

LESSON 11

THE NATURE AND WORK OF THE HOLY SPIRIT

Introduction

Old Testament references to the Spirit reveal that the Spirit is—

1. God's power in relation to creation and man.
2. God's presence with His servants to qualify them and empower them for the task to which they have been called.
3. God's medium of revelation and power in prophesying.

God's Spirit is His presence and power in the lives of His disciples who have been called and assigned a spiritual task. In the New Testament, the Holy Spirit is God's presence and power in His Kingdom by which the disciples are empowered and guided in Kingdom service. Because of the emphasis on monotheism, the Old Testament did not view the Spirit as a person who is distinct from God the Father. At times the Scriptures speak of the Spirit in impersonal terms. In the New Testament, the Spirit is recognized as a person distinct from Jesus and the Father but related to them in such a way that His presence means the Son and the Father are present. Jesus as King rules over the Kingdom which the Father has given to Him, and He is leading the Kingdom in conquest against evil forces through the power of the Holy Spirit.

The Spirit is indispensable to Christianity. The Church can become a lifeless organization and be defeated and ineffective in her efforts to spread the Kingdom of God. Only when the Church is an organism, animated by the Holy Spirit, is she able to accomplish her divinely-given task. A common error among Church leaders today is the emphasis on substituting world-wide ecclesiastical organization for a fellowship which is guided, controlled, and empowered by the Spirit. The Church has been assigned a world-wide spiritual task and cannot accomplish her assignment without spiritual power.

*List three facts concerning the work of the Spirit in the Old Testament.*

1. \_\_\_\_\_
2. \_\_\_\_\_
3. \_\_\_\_\_

*(Compare your answer with the text.)*

*Why did the Old Testament not view the Spirit as a person distinct from God, the Father? \_\_\_\_\_*

*(because of the emphasis on monotheism)*

## Misconceptions of the Holy Spirit

### The problem of subjectivism

Since the Spirit of God relates to and works through man's spirit, it is easy for man to mistake his subjective emotions and personal desires for the Spirit of God. It should be remembered that Satan also works through man's spirit. Human emotionalism is an aspect of man's spirit and not a guarantee of the presence of the divine Spirit. Human emotions are subjective; the Holy Spirit is objective. Emotions are only one aspect of man's spirit. The intellect and will are also parts of man's spirit. The Holy Spirit relates to the total spiritual being of man and not just to his emotions.

It is not easy to know when the Holy Spirit is guiding our spirits. Our personal desires and feelings are subject to the influence of Satan who also works through us. To have desires and to experience intense feelings do not prove that they originated from the moving of the Holy Spirit. On occasions, Saul, the first king of Israel, was given an evil spirit which stirred his subjective spirit to action. He was convinced that what he was doing was right—at least, it was to his best interest.

When the Holy Spirit controls and guides a person, his life conforms to the will of God and to the image of Christ. The evidences of the presence of the Spirit are not basically feelings but changed attitudes and actions. When the disciples were most aware of the presence of the Holy Spirit, they were not concerned about personal interests or safety but about sharing the Word of God and meeting the needs of others.

The Holy Spirit never replaces the human spirit. Man's spirit has direction over his life. His spirit may be guided by the Holy Spirit, but the Holy Spirit never forces man to do something by replacing his own spirit. It is the 'flesh' or ego which must be dethroned in man's life, not the replacement of his human spirit by the divine Spirit. The divine Spirit must be given control by man over his spirit.

It is true that on occasions in the Old Testament those possessed with the Spirit gave evidences of ecstatic visions and extreme emotional responses. Saul's actions were not very rational when he prophesied among the prophets. The actions of Saul were not the norm for the Old Testament experiences of the Spirit. Jeremiah and Isaiah were never more rational than when they were being controlled by the Holy Spirit. The presence of God's Spirit enabled them to see reality clearly, the will of God, and the future course of their nation.

Emotions are only one aspect of man's \_\_\_\_\_.  
\_\_\_\_\_ and \_\_\_\_\_ are also parts of  
man's spirit.

(spirit, Intellect, will)

True or false?

The Holy Spirit relates to the total  
spiritual being of man. \_\_\_\_\_

(true)

It is difficult to know when the Holy Spirit  
is guiding us because our desires, feelings,  
and thinking are subject also to the  
influence of \_\_\_\_\_.

(Satan)

When the Holy Spirit controls and guides a  
person, his life conforms to the \_\_\_\_\_ of  
\_\_\_\_\_ and to the image of \_\_\_\_\_.

(will, God, Christ)

The Holy Spirit never forces man to do  
something by replacing man's own \_\_\_\_\_.

(spirit)

Speaking in tongues

A primary function of the work of the Spirit is prophecy. On the Day of Pentecost when the Spirit descended, the symbols of His presence were a sound "as of a rushing mighty wind" and "cloven tongues like as of fire" which sat upon each disciple (Acts 2:2f.). The "other tongues" in Acts 2:4 qualified the disciples to witness to the multitude assembled in Jerusalem from various parts of the Roman Empire. Jews from various provinces exclaimed, "We do hear them speak in our tongues the wonderful works of God" (Acts 2:11). The tongues of Pentecost were not 'ecstatic tongues' but 'prophetic tongues' by which the Apostles were enabled to 'speak forth' God's message of salvation in Christ.

The experience of Cornelius and his household in which they spoke in tongues and magnified God (Acts 10:46) as Peter preached is not to be interpreted as the normal experience for the Church. Peter and his Jewish companions were not convinced that the Gentiles were to be included in God's Kingdom and could be born of the Holy Spirit. The tongues of Cornelius and his household were signs to the Jews that Gentiles were included also in the plan of God's Kingdom (cf. Acts 10:47; 11:2, 3, 14-18).

When Paul entered Ephesus, he found twelve disciples of John who had been baptized but had not received the Holy Spirit (Acts 19:2-8). John's preaching and baptizing encouraged the people to repent in preparation for the coming of God's Kingdom (His presence in the Messiah). The disciples had responded to John's preaching, but they had not believed "on him which should come after him, that is, on Christ Jesus" (19:4). After further instruction, the disciples were baptized in the name of the Lord Jesus. Only after Paul laid his hands upon them did they receive the Holy Spirit. Evidence of their experience was their speaking with tongues. Though some may claim this to be an experience of ecstatic tongues, the experience was connected to prophesying—speaking forth God's message (see v. 6). The receiving of the Holy Spirit gave the twelve men boldness to speak in the synagogue "for the space of three months, disputing and persuading the things concerning the kingdom of God" (v. 8).

Confusion arose in the Corinthian Church concerning spiritual gifts. Apparently some Christians were claiming a superior spiritual experience because they 'spoke in tongues'. In order that the Christians would not continue in confusion and pride, Paul gave detailed instructions concerning the gifts of the Spirit and especially

*Were the tongues of Pentecost 'ecstatic tongues' or 'prophetic tongues'?*

*The purpose of the 'prophetic tongues' at Pentecost was to enable the Apostles to ' \_\_\_\_\_ ' God's message of \_\_\_\_\_ in Christ.*

*(prophetic tongues, speak forth, salvation)*

*A problem arose in the Church at Corinth when some Christians claimed a superior spiritual experience because they ' \_\_\_\_\_ '.*

*(spoke in tongues)*

the gift of tongues. His teachings in 1 Corinthians are:

1. The Spirit of God honours Jesus by enabling men to call Him Lord (12:3).
2. Gifts (charismata) bestowed by the one Spirit are many (12:4-6, 8-10).
3. Not all Christians have the same gifts; therefore, not all will speak in tongues (12:10-11).
4. The nature of the gift (qualification for service) for different individuals should not cause pride or disappointment (12:12-26).
5. Spiritual gifts qualify the person for the particular ministry to which he has been called (12:28-30).
6. Whatever gift has been bestowed upon the person by the Spirit should be exercised in love for the benefit of all and not in pride (12:31; 13:4).
7. Prophecy (words which edify, exhort, and comfort—14:3) is greater than speaking with tongues in the Church unless one interprets (14:5).
8. Uninterpreted tongues are like speaking into the air and have little value for others (14:9ff.).
9. Tongues are signs to unbelievers but not to Christians who are assembled in Church (14:22).
10. The exercise of tongues in Church will cause visiting unbelievers to conclude that those speaking are insane (14:23).
11. No more than three people are to be permitted to speak in tongues in a church service, only one at a time, and with an interpreter (14:27).
12. Speaking in tongues can be and must be controlled in the Church (14:28, 32).
13. Exercising spiritual gifts is to be done decently and in order (14:40).
14. Speaking in tongues is not to be forbidden but it should be done in private unless one is present to interpret (14:28).
15. Women are not to speak in tongues or otherwise in Church (14:34-35).

*Among the fifteen facts and instructions of Paul concerning gifts of the Spirit and the gifts of tongues, there are three important rules regarding speaking in tongues in the Church. They are--*

*Not all Christians have the same \_\_\_\_\_, therefore, not all will \_\_\_\_\_ in \_\_\_\_\_.*

*Speaking in tongues in church is of little \_\_\_\_\_ unless there is an \_\_\_\_\_.*

*No more than \_\_\_\_\_ people are to be permitted to speak in tongues in a service and only \_\_\_\_\_ at a time. How many? How many?*

*(gifts, speak, tongues, value, interpreter, three, one)*

Tongues are last in the list of spiritual gifts and follow the functions of teaching and training (1 Cor. 12:28). Apparently Paul prohibited women from the exercise of tongues in Church to prevent excessive confusion. Paul did not deny the possibility and personal value of speaking in tongues, but he encouraged orderliness in the exercise of the gift. He did teach that not every Christian will be given the gift of tongues. To require every Christian to speak in tongues as a sign of salvation or of the superior experience of the second work of grace is unbiblical. The claim that speaking in tongues is evidence of a superior spiritual experience is based on pride which is the essence of sin and reveals the influence of Satan.

It is difficult to determine the nature of the 'unknown tongues' being exercised in Corinth. Some of Paul's statements imply a foreign language. The tongues could be interpreted but there was no assurance that one would be present who could interpret. Isaiah 28:11 is quoted in 1 Corinthians 14:21: "With men of other tongues and other lips will I speak unto these people . . . ." Isaiah seemed to be speaking about people of other languages. On the other hand, Paul indicated that when he prayed in an unknown tongue, his spirit prayed but his mind was without understanding (14:14). This statement may imply some kind of ecstatic utterance. However, he advocated that praying with the spirit and with the mind or understanding should be combined (14:14-15).

Perhaps Paul did not make the sharp distinction between one's native language, foreign languages, and unorganized utterances. Language is an attempt to express one's feelings and thinking through definite sound patterns in order that his experiences can be shared with others. If the experience is to be meaningful to others, the sounds must be coherent words of one's own language or a language which can be interpreted (cf. 1 Cor. 14:8). "Uncertain sounds" are of no value to others; therefore, unknown tongues have no place in the Church unless they are interpreted. A foreign language can also be "uncertain sounds" to one who does not know it.

In the depth of his spiritual experience, Paul was unable sometimes to express coherently yearnings of his heart (cf. Rom. 8:26-27). He referred to an experience of his own which he was unable to describe verbally (cf. 2 Cor. 12:2-4). Although he could not express in coherent words some of the deeper experiences of his heart, he recognized that God is not limited to understanding that which is spoken coherently. God knows the yearnings and desires of a man's heart. Such experiences, uttered by "groanings," are beneficial to that person, but they are not helpful to others unless they can be interpreted or put into meaningful statements.

*The claim that speaking in tongues is evidence of a superior spiritual experience is based on the sin of \_\_\_\_\_.*

*(pride)*

*Unknown tongues have no place in a public exercise unless they are \_\_\_\_\_.*

*(interpreted)*

*God is not limited to understanding only coherent speech; He knows the \_\_\_\_\_ and \_\_\_\_\_ of a man's \_\_\_\_\_.*

*(yearnings, desires, heart)*

## A second experience of grace

The experience of the Holy Spirit is sometimes misunderstood and separated from the initial experience of faith in Christ. A deeper spiritual experience called 'a second work of grace' in which the person by faith receives a filling or baptism of the Holy Spirit is claimed by some. This approach separates the forgiveness of sins and salvation from the receiving of the gift of the Holy Spirit. Peter did not make such a distinction on the Day of Pentecost. When the people who were under conviction inquired what they must do, Peter said to them: "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost" (Acts 2:38). Obviously the "gift of the Holy Ghost [Spirit]" (Acts 2:38) is the same as the promise of the Father: "For the promise is unto you, and to your children ..." (Acts 2:39). The "promise of the Father" is the Holy Spirit which was sent at Pentecost (see Acts 2:33). The promise of the Father was first given through John who stated that the followers of Jesus would be baptized with the Holy Spirit, "not many days hence" (cf. Matt. 3; Acts 1:5). When the baptism of the Holy Spirit took place at Pentecost, it was called a "filling with the Spirit" and a "shedding forth of the Spirit" (cf. Acts 2:4; 2:33).

The cleansing from sin which is required to experience the presence of God is not separated from the coming of God's presence to indwell the believer in the person of the Holy Spirit. Christ's shed blood cleanses the person who believes (belief implies repentance and confession) in order that he may be prepared for fellowship with God who comes to abide with him. The filling or baptism of the Holy Spirit is not a second work of grace but a part of the grace of God expressed in Christ who cleanses and indwells the believer. If there is a distinction in the baptism and filling of the Spirit, baptism refers to the initial new birth experience (cf. 1 Cor. 12:13; Gal. 3:27). A person is filled with the Spirit, not once but on numerous occasions as he has need of a special awareness of God's presence, power, and control in his life. Pentecost was described as a filling with the Holy Spirit. Peter was present and experienced the "filling." But he was also filled on several subsequent occasions (cf. Acts 4:8, 31).

## The Personality of the Spirit

In the previous lesson it was stated that the presence of the Spirit means the presence of God and of Christ (cf. Rom. 8:9-11). If God and Christ are personal in nature, then the Spirit must be personal. The Spirit is distinguished from God yet is related to God in such a way that His presence means God's presence.

*The same experience of receiving the Holy Spirit is referred to in three distinct terms:*

*"\_\_\_\_\_ of the Holy Spirit"*

*"\_\_\_\_\_ of the Holy Spirit"*

*"\_\_\_\_\_ with the Spirit"*

*(gift, baptism, filling)*

*True or false?*

*Christ's shed blood cleanses the person who believes to prepare him for fellowship with God. \_\_\_\_\_*

*(true)*

The Spirit is the inner being of God who "searcheth all things, yea, the deep things of God" (1 Cor. 2:10). As the spirit of man is to man, so the Spirit of God is to God (1 Cor. 2:11). Spirit has the capacity to know and only the Holy Spirit knows the things of God. A personal being is one who has self-knowledge or self-awareness as well as objective knowledge. In Romans 8:27, Paul referred to the "mind of the Spirit" which God, who searches our innermost being, knows. The Spirit pleads for God's people in harmony with God's will. He relates God's will to man by putting in man's heart longings that cannot be expressed. The Spirit is a personal being who relates God's mind and will to man and who guides man's thoughts and desires to conform to the will of God.

Paul exhorted the Ephesians to "grieve not the Holy Spirit of God" (4:30). The Holy Spirit is grieved when men's lives are not lived in holiness under the Spirit's guidance. The sins of stealing, lying, giving way to temper, and being unkind and unforgiving to others grieve the Spirit. Being personal, the Spirit is sensitive and can be grieved.

In discussing spiritual gifts (1 Cor. 12:11ff.), Paul speaks of the one Spirit dividing to every person spiritual gifts "as he will." Man does not determine the spiritual gift which he receives, but the Spirit determines which shall be bestowed upon each man. The Spirit knows the will of God for each person and bestows appropriate gifts for him to accomplish God's will. The Spirit as personal has the ability to decide and to express His will.

### The Spirit and the Messiah and Kingdom

#### The anointing of the Messiah

John the Baptist appeared in the wilderness preaching that the "kingdom of heaven is at hand" (cf. Matt. 3:1ff.). John stated that he was not the Messiah, but he was sent to prepare the way for the King. The King would baptize His followers "with the Holy Ghost, and with fire" (Matt. 3:11). Isaiah had predicted that the Spirit of the Lord would rest upon the Branch of Jesse to give him wisdom, understanding, counsel, power, knowledge, and fear of the Lord (Isa. 11:1f.). Isaiah 61 speaks of the prophet's preaching and teaching in the power of the Spirit. When Jesus was baptized by John, the Holy Spirit "descended in a bodily shape like a dove upon him" (Luke 3:22). Luke records the experience of Jesus in Nazareth in which he stated that Isaiah 61:1ff. was fulfilled in Him. In the Spirit of the Lord, He preached the Gospel to the

*An evidence of the personal nature of the Spirit is--*

*The Spirit has the capacity to \_\_\_\_\_.*

*The Spirit is a \_\_\_\_\_ being who relates God's \_\_\_\_\_ and \_\_\_\_\_ to man and who guides man's \_\_\_\_\_ and \_\_\_\_\_ to conform to the will of God.*

*(know, personal, mind, will, thoughts, desires)*

*Another evidence of the personal nature of the Spirit is--*

*The Spirit is \_\_\_\_\_ and can be grieved.*

*(sensitive)*

*Another evidence of the personal nature of the Spirit is--*

*The Spirit has the ability to \_\_\_\_\_ and to \_\_\_\_\_ His will.*

*(decide, express)*

*Which Old Testament prophet predicted the anointing of the Messiah by the Spirit?*

*\_\_\_\_\_. Give two Scripture references. \_\_\_\_\_*

*(Isaiah, Isaiah 11:1-2, Isaiah 61:1ff.)*

poor, healed the brokenhearted, preached deliverance to captives, restored the sight to the blind, and healed the bruised (Luke 4:18).

### The Spirit and the ministry of Christ

The life and ministry of Jesus were under the control and power of the Holy Spirit. Those who said that His ministry was performed through the power of Beelzebub, the chief of devils, were blaspheming the Holy Spirit and their sins would not be forgiven (Matt. 12:25-31). Men could be cleansed of all other sins in preparation for entering the Kingdom, but blasphemy against the Holy Spirit in whose power the Son of Man performed the works of the Kingdom would not be forgiven. To discredit the miracles of Jesus which were accomplished in the power of the Spirit was to reject the presence of the Kingdom of God and to forfeit the privilege of entering it through faith.

### Spiritual power and the spread of the Kingdom

Following the crucifixion and resurrection of Jesus, He renewed the promise of the Father to endue them with power from on high (Luke 24:49). Luke continues the story in the Book of Acts by stressing that Jesus continued talking to His disciples concerning the Kingdom of God (Acts 1:3). He stated again that the promise of the Father which was the baptism with the Holy Spirit would come within a few days (Acts 1:5). Since Jesus was talking about "things pertaining to the kingdom of God," the power which they would receive after the Holy Spirit came upon them was the power of the Kingdom. That power was given on the Day of Pentecost to qualify the disciples for Kingdom service. It qualified the disciples for world-wide conquest through the preaching of the Word (cf. Matt. 28:18-20; Acts 1:8).

### The relation of spiritual power to the Cross and Resurrection

The death and resurrection of Jesus were essential prerequisites of the power and development of the Kingdom. John explained that the Holy Spirit had not yet been given because "Jesus was not yet glorified" (Jno. 7:39). In their sins, people were unqualified to enter God's presence in the Kingdom. Through the Crucifixion, Christ paid the penalty for man's sins whereby he could be cleansed and become righteous. In the Resurrection, the power of Satan over man was broken. Satan could no longer use death as a victorious instrument of his work.

*Sin against the Holy Spirit cannot be forgiven because to discredit the miracles of Jesus which were done through the power of the \_\_\_\_\_ is to reject the presence of the \_\_\_\_\_ of \_\_\_\_\_ and to forfeit the privilege of entering it through \_\_\_\_\_.*

*(Holy Spirit, Kingdom, God, faith)*

*Write the correct words in the blank--*

*(in fullness, in part)*

*The Holy Spirit came \_\_\_\_\_ after the death and resurrection of Jesus because Satan's power over man was broken.*

*(in fullness)*

The resurrection of Christ conquered death and made eternal life with the heavenly Father possible for Kingdom citizens.

The ascension and continuing presence of Jesus

Jesus explained to His disciples that it was beneficial for them that He depart to the Father so the Comforter (Paraclete) could be sent. The Comforter or Spirit of Truth would abide with them and in them (Jno. 14:17). He would make it possible for them to do the works which Jesus had done and even greater works than those He did (Jno. 14:12). The disciples would continue to carry on the work of Jesus and His Kingdom through the power of the Holy Spirit. The Holy Spirit enabled the disciples to understand the nature of Christ's Messiahship and to experience courage for bearing their faithful witness.

The Holy Spirit enables the work of Christ in His Kingdom to continue while Christ is exalted at the right hand of His Father. The Spirit qualifies Kingdom citizens for accomplishing the service which God has assigned them to do. The Holy Spirit reveals the will of God to Kingdom citizens and enables them to experience power and success in their work.

The Holy Spirit and Salvation

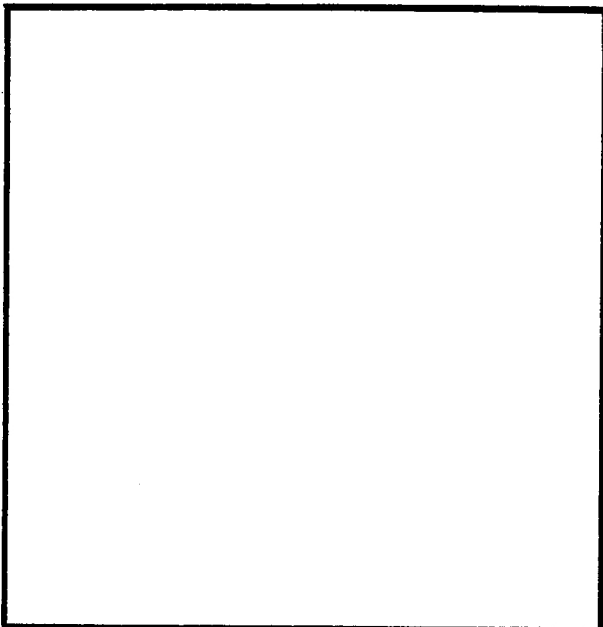
Two aspects of salvation are emphasized in the New Testament:

1. The forgiveness of sin and deliverance from its consequences;
2. The New Birth or regeneration to a new life.

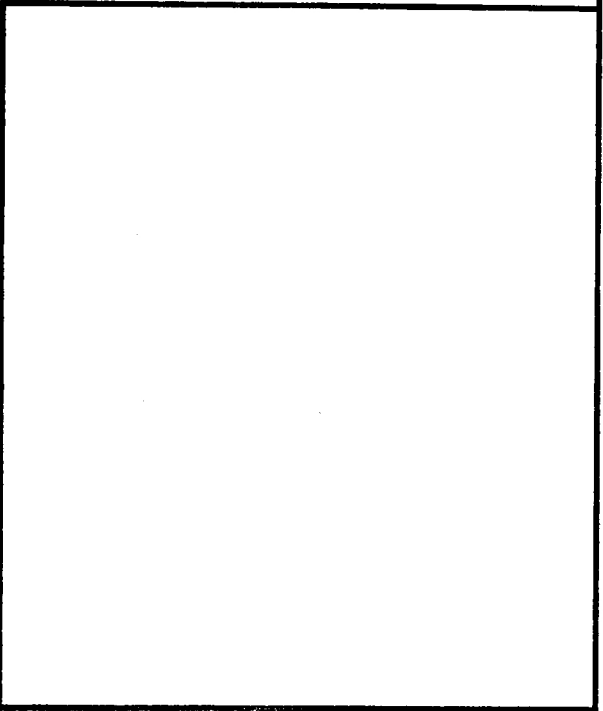
Both are related to the Kingdom of God. Sometimes salvation is proclaimed without recognizing its relation to the Kingdom.

According to the Old Testament prophets, God's presence had departed from His people because of their sins, and captivity and punishment resulted. Upon their repentance, God would return to them, deliver them and bring about new life.

His presence would be returned to their midst to bring about a new life. His people would be enabled to walk in righteousness and victory. The cleansing of man through forgiveness was made possible through Christ's death. Cleansed man is prepared for God's presence.



*The Holy Spirit enables the work of Christ in His \_\_\_\_\_ to continue through Kingdom \_\_\_\_\_.*  
*(Kingdom, citizens)*



*Through forgiveness, cleansed man is prepared for God's \_\_\_\_\_*  
*(presence)*

Jesus taught His disciples that the Holy Spirit would be instrumental in bringing about salvation. After His departure, He promised to send the Spirit who "will convict the world concerning sin, and righteousness, and judgment; concerning sin, because they do not believe in Me; and concerning righteousness, because I go to the Father, and you no longer behold Me; and concerning judgment, because the ruler of this world has been judged" (Jno. 16:8-11-NASB). To reject Jesus as God's Messiah was the ultimate sin ("because they do not believe in Me"). This is the only sin which bars entrance to the Kingdom. God's chosen leader was the Redeemer who would lead Israel in righteousness ("and concerning righteousness, because I go to the Father ..."). When Christ ascended to the Father and could no longer be seen, the disciples would need a standard of righteousness. The Holy Spirit would convince them of the way of righteousness and would guide them therein. In the death and resurrection of Jesus, the works of Satan were defeated and the power of the ruler of this world was broken ("and concerning judgment because the ruler of this world has been judged"). The power of Christ's Kingdom is adequate to defeat the ruler of this world who has already received the death blow. The Holy Spirit will convince men that Satan is deceitful and the life he offers has been condemned by God. The Spirit is the power of the Kingdom who will give final victory over the ruler of this world.

Jesus told Nicodemus that he must be born again to see and enter the Kingdom of God (Jno. 3:3-5). The New Birth comes when man believes in the Son of Man who died on the cross (Jno. 3:14ff.). The New Birth of the Spirit is the spiritual and resurrected Christ coming to dwell in the hearts of His people.

### The Spirit and the Christian Life

#### The Spirit empowers for service

Jesus told His disciples that apart from Him they could do nothing (Jno. 15:5). He commanded His disciples to go into all the world and be witnesses after the power of the Holy Spirit had come upon them (Acts 1:8). According to Matthew 28:18 all power had been given to Him, and He would be with His disciples as they carried out the commission of the King. Because of His presence with His disciples, they would be able to bear much fruit: "I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit" (Jno. 15:6a).

On the Day of Pentecost, three thousand souls were saved (Acts 2:41). Peter had explained to the crowd that Jesus who had been resurrected and was

*The Holy Spirit is instrumental in bringing about salvation by convicting the world of \_\_\_\_\_, \_\_\_\_\_, and \_\_\_\_\_.*

*(sin, righteousness, judgement)*

*The New Birth of the Spirit is the spiritual and resurrected Christ coming to dwell in the hearts of His \_\_\_\_\_.*

*(people)*

at "the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear" (Acts 2:33). The indwelling Spirit equips the servant for sharing Christ effectively. He gives boldness (Acts 4:31) and guidance (Matt. 10:19) to God's witnesses. The disciples who are sent forth with Christ's message are servants who do not speak from their own knowledge and power: "For it is not ye that speak, but the Spirit of your Father which speaketh in you" (Matt. 10:20).

The Spirit guides in righteousness

The Holy Spirit is righteous in nature and leads the Christian in a life of righteousness. Those who walk in the Spirit are not controlled by the lusts of their flesh (Gal. 5:16). Man's sinful, fleshly nature attempts to control him and cause him to live the carnal life of sin. The Spirit struggles against the flesh in order to control man for righteousness. By the Law, man knows the righteousness which is required of him, but in his weakness he is unable to accomplish that which he knows to be right (Rom. 7:15, 18). He knows that the Law forbids adultery, fornication, sensuality, idolatry and sorcery, hatred and quarrelling, strife, jealousy, passion and anger, intrigue, heresy, envy, murder, drunkenness, and the like (Gal. 5:19-21). Although the Law forbids these sins, carnal man is unable to resist the temptation to commit them. The man who "walks in the Spirit" is controlled and empowered by the Spirit to produce a life of love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, and self-control (Gal. 5:22-23). The man who has been born into the Kingdom walks in its power—the Spirit—and he is able to overcome the flesh and its affections. Righteousness cannot be achieved through man's own efforts to keep the Law, but it is possible for the new man whose life is controlled and empowered by the Spirit. The miracle of the transformed life is not accomplished by man's resolution to stop sinning. It is possible, however, through the indwelling Christ who has been given control of the person's life.

The Holy Spirit and the Church

The Holy Spirit is the power and life of the Church also. When Kingdom citizens assemble together to pray, study, worship, and serve God, they are called the Church. Church is the translation of *ekklesia* which means "called out" or "assembly." God's people are separated from the world by the Spirit and are guided to assemble themselves together as the Church. Since the Spirit of God indwells

*Underline the correct word.*  
*The indwelling Spirit (does, does not) equip the servant for sharing Christ effectively.*  
 (does)

*Paul emphasized that through the Spirit man has \_\_\_\_\_ to overcome the flesh and its affections.*  
 (power)

*The assembly of Kingdom citizens for prayer, study, worship, and service is called the \_\_\_\_\_.*  
 (Church)

each believer, his body becomes the temple of the Holy Spirit and he ceases to be his own (1 Cor. 6:19). The assembly of believers comprises the Church which is the dwelling place or temple of God who abides in it in the person of the Spirit (cf. 1 Cor. 3:16-17). The Spirit is active in the life of each individual member as well as the body as a whole.

The Spirit bestows spiritual gifts upon the members of the Church (1 Cor. 12 and 14). The Spirit gives both unity and diversity to the Church. Through the one Spirit, all members become parts of one body, yet each member has a different function within the body. The one Spirit bestows different gifts upon different members in order to qualify each member for his particular responsibility. The purpose of spiritual gifts and different ministries is to benefit all the members of the body (12:7). The Spirit enables one member to speak wisely, another to have insight into the Word of God, another to have special faith, another to have the ability to cure the sick, another to have miraculous powers, another to have the gift of preaching, another to have the ability to discriminate between true and false spirits, another to be able to speak in various languages, and another to have the ability to interpret. Not all members have the same spiritual gifts, but each is to use his own spiritual gift to build up the Church and make the body of Christ complete.

Peter told the crowd at Pentecost that by repenting, they could receive the Holy Spirit as a gift (*dorea*) from the Father (Acts 2:38). The indwelling Holy Spirit who has been given (*doreomai*-- Jno. 14:16) by the Father to each believer (Church member or Kingdom citizen) works in each (see 1 Cor. 12:6), by imparting different gifts (*charismata*), to qualify each for the task to which he has been divinely appointed (1 Cor. 12:28). The gift (*dorea*) of the Spirit and the gifts (*charismata*) of the Spirit must not be confused. Every Christian possesses the same gift (*dorea*) of the Spirit, but the Spirit works through the lives of Christians in different ways by various gifts (*charismata*).

Paul compared the Church to the human body which has various parts with different functions. Each member is part of the body and has its unique function and contribution to make, but it is not all the body. The different parts functioning together make the body complete and effective. Even those members of the body which are less obvious and which receive the least attention are sorely missed when they do not function properly.

The Spirit of Christ has equipped the Church to function efficiently by bestowing different gifts upon different members. The human body needs only

Identify the following statements as "gift of the Spirit" or "gifts of the Spirit."

\_\_\_\_\_ 1. The Spirit Himself given by the Father to indwell each believer.

\_\_\_\_\_ 2. The imparting of qualifications to each Christian to enable him to accomplish God's will for his life.

(1. "gift of the Spirit," 2. "gifts of the Spirit")

one head. Christ is the head of the Church. The members of the body which are designed to serve should not attempt to usurp the position of the head. It is when one member desires to function in a capacity for which he was not divinely appointed and equipped that disharmony arises in the Church.

Paul conceived of the Church as a spiritual fellowship, not essentially as an organization. The Church is not basically an organization of officials with varying levels of authority but an organism indwelt by the Holy Spirit whose power is expressed through different people in various ministries (cf. Rom. 12:4-8). Each Church is the tangible expression of the Kingdom of God as the power of God works through the members. Paul wrote to the Roman Church: "For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost" (Rom. 14:17). The Holy Spirit is the source of power in the Church and brings the blessings of righteousness, peace, and joy to the lives of Kingdom citizens.

<p><i>Paul saw the Church as primarily a spiritual _____ rather than an _____.</i></p> <p><i>(fellowship, organization)</i></p>

Home Study Exercise

Basic activity (Levels 1, 2, and 3). The following questions are based on the study guide.

1. Name three main works of the Spirit in the Old Testament. (1) \_\_\_\_\_  
 (2) \_\_\_\_\_ (3) \_\_\_\_\_
2. What is the relation of emotions to man's spirit? \_\_\_\_\_  
 \_\_\_\_\_
3. Why is it difficult to know when the Holy Spirit is guiding us? \_\_\_\_\_  
 \_\_\_\_\_
4. What was the purpose of speaking in tongues at Pentecost? \_\_\_\_\_  
 \_\_\_\_\_
5. What was the problem related to speaking in tongues at Corinth? \_\_\_\_\_  
 \_\_\_\_\_
6. Name three instructions Paul gave with regard to speaking in tongues in the Church.
  - (1) \_\_\_\_\_
  - (2) \_\_\_\_\_
  - (3) \_\_\_\_\_

7. Why should speaking in an unknown tongue be a private instead of a public exercise?
- 
- 
8. List three Scripture references which show that the gift, baptism, and the filling of the Spirit are the same experience. \_\_\_\_\_
9. How do salvation (the forgiveness of sin) and the New Birth relate? \_\_\_\_\_
- 
- 
10. Name three evidences which point to the personal nature of the Spirit.
- (1) \_\_\_\_\_
- (2) \_\_\_\_\_
- (3) \_\_\_\_\_
11. Name two Scriptures which predicted the anointing of the Messiah by the Spirit.
- 
12. Why cannot the sin against the Holy Spirit be forgiven? \_\_\_\_\_
- 
- 
13. Why could not the Holy Spirit be given in fullness until the death and resurrection of Jesus? \_\_\_\_\_
- 
- 
14. What is the work of the Holy Spirit in salvation? \_\_\_\_\_
- 
15. What is the emphasis in Acts concerning the Spirit and the Christian life?
- 
16. What new emphasis did Paul give to the work of the Spirit in relation to the Christian life? \_\_\_\_\_
17. What is the relation of the Kingdom and the Church? \_\_\_\_\_
-

18. What is the difference in the gift of the Spirit and the gifts of the Spirit? \_\_\_\_\_

---

---

---

---

Supplementary activity (Levels 2 and 3):

1. Explain the relation of the work of the Spirit in salvation to the work of the Spirit in qualifying for service.
2. Read pages 301-310 in Christian Doctrine by Shirley C. Guthrie and answer the following questions:
  - (1) How does the Holy Spirit give us truth?
  - (2) What is the scope of the truth given by the Holy Spirit?
  - (3) What are the sources the Spirit uses to impart truth?
  - (4) What prevents the Spirit from bringing about the unity of the churches?

Advanced activity (Level 3):

1. Using Scripture, refute the doctrine which holds that the believer needs a second work of grace by faith subsequent to justification in which he is baptized or filled with the Spirit.
2. Show that there is no pattern in the Book of Acts for the bestowing of the Spirit.

Optional reading: Revelation and God by Conner, pages 303-320.  
Spirit of the Living God by Morris, pages 52-70.  
The Holy Spirit in Christian Theology by Hendry, pages 53-155.

Seminar Discussion

1. What is the relation of the work of the Spirit expressed in the terms: (1) Baptism in the Spirit; (2) Endued or clothed with divine power; (3) Filled with the Spirit; (4) The gift of the Spirit; (5) The promise of the Father?
2. Why is the Spirit important in the Christian life?
3. What is the meaning of "unknown tongues" in 1 Corinthians, and how important is the gift of "unknown tongues" in the Church today?
4. How does the Holy Spirit relate to the human spirit?
5. What is the relation of the Spirit to the Messiah and the Kingdom?