. God promised Abraham that he would bless all the nations through his seed. Two things were required to fulfill that promise: 1) Christ would have to come to be the Saviour, and 2) the Spirit had to be given so the gospel could be successfully preached and obeyed. The point of the arguments above are not therefore to deny that the Abrahamic promise may be in view, but to show that the promise of the Spirit has to specifically be in view also.

Three Common Understandings Concerning the Gift of the Holy Spirit

1. The gift of the Holy Spirit would be given simultaneously with baptism (or conversion).
2. The gift of the Holy Spirit would be given to all baptized believers.
3. The gift of the Holy Spirit will be given to all baptized believers of all time.

All three understandings are held by many brethren (whether the Holy Spirit or salvation is the gift given) and Evangelicals (gift of Holy Spirit = baptism of Holy Spirit = indwelling of Holy Spirit). Pentecostals would agree that all baptized believers at that time or all future time are potential recipients of the gift of the Holy Spirit (=baptism of Holy Spirit), but think that some may not receive this gift. But they typically see the giving of the Holy Spirit to be subsequent to conversion.

In my view, all three understandings are incorrect. Certainly, all three are possible. That is, there is nothing in the grammar or immediate context of the verse that would prevent these understandings from being valid. On the other hand, there is no logical or textual reason why the following understandings could also not be valid:

1. The gift of the Holy Spirit is given at some point after baptism (or conversion).

2. The gift of the Holy Spirit is given to certain individuals for the benefit of all.
3. The gift of the Holy Spirit is given only to baptized believers of a particular time.

In any case, the correct understanding has to be consistent with both the immediate context and the larger context of scripture.

Question: When Was the Gift Given?

There is no specific time demanded by the text. The answer will depend upon what one understands the gift to be. For example, if the gift is thought to be "salvation" then there is a sense that one would say that it is given immediately upon conversion. But if the gift is in fact the Holy Spirit, then it may or may not be immediate upon conversion.

Question: Was the Gift Given to All Believers Individually or Corporately?

We actually do not know if all believers in the 1st century received some miraculous endowment of the Holy Spirit. My impression is that they did not, and the text of Acts 2:38 does not demand that each individual who repents and is baptized receives the miraculous endowment of the Spirit. I think it is perfectly proper to consider that the Spirit was given to the "corporate body" or "community" of believers.

Some considerations:

1. "The distinction of number in the Greek verbs are significant in this connection. The call to repentance and baptism – the individual's response to God's grace – is in the singular, but the promise, you will receive the gift of the Holy Spirit (v.38), is in the plural, for the Spirit is given to the community of which the individual becomes a part... ." David Williams, p.54.

While the plural you may not demand a corporate interpretation of the phrase, it at least opens the door for such an interpretation. In other words, if the "you" was singular then a corporate understanding would be more difficult to maintain.

2. The very nature of the miraculous gifts was to benefit all members within the sphere of those who received the miraculous gifts. That is, the gifts were not given for the personal benefit only of the one who received the Spirit, but for all.

In 1 Corinthians 12, Paul is specifically discussing the diversities of the gifts of the Spirit. Read 1 Corinthians 12, and note these statements:

12:7 *But the manifestation of the Spirit is given to each one for the profit of all.*

12:27 *Now you are the body of Christ, and members individually.*

Paul's point is that there an oneness to the body or, in other words, a corporate identity. Gifts given to one benefit everyone, thus, it can be said that the gifts are "given" to everyone.

3. The same is true of Mark 16: 15-18.

*And he said to them, "Go into all the world and proclaim the gospel to the whole creation. ¹⁶Whoever believes and is baptized will be saved, but whoever does not believe will be condemned. ¹⁷And **these signs will accompany those who believe:** in my name they will cast out demons; they will speak in new tongues; ¹⁸they will pick up serpents with their hands; and if they drink any deadly poison, it will not hurt them; they will lay their hands on the sick, and they will recover."*

The text says that "*these signs will accompany those who believe.*" This could be understood as every believer having the ability to perform signs (e.g. as religious 'snake handlers' do). Or, the word "accompany" could suggest that the signs may have been given only to a few, but since the few were associated with the other believers then the signs were seen as accompanying the community of believers.

4. Acts 5:32

*And we are **witnesses** to these things, and **so also is the Holy Spirit whom God has given to those who obey Him.***

The context clearly indicates that it is the miraculous works of the Spirit which witness. But notice that the text says that these works were given to those who obey Him. Since presumably not everyone did have miraculous abilities, it must be understood that the whole body was considered the recipient of the gift of the Spirit even though only some particular members had the ability.

Question: Was the Gift of the Holy Spirit Given to 1st Century Christians or to All Christians of All Time?

First, just like the giving of the Spirit to one individual in the first century benefited others although they did not individually receive the Spirit, Christians of all time have benefited from the gift of the Spirit. The gospel was proclaimed and accepted and continues to be accepted. That would not have happen had the Spirit not been given.

Second, we have no difficulty in reading other passages concerning the miraculous endowment of the Spirit (e.g. 1 Corinthians 12-14) and understanding that they do not have direct application to us. So why should this passage present us a problem if the gift is in fact the Holy Spirit?

Session 7: The Spirit in Acts

Terminology in Acts

Frequency of Occurrence in ESV (including various forms/tenses):

witness	20	preach/teach ...	12	faith	15	believe	10
repent	11	confess	1	baptize	20	save	18
apostles	28	Spirit	55	Peter	56	Paul/Saul	157

The prevalence of the Spirit throughout Acts has convinced many to suggest that the book would be better titled *The Acts of the Holy Spirit*.

The Holy Spirit in Acts It is helpful to take a broader look at the entire book of Acts. How is the Holy Spirit discussed? What is his role? What does he do?

References in Chapters 1 and 2 Already Studied

- 1:2 *until the day when he was taken up, after he had **given commands through the Holy Spirit to the apostles** whom he had chosen.*
- 1:5 *for John baptized with water, but **you will be baptized with the Holy Spirit** not many days from now.*
- 1:8 *But **you will receive power when the Holy Spirit has come upon you**, and you will be my witnesses in Jerusalem and in all Judea and Samaria, and to the end of the earth.*
- 1:16 *Brothers, the Scripture had to be fulfilled, which the **Holy Spirit spoke beforehand** by the mouth of David concerning Judas, who became a guide to those who arrested Jesus.*
- 2:4 *And **they were all filled with the Holy Spirit** and began to speak in other tongues as **the Spirit gave them utterance**.*
- 2:17-18 *And in the last days it shall be, God declares, that **I will pour out my Spirit on all flesh**, ...in those days **I will pour out my Spirit, and they shall prophesy**.*
- 2:33 *Being therefore exalted at the right hand of God, and **having received from the Father the promise of the Holy Spirit, he has poured out this** that you yourselves are seeing and hearing.*
- 2:38 *And Peter said to them, "Repent and be baptized every one of you in the name of Jesus Christ for the forgiveness of your sins, and **you will receive the gift of the Holy Spirit**."*

Five Occasions of Giving the Spirit That Are Especially Instructive

1. Group Prayer of Thanksgiving, 4:23-31

4:23-31 *When they were released, they went to their friends and reported what the chief priests and the elders had said to them. ...²⁹And now, Lord, look upon their threats and grant to your servants to continue to speak your word with all boldness, ³⁰while you stretch out your hand to heal, and signs and wonders are performed through the name of your holy servant Jesus."³¹And when they had prayed, **the place in which they were gathered together was shaken, and they were all filled with the Holy Spirit** and continued to speak the word of God with boldness.*

Comments

- Whether "their friends" refer to only the apostles is uncertain, but it certainly includes them.

2. This is clearly a "Pentecost-like" experience. The "place...was shaken" and all were "filled with the Holy Spirit".
 3. Being "filled" with the Spirit is not a once-in-a-lifetime experience (except perhaps in the case of Jesus who was given the Spirit "without measure").
2. Samaritans, 8:4-25

8:14b-19 ...Peter and John, ¹⁵who came down and prayed for them that they might **receive the Holy Spirit**, ¹⁶for he had not yet fallen on any of them, but they had only been baptized in the name of the Lord Jesus. ¹⁷Then **they laid their hands on them and they received the Holy Spirit**. ¹⁸Now when Simon saw that **the Spirit was given through the laying on of the apostles' hands**, he offered them money, ¹⁹saying, "Give me this power also, so that anyone on whom I lay my hands may **receive the Holy Spirit**."

Comments

1. We must be careful not to assume too much. The text does not say that Peter and John went to Samaria for the *purpose* of imparting the Spirit. Nor does the text say that it is only through the laying on of the apostles hands that the Spirit was given. If anything the editorial comment "for he had not yet fallen on any of them" could imply that it may have been possible for the Spirit to have fallen on them before the coming of Peter and John, but that he just had not.
 2. Clearly, one can be baptized and not receive the Spirit at the same time.
3. Paul, 9:1-19

9:17 *So Ananias departed and entered the house. And laying his hands on him he said, "Brother Saul, the Lord Jesus who appeared to you on the road by which you came has sent me so that you may regain your sight and be **filled with the Holy Spirit**."*

Comments

1. Did Paul receive the Spirit by the laying on of Ananias' hands? If so, this is an example of one other than an apostle who was able to impart the Spirit. Or, if Ananias' laying on of hands was for some other reason, then this is still a case where the Spirit was given without the intermediary of an apostle.
4. Cornelius, 10:1-48, 11:1-18; and 15:7-11

10:44-48 *While Peter was still saying these things, **the Holy Spirit fell on all who heard the word**. ⁴⁵And the believers from among the circumcised who had come with Peter were amazed, because **the gift of the Holy Spirit was poured out even on the Gentiles**. ... ⁴⁷"Can anyone withhold water for baptizing these people, **who have received the Holy Spirit just as we have?**"*

11:12-17 *And the **Spirit told me to go with them**, making no distinction. ... ¹⁵As I began to speak, **the Holy Spirit fell on them just as on us at the beginning**. ¹⁶And I remembered the word of the Lord, how he said, 'John baptized with water, but **you will be baptized with the Holy Spirit**.' ¹⁷If God gave the same **gift** to them as he gave to us when we believed...*

15:8-9 *And God, who knows the heart, bore witness to them, **by giving them the Holy Spirit just as he did us**...having cleansed their heart by faith.*

Comments

1. When Peter speaks of God "having cleansed their heart faith," there is no indication that faith was given by the Spirit or that the Spirit did the cleansing.

2. It seems clear that Cornelius and his household were receptive to the message of Peter prior to receiving the Spirit, because upon receiving the Spirit, they 'extolled' God. Clearly God gave his approval of them by giving them the Spirit. That did not preclude, however, their having to be baptized.

5. Ephesians, 19:1-7

19:2 *And he said to them, "**Did you receive the Holy Spirit when you believed?**" And they said, "No, **we have not even heard that there is a Holy Spirit.**"*

19:6 *And when Paul had laid his hands on them, the **Holy Spirit came on them**, and they began speaking in tongues and prophesying.*

Comments

1. Since Paul thought these 12 men were Christians, Paul's question clearly suggests that one might or might not receive the Spirit upon conversion.
2. Who these men are is uncertain. Perhaps they were like Apollos in that they knew of Jesus from the teaching of John, but had not yet heard the gospel as proclaimed by the apostles.

Remaining References to the Holy Spirit in Acts

4:8 *Then Peter, **filled with the Holy Spirit**, said to them, "Rulers of the people and elders,*

4:25 *who through the mouth of our father David, your servant, **said by the Holy Spirit**, "'Why did the Gentiles rage, and the peoples plot in vain? ...*

4:31 *And when they had prayed, the place in which they were gathered together was shaken, and **they were all filled with the Holy Spirit** and continued to speak the word of God with boldness.*

5:3 *But Peter said, "Ananias, why has Satan filled your heart to **lie to the Holy Spirit** and to keep back for yourself part of the proceeds of the land?"*

5:9 *But Peter said to her, "How is it that you have agreed together **to test the Spirit of the Lord?** Behold, the feet of those who have buried your husband are at the door, ...*

5:32 *And **we are witnesses to these things, and so is the Holy Spirit, whom God has given to those who obey him.**"*

6:3 *Therefore, brothers, pick out from among you seven men of good repute, **full of the Spirit and of wisdom**, whom we will appoint to this duty.*

6:5 *And what they said pleased the whole gathering, and they chose Stephen, **a man full of faith and of the Holy Spirit**, and Philip, and Prochorus, and ...*

6:10 *But they could not withstand the wisdom and **the Spirit with which he was speaking**.*

7:51 *"You stiff-necked people, uncircumcised in heart and ears, **you always resist the Holy Spirit**. As your fathers did, so do you.*

7:55 *But he, **full of the Holy Spirit**, gazed into heaven and saw the glory of God, and Jesus standing at the right hand of God.*

8:29 *And the **Spirit said to Philip**, "Go over and join this chariot."*

8:39 *And when they came up out of the water, the **Spirit of the Lord carried Philip away**, and the eunuch saw him no more, and went on his way rejoicing.*

The Gift of the Holy Spirit

- 9:31 *So the church throughout all Judea and Galilee and Samaria had peace and was being built up. And walking in the fear of the Lord and **in the comfort of the Holy Spirit**, it multiplied.*
- 10:19 *And while Peter was pondering the vision, **the Spirit said** to him, "Behold, three men are looking for you.*
- 10:38 *how **God anointed Jesus of Nazareth with the Holy Spirit and with power.***
- 11:24 *for he (Barnabas) was a good man, **full of the Holy Spirit** and of faith.*
- 11:28 *And one of them named Agabus stood up and **foretold by the Spirit** that there would be a great famine over all the world (this took place in the days of Claudius).*
- 13:2 *While they were worshiping the Lord and fasting, **the Holy Spirit said**, "Set apart for me Barnabas and Saul for the work to which I have called them."*
- 13:4 *So, **being sent out by the Holy Spirit**, they went down to Seleucia, and from there they sailed to Cyprus.*
- 13:9 *But Saul, who was also called Paul, **filled with the Holy Spirit**, looked intently at him*
- 13:52 *And **the disciples were filled with joy and with the Holy Spirit.***
- 15:28 *For **it has seemed good to the Holy Spirit** and to us to lay on you no greater burden than these requirements:*
- 16:6-7 *And they went through the region of Phrygia and Galatia, having been **forbidden by the Holy Spirit to speak the word in Asia.** ⁷And when they had come up to Mysia, they attempted to go into Bithynia, but the **Spirit of Jesus** did not allow them.*
- 18:25 *And being fervent in spirit [*"as one stirred up **by the Spirit**", CEB], he spoke and taught accurately the things concerning Jesus...**
- 19:21 *Now after these events Paul **resolved in the Spirit** [*"spirit" KJV, ASV, NASB (REB, NAB sim.)]* to pass through Macedonia and Achaia and go to Jerusalem, ...*
- 20:22-23 *And now, behold, I am going to Jerusalem, **constrained by the Spirit** [*"spirit" KJV, ASV, NKJV, NASB]* not knowing what will happen to me there, ²³except that **the Holy Spirit testifies to me** in every city that imprisonment and afflictions await me.*
- 20:28 *Pay careful attention to yourselves and to all the flock, in which **the Holy Spirit has made you overseers**, to care for the church of God, which he obtained with his own blood.*
- 21:4 *And having sought out the disciples, we stayed there for seven days. And **through the Spirit** they were telling Paul not to go on to Jerusalem.*
- 21:11 *And coming to us, he took Paul's belt and bound his own feet and hands and said, "**Thus says the Holy Spirit**, 'This is how the Jews at Jerusalem will bind the man who owns this belt and deliver him into the hands of the Gentiles.' "*
- 28:25 *And disagreeing among themselves, they departed after Paul had made one statement: "**The Holy Spirit was right in saying** to your fathers through Isaiah the prophet: ...*

Observations

1. A case can be made that *all* the references to the Holy Spirit in Acts (and Luke, for that matter) concerns his miraculous empowerment. Without question it is the overwhelming idea in Acts. Further, the giving of the Spirit in Acts primarily concerns the giving and confirming of the gospel.
2. This consistency is reflected by the use of the same language throughout Acts to describe the bestowal and work of the Spirit:

The Gift of the Holy Spirit

- a. The Spirit is 'poured out'/'given'/'falls upon' and individuals are 'baptized with'/'filled with'/'come upon' with the Spirit and thus 'have received'/'are full of' the Spirit.
 - b. The Spirit speaks, inspires, foretells, sends, constrains, forbids, instructs, testifies, witnesses. In short, the Holy Spirit empowers.
3. The references to the Holy Spirit in Acts so consistently refer to the miraculous empowerment that the burden to prove otherwise must be upon those who would argue for some other understanding.

Session 8: The Spirit in NT Letters: Galatians

Spirit Frequency of Occurrence in NT Letters (ESV): [138 Total; number in parenthesis is the number of occurrences per 1,000 Greek words (NA27) within the associated book] Of course, some occurrences of *spirit* in the ESV might should have been translated *Spirit*.

<i>Romans</i>	29 (4.1)	<i>1 Thessalonians</i> ...	4 (2.7)	<i>James</i>	0
<i>1 Corinthians</i>	24 (3.5)	<i>2 Thessalonians</i> ...	1 (1.2)	<i>1 Peter</i>	4 (2.4)
<i>2 Corinthians</i>	11 (2.5)	<i>1 Timothy</i>	2 (1.3)	<i>2 Peter</i>	1 (0.9)
<i>Galatians</i>	16 (7.2)	<i>2 Timothy</i>	1 (0.8)	<i>1 John</i>	7 (3.3)
<i>Ephesians</i>	11 (4.5)	<i>Titus</i>	1 (1.5)	<i>2 John</i>	0
<i>Philippians</i>	3 (1.8)	<i>Philemon</i>	0	<i>3 John</i>	0
<i>Colossians</i>	1 (0.6)	<i>Hebrews</i>	7 (1.4)	<i>Jude</i>	2 (4.3)
				<i>Revelation</i>	13 (1.3)

Spirit's Role in Revelation Alluded to in at least 33 Occurrences (24%) in the NT letters. This particular role of the Spirit was prominent in both OT and NT times.

Ephesians 3:5 *which was not made known to the sons of men in other generations as it has now been **revealed to his holy apostles and prophets by the Spirit.***

Hebrews 9:8 ***By this the Holy Spirit** indicates that the way into the holy places is not yet opened as long as the first section is still standing*

2 Peter 1:21 *For no prophecy was ever produced by the will of man, but men spoke from God as they were **carried along by the Holy Spirit.***

Revelation 1:10 *I was **in the Spirit** on the Lord's day, and I heard behind me a loud voice...*

Also Romans 9:1(?); 1 Cor 2:10-14 (6); 7:40(?); 12:3 (2); 12:8 (2); 14:2; 1 Tim.4:1; Heb.3:7; 10:15; 1 Pet.1:11-12 (2); 1 Jn.5:6; Rev. 2:7, 11, 17, 29; 3:6, 13, 22; 4:2; 14:13; 22:17

Galatians Probably the first of his letters, Paul wrote the Galatians to warn them not to follow Jewish Christians who taught that allegiance to the Law was required of Gentile Christians.

Galatians 3:1-7

¹ *O foolish Galatians! Who has bewitched you? It was before your eyes that Jesus Christ was publicly portrayed as crucified.*

² *Let me ask you only this: Did you **receive the Spirit** by works of the law or by hearing with faith?*

³ *Are you so foolish? Having **begun by the Spirit**, are you now being perfected by the flesh?*

⁴ *Did you suffer so many things in vain--if indeed it was in vain?*

⁵ *Does he who **supplies the Spirit to you** and works miracles among you do so by works of the law, or by hearing with faith--*

⁶ *just as Abraham "believed God, and it was counted to him as righteousness"?*

⁷ *Know then that it is those of faith who are the sons of Abraham.*

Comments

1. Paul's argument in a nutshell: The Galatians received the Spirit when they heard and accepted the gospel preached by Paul long before they heard these false teachers.
2. For this argument to work, the Galatians must first know exactly what Paul meant by receiving the Spirit and, secondly, they must know (i.e. have evidence) that they did in fact receive the Spirit.
3. The empowering work of miracles (v.5) is in view and meets the second criteria above.
4. Paul uses the same language as Luke (or did Luke get it from Paul!) in that the Spirit is given ('supplied') and received.

Galatians 3:13-14

- ¹³ *Christ redeemed us from the curse of the law by becoming a curse for us--for it is written, "Cursed is everyone who is hanged on a tree"--*
- ¹⁴ *so that in Christ Jesus the blessing of Abraham might come to the Gentiles, so that we might receive **the promised Spirit** through faith.*

Comments

1. This acts as a great complement to Acts 1 and 2. The promise of the Spirit was not independent of the Abrahamic promise, but rather directly connected to it.

Galatians 4:4-7

- ⁴ *But when the fullness of time had come, God sent forth his Son, born of woman, born under the law,*
- ⁵ *to redeem those who were under the law, so that we might receive adoption as sons.*
- ⁶ *And because you are sons, God **has sent the Spirit of his Son into our hearts, crying, "Abba! Father!"***
- ⁷ *So you are no longer a slave, but a son, and if a son, then an heir through God.*

Comments

1. Note the parallel thoughts: God sent his Son that we might be sons//God sent the S/spirit of his Son that we might not be a slave but a son and heir.
2. Could the reference to the Spirit not be to the Holy Spirit, but rather to the attitude ('spirit') of Christ? (so NAB). Many translations (ASV, NASB, NAB, NRSV) use 'spirit' in the parallel passage Romans 8:15. In fact, the parallel between the passages is so strong that the S/spirit is undoubtedly the same in both.
3. 2 Corinthians 1:22 is the only other passage that links the Spirit with the heart: "*given us his Spirit in our hearts.*"

Galatians 4:28-29

- ²⁸ *Now you, brothers, like Isaac, are children of promise.*
- ²⁹ *But just as at that time he who was born according to the flesh persecuted him who was **born according to the Spirit**, so also it is now.*

Comments

1. The contrast seems to be between Ishmael being born based upon the human reasoning of Abraham and Sarah and Isaac being born as a result of God's promise (see v.23). Presumably, the Spirit is seen as having a role in conveying that promise.

Galatians 5:4-6

- ⁴ *You are severed from Christ, you who would be justified by the law; you have fallen away from grace.*
- ⁵ *For **through the Spirit**, by faith, we ourselves eagerly wait for the hope of righteousness.*
- ⁶ *For in Christ Jesus neither circumcision nor uncircumcision counts for anything, but only faith working through love.*

Comments

1. The same contrast between the flesh and the Spirit seems to be in view with the reference to the Spirit relating to his role in revealing the promised blessings.

Galatians 5:16-26

- ¹⁶ *But I say, **walk by the Spirit**, and you will not gratify the desires of the flesh.*
- ¹⁷ *For the **desires of the flesh are against the Spirit**, and the desires of the Spirit are against the flesh, for these are opposed to each other, to keep you from doing the things you want to do.*
- ¹⁸ *But if you are **led by the Spirit**, you are not under the law.*
- ¹⁹ *Now the works of the flesh are evident: ...*
- ²² *But the **fruit of the Spirit** is love, joy, peace, patience, kindness, goodness, faithfulness,*
- ²³ *gentleness, self-control; against such things there is no law.*
- ²⁴ *And those who belong to Christ Jesus have crucified the flesh with its passions and desires.*
- ²⁵ ***If we live by the Spirit, let us also walk by the Spirit.***
- ²⁶ *Let us not become conceited, provoking one another, envying one another.*

Comments

1. It seems clear that those who obey the command to “walk by the Spirit” are the exact same ones who are “led by the Spirit” and who bears the “fruit of the Spirit”.
2. Christians live “by the Spirit” in that Spirit revealed the gospel that brings eternal life.

Galatians 6:8

- ⁸ *For the one who sows to his own flesh will from the flesh reap corruption, but the **one who sows to the Spirit will from the Spirit reap eternal life.***

Comments

1. Agricultural metaphor of sowing and reaping. In this instance, there are two types of “soil”: flesh and Spirit.
2. “Sowing to/unto/into the Spirit” is the same thing as “walking by the Spirit”.

Session 9: The Spirit in the NT Letters: Thessalonians and 1 Corinthians

The Thessalonian Letters Both letters were written not long after Paul first preached the gospel in Thessalonica on his second journey.

1 Thessalonians 1:4-7

⁴ For we know, brothers loved by God, that he has chosen you,

⁵ because our gospel came to you not only in word, but also **in power and in the Holy Spirit** and with full conviction. You know what kind of men we proved to be among you for your sake.

⁶ And you became imitators of us and of the Lord, for **you received the word in much affliction, with the joy of the Holy Spirit,**

⁷ so that you became an example to all the believers in Macedonia and in Achaia.

Comments

1. The language of “power” in conjunction with the Holy Spirit sounds very much like Luke. Surely we are to understand the reference to be to the miraculous empowerment of the Spirit.
2. When the gospel was first preached in Antioch of Pisidia, the disciples were said to be “filled with joy and with the Holy Spirit” (Acts 13:52). In Romans 14:17, in a context where Paul is teaching brethren to accept one another, he says that kingdom of God is “righteousness and peace and joy in the Holy Spirit”. In the very next chapter, Paul says, “May the God of hope fill you with all joy and peace in believing, so that by the power of the Holy Spirit you may abound in hope” (15:13).

1 Thessalonians 4:1-8

¹ Finally, then, brothers, we ask and urge you in the Lord Jesus, that as you received from us how you ought to walk and to please God, just as you are doing, that you do so more and more. ...

³ For this is the will of God, your sanctification: that you abstain from sexual immorality; ...

⁷ For God has not called us for impurity, but in holiness.

⁸ Therefore whoever disregards this, disregards not man but **God, who gives his Holy Spirit to you.**

Comments

1. There are a few places where the Spirit is mentioned in the same context as sanctification. Although the scriptures usually speak of sanctification as a past act, it is not uncommon for Protestants (particularly the theological heirs of John Wesley) to speak of sanctification of a process whereby the Spirit enables one to become ‘perfect’, thus in their view, sanctified.
2. But note in this case, the Thessalonians were already sanctified, but they had a choice to make whether they would abstain from sexual immorality.
3. Further, the reference to the Spirit in v.8 may have nothing to do with their decision to live a holy life. But if one understands this passage to link the work of the Spirit with their sanctification, it makes as much sense of the passage to see the role of the Spirit as being one of revealing God’s will than to see the Spirit as somehow directly enabling the Christian (as does Fee, *Presence*, p. 51).

1 Thessalonians 5:19-22

¹⁹ **Do not quench the Spirit.**

²⁰ *Do not despise prophecies,*

²¹ *but test everything; hold fast what is good.*

²² *Abstain from every form of evil.*

Comments

1. Given the parallelism of v.19-20, not quenching the Spirit means to not quench those who teach by the Spirit (prophecy) or the things that they teach (the prophetic word). In other words, listen to and do the things the Spirit says.

2 Thessalonians 2:13

¹³ *But we ought always to give thanks to God for you, brothers beloved by the Lord, because God chose you as the firstfruits to be saved, **through sanctification by the Spirit** and belief in the truth.*

Comments

1. Some take this as a reference to their human spirit (NAB: "*chosen for salvation, in holiness of spirit and fidelity to truth*"; also Moffat, Knox).
2. There are two ways by which God chose the Thessalonians to be saved: 1) through sanctification by the Spirit, and 2) through belief in the truth.
3. NJB interprets more than translates with "*be saved by the Spirit who makes us holy*" (sim. NLT, NCV). Sanctification is presented as more a part of being saved than of being perfected.
4. Further, for one to believe the truth, one first has to know the truth. Paul could simply be saying that their salvation depended upon the revealing and confirming of truth by the Spirit and their belief in the word preached (as contrasted to those who followed false miracles and believe a lie, v.9-12). Or, the thought could be similar to Rom.15:6 where the idea of consecration seems preferable.

The Corinthian Letters Paul writes more to the Corinthians about the Spirit than to any other congregation.

1 Corinthians 2:4-5

⁴ *and my speech and my message were not in plausible words of wisdom, **but in demonstration of the Spirit and of power,***

⁵ *that your faith might not rest in the wisdom of men **but in the power of God.***

Comments

1. Similar to 1 Thessalonians 1:5; a clear reference to the empowering work of the Spirit.

1 Corinthians 3:16

¹⁶ *Do you not know that you are God's temple and that **God's Spirit dwells in you?***

Comments

1. Paul had just used the metaphor of a field for the church and now uses the temple as a metaphor of the church ("*you*" is plural). Also, 2 Cor.6:16; Eph. 2:22.
2. In the OT, first the tabernacle and then the temple was said to be God's dwelling place (2 Sam.7:1ff; 1 Kings 8:12ff; Psalm 132:13-14).

3. How did the Israelites know that God dwelt in the tabernacle and temple? It was evident by the cloud, the symbol of God's presence, filling both the tabernacle (Ex.40:34ff) and the temple (1 Kings 8:10-11). So, the church was God's temple as evident by the presence of his Spirit. Again, the Spirit is seen as evidence.

1 Corinthians 6:11

¹¹ *And such were some of you. But you were washed, you were sanctified, you were justified in the name of the Lord Jesus Christ and **by the Spirit of our God.***

Comments

1. Washed, sanctified, justified – all past tense.

1 Corinthians 6:18-20

¹⁸ *Flee from sexual immorality. Every other sin a person commits is outside the body, but the sexually immoral person sins against his own body.*

¹⁹ *Or do you not know that **your body is a temple of the Holy Spirit within you, whom you have from God? You are not your own,***

²⁰ *for you were bought with a price. So glorify God in your body.*

Comments

1. The Corinthians somehow thought that being people of the Spirit that they could indulge in the things of the Spirit. Paul corrects them by saying that the body and the Spirit are intrinsically connected.
2. We are just not told what it means for the Spirit to be within us, but it would be reasonable to think it is not far from meaning the same thing as the Spirit dwelling within the church.

1 Corinthians 12:1-31

¹ *Now concerning spiritual gifts, brothers, I do not want you to be uninformed.*

² *You know that when you were pagans you were led astray to mute idols, however you were led.*

³ *Therefore I want you to understand that no one **speaking in the Spirit of God** ever says "Jesus is accursed!" and no one can say "Jesus is Lord" **except in the Holy Spirit.***

⁴ ***Now there are varieties of gifts, but the same Spirit;***

⁵ *and there are **varieties of service, but the same Lord;***

⁶ *and there are **varieties of activities, but it is the same God who empowers them all in everyone.***

⁷ ***To each is given the manifestation of the Spirit for the common good.***

⁸ *For to **one is given through the Spirit the utterance of wisdom, and to another the utterance of knowledge according to the same Spirit,***

⁹ ***to another faith by the same Spirit, to another gifts of healing by the one Spirit,***

¹⁰ ***to another the working of miracles, to another prophecy, to another the ability to distinguish between spirits, to another various kinds of tongues, to another the interpretation of tongues.***

¹¹ ***All these are empowered by one and the same Spirit, who apportions to each one individually as he wills.***

¹² *For just as the body is one and has many members, and all the members of the body, though many, are one body, so it is with Christ.*

¹³ **For in one Spirit we were all baptized into one body--Jews or Greeks, slaves or free-- and all were made to drink of one Spirit.**

¹⁴ For the body does not consist of one member but of many.

...

²⁷ Now you are the body of Christ and individually members of it.

²⁸ And God has appointed in the church **first apostles, second prophets, third teachers, then miracles, then gifts of healing, helping, administrating, and various kinds of tongues.**

²⁹ Are all apostles? Are all prophets? Are all teachers? Do all work miracles?

³⁰ Do all possess gifts of healing? Do all speak with tongues? Do all interpret?

³¹ But earnestly desire the higher gifts. And I will show you a still more excellent way.

Comments

1. v.3: The Spirit only speaks truth and truth must come from the Spirit.
2. v.4-6: God, the Lord, and the Spirit are seen as working together in giving gifts, etc.
3. v.7-10: The purpose of the gifts is for the benefit of all.
4. v.11: The Spirit decides who gets which gifts.
5. v.13: It is difficult to decide if Spirit baptism or water baptism is intended, but it doesn't make much difference for this study.

1 Corinthians 14

¹ Pursue love, and earnestly desire the **spiritual gifts**, especially that you may prophesy.

² For one who speaks in a tongue speaks not to men but to God; for no one understands him, but **he utters mysteries in the Spirit.**

³ On the other hand, the one who prophesies speaks to people for their upbuilding and encouragement and consolation.

⁴ The one who speaks in a tongue builds up himself, but the one who prophesies builds up the church.

⁵ Now I want you all to speak in tongues, but even more to prophesy. The one who prophesies is greater than the one who speaks in tongues, unless someone interprets, so that the church may be built up.

...

¹² So with yourselves, since you are eager for **manifestations of the Spirit**, strive to excel in building up the church.

...

¹⁸ I thank God that I speak in tongues more than all of you.

¹⁹ Nevertheless, in church I would rather speak five words with my mind in order to instruct others, than ten thousand words in a tongue.

...

²⁶ What then, brothers? When you come together, each one has a hymn, a lesson, a revelation, a tongue, or an interpretation. Let all things be done for building up.

...

³¹ For you can all prophesy one by one, so that all may learn and all be encouraged,

³² and the spirits of prophets are subject to prophets.

Comments

1. The purpose of the spiritual gifts were for the growth of the church, thus, they should only be used toward that end.

Session 10: The Spirit in the NT Letters: Romans

NT Occurrences of Holy Spirit and Power (12)

Luke 1:35 *And the angel answered her, "The **Holy Spirit** will come upon you, and the **power** of the Most High will overshadow you; therefore the child to be born will be called holy--the Son of God.*

Luke 4:14 *And Jesus returned in the **power of the Spirit** to Galilee, and a report about him went out through all the surrounding country.*

Acts 1:8 *But you will receive **power** when the **Holy Spirit** has come upon you, and you will be my witnesses in Jerusalem and in all Judea and Samaria, and to the end of the earth.*

Acts 8:19 *saying, "Give me this **power** also, so that anyone on whom I lay my hands may receive the **Holy Spirit**."*

Acts 10:38 *how God anointed Jesus of Nazareth with the **Holy Spirit and with power**. He went about doing good and healing all who were oppressed by the devil, for God was with him.*

Romans 1:4 *and was declared to be the Son of God in **power** according to the **Spirit** of holiness by his resurrection from the dead, Jesus Christ our Lord,*

Romans 15:13 *May the God of hope fill you with all joy and peace in believing, so that by the **power of the Holy Spirit** you may abound in hope.*

Romans 15:19 *by the power of signs and wonders, by the **power of the Spirit of God**--so that from Jerusalem and all the way around to Illyricum I have fulfilled the ministry of the gospel of Christ;*

1 Corinthians 2:4 *and my speech and my message were not in plausible words of wisdom, but in **demonstration of the Spirit and of power**,*

Ephesians 3:16 *that according to the riches of his glory he may grant you to be strengthened with **power through his Spirit** in your inner being,*

1 Thessalonians 1:5 *because our gospel came to you not only in word, but also **in power and in the Holy Spirit** and with full conviction. You know what kind of men we proved to be among you for your sake.*

Spirit Indwelling

John 14:16-26 *And I will ask the Father, and he will give you another Helper, to be with you forever ¹⁷even the **Spirit of truth**, whom the world cannot receive, because it neither sees him nor knows him. You know him, for **he dwells with you and will be in you**. ... ²⁰In that day you will know that I am in my Father, and you in me, and I in you. ... ²⁶But the Helper, the Holy Spirit, whom the Father will send in my name, he will teach you all things and bring to your remembrance all that I have said to you.*

Romans 8:9,11 See Below

2 Timothy 1:13-14 ¹³*Follow the pattern of sound words that you have heard from me, in the faith and love that are in Christ Jesus. ¹⁴ By the **Holy Spirit who dwells within us**, guard the good deposit entrusted to you.*

Comments

1. "Us" could be understood to refer to all Christians or to just Paul and Timothy. In the latter case, the reference could be the empowering work of the Spirit (e.g. prophecy).

Spirit In Us

1 Corinthians 6:18-20 ¹⁸*Flee from sexual immorality. Every other sin a person commits is outside the body, but the sexually immoral person sins against his own body.* ¹⁹*Or do you not know that **your body is a temple of the Holy Spirit within you**, whom you have from God? You are not your own,* ²⁰*for you were bought with a price. So glorify God in your body.*

2 Corinthians 1:22 *and who has also put his seal on us and **given us his Spirit in our hearts** as a guarantee.*

Galatians 4:6 *And because you are sons, **God has sent the Spirit of his Son into our hearts**, crying, "Abba! Father!"*

Ephesians 3:16 *that according to the riches of his glory he may grant you to be **strengthened with power through his Spirit in your inner being.***

Deity Indwelling/In Jesus

John 14:10 *Do you not believe that **I am in the Father and the Father is in me?***

Colossians 1:19 *For **in him all the fullness of God was pleased to dwell...***

Colossians 2:9 *For **in him the whole fulness of deity dwells bodily...***

Deity Indwelling/In Us

Ephesians 3:17 *so that **Christ may dwell in your hearts** by faith - ...*

Ephesians 4:6 *one **God** and Father of all, who is over all and through all and **in you all.***

1 John 3:24b *And by this we know that **he abides in us**, by the **Spirit** whom he has given to us.*

1 John 4:13 *By this we know that **we abide in him and he in us**, because he has given us of his **Spirit.***

The Roman Letter

Romans 1:4

*and was declared to be the Son of God in power according to the **Spirit of holiness** by his resurrection from the dead, Jesus Christ our Lord, ...*

Comments

1. Many commentators (e.g. Hamilton) do not take the expression “Spirit of holiness” as referring to the Holy Spirit (as implied by its capitalization in the ESV). Rather, they take it as reference to Christ’s spirit (“spirit of holiness”, KJV, ASV, NRSV).
2. If the expression does refer to the Holy Spirit, it is the only such reference in the NT.

Romans 2:29

*But a Jew is one inwardly, and circumcision is a matter of the heart, **by the Spirit**, not by the letter. His praise is not from man but from God.*

Comments

1. The contrast in this passage may be between letter/Holy Spirit (“Spirit”, NKJV, NASB) or letter/“spirit” (KJV, ASV, NRSV sim.). Cf. Rom.7:6; 2 Cor.3:6.

Romans 5:5

*and hope does not put us to shame, because God’s love has been poured into our hearts through the **Holy Spirit** who has been given to us.*

Comments

1. Clearly intended to be a play on the wording of Joel 2 in reference to the Holy Spirit being “poured out” which is also repeatedly characterized as the Spirit being “given”. The act of God is the basis of the Christian having confidence in his hope. So how does one know that God’s love have been given to us through the work of the Spirit? Possibly through the empowering works of the Spirit evident in the first century.

Romans 7:6

*But now we are released from the law, having died to that which held us captive, so that we serve in the new way of the **Spirit** and not in the old way of the written code.*

Comments

1. Just as in Rom.2:29, some translations render “spirit” (KJV, ASV).

Romans 8:2-27

- ² *For the law of the **Spirit of life** has set you free in Christ Jesus from the law of sin and death.*
- ³ *For God has done what the law, weakened by the flesh, could not do. By sending his own Son in the likeness of sinful flesh and for sin, he condemned sin in the flesh,*
- ⁴ *in order that the righteous requirement of the law might be fulfilled in us, who walk not according to the flesh but according to the **Spirit**.*
- ⁵ *For those who live according to the flesh set their minds on the things of the flesh, but those who live according to the **Spirit** set their minds on the things of the **Spirit**.*
- ⁶ *For to set the mind on the flesh is death, but to set the mind on the **Spirit** is life and peace.*
- ⁷ *For the mind that is set on the flesh is hostile to God, for it does not submit to God’s law; indeed, it cannot.*
- ⁸ *Those who are in the flesh cannot please God.*
- ⁹ *You, however, are not in the flesh but in the **Spirit**, if in fact the **Spirit of God** dwells in you. Anyone who does not have the **Spirit of Christ** does not belong to him.*
- ¹⁰ *But if Christ is in you, although the body is dead because of sin, the **Spirit** is life because of righteousness.*
- ¹¹ *If the Spirit of him who raised Jesus from the dead dwells in you, he who raised Christ Jesus from the dead will also give life to your mortal bodies through his **Spirit** who dwells in you.*

The Gift of the Holy Spirit

¹² So then, brothers, we are debtors, not to the flesh, to live according to the flesh.

¹³ For if you live according to the flesh you will die, but if by the **Spirit** you put to death the deeds of the body, you will live.

¹⁴ For all who are led by the **Spirit of God** are sons of God.

¹⁵ For you did not receive the spirit of slavery to fall back into fear, but you have received the **Spirit of adoption** as sons, by whom we cry, "Abba! Father!"

¹⁶ The **Spirit** himself bears witness with our spirit that we are children of God,

...

²² For we know that the whole creation has been groaning together in the pains of childbirth until now.

²³ And not only the creation, but we ourselves, who have the **firstfruits of the Spirit**, groan inwardly as we wait eagerly for adoption as sons, the redemption of our bodies.

²⁴ For in this hope we were saved. Now hope that is seen is not hope. For who hopes for what he sees?

²⁵ But if we hope for what we do not see, we wait for it with patience.

²⁶ Likewise the **Spirit** helps us in our weakness. For we do not know what to pray for as we ought, but the **Spirit** himself intercedes for us with groanings too deep for words.

²⁷ And he who searches hearts knows what is the mind of the Spirit, because the **Spirit** intercedes for the saints according to the will of God.

Comments

1. Since the contrast is between flesh/spirit some translations (NAB) and commentators (e.g. Hamilton) do not believe the Holy Spirit is under consideration up through v.9a.
2. Both 'walking by the Spirit' (v.4) and being "led by the Spirit" (v.14) are similar to Galatians 5:16,18. These are commands to obeyed.
3. In this passage, both Christ and the Spirit are said to dwell in Christians. Paul is contrasting the Spirit's dwelling in the Christian to sin that formerly dwelt in them (7:17-20).
4. Heb.10:15 speaks of the Holy Spirit bearing witness when he revealed God's word. In Acts 5:32 the Spirit is a "witness". Cf. John 15:26.
5. Christians having the "firstfruits of the Spirit" may be the same as the Spirit being an "earnest" (to be studied next session).

Romans 9:1

*I am speaking the truth in Christ--I am not lying; my conscience bears me witness in the **Holy Spirit**--*

Comments

1. "Bears me witness": same word used in 8:16.

Romans 15:18-19

¹⁸ For I will not venture to speak of anything except what Christ has accomplished through me to bring the Gentiles to obedience--by word and deed,

¹⁹ by the power of signs and wonders, by the power of the **Spirit of God**--so that from Jerusalem and all the way around to Illyricum I have fulfilled the ministry of the gospel of Christ;

Comments

1. The empowering works of the Spirit are clearly in view. It is only through that work of the Spirit that Paul could accomplish his ministry.

Romans 14:17; 15:13, 16 have already been studied.

Session 11: The Spirit in the NT Letters (IV)

Ephesians 1:13-14

¹³ *In him you also, when you heard the word of truth, the gospel of your salvation, and believed in him, were **sealed with the promised Holy Spirit,***

¹⁴ ***who is the guarantee of our inheritance until we acquire possession of it, to the praise of his glory.***

Comments

1. Paul recalls their conversion when they believed and were sealed with the Holy Spirit; reminiscent of Acts 2:38.
2. Two things are said about the Spirit: (1) we are sealed with the Spirit, and (2) the Spirit is our guarantee (also NKJV; KJV, ASV *earnest*; NIV *a deposit guaranteeing*; NASB, NRSV, REB, NJB *pledge*; HCSB *down payment*) of our inheritance. [Although it might be that both are to be considered as the same: based on some manuscripts the NRSV reads “marked with the seal of the promised Holy Spirit; *this* (not *who*) is the pledge...”.]
3. A seal is a symbol of ownership or authenticity. The promised Holy Spirit is that seal.
4. The Holy Spirit as a down payment gives a guarantee that the full inheritance will be given.
5. But, if this refers to “indwelling” as many are inclined to take it (e.g. McClister), then how does indwelling serve as evidence to be the guarantee spoken of in this passage? That is, how does the Christian know that he is God’s (via the *seal*) and that the promised inheritance is certain (*guarantee*) unless the indwelling Spirit makes himself known?
6. Hence, it is preferable to see the miraculous empowering work of the Spirit in view in this passage.

Ephesians 4:30

³⁰ *And **do not grieve the Holy Spirit of God, by whom you were sealed for the day of redemption.***

Comments

1. Whereas in Eph.1, the Holy Spirit is the seal, the ESV translation in this passage presents the Holy Spirit as doing the sealing. However, the preposition translated “by” (also NKJV, NASB) can also be translated “with” (NIV, NRSV, NAB, REB; KJV: Eph.1 “in whom”, Eph.4 “whereby”; ASV: Eph.1 and 4 “in whom”).

2 Corinthians 1:18-22

¹⁸ *As surely as God is faithful, our word to you has not been Yes and No.*

¹⁹ *For the Son of God, Jesus Christ, whom we proclaimed among you, Silvanus and Timothy and I, was not Yes and No, but in him it is always Yes.*

²⁰ *For all the promises of God find their Yes in him. That is why it is through him that we utter our Amen to God for his glory.*

²¹ *And it is God who establishes us with you in Christ, and has **anointed us,***

²² ***and who has also put his seal on us and given us his Spirit in our hearts as a guarantee.***

Comments

1. Technically, the “us” in this passage is Silvanus, Timothy, and Paul. They are the ones who have been established, “anointed”, sealed, and given the Spirit as a guarantee.
2. In this passage the seal is not explicitly identified with the Holy Spirit, but it could be implied by the use of the term ‘anointed’. This is the only time Paul uses the term “anointed”, but it is used by Luke when he says that “Jesus of Nazareth was anointed with the Holy Spirit and with power” (Acts 10:38).

2 Corinthians 5:1-5

- ¹ *For we know that if the tent that is our earthly home is destroyed, we have a building from God, a house not made with hands, eternal in the heavens.*
- ² *For in this tent we groan, longing to put on our heavenly dwelling,*
- ³ *if indeed by putting it on we may not be found naked.*
- ⁴ *For while we are still in this tent, we groan, being burdened--not that we would be unclothed, but that we would be further clothed, so that what is mortal may be swallowed up by life.*
- ⁵ *He who has prepared us for this very thing is God, **who has given us the Spirit as a guarantee.***

Comments

1. Compare Romans 8:23: “the firstfruits of the Spirit” (the Spirit is the firstfruit). In both passages, Paul speaks of our “groaning” in this life.

Titus 3:4-6

- ⁴ *But when the goodness and loving kindness of God our Savior appeared,*
- ⁵ *he saved us, not because of works done by us in righteousness, but according to his own mercy, **by the washing of regeneration and renewal of the Holy Spirit,***
- ⁶ ***whom he poured out on us** richly through Jesus Christ our Savior, ...*

Comments

1. This passage is also reminiscent of Acts 2:38: baptism (“washing of regeneration”) and reception of the Holy Spirit (“renewal of the Holy Spirit”). This association with Acts 2 is made stronger with the use of the expression “whom he poured out”; an allusion to Joel 2.

Ephesians 3:14-21

- ¹⁴ *For this reason I bow my knees before the Father,*
- ¹⁵ *from whom every family in heaven and on earth is named,*
- ¹⁶ *that according to the riches of his glory he may grant you to **be strengthened with power through his Spirit in your inner being,***
- ¹⁷ *so that Christ may dwell in your hearts through faith--that you, being rooted and grounded in love,*
- ¹⁸ *may have strength to comprehend with all the saints what is the breadth and length and height and depth,*
- ¹⁹ *and to know the love of Christ that surpasses knowledge, that you may be filled with all the fullness of God.*

²⁰ *Now to him who is able to do far more abundantly than all that we ask or think, according to the power at work within us,*

²¹ *to him be glory in the church and in Christ Jesus throughout all generations, forever and ever. Amen.*

Comments

1. This passage is taken to be supportive of the view that the Spirit “indwells” the Christian (“through his Spirit in your inner being”, also KJV, ASV, NKJV, NASB, HCSB). If so, it might then provide a purpose for the Spirit’s indwelling: to strengthen.
2. However, the latter part of v.16 can be translated “be strengthened in your inner being with power through his Spirit” (NRSV; REB, NAB, NJB sim.). In this view, the Spirit stills strengthens, but not necessarily by indwelling the Christian; it could be by his revealing God’s will to man. The ‘indwelling’ spoken of in this passage is Christ’s and that is by faith (v.17).
3. It is also interesting to compare this prayer of Paul’s (v.14 “I bow my knees...”) with his earlier prayer (1:17-23). At the beginning of that prayer, Paul asks that God give them a “spirit of wisdom and revelation as you come to know him, so that, with the eyes of your heart enlightened, you may know...” (v.17,18).

1 John 3:23 – 4:13

²³ *And this is his commandment, that we believe in the name of his Son Jesus Christ and love one another, just as he has commanded us.*

²⁴ *Whoever keeps his commandments abides in God, and God in him. And by this we know that he abides in us, **by the Spirit whom he has given us.***

¹ *Beloved, do not believe every spirit, but test the spirits to see whether they are from God, for many false prophets have gone out into the world.*

² *By this you know the **Spirit of God**: every spirit that confesses that Jesus Christ has come in the flesh is from God,*

³ *and every spirit that does not confess Jesus is not from God. This is the spirit of the antichrist, which you heard was coming and now is in the world already.*

...

¹² *No one has ever seen God; if we love one another, God abides in us and his love is perfected in us.*

¹³ *By this we know that we abide in him and he in us, **because he has given us of his Spirit.***

Comments

1. John writes at length about the necessity of Christians walking after righteousness and not practicing sin. Repeatedly John emphasizes things that “we know”: that we know God (2:3; 5:20); that we are “in” God (2:5); that this is the “last hour” (2:18); that at his appearing we will be like him (3:2); that we have passed out of death into life (3:14); love (3:16); that we are of the truth (3:19); that he abides in us and we in him (3:24; 4:13); the Spirit of truth (4:6); the love God has for us (4:16); that we love the children of God (5:2); that he hears and grants our requests (5:15); that those born of God do not keep on sinning (5:18); that we are from God (5:19); that the Son of God has come (5:20).
2. In 3:24 and 4:13, we know that God abides in us and we in him by the Spirit whom he has given us. The giving of the Spirit is the *evidence* of his abiding. This apparently refers to prophecy (4:1-3).

Session 12: Review / The Duration of Spiritual Gifts

The Gift of the Holy Spirit

The primary thesis of this class has been that the “gift of the Holy Spirit” (Acts 2:38) that those who repented and were baptized were promised to receive consists of the empowering works of the Spirit. Consistently in the OT, in the Gospels, and in Acts, the Spirit’s work is to empower individuals for the work of God. The difference after Pentecost was that the Spirit was not limited to key individuals but was given more broadly to Christians from every walk of life. Thus, Christians were people of the Spirit as evident by the Spirit work within the corporate body of Christ.

The prevalence of the Spirit in Christian communities touched every aspect of their life. Thus it should be expected that Paul and other NT writers would refer to the Spirit’s activity within their letters to these Christian communities. That is exactly what we see time after time.

The giving of the Spirit was not an end within itself. Rather, the Spirit was given to bring about a people of God who, more than anything else, sought after the things of God, and to be a people within God could dwell. NT Christians and 21st century Christians become that people as we submit to the will of God as revealed by his apostles and prophets through the Spirit.

Duration of Spiritual Gifts

Arguments That Gifts Are Limited To The First Century

1. 1 Corinthians 13 Foretells a Time When Gifts Will Pass Away

1 Corinthians 13:8-13

⁸ *Love never ends. As for prophecies, they will pass away; as for tongues, they will cease; as for knowledge, it will pass away.*

⁹ *For we know in part and we prophesy in part,*

¹⁰ *but when the perfect comes, the partial will pass away.*

¹¹ *When I was a child, I spoke like a child, I thought like a child, I reasoned like a child. When I became a man, I gave up childish ways.*

¹² *For now we see in a mirror dimly, but then face to face. Now I know in part; then I shall know fully, even as I have been fully known.*

¹³ *So now faith, hope, and love abide, these three; but the greatest of these is love.*

Comments

1. Prophecies, tongues, etc. will cease when “the perfect” comes.
2. The contrast is between the “partial” and the “perfect” (i.e. complete); similarly, between the “now” and the “then”.
3. “The perfect” is either a) completed revelation or b) heavenly existence.
4. In favor of the latter, the “now” consists of faith, hope, and love which will continue until the end.

2. Spiritual Gifts Could Only Be Passed On By Apostles, Thus Of Necessity Ceased With Death of Last Apostle

Comments

1. On two occasions in Acts, spiritual gifts were bestowed by the laying on of apostles' hands: the Samaritans (Acts 8) and the Ephesians (Acts 19).
 2. Paul appears to be anxious to give spiritual gifts to the Romans (Romans 1:11).
 3. Timothy received a "gift of God" from the laying on of Paul's hands (2 Timothy 1:6).
 4. Of course, the question is not whether the apostles could bestow a gift, but whether it is only by the apostles' hands that a spiritual gift could be given.
3. Joel 2:30-32 *And I will show wonders in the heavens and on the earth, blood and fire and columns of smoke. ³¹The sun shall be turned to darkness, and the moon to blood, before the great and awesome day of the Lord comes. ³²And it shall come to pass that everyone who calls on the name of the Lord shall be saved. For in Mount Zion and in Jerusalem there shall be those who escape, as the Lord has said, and among the survivors shall be those whom the Lord calls.*

Comments

1. This is the end of the passage that Peter quotes on Pentecost that tells of the pouring out of God's Spirit.
 2. But the destruction of Jerusalem is also in view. Verse 31 is quoted in Luke 21:25 in the context of Jesus speaking about the destruction of Jerusalem.
 3. Thus, the linkage is argued to suggest that the pouring out of the Spirit will continue until the destruction of Jerusalem.
4. Purpose of Gifts Ceased Once Gospel Proclaimed and Confirmed

Mark 16:20 *And they went out and preached everywhere, while the Lord worked with them and confirmed the message by accompanying signs.*

Hebrews 2:3b-4 *It was declared at first by the Lord, and it was attested to us by those who heard, ⁴while God also bore witness by signs and wonders and various miracles and by gifts of the Holy Spirit distributed according to his will.*

Comments

1. The argument suggests that a prime reason for the giving of spiritual gifts was to proclaim and confirm the preached word. Thus, since the word has been preached in its fullness and has been confirmed there is no longer a need for spiritual gifts.
2. In fact, to suggest that spiritual gifts still exist also suggests that revelation is still continuing – an unacceptable conclusion.

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